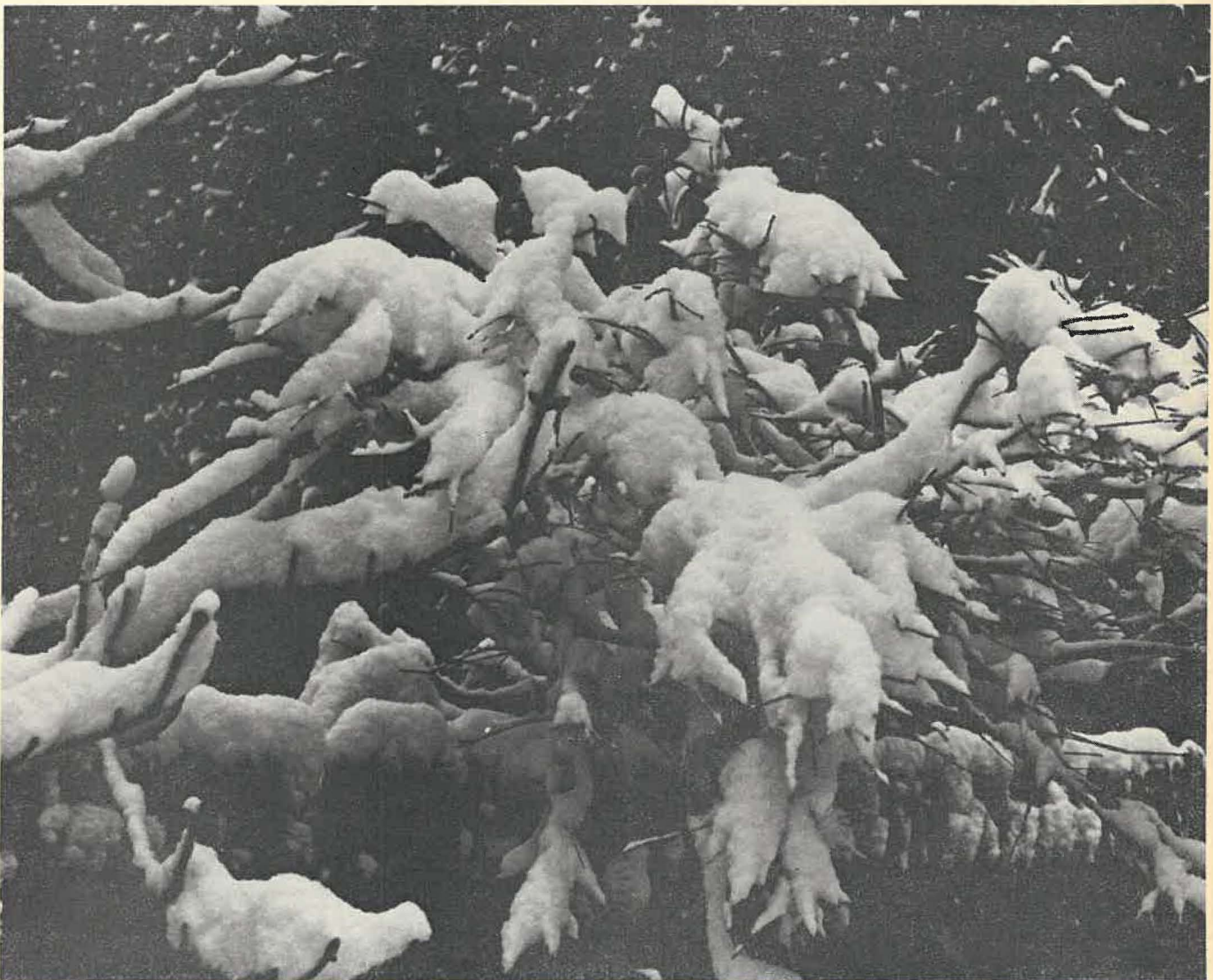


January 26, 1975

30 cents

The Living CHURCH



RNS

O ye Ice and Snow, bless ye the Lord;

praise him, and magnify him for ever.

— From the *Benedicite* at Morning Prayer

AROUND & ABOUT

— With the Editor —

I am still doing penance for a mistake made in my younger preaching days, when, alas, in several sermons—great favorites of mine at the time—I told my congregations with thundering assurance that our Christian duty is to *love* our neighbor—not to *like* him. I left the impression (and a preacher is accountable for the impressions he leaves, whatever he intends) that it's quite all right with God if we dislike our neighbor as much as we please, so long as we never flinch nor falter in our "loving" him.

I have repented long since but the penance continues. It was renewed last week when a young priest sent me a sermon with the same old bad medicine. He said it very well, so well that it undoubtedly carried conviction to its hearers. My penance consists of two things: being reminded of my own sin of former days, and the fact that I can't very well chastise the young man for his error because he's not out-Heroding Herod, he's just out-Simcoxing Simcox.

There's a wee drop of comfort for me when he says something I never said, though only because it didn't occur to me: "God himself doesn't *like* us—he *loves* us." Old Screwtape, the Sage of Sheol, knows more about God's liking and loving than that. He writes to Wormwood: "Remember, always, that He really likes the little vermin, and sets an absurd value on the distinctness of every one of them. When He talks of their losing themselves, He means only abandoning the clamor of self-will; once they have done that, He really gives back all their personality, and boasts (I am afraid, sincerely) that when they are wholly His they will be more themselves than ever" (C. S. Lewis, *The Screwtape Letters*, no. 13).

When you like somebody you see something—actual or potential—in him that

delights you. If that delectable something is not now functioning at full capacity, or has fallen into the bad company of some other parts of him that are not so nice, you regret it; and if you are either God or a good friend you do whatever you can to get things into good order in his life so that the choked seed and the potentially likable things can rise, shine, for their light has come.

Screwtape is right. God likes us little vermin, and the proof of it is that he's constantly working to liberate, and to give growth and fruition to, those things in us that delight his eye.

A French aphorist says: "We like someone because. We love someone although." That is the essential distinction. But when we love somebody, with all his faults, we are obligated to search diligently in him for all that we can *like*. Any Christian preaching to other Christians the non-necessity of liking those we "love" ought to know that he and they together are fallen people, and fallen people will always welcome a pious-sounding pretext and absolution for enjoying, with a clear conscience, a hearty detestation of somebody. An eloquent sermon that can do it for us is a real bonanza. Anybody who can feed us stuff like that every Sunday will pack us in.

Unfortunately, or fortunately, it's not Gospel and it's not good for us. If we do not search for the likable in our neighbor with the diligence of the woman in the parable looking for the lost coin (St. Luke 15:8-9) we do not love him; and if we find any pleasure or comfort in disliking him we positively hate him. Part of our loving our neighbor always consists of dwelling with delight upon the likable in him that we can see, and looking for the likable in him that we cannot see—sharing God's delight in that treasure.

So, young reverend father and dear brother in Christ, accept this counsel from an old penitent: Burn that sermon, preserve the ashes, and impose them upon yourself next Ash Wednesday with this doleful incantation: "Against thee only have I sinned and done this evil in thy sight. . . . But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly" (Psalm 51:4,6).

You want to be a good lover in the image of Christ. Then please try liking the rest of us—all of us, including yourself. That way you may help us to become both more likable and more lovable.

Forgiveness

He looks into our souls and sees
Just what we really are,
He never scolds, but simply frees
Our spirits from afar.

He leads them through the purging road
Into his own white way,
And yokes them to his own dear load,
To work them every day.

Bernard G. Buley

The Living Church

Volume 170 Established 1878 Number 4

An independent weekly record
of the news of the Church
and the views of Episcopalians.

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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February

- 2. Sexagesima/The Presentation of Our Lord Jesus Christ in the Temple
- 3. The Presentation of Christ in the Temple (The Purification of St. Mary the Virgin) transferred/Anskar, B.

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Mary As Advocate

The Rev. James Simpson, in his article "The Simple Majesty of Mary" [TLC, Dec. 22], seems to be postulating a most limited and repugnant god, and a non-Christian way of approaching him.

Fr. Simpson recommends "the BVM" as advocate for "when we don't want to be plucking at God's sleeve all the time. . . ." Our God is not a cardiac prone bureaucrat who clears his desk in a hurry on Friday so he can get out to the celestial golf course. He is omnipresent, knowing our needs and wishes before we even utter them. And if we need a mediator we have the Christ. He is the one who died for our sins; Mary, as I recall, died of old age. Neither scripture nor the early church fathers indicate that she had any special pull with God that any one of us has not.

It seems to me that any Christian's recognition of, and admiration for, Mary cannot be allowed to adulterate our faith in an ever patient, always accessible Father.

S. ANDREW WETMORE

Scarsdale, N.Y.

God as EOP

The editor's criticism [TLC, Dec. 8] of Dr. Charles Willie's statement that "God is an equal opportunity provider" cites the parable of Jesus in Matthew 25:14 as "expressive of all his teachings on this subject (what God gives us and expects from us)." This reads and sounds like the pontifical Bible authority! Dr. Willie might well cite the parable in Matthew 20 (BCP Septuagesima gospel) where the householder gave all the same wages although the workers came at varying hours. Equal Opportunity Provider!

Again, when does Episcopal authority extend to Riverside Church?

In all our discussions about "conservation" and "preservation" it would be well to consider that the Articles of Religion are a part of the Anglican heritage. Article XXXIV says: "It is not necessary that Traditions and Ceremonies be in all places one, or utterly alike; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word, etc." This first part is important when the second part is noted about the "private judgment, willingly and purposely" openly breaking the traditions, etc. We need to remember that articles and constitutions, canons and rubrics are manmade. So are traditions, principles and prejudices. Psychology and sociology are disciplines along with theology. Men in 20th century urban centers are differently situated in factory and office from those farmers, shepherds, fishermen,

tradesmen and women of Bible times. There must be a relevance and a relation to human needs in our institutions, rites and ceremonies.

What would Jesus do now? The answer is not what he did in A.D. 27. He promised his Holy Spirit to be Paraclete—Alongside—Contemporary!

Our political arrangement where a divided vote by orders is counted as a negative vote precludes the canons covering the ordination of a woman as a priest. So the bishops and Dr. Willie in Philadelphia and the women embody the frustration and futility of PECUSA not certain that the Holy Spirit can come with unction from above.

Thomas Hardy ended a novel invoking the President of the Universe; an insight along with the ancient concepts of king, father, redeemer, judge. Add to these Charles Willie's notion of God as Equal Opportunity Provider, giving to each opportunity, wherever, whatever. And promising to each the same reward. To those who come late as to the early laborers—for he is good!

(The Rev.) W. ALFRED WILKINS
Altadena, Calif.

(1) The householder in the parable of hours and wages was an unequal opportunity employer if ever there was one: no equal pay for equal work at all. Is it equal opportunity to give one man a full day's pay for an hour's work, while others must work 10 hours for the same pay? (2) If articles, constitutions, canons and rubrics are manmade, as indeed they are, so are rebellions against them; so one can hardly claim unction from on high simply by breaking laws. (3) Fr. Wilkins's reading of Hardy's phrase seems very strange. Hardy has just had his heroine hanged, and then he comments bitterly: "'Justice' was done, and the President of the Immortals (in Aeschylean phrase) had ended his sport with Tess." So the phrase was hardly original with Hardy; he borrowed it from Aeschylus. And it was hardly meant to be "an insight along with the ancient concepts of father, redeemer, judge." Does Fr. Wilkins or anybody believe that Hardy was trying to modernize God by making him a president (à la Zeus, not à la Ford) instead of a king? Ed.

Prayer Book Revision

The Standing Liturgical Commission is now working on the final draft of the proposed revision of the BCP, so that General Convention (1976) may take the steps necessary for constitutional adoption in 1979. Recently, my renewed studies of the trial services, etc., have impressed me again with the magnitude and complexity of the proposals of the SLC and have awakened my fears concerning the unity of this church.

We had some very interesting group and personal dialogue with Fr. Leo Malania at the clergy conference of the Diocese of South Carolina last October. I had with me my father's address to his diocesan convention (South Carolina, 1922), a portion of which dealt with Prayer Book revision. Fr. Malania

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liked it so much that he read it to the conference and it was well received by the clergy. In his address, Bishop Guerry told his people that the BCP is "a growth" and needed revision, from time to time, to meet the challenge of the day. He also assured his people that the Commission had been loyal to its instructions: "that no proposition involving the faith and doctrine of the church shall be considered or reported upon by the Commission." Do we have this assurance today? Was this the intention of General Convention when the canon (T. II, 4, Sec. 1) setting up the SLC was adopted?

I would suggest that the SLC and others consider, in the spirit of true compromise, the following suggestions:

1. Eliminate changes which appear to be for change sake.
2. Publish the proposed revision of the BCP in two versions—one in traditional language and one in contemporary language. (The publication of some sections of the trial services in traditional English and most of the remainder in contemporary English is not really fair and will prove to be irritating to both sides and will make for a very large BCP.)
3. Provide greater flexibility, e.g., position of the sermon, fraction, etc.
4. Propose a BCP which does not attempt to preach about how often the eucharist should be celebrated. The present BCP does not try to do this and is, therefore, more considerate of all the people, and more universally accepted.

(The Rev.) EDWARD B. GUERRY
Johns Island, S.C.

Misquotation Claimed

With friends like you who needs enemies! When I saw your report of the Mexico debate about ordination of women and what you said I said I shuddered and immediately decided to write a disavowal. But, I didn't get to it. Now another publication has picked up your report and quoted me incorrectly and I simply must reply and ask that you give this some space.

I did not say that the New Testament is irrelevant! Knowing me as you do how could you report that?

I did say the argument that women should not be ordained to the priesthood because

they are not mentioned as such in the New Testament is irrelevant. I went on in that statement to list the various things we would have to do without in this church if we were to live with only those items that were mentioned in the New Testament: e.g. cathedrals, canons, general conventions, House of Bishops, budgets, prayer books, etc.

How in the world your notes led you to say that I said the New Testament is irrelevant I cannot imagine! People I love are frowning at me. Do what you can to help.

(The Rt. Rev.) J. STUART WETMORE
Suffragan Bishop of New York
New York City

But who's misquoting whom? We did not say that Bishop Wetmore called the New Testament "irrelevant." We quoted him as saying [TLC, Nov. 10, 1974, p. 6]: "The question of whether or not this issue (of the ordination of women) is grounded in the New Testament is irrelevant." As Bishop Wetmore recalls his statement in his letter it comes to exactly the same thing. As I took his words down I did not understand him to be calling the N.T. irrelevant and I did not so quote him. Ed.

Trinity or Pentecost?

In response to Fr. Dixon's attachment to *Trinitytide* [TLC, Dec. 15]:

(1) Even if Pentecost were "a minor Jewish festival," the descent of the Holy Ghost seemed sufficient warrant to the early church to make it a major *Christian* festival. It seems to be highly appropriate that the longest season of the church's year should start on the feast affectionately known as "the church's birthday."

(2) It is certainly more appropriate that reckoning Sundays from Trinity, which feast has the distinction of having never happened at all! It was invented by John XXII to commemorate the doctrine of the trinity. It should not be in the least surprising that the SLC opted for an ancient source over a medieval accretion.

(3) What is more, it is significant ecumenically that we have a season of Pentecost like most major Christian bodies.

(The Rev.) HAROLD T. LEWIS
St. Monica's Chapel

Washington, D.C.

Both sides have been heard from on this issue; let's close the case. Ed.

Faith

Because

The sun must slip behind the hills
That other lands may have the light;
A colored leaf must fall and change its form
That earth may be enriched;
A snow flake, white, pristine, must melt
That from the mud may grow a plant;
And loved ones close their eyes in death
To open them to God.

Elizabeth Willcox Thomson

The Living Church

January 26, 1975
Epiphany 3

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FINANCES

Alaska, New York Have Extremes in Diocesan Quotas for National Program

With the 1975 budget for the Episcopal Church program focused on a figure of \$13,925,732 and a 1975 Income Development Program minimum figure of \$1.2 million, acceptance of assigned diocesan quotas (apportionments) is as important as ever.

There is considerable variance in the quotas within each province, but even more so between scattered dioceses such as Alaska with a \$15,255 quota and New York with a \$491,591 quota.

[Information contained in this report was released in December. Since then, more dioceses may have indicated their acceptances of assigned quotas.]

In Province I (New England), which includes six states, Connecticut's quota is \$432,637. Next largest is \$447,823 for the Diocese of Massachusetts. Vermont has the smallest quota, \$48,543.

Province II includes the six dioceses in New York State and the two in New Jersey. Of these, the Diocese of New York is asked for \$491,591. Next is the Diocese of Newark with a quota of \$308,346. The Diocese of New Jersey accepted its quota of \$299,056 and the Diocese of Albany accepted \$60,000 of its \$81,797 quota, the smallest in the province.

Province III (Washington) has 13 dioceses in five states and the District of Columbia. The Diocese of Pennsylvania received a quota of \$348,301 which it accepted, and the Diocese of Virginia a quota of \$338,851. Easton has the smallest quota in the province, \$43,702.

Eighteen dioceses make up Province IV (Sewanee) with the Diocese of Tennessee assigned the largest quota, \$235,930. The Diocese of North Carolina is next with a quota of \$194,668. The Diocese of Lexington accepted \$21,000 of its \$31,842 quota. Of the eight states in the province, some have several dioceses. Florida has five, sharing part of the state with a part of Alabama in the Diocese of the Central Gulf Coast. The Carolinas have five dioceses. Tennessee, Louisiana, and Mississippi have single dioceses.

In Province V (Midwest) the Diocese of Michigan has the largest quota, \$343,726, and the Diocese of Ohio is next with \$285,668. Western Michigan accepted

\$85,000 of its \$94,886 quota. The Diocese of Eau Claire was assigned a quota of \$18,783, the smallest in the province.

Province VI (Northwest) has eight dioceses with Minnesota drawing a \$154,001 quota and Colorado next with an \$85,305 quota. North Dakota has the smallest quota, \$18,066.

Eleven dioceses, four of which are in the State of Texas, constitute Province VII (Southwest). The Diocese of the Rio Grande covers the southwest as well as all of New Mexico. Kansas, Missouri, Oklahoma, and Arkansas complete the area. The Diocese of Texas accepted a quota of \$262,145 and the Diocese of Dallas, a quota of \$156,338. Western Kansas accepted its \$18,993 quota, the smallest in the province.

In Province VIII (Pacific), the Diocese of Los Angeles has a quota of \$199,014, and the Diocese of Olympia, a quota of \$157,814. The newest diocese in the province, San Diego, has a quota of \$46,492. Alaska has the smallest quota assigned, \$15,255, which it accepted. Of the 15 dioceses in the province, only two had not accepted their quotas.

Of the thirteen dioceses in Province IX (Caribbean), Costa Rica has pledged \$1,800 to the national church, and the Diocese of Central and South Mexico has pledged \$6,050.

Overseas dioceses include the Philippines, Taiwan, Haiti, Liberia, Virgin Islands, and the American Convocation in Europe. Pledges of \$6,000 and \$4,000 have been made by the Virgin Islands and the convocation, respectively.

No quotas were assigned to either Province IX or the overseas dioceses.

DELAWARE

Vandalism Unlimited Plagues Parish

Vandalism is a problem for churches throughout the country but the experiences suffered by St. Barnabas Church, Wilmington, Del., take the cake.

Last summer, vandals climbed to the roof, loosened the plexiglass dome which lighted a stained glass cross above the altar, and threw it to the ground, breaking it.

In an attempt to prevent this sort of thing from happening again, five-foot high lengths of telephone pole were erected around the building.

Vandals stole the poles and broke in

the church where they found cakes, cookies, and sandwiches laid out for a congregational dinner during the Christmas season. Adding insult to injury, they took the food and had a picnic on the church lawn.

Parish authorities have assured the police they will prosecute if the vandals are caught.

CHURCH OF ENGLAND

All Faiths "As Good" as Each Other? "Nonsense," Retorts Bishop

In a recent issue of his diocesan newsletter, the Rt. Rev. Denis J. Wakeling of Southwell (Province of York) listed three challenges in making 1975 a year of "aggressive Christianity."

First, Bishop Wakeling wrote, "let us challenge the false assumptions being made today. Here is one I believe to be false—that all religious faiths are as good as each other. This is manifest nonsense, implying that the duty to assess the worth of ideas does not exist.

"If I didn't believe that the tenets of the Christian faith were better than those of other faiths," the bishop declared, "I wouldn't be a Christian.

"I am not denying anyone the right to worship his own God; on the contrary, I am establishing it.

"If you say differences of faith are irrelevant, you destroy all faiths."

He urged his people to "watch very carefully" what is going on in Britain's state schools "under the guise of religious education." The bishop asserted that "to be a protagonist for the faith requires a firm grasp of that faith and a readiness to engage in confrontation on its behalf. It also requires the production of good teaching aids so that it can be effectively disseminated."

Bishop Wakeling called on churchmen to challenge the assumption that it does not matter how one behaves in private. "We are being conned into accepting the idea that self-discipline is irrelevant, indeed harmful," he wrote. "We are dehumanizing society by our acceptance of decadence in the name of freedom. We have got to fight for the dignity of human behavior. In Christian homes this is a fight 'for the fruits of the Spirit.'"

Finally, churchmen were asked to challenge the materialism of today. "There is

a danger that it will take hold of the church," he warned. "We need enough to live on, not more than enough . . . and by living I don't mean life at the material level. We could do with less material comforts and far more opportunities for the spirit."

SOUTH CAROLINA

Voorhees Alumnus Honored

The 1974 Christian Action Award was given to the Rev. Canon Henry Lacy Grant, a 1943 graduate of Voorhees College, Denmark, S.C. He is the first black and first clergyman to receive the award given each year for outstanding responsibility in public affairs and Christian service.

Fr. Grant is in charge of St. Stephen's Church, Charleston, S.C., director of St. John's Mission, and director of Operation Compenso, an educational program of the Diocese of South Carolina. He is also chairman of the Charleston Office of Economic Opportunity Commission.

The Christian Action Council is composed of representatives from 15 major Christian bodies throughout the State of South Carolina and was first organized to deal with temperance concerns and law enforcement. Council members also see a need to develop a council-related ministry to high school seniors, following a program already in effect with college students.

Fr. Grant, a former chaplain and now a trustee of the college, earned his M.A. degree at the University of Iowa and received an honorary D.D. degree from General Seminary. He is also a member of Bishop and Council for the Diocese of South Carolina and of its standing committee.

ABORTION

Agencies Differ on Congress Gains and Losses

In the 94th Congress, there are 36 new representatives in the House who are "pro-life" in their stand on abortion, according to the National Right to Life Committee (NRLC) in Washington.

However, 32 retiring or defeated representatives who were "pro-life" brings the net gain to four, the NRLC said, basing its statistics on questionnaire responses, written reports, and telephone calls.

Miss Alice Hartle, an NRLC spokesman, said there is "no basis" for the contention of some "political pundits" who have asserted that the "right-to-life" position has lost ground. "In both the Senate and House," she said, "we see small gains."

Meanwhile, the Religious Coalition for Abortion Rights (RCAR), Washington, reported that "nine of the ten candidates opposed by the 'National Right to Life

News' because of their support for abortion rights won handily in election races."

RCAR said that a look at the 94th Congress "suggests" that the future of abortion rights "should be helped by the loss—through defeat or retirement—of 41 opponents of free choice in the House."

While 11 senators opposed to abortion were elected or returned to their seats, the coalition noted, 14 pro-abortion candidates (including 10 incumbents) were elected to the Senate.

The NRLC saw the senate lineup a bit differently: of the 34 up for election, 26 seats remain "essentially unchanged" in terms of occupants' attitudes toward abortion; four seats have "either improved our position or defined it more clearly"; and of the remaining four, there is "not enough information" to make a judgment.

WCC

English Christians Oppose "Left-wing Ecumenical Establishment"

English Christians of several churches have organized to oppose the "socio-political" attitudes and activities of some ecumenical church organizations, notably the World Council of Churches.

Several months ago a group was organized to launch a "Christian Affirmation Campaign" based upon "loyalty to fundamental Christian doctrine." This group is the nucleus of the movement.

One of the leaders, Bernard Smith, is a school teacher. He says: "The gospel is now being identified with political revolution. It is in imminent danger of disappearing in a morass of Marxist sociology and undisciplined ecumenism. CAC is the first attempt in this country to unite all Christians, no matter what church they belong to, in opposition to these trends. There is a left-wing ecumenical establishment in all the churches which has to be challenged."

One of the aims of CAC is to persuade the churches to withdraw or dissociate themselves from the WCC.

TENNESSEE

Seton Hospital Chapel Dedicated

Several religious leaders in Tennessee joined Roman Catholic Bishop Joseph A. Durick in Nashville for the blessing of the first U.S. hospital chapel named for Mother Elizabeth Seton. She is the first U.S. born American to be declared a saint of the Roman Catholic Church.

The chapel is in the new part of St. Thomas Hospital which is operated by the Daughters of Charity, the order founded by Mother Seton.

Among those joining Bishop Durick for the ceremony were the Rt. Rev. John

Vander Horst, Bishop of Tennessee; United Methodist Bishop H. Ellis Finger of Nashville; Rabbi M. Falk of Nashville; the Rev. Andrew White of the AM Episcopal Church; and Dr. Gayle L. McGlothlen of the Baptist Church.

Elizabeth Seton, a former Anglican, was born 200 years ago. A widow when she became a Roman Catholic, she was not re-baptized as a step of her conversion.

Chapel services will be seen throughout the hospital on closed circuit television.

CALIFORNIA

Buddhist Clergyman Named Senate Chaplain

The naming of a Buddhist clergyman as chaplain for the California Senate represents a symbolic departure.

"I worried a lot about this — that it might be criticized since it's a departure from the Judeo-Christian tradition," said Sen. Albert Rodda, who made the nomination.

But there were no objections, and the Rev. Shoko Masunaga, pastor of the Buddhist Church of Sacramento, was approved by the Senate Rules Committee, the first Buddhist clergyman ever named to the post.

The Senate chaplain, who holds a one-year appointment, receives a modest per diem stipend for delivering invocations at the start of each Senate session.

The Buddhist Churches of America, Mr. Masunaga's denomination, is celebrating its 75th anniversary. It is the U.S. branch of Jodo Shinshu Buddhism, sometimes called Shin Buddhism.

RELIGION

Dr. Marty: Don't Force Children to Attend Church

Protestant scholar Dr. Martin Marty has urged parents not to "force" their children to attend church services, but readers of two national magazines who responded to his advice tend to believe otherwise.

Dr. Marty, professor of modern American church history at the University of Chicago, wrote an article, "Don't Force Your Kids to Go to Church," for the January issue of *U.S. Catholic*, published in Chicago, and *A.D.*, a United Presbyterian-United Church of Christ publication in New York.

In it he warned parents against "sending" children to church without going along, stating that such a pattern "born in Protestantism but spreading to Catholicism" will help assure a "generation of church drop-outs."

The article was sent in advance to samplings of readers of both magazines. Comparative comments and statistics accompany the article in both publications.

Dr. Marty, a Missouri Synod-Lutheran clergyman, said "the rule against forced attendance at worship should be emphatically self-imposed by parents" but he added that his view is "not an expression of soft-headed permissiveness in parent-child relations, written by someone who thinks children and youth will always somehow instinctively know what is right. . . ."

"Nor am I anti-church or anti-worship," he stressed, observing that the followers of Jesus Christ "would not have conceived of Christian life or life itself without wanting to get together, to go to someone's house ('go to church') to enjoy the resurrection and their life together."

Stating that the mandate given to parents to bring up their children in the faith is not the same thing as forcing them to go to church, Dr. Marty said "we have evidence today . . . hundreds of thousands of ex-wrigglers in the pew . . . have now wriggled themselves free from even the best signals that the church might emit."

"Interview the turned-off young and you will find that their image of repression and force by parents and leaders who represent self-seeking institutions goaded them into negation more than did the world's distractions or the death of God . . .," he added.

"The other reason for not forcing," he pointed out, "has to do with the fact that it is contrary to the nature of the way God intrudes in our lives, the way Christ comes, the way the Spirit works."

In lieu of forcing, Dr. Marty suggested that parents develop positive attitudes toward church-going and build pleasant associations that go with worship.

Admitting that "these positive bits of advice" may not work and parents would be tempted to revert to "commands and pressures, rules and force," Dr. Marty said "if so, let me hope and pray you fail."

He noted that those who "may" succeed will have "helped develop another churchgoing generation that also does not know what faith and Gospel are all about. Congratulations."

Many respondents disagreed with Dr. Marty's proposal—49% of the *U.S. Catholic* readers and 36% of *A.D.* respondents. While 42% of the former agreed with the writer, only 12% of the latter group did so.

Strong similarities were found in some replies: 92% of Roman Catholics and 95% of Protestants agreed that parents whose church requires regular attendance should see that the child understands this. By almost identical percentages—65 for the former and 64 for the latter—respondents disagreed that baptism should be postponed until the children want to be baptized.

Of the *U.S. Catholic* respondents, 69% said they feared their children would lose their faith if they stopped going to church, while 46% of *A.D.* replies said they

feared their children would not go to church as adults if they did not attend church as children.

(The *A.D.* respondents did not consider the loss of faith alternative.)

ENGLAND

Church Army Faces Financial Crisis

England's Church Army, a corps of lay evangelists that cares for thousands of the needy, is facing a financial crisis.

The Anglican-supported Army spent \$396,100 more in the first nine months of 1974 than it received from legacies and donations. It now seeks ways to cut costs.

Founded in 1882 and operated in cooperation with the dioceses of the Church of England, the Army has 400 full-time captains and sisters who carry out a wide range of evangelistic and social work. It maintains homes and hostels, youth centers, holiday homes, and counseling services. In the summer, some 3,000 holidays are arranged for deprived children and others in need.

"Those we help really are needy by any scale of reckoning," Capt. Donald Woodhouse said. "If anyone needs us we are always there to help." Capt. Woodhouse is financial secretary of Church Army.

Charities in Britain are not exempt from the Value Added Tax (VAT), which is quite similar to the sales tax in the U.S.

AFRICA

Zaire Outlaws Teaching of Religion in Schools

Zaire's ruling party, under the chairmanship of President Mobutu Sese Seko, has outlawed the teaching of religion in the country's schools and universities.

Kinshasa Radio said the president and his Popular Revolutionary Movement had adopted a series of measures designed to strengthen state control over the nation's economy and other aspects of Zairean life.

University theological faculties were closed down the first of the year and religious instruction in the country's schools was to be replaced by "civic education and political studies."

Tension developed in Zaire in 1972 between President Mobutu and the Roman Catholic Church over his African "authenticity" program, designed to "decolonize the minds" of the people of Zaire. Mobutu is a baptized Roman Catholic.

Zaire's president has decreed that the country's citizens discard Christian names for African ones, and that Christmas be observed June 24, instead of the traditional Dec. 25, because Christmas is not "authentically African."

About half the country's 23.8 million people are Christians.

■ Bishop Matthew Bigliardi of Oregon is recovering from a triple cardiac bypass performed in December, just a few hours after he stopped at a hospital—at his wife's insistence—to check out severe pains which he mistook for indigestion. When tests revealed obstructed coronary arteries, the bishop was scheduled for preventive surgery. Within 24 hours he was showing remarkable improvement and recovery has remained steady.

■ Brother Roger Schutz, founder and prior of the Taizé Community in France, was named recipient of the 1974 Templeton Foundation's Prize for Progress in Religion. The 59-year-old monk received the \$88,000 award for his worldwide work among young people and for his efforts fostering "renewal and reconciliation." The prize, created by John M. Templeton in 1972 as a kind of Nobel prize for religion, is given to a living person of any religious faith who has been "instrumental in widening man's knowledge or love of God."

■ The Rev. Winston Ching, executive officer for the Episcopal Asiamerica Strategy Task Force, has been elected coordinator of the Mission Service & Strategy (MS&S) staff for 1975, succeeding Maria Cueto, executive officer for the National Committee on Hispanic Affairs. Other sections of MS&S are: National Committee on Indian Work, Episcopal Commission for Black Ministries, and Community Action and Human Development. The responsibilities of the coordinator are rotated annually from one section to another by agreement of the MS&S staff.

■ Grants from the United Thank Offering and the Episcopal Church Foundation will help support project TEAM—Teach Each a Ministry—for 1975. Directed by Bishop William J. Gordon, Jr., who resigned from his jurisdiction of Alaska last year, TEAM is based on the exploration "of creative ways to enable lay people to forward our Lord's mission." In Alaska, the bishop and his priests devised a number of ways to shift focus from "ministering to" people, to the New Testament pattern of "enabling people to minister." Bishop Gordon is the project's total staff.

■ The EYC of St. John's, Wilmington, N.C., served a parish supper which was an experience in austerity, "a living example of feeling another's needs," the sponsors said. Proceeds from the affair were sent to the Presiding Bishop's Fund for World Relief. Bishop Hunley Elebash of East Carolina thanked the young people for the experience and said parenthetically, "By the way, I like grits."

This Greek Had Words For Us!



John Chrysostom: An early spiritual giant.

By FRANCIS P. FOOTE

Amid the wild variety of advice being given today on marriage and the family, how many of us would think of turning to a fourth century preacher? Some Christians, including Episcopalians, know St. John Chrysostom as the author of a brief and widely-used petition, in the Book of Common Prayer. Few know him as the greatest of the Greek fathers and a preacher of such power that he was given the name "Golden Mouth." This saint's day is observed as January 27th in the Western church, with two other days named for him in the Orthodox world.

One of his great sermons is of particular meaning to us in our time, for he spoke of the deep meanings of Christian marriage. Here this early spiritual giant raises his voice as if to reply to those who are concerned for the assaults on the institution of marriage. These assaults come from many, of both sexes, who give us their wisdom on "liberation," "sexual freedom" and other "rights." Women's libbers call marriage "slavery," and so condemn the Christian gospel as a promoter of male chauvinism. Especially is St. Paul singled out in this regard because of some of his writings.

We therefore look at the letter to the

Ephesians, one of the instances most often cited as evidence against Paul. Here we find the husband called the head of the household, and compared with our Lord, the head of the church. This analogy is familiar to us in the wedding ceremony, with its reference to marriage as expressing the unity between Christ and his church. But the letter tells wives to "be subject to" their husbands, and this turns off the listening of us moderns! Then it continues, "Husbands, love your wives, even as Christ loved the church, and gave himself up for her."

Now hear Chrysostom on this passage, as he goes on far beyond the thought of his time:—"Would you that your wife should obey you, as the church obeys Christ? See then that you care for her, as Christ cared for the church, even if you must lay down your life for her. Shrink not, should you suffer even this. *You have not yet matched at all that which Christ has done.* For you do this after you have already won her; but he sacrificed himself for her that turned away from him and hated him; and when she was thus disposed he brought her to him, not by threats or insults or terror, or by any such thing, but by his great solicitude. . . . *So do you conduct yourself toward that wife of yours, her that is the partner of your life, the mother of your children, the spring of all your joy; her you must not bind by terror or threats, but by love and gentleness*" (*Homily on Ephesians XX*).

Here are husband and wife called "partners"; here is a summons to gal-

lantry, even to a willingness to sacrifice life itself for the beloved. Here is a word addressed to people who had not yet let women be free, and who expected wives to "obey," which helps to erase that word, and in its place find a Christlike spirit of complete devotion. This ancient preacher, some 1500 years before our time, speaks words that are morally, spiritually and esthetically many light years ahead of some of our contemporary thinking.

It is in this spirit that we can refute those who decry permanence in man-woman relationships. Instead of being an out-dated institution based on bondage ("obedience") the family we say is built on freedom ("partnership"). The very beginning of any family is a kind of declaration of independence, for it is the decision of two people to break old ties, in order to reach a new level of relationship. (In biblical language, they leave father and mother and cleave to one another.)

There is a widely used collect in the Book of Common Prayer which begins, "O God . . . in knowledge of whom standeth our eternal life, *whose service is perfect freedom.* . . ." Massey Shepherd, in his Prayer Book Commentary, points out that the original Latin collect really said, "O God, whom to know is to live, *whom to serve is to reign.* . . ." Here is a larger idea of freedom than most of us have ever conceived; to be servant and sovereign at the same time! We begin to see that freedom is always linked to some form of service. The "bonds" of matrimony are mutual obligations taken by two sovereign persons who thereby seek together a new freedom. As the home began by a move from the previous status of child to the liberty of an adult, each then voluntarily assumed the sacred duty to serve one another and their children.

Chrysostom reminds us that marriage is not only partnership, but also joy:

The Rev. Francis P. Foote is a retired priest who makes his home in Burlingame, Calif.

"That wife of yours, the partner of your life, the mother of your children, the spring of all your joy." He is describing the complementary action of two individuals, the actual merging of two persons into one flesh. Here is the harmony of two humans, each with body, mind and spirit. The English Prayer Book (why not the American?) has long used the plain words, in the wedding ceremony, "With my body I thee worship." It is not true that those who are called Christians are blue-nosed prudes, as often caricatured—people said to be ashamed of the bodies that God made, and saw, and called "good." Sexual fulfillment is one of the blessings expected and approved by Christian teaching. The division between those who hold to the traditional ethic and the various proclaimers of a "new morality" (in sex matters) is chiefly in the area of non-marital sex, "anything-goes" sex. The latter has become a preoccupation of our time, an unhealthy, even subhuman anarchy, not a responsible freedom.

Family and church are for many of us natural partners. As far as Christians and Jews are concerned, this has been true since the "memory of man runneth not to the contrary." So Chrysostom has words also for parents. It was necessary, then as now, to warn about giving a child a half heritage, the all-material-and-nothing-for-the-spirit kind of care. He says, "Is it not utterly absurd to send children to trades or to school, and to do anything and everything for this, and not to bring them up in the training and instruction of the Lord? Let us give them a pattern. If your child learns to be a lover of wisdom from the beginning of his life, *he has acquired wealth greater than all wealth, and a mightier glory. Give him the great things, not the little things!*" (*Homily on Ephesians XXI*).

The Christian ideal still stands, as attested by those who have grown along together, not in boredom or exhaustion, but in ever greater trust and oneness, and who constantly live to "match that which Christ has done." Toward this goal some we know have moved, with gratitude and humility.

We have heard a voice from early Christianity. The same hopeful note is sounded in our own century, as in this quotation from the late Stephen Bayne, one-time Executive Officer of the worldwide Anglican Communion. He said this: "The family is both tougher and more enduring than we sometimes think; and it is far holier and far more deserving of the best that society and the state can give it, for it is rooted in God's own purposes."

Our homes are not meant to be lonely little outposts in a violent world, and certainly not the bustling "communes" of frantic men and women. They are meant to be units of that larger family of God, the church. The one must inspire the other, and sustain the other.

A Central American Visit

By ENRICO MOLNAR

"After the earthquake and death who will be the prophet, who will be the priest, who shall interpret truly the word of the book?"

—The Book of *Chilam Balam*,
16th century Mayan document.

Thoughts of continuity and discontinuity invade our minds as we roam the deserted streets of Managua, Nicaragua, a city without a heart, a thriving community whose living heart was cut out during the terrible Christmas 1972 earthquake, like the heart torn out of the body of an Aztec victim.

Imagine a telegraph machine, punctuating out in staccato signs short and long dots, which at the other end of the line spell out a cogent message. Here is continuity in an apparent discontinuity. We have seen the empty space of All Saints' Episcopal Church in Managua; the sad fragments are slowly being removed from what was once a beautiful edifice. Only the dorsal wall with carvings remains. Tragic discontinuity. Yet the church goes on worshiping in the patio crowded by mothers and children visiting St. Luke's Health Clinic.

In the distance the beautifully symmetrical cone of the Momotombo Volcano belches out sporadic puffs of white cloud, as if underlining in telegraphic

smoke signals our theme of continuity and discontinuity.

Pausing to contemplate the rhythmic and almost organic structure of life and ideas which dominate mankind's evolution, we must admit the existence of an almost sovereign reality of continuity; it manifests itself in man and in his history. Natural law speaks plainly: continuity is expressed genetically, psychologically, biologically as well as ecologically. We do not emerge in our world "from nowhere" in order to disappear "somewhere." Like the ancient Aztecs and Mayas, among whose ruins we walked, we do not stand by ourselves, freed from all ties, dependent on no one, though to affirm the contrary is popular today in certain circles. Total liberation may be fashionable when we are young and immature, when we debate in university seminars, when we stand in raucously laryngitic picket lines. It is part of the growing pains of youth to want to shake off all dependence on the past, to throw overboard all tradition, morality, faith, and parental authority.

The work of the Order of Agape and Reconciliation has taken us by car throughout Central America; we walked through mango, banana and coffee plantations and a spectacular Salvadorean resort high in the misty mountains facing a black volcano; we inspected picturesque fincas near Guatemalan lakes; we inhaled the tropical beauty of El Valle, surrounded by lush green hills two hours northwest of Panama City; and we explored forests and meadows at San José de la Montaña in Costa Rica. I am writing these lines in Central America, a region of spectacular beauty, oppressive poverty,

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In the end the spirit will triumph, just as new communities rise from tumbling Mayan pyramids.

erupting volcanoes and politicians, countries drenched in tropical rains and parched for spiritual certainties. We talked with presidents, statesmen, generals, poets, bishops and priests, business people and simple Indian men and women wrapped in picturesque rags selling strange fruit.

And as I saw, in some countries, monumental pedestals with heroic statues toppled down, street names erased or replaced, gun-toting soldiers guarding banks and gas stations, I could not help but ask this question: How many revolutions have overturned the status quo and introduced everything new—or so they thought—and tried to avoid anything that might remind one of the *ancien régime*, such as the old calendar, street names, monuments and even the names of those guilty by association, by being born on the wrong side of a street, date, or party. And when a revolutionary tornado passes over like the storm Fifi, leaving behind a Honduran débris, life begins to return slowly into its old familiar groove. Yes, the calendar has new saints, street names are repainted or replaced, and men are coming back to work from barricades and pickets. Life returns to normalcy which is only another expression of continuity. Revolution and discontinuity pass from the scene like Fifi sweeping across Honduras, leaving in its wake despair. But return to normalcy is a basic affirmation of life.

A significant example of continuity in our western society is represented by the Christian civilization. Even those who deny it or wish to ignore or even destroy it, cannot escape fully the effects of continuity based on biblical inspiration. The spirit of our Judeo-Christian tradition has permeated all segments of human endeavor. Our contemporary atheistic humanism is unthinkable apart from its rootage in the decalogue. Our ethics and even our rules of conduct, social care and justice are derived from the commandment to love one's neighbor—even though we may be incapable of loving him.

Another example is the field of art. Look around and contemplate the beauty

of churches and the architectural eloquence of statues and paintings that originated in the celebration of the Triune God.

Perhaps the most persuasive monument to this majestic continuity is the spiritual heritage of great composers, who, each in his own way, honored our Savior: Handel's Messiah, the masses of Bach and Beethoven, Mozart's Requiem, Dvorak's spiritual compositions, Palestrina's exuberance, and so on. Try to make a violent stop to all this—it can't be done. In the end the spirit will triumph, just as new communities arose in the jungle proximity of tumbling Mayan pyramids.

The Holy Spirit of God always triumphs over man-made ruins. Even the apparently strange and at times tragic interruption of life by death is not a tragedy in the Christian meaning of the word. A seminary student once told me after a seminar on death and funeral practices: "You know, Christian tragedy does not really exist—it is a contradiction in terms." He was right. Our resurrection faith refuses to see in death an inexorable end. Saint Augustine of Hippo hit the nail on the head: "We are Easter men and alleluia is our song." Therefore, "a Christian is an alleluia from head to foot." This was brought home palpably the other day when we stood amid the ruins of the old cathedral in Cartago, Costa Rica. Erected in the seventeenth century by the Spaniards, it was destroyed by a violent eruption of the volcano Irazú in the last century. Its grey arches set amid flower beds and reminiscent of Iona, are now a national monument. Only a few blocks away, the faithful Costa-Ricans have erected a new cathedral.

This saving persistence is true not only in the strictly theological sense, but also in the less tangible existence of daily life, in the impact of men and women dead long ago—in their thought, life and work. Their influence perseveres in a unique continuity which links those of a distant past with that which throbs with life today. Spiritual continuity rests on invisible elements and factors more than

on a visible and tactile apostolic succession.

Let us take an example: The continuity of the European civilization was preserved by an odd set of circumstances: During the same year in which the Athenian Academy was closed on orders of Emperor Justinian (A.D. 529), the first monastery was established on Monte Cassino by Saint Benedict. And Christian men who joined this first community of intention bound themselves by a threefold activity: (1) the work of their hands which secured them a livelihood, (2) the work of the spirit which cultivated intellectual growth, and (3) the service for the sake of Christ. Conditions were thus created which preserved and helped to carry on the treasures of the Judeo-Christian and Greco-Roman civilization. Only thus was there given the possibility of an uninterrupted chain of spiritual (as well as cultural) values. Giants of the life of the spirit were able to bridge with it the Grand Canyons of time and space, to baptize in the faith that which had been passed on from pre-Christian centuries.

In the same way is this holy tradition being handed down in our own era which some are inclined to call "post-Christian." Every kind of faithfulness stands and falls with continuity succession. Heraclitus, that wise old Greek, recognized that "everything flows, everything changes." He was able to make this observation only because he had a grasp of history, of continuity and of eternity.

Our modern engineers bring into their focus another sense of continuity: that of the environment. They plant trees near vast building projects, because they discovered that to interrupt or tilt the balance of nature and its interdependence and continuity opens a Pandora's box.

Ecology, which pays attention to technical and economic aspects, was forced upon modern man as an urgent imperative of continuity. The movement of stars, the cycle of movement of water from stream to cloud to rain to ocean, the movement of the sun and the succession of seasons, independent of man's malversations, all represent a continuum and repetition of a natural cycle. There is divine grace in this constancy. Man creates his own continuity against this majestic background. We were reminded of this as we drove past Mayan ruins in Guatemala. Man cannot deny his past completely nor can he create an entirely new future without realizing the latent interdependence of events, thoughts and actions.

The past and the future, the Atlantic and the Pacific, are linked together by a moral and spiritual Panama Canal, where locks act as a necessary interruption, a pause, a discontinuity, to make the connection possible. Jesus Christ is the Alpha and the Omega; he is the beginning and the end of our existence. Our continuity is in him. Our past and our future meet in his eternal *now*.

EDITORIALS

The Threat of Internal Schism

More than one bishop has already declared his intention to ordain women to priesthood if the 1976 General Convention fails to take enabling action toward that end and his diocese approves. It is argued that ordination is a diocesan matter. As many see it, so it is. But all who think that way should be clear in their minds as to what they are proposing—and threatening—to do, and that is to create schism within the body of the Episcopal Church if the General Convention doesn't give them what they want.

We ordinarily think of schism as being external to the church itself—that is, a schismatic body or individual is one that separates from the church, goes outside it. But schism is simply division, and it can be an internal schism. Such would occur if a diocese were to declare that the canons of the national church were not binding upon it.

Regardless of how this question is dealt with by the 1976 General Convention there may well result from it either or both kinds of schism—external and internal. Some may leave the Episcopal Church to go elsewhere, because they cannot live with the decision that will be made for or against the priesting of women.

The bishops who tell us now that if their dioceses allow them to do so they will ordain women to priesthood, regardless of the national church's action, are threatening internal schism.

Every bishop, like everybody else, must be true to his conscience and follow it through hell or high water. But Episcopalians of sub-episcopal order have long been accustomed to hearing fervent appeals from their bishops to maintain the unity of the Spirit in the bond of peace within the body of Christ: in other words, to refrain from words and deeds that divide rather than unite.

If any of these bishops who now threaten such internal schism has ever preached to his flock on the evils of schism we hope that he will remember his words—not to eat them but to digest them.

Let's Keep GCSP Soundly Dead

The Episcopal Church as a whole made it very clear before the last General Convention that it wanted no more of national church social action programs that were in effect straight give-away programs. The Louisville convention responded to the general wish by putting an end to what used to be called the General Convention Special Program — GCSP. It authorized for the present triennium a program that can fund approved minority-community projects, though at a reduced level. It might well have done something that it did not do, namely, to set up some strict ground rules for the administration of such a program.

The present national church program is administered by the Community Action and Human Development Commission, acronically known as CAHD. A recent

clash between CAHD and the Diocese of North Carolina is disturbingly reminiscent of the old wrangles over GCSP, when the administrators of the national church program often invaded a diocese to support some local program which was not approved, or was positively disapproved, by the diocese.

CAHD will bear watching by all who believe that the diocesan bishop and his associates are better able than anyone else to assess the soundness and value of a community program within their own neighborhood.

It has recently been disclosed that the national church has had to write off more than \$500,000 that was granted in recent years as "loans and investments" to community projects. The Episcopal Church has had more than enough of this fruitless Lady Bountifulism, and it doesn't need a resurrection of GCSP. Let our vigilance be not only eternal but sharply and urgently temporal.

Cosmology Is Theologically Alive!

There may not necessarily be more joy in heaven over one secular scientist who embraces the Christian faith than in ninety and nine who need no conversion, but for our part we are very happy when we hear the kind of news reported in this magazine [TLC, Dec. 29] concerning an eminent astronomer of Cambridge University who will be ordained a priest of the Church of England next year.

"Cosmology points me toward the church," says astronomer David Peat. It is "almost like the star that pointed to the infant Christ."

The church's theologians in modern times have tended to shy away from any form of the "cosmological argument" or "argument from design" for the existence of God. It is commonly assumed that Immanuel Kant demolished forever all such traditional reasoning about how this created universe as we know it manifests a creative divine intelligence, which explains its being the marvelously constructed and ordered world that it is.

Consequently, modern theology has tried as a rule to persuade people to believe on other grounds. Now comes a professional astronomer who finds in the starry skies overhead the tracery of the "Dread Finger of the Hand Divine." He does not say that he finds proof of the existence of the God of the Christian faith in his examination of the universe. "Proof" is not what anybody needs for faith; where proof is possible there is no need for faith. But this expert observer of the real world cannot do his observing without recognizing that God "manifests himself to us in our relationship to nature."

Contemporary Christians, and non-Christians and unbelievers too, need to hear much more of this kind of testimony from people who, like Mr. Peat, know what they are talking about when they talk about nature.

We hope that he and all others who share his faith and his understanding, will have much more to tell us about God's manifestation of himself to us in our relationship to the whole of creation in each one of its parts.

As Others See It

I am a born again Anglican. I was converted from one of the many Protestant denominations. No Anglican sought me out nor pressed me for a decision. I chose this church of my own free will after much study and meditation. I did not have to discard any of the essential beliefs in which I had been nurtured. I simply had to set them in a new framework and add to them the distinctive claims of apostolic order and catholic truth, which were peculiar to the Anglican tradition. I entered this new family of faith with the fresh hope and the spiritual joy of the twice-born.

Now, after a quarter of a century in the priesthood, I ask myself what it was that led me into the Episcopal Church. I can say truthfully that it was not social liberation, or political ambition, or ecclesiastical snobbery. There was, undoubtedly, an appeal to my historic, artistic and dramatic sensibility. But above all else, there was a spiritual ideal which answered to my religious needs. And it all centered in the beauty of holiness so devoutly and classically expressed in the Book of Common Prayer. In my pilgrimage of faith I had run the whole gamut from fundamentalism through all the many changing phases of liberalism. I had been exposed to teachers from all the major evangelical bodies and had studied in three graduate schools of theology. But all the religious truth I had garnered found its highest theological expression in the Common Prayer of English Christianity.

I soon discovered, however, that there was a great deal more variety of thought and practice in the church than I had ever suspected. The uniformity which I had envisaged from afar was not to be found when I drew near. It was something of a shock to find such a broad spectrum of opinion in what had seemed to me a rather defined area of belief. But a closer look at both history and experience convinced me that in spite of all the eccentricities present in the church that there was an overall distinction which bound the faithful together. Once again it was the Book of Common Prayer. Wherever I worshiped in our church, whether the customs were catholic oriented or evangelically motivated, the Prayer Book expressed the heart of the church's liturgy. This reassured me that I was spiritually secure in the faith and worship of the holy catholic and apostolic church. And it gave me a definite sense of being linked over the centuries with Christ and the apostles.

Then suddenly came the social and

cultural revolution of the 60s. It was wild, vindictive and iconoclastic. It gripped our society and infiltrated our church. Minds were brainwashed into believing that our hope for justice lay in a complete cultural and structural change, both in society and the church. The past was discarded, the future was now, and the present wants of men alone were relevant.

Then followed the rewriting of the Prayer Book, the altering of the creeds, the neutralizing of holy orders, the secularizing of the blessed sacrament, the politicizing of the church's mission, and the scattering of the sheep.

So I have become something of an alienated Anglican. I am a stranger within the gates. I am a Philistine caught in the camp of Israel. I am without a wedding garment at the supper of the Lamb. I try to lift my voice in prayer and praise and I cannot speak the language.

I am not alienated from the faith once delivered, but from the proposed inadequate affirmation of it. I am not alienated from the family of God, but from the innovators in the church who divide the body of Christ in the name of Christian unity. I am not alienated from those who would make the eucharist central to our worship, but from those who are always celebrating the joys of living without discerning the body and the blood of Christ. I am not alienated from those who call for wider participation in the life of the church, but I am appalled at those who would render the apostolic ministry unnecessary.

There are surely many individuals in our communion who agree essentially with the viewpoint expressed here. There are also several organized groups among us who oppose changes in the church which undermine our heritage. What we need is united action in our cause and we need it now. The gravity of the challenge which confronts us compels us to act together. We must not become so confused and diverted by such related issues as sexuality, secular politics, contemporary liturgics, and charismatic renewal that we are paralyzed into indecision.

We must act without delay on the real issue underlying all others facing the Episcopal Church. That issue is plainly the preservation of the apostolic faith and order as it is set forth in the Book of Common Prayer.

(The Rev.) E. EUGENE THOMPSON
Rector, St. George's Church
Riviera Beach, Fla.

THE ROOTS OF AMERICAN ORDER. By Russell Kirk. Open Court. Pp. 534. \$15.00.

The Christian who participates in public life is always the creature of paradox. He is the child, by adoption and grace, of the God who makes all things new and must recognize the need for change. Yet he is also, by birth and nature, a fallen and sinful creature, and needs order and structure in his life and in his society, lest he tear and be torn.

A genuine conservative recognizes, along with Edmund Burke, the need for change in society. But he also realizes that change must take place without destroying the fabric of society. And he often finds himself helpless before people (both reactionaries and revolutionaries) who defend or seek to destroy that which they do not comprehend.

If Russell Kirk's *The Roots of American Order* receives the kind of audience that it should, discourse can again take place on intelligent grounds. Dr. Kirk has written nothing finer. Indeed, since Walter Lippmann's *The Public Philosophy*, I can think of no book which so carefully explains the fabric of the society in which we live.

Where Lippmann was concerned with the general meaning of order in Western society, Kirk is concerned with how the experiences of the people of the West, down through the ages, produced that manner of government and way of life which is, or was, distinctly American.

The manner of the book is both historical and analytical. He examines the beliefs of the Jews, the philosophy of the Greeks, and the government of the Romans, particularly how the old Roman virtue descended into despotism. (His section on "natural law" is a brilliant explanation in remarkably brief compass, and his exposition of the Old Testament might even compel people to read it.)

His purpose is not general history, however, but the study of American order, and the forces which shaped it: Augustine and the church fathers, the development of the English Common Law, the Reformation (in all of its aspects), Hooker, the Puritans, the Colonial experience of independence under British neglect, the War for Independence ("a revolution not made, but prevented"), and the Constitutional experience which culminated in the War Between the States: the last root of American order, which spelled out in blood that the Union was indissoluble. After pondering his conclusion, I finally realized that Dr. Kirk was quite right in concluding his book with the thoughts of Orestes Brownson, that little known mid-19th century genius who realized that government must spell out the organic experience of a people, and that the root of Western civilization is for each nation

to hear the voice of revelation which will enable it to reconcile liberty and law.

There are minor mistakes. The Sermon on the Mount is not found in St. Mark, and one wonders where Dr. Kirk got the idea that the Bishop of London was reluctant to ordain colonial clergy. But minor mistakes can be corrected in future editions, and it is to be hoped that there will be many future editions of this book.

(The Rev.) SHELDON M. SMITH
Washington Memorial Church
Valley Forge, Pa.

THE UNDERSTANDING OF FAITH. By **Edward Schillebeeckx.** Seabury/Crossroad. Pp. 170 + xiii. \$8.95. (English translation of *Geloofsverstaan* by N. D. Smith.)

The entire history of Christian theological understanding and communication has been one of interpreting the gospel in language and thought forms which are current. This has necessarily involved the technical discipline known as hermeneutics, or an understanding of the principles and issues inherent in the interpretive task itself.

At no time in the history of the church has the hermeneutical task been more in the forefront than it is currently. This book, *The Understanding of Faith*, by a leading Dutch Dominican seeks to come to grips with the most significant issues in contemporary hermeneutics. Schillebeeckx is driven to his task by his basic conviction regarding the reciprocity between theological talk and everyday hu-



man experience: on the one hand, theological interpretations must be meaningful in terms of everyday experience; on the other hand, human experience must be capable of being expressed in theological language if this language is to be meaningful.

The bulk of the book (five chapters out of seven) is given to the question of how we can know whether a contemporary formulation of the Christian understanding is faithful to the gospel. Schillebeeckx approaches his task in this connection by following what, by now, are some rather well-marked trails, notably those of various philosophical theories of language.

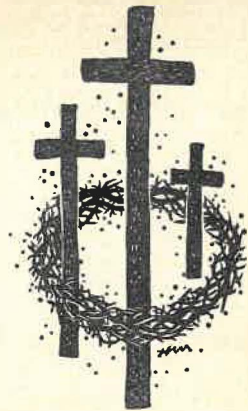
It is in the concluding two chapters that the author relates the hermeneutical task to the question of the relationship between theory and practice (*theoria* and *praxis*.) In this undertaking, he constructively develops the way in which a critical view of society enunciated especially by Jürgen Habermas can be brought to the service of a critical theology. Schillebeeckx is eager to maintain the distinctive nature of theology as an autonomous discipline, and yet seeks to utilize in a constructive way the purifying function that

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ST. MATTHIAS 7056 S. Washington Ave.
The Revs. C. Howe, r; M. Griffith, assoc r
Sun 8, 9, 11

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Fr. J. B. McKenzie, chap.
MP & HC Sun 9:30; MP, HC, EP daily
Evans Chapel Vicarage 1965 So. High

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YALE UNIVERSITY New Haven
THE EPISCOPAL CHURCH AT YALE
Fr. R. Fabian, Fr. D. Schell
Dwight Hall
EP & HC Sun 4:30; Wkdays 5

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CAMPUS MINISTRY, Room 305 AMUC
The Rev. John McKee, chap.
Sun HC 7; 1 Thurs, Durham Chapel

GEORGIA INSTITUTE OF TECH. Atlanta
ALL SAINTS CHURCH 634 W. Peachtree St.
The Rev. Paul R. Thim, chap.
Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

ILLINOIS

LAKE FOREST COLLEGE Lake Forest
HOLY SPIRIT 400 Westminster Rd.
The Rev. F. W. Phinney, r; the Rev. D. A. Owen, chap.
Sun 7:30, 9:15, 11; Tues 7; Wed 10

NORTHERN ILLINOIS UNIV. DeKalb
ST. PAUL'S 900 Normal Rd.
The Rev. C. H. Brieant, v & chap.
Sun 7:30, 10, 11; 5:15; Wkdays Mon-Fri

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
The Rev. Donald A. Nickerson, Jr., r
Sun 8, 10:30

MARYLAND

UNIVERSITY OF MARYLAND
MEMORIAL CHAPEL College Park
Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
Sun HC & Ser 10; Wed & Fri HC 12 noon

NEW JERSEY

RUTGERS UNIVERSITY Newark
GRACE CHURCH 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Robert C. Francks, c
Sun Masses 8, 10; Mon thru Fri 12:10; Sat 9:15

RUTGERS UNIVERSITY New Brunswick
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ST. MICHAEL'S CHAPEL
The Rev. Thomas A. Kerr, Jr., chap.
Sun 10, 7; other services as anno

NEW YORK

R.P.I. and RUSSELL SAGE COLLEGE Troy
ST. PAUL'S 3rd & State Sts.
The Rev. Canon Fred E. Thalmann, r
Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

SYRACUSE UNIVERSITY Syracuse
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The Rev. Robert C. Ayers, chap.
Community House, 711 Comstock Ave. 13210

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, D.D., chap.
Sun HC 9:15, 5:15—Center Chapel; Wed HC 8—
Duke Chapel; Thurs HC 5:15—Duke Chapel

OHIO

OHIO UNIVERSITY Athens
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Sun 8 HC, 10 Family, 4 Folk Mass

PENNSYLVANIA

PENNSYLVANIA STATE UNIV.
EISENHOWER CHAPEL University Park
The Rev. Derald W. Stump, chap.
HC: Sun 9, 6:15, and as anno

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The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.
Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

VERMONT

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The Rev. A. Stringer, r
Sun H Eu 11: 7:30 & 11 June-Aug.

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MADISON COLLEGE Harrisonburg
BRIDGEWATER COLLEGE Bridgewater
EMMANUEL CHURCH
The Rev. James P. Lincoln, r; the Rev. Dale Mekeel, c
Sun 8, 10:30; Thurs 7

MARY BALDWIN COLLEGE Staunton
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The Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

WISCONSIN

UNIVERSITY OF WISCONSIN Superior
ST. ALBAN 1404 Cumming
The Rev. G. Randolph Usher, r
Sun HC 8, 10; Tues 7:30; Thurs 10

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the "critical theory" of Habermas can perform.

"The thinking Christian is in a situation of tension. As a believer, he can only interpret his faith in a religious way but as a thinking person, he has to try to interpret it in a non-religious way . . ." (pp. 150f). In a nutshell, this is Schillebeeckx' starting point as well as his conclusion. To say this, however, is not to imply that there is no development between beginning and end. Rather than a circular thing, the book is more like a spiral. When one reaches the end, the reader realizes that he is not just where he began; he feels himself to be on a higher plane.

Readers who have adequate technical background and are accustomed to thinking in the terms that the author asks us to think in will find areas for both questioning and argument. For example, much would seem (at least to this reviewer) to hang on how one understands two key words, "religious" and "non-religious," which seem never to be clearly defined. Or, when in the concluding chapter Schillebeeckx argues that methodological concerns of theology cannot be treated independently of theological "content," one wishes that this methodological observation and concern might be further developed. His critical comments which presuppose a hermeneutical methodology do not themselves seem to reflect adequately the content of faith from which, and in whose context, the methodology needs to be understood and put to work.

Such observations and questions, however, can be made only after one has appreciatively understood the task at hand and the way in which this theologian has undertaken it. It is no easy task to develop a "critical theology." Indeed, the final sub-chapter heading is modestly put: "Towards a critical theology."

(The Rev.) SHUNJI F. NISHI
Church Divinity School of the Pacific
Berkeley, Calif.



"Having heard the report of the long range planning committee, do I hear a motion affirming that we have a future at all?"

PEOPLE and places

Appointments Accepted

The Rev. Thomas D. Ackerman is rector of St. Peter's Church, West Allis, Wis. Address: 7029 W. Lincoln Ave.

The Rev. Leslie Bobtail Bear is an assistant with the Urban Indian Program for the Twin Cities, Minn. Address: 2519 10th Ave. S., Minneapolis (55404).

The Rev. T. James Bethell is rector of St. David's Church, 3916 W. 17th St., Topeka, Kan. 66604.

The Rev. Jack O. Bird is vicar of St. Mark's Church, 410 S. Washington St., Berkeley Springs, W.Va. 25411.

The Rev. James R. Borom is assistant to the rector of St. Mary's Church, High Point, N.C.

The Rev. William M. Coolidge is in charge of St. Paul's Church, Cary, N.C.

The Rev. Ronald C. Davis is curate, St. Christopher's Church, Box 2235, Pensacola, Fla. 32503.

The Rev. Canon Rudolph Devik is rector of Grace Church, 35 Jackson St., Lawrence, Mass. 01840.

The Rev. Frank G. Dunn is rector of St. Andrew's Church, Charlotte, N.C.

The Rev. R. Lawrence Ford is rector of St. Paul's Church, E. Center at High St., Marion, Ohio 43302.

The Rev. Dennis George Fotinos is vicar of St. Andrew's Church, Mount Holly, N.C.

The Rev. Thomas G. Garner, Jr. is rector of St. Mary's Church, 4311 San Miguel, Tampa, Fla. 33609.

The Rev. Karl C. Garrison, Jr., Ph.D., is a member of the faculty of Nicholls State University, Thibodaux, La. 70301.

The Rev. Richard F. Grein is rector of St. Michael and All Angels, Mission, Kan.

The Rev. Don H. Gross, Ph.D., is vicar of Church of Our Savior, Glenshaw, Pa., and continues as president of the Pittsburgh Pastoral Institute on a part time basis.

The Rev. Benjamin Harrison is rector of St. Christopher's Church, 2211 S. Bluff St., Wichita, Kan. 67218.

The Rev. LaMar Hay is in charge of Episcopal Church work in Waterville, Waseca, Janesville, and Le Center, Minn.

The Rev. Norman H. Howard is rector of Church of the Good Samaritan, 2165 N.E. Coachman Rd., Clearwater, Fla. 33575.

The Rev. Thomas D. Hughes is rector of St. Paul's Church, 1917 Logan Ave. S., Minneapolis, Minn. 55403.

Ordinations

Priests

Hawaii—The Rev. John E. Crean, Jr., professor of German, University of Hawaii, associate, St. Stephen's, Wahiawa, and missionary for Mililani Town.

Milwaukee—The Rev. Messrs. James R. Braun, curate, Grace Church, 116 W. Washington, Madison, Wis. 53703; Ross Julian Maek, curate, Trinity Church, 1717 Church St., Wauwatosa, Wis. 53213; and Frederick W. Robertson, assistant, St. Thomas of Canterbury, Greendale, Wis., address, Box 147 (53129).

Missouri—The Rev. Stephen Hunter Hayward, assistant, Emmanuel Church, 9 S. Bompert, Webster Groves, Mo. 63119; and the Rev. Charles Frederick Homeyer, assistant, Grace Church, 514 E. Argonne, Kirkwood, Mo. 63122.

Pittsburgh—The Rev. Messrs. Amin Michael Hornyak, assistant, St. Stephen's, 8th near Walnut, McKeesport, Pa. 15132; David Parker Jones, assistant, Christ Church, 5910 Babcock Blvd., North Hills, Pittsburgh (15237); and Arnold William Klukas, assistant, Church of the Redeemer, 5700 Forbes Ave., Pittsburgh (15217).

Rhode Island—The Rev. Roy Wheaton Cole III, curate, St. James', Woonsocket, R.I., address, 102 South St., Foxboro, Mass.; and the Rev. Peter M. Larsen, curate, St. John's, Barrington, R.I., address, 10 Sylvester St.

Southern Ohio—The Rev. Jack L. Iker and the Rev. Russell R. Raney.

West Missouri—The Rev. Lew Heigham, Church of the Resurrection, Blue Springs, Mo.

West Virginia—The Rev. Gilbert Harold Watkins is rector of St. Paul's, 504 Prichard St., Williamsport (25661).

Western Kansas—The Rev. Keith Lynn Ackerman, Church of the Transfiguration, Freeport, L.I., N.Y.

Deacons

Lexington—Charles Adams, James Bjorkman, Bruce Boss, Travis DuPriest, Fred Hinxman, and James Montgomery.

Massachusetts—Charles Lynwood Smith, director of education and training, Model Cities Program, Boston. Address: 39 Waumbec St., Roxbury (02121).

Southern Ohio—Robert Stull.

Southwest Florida—Charles L. Vilord, chaplain with the Sarasota, Fla., Sheriff's Department.

Awards

Recipients of the 1974 St. Francis Award for Distinguished Service to Youth, originated in 1960 on the 25th anniversary of the St. Francis Boys' Homes, Salina, Kan., were Tom Beatty of Bavaria, Kan., Dorothy W. Bradley, Topeka, Lewis E. Buell, Seattle, Marguerite Q. Warren, Ph.D., Albany, N.Y., Robert H. Whitfield, Newton, Kan., and Francis L. Wilson, Ellsworth, Kan.

Church Army

Capt. Robert Andrew, C.A., is in charge of St. Philip's Church, 3294 Denison Ave., Cleveland, Ohio 44109.

Reception

Los Angeles—Eugene Martin Lindusky was received as a deacon on Dec. 23, by the Bishop of Los Angeles.

Religious Orders

Order of the Holy Cross—The Rev. Kevin Dunn has been ordained to the priesthood.

Order of St. Helena—Sr. Jean and Sr. Ellen Stephen have made their Life Vows.

Community of St. Mary, Milwaukee, Wis.—Sr. Mary Joan was elected Mother Superior of the order's Western Province to succeed the late Mother Vlasta Mari.

Society of St. Francis, Mt. Sinai, N.Y.—The Rev. Terrence Burton has taken the name of Brother Aaron.

Congregation of St. Augustine/Sisters of the Holy Nativity—Sr. Mary Joel, SHN, was inducted recently into the Congregation of St. Augustine. She lives in New Orleans where she works with a Roman Catholic nun at the Bethlehem House of Bread, an interreligious organization.

Schools and Colleges

The Bishop Whipple Schools, Faribault, Minn., have received \$325,000 from anonymous donors who have challenged alumni, parents, and friends of Shattuck, St. Mary's Hall, and St. James School to match the contributions.

Kemper Hall, Kenosha, Wis., is being closed at the end of the 1974-75 academic year because of lack of enrollment, operational costs, antiquated facilities, decreased income from endowment, decreased financial support of the school, and a deficit in excess of \$300,000. After meeting obligations to fund in its entirety the pension program and to create a severance pay fund, liquidated assets will revert to the Sisters of St. Mary, the order that operated Kemper until 1969, when outside leadership was brought to the school. Plans are underway to relocate faculty, staff, and students.

St. John's College, Newcastle, NSW, Australia—The Rev. Raymond Foster is now warden of the college.

Christchurch School, Christchurch, Va.—Louis W. Randall, former faculty member and, more recently acting headmaster, has been named headmaster of the school. He succeeds the Rev. William P. Scheel, who resigned last May.

CLASSIFIED

BOOKS

“CHRISTIAN FAITH IN BLACK AND WHITE: A Primer in Theology from the Black Perspective” by the Rev. Warner R. Traynham. \$7, paper \$3, at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

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COPY of “Ritual Notes,” by Knotts, 10th edition or later. Reply Box D-167.*

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CAMP or Conference Center Director. School administrator with 11 years experience seeks new and challenging position as director of camp or conference center. Background in teaching, coaching, administration, public relations and business. Degrees from leading universities. Resumé sent upon request. Reply Box S-166.*

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PRIEST, single, inner city church. Box 2169, Denver, Colo. 80201.

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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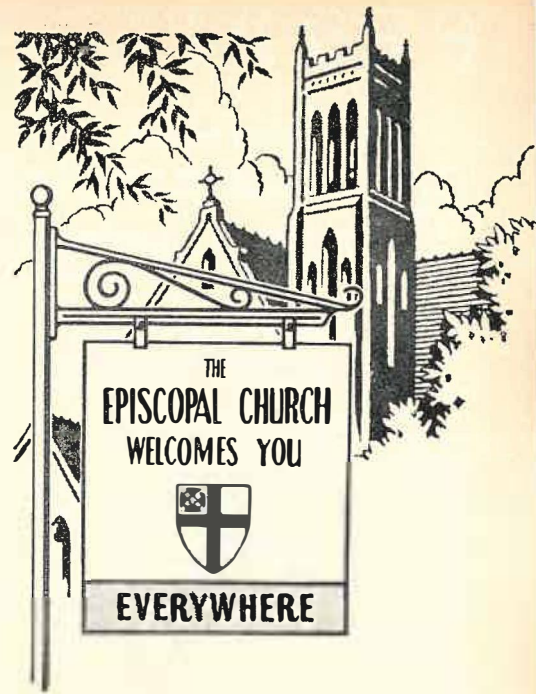
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The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. Robert Bruce Ryan, r; the Rev. John E. Kulp, c
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Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

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The Rev. James Brice Clark, r
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LAS VEGAS, NEV.

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The Rev. Karl E. Spatz, r
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wklys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wklys, Sun 12:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.

The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.

Clergy: Ernest Hunt, r; William Tully, c; Lee Bedford, assoc; Hugh McCandless, r-em
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)

The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th Street
The Rev. Frederick B. Williams, v
Sun Masses 8, & 10:30 (Solemn), 1 (Spanish). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs & Sat 8:30; P by appt. Tel.: 283-6200

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION 115 East 74th St.

The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 & 12:15 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

NEW YORK, N.Y. (Cont'd)

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley
Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30

SAN ANTONIO, TEXAS

ST. PAUL'S Grayson at Willow
The Rev. J. F. Daniels, r; the Rev. K. D. Miller
Sun Masses 7:45, 9, 11, Wed 7, 10; Sat C 11-12:30

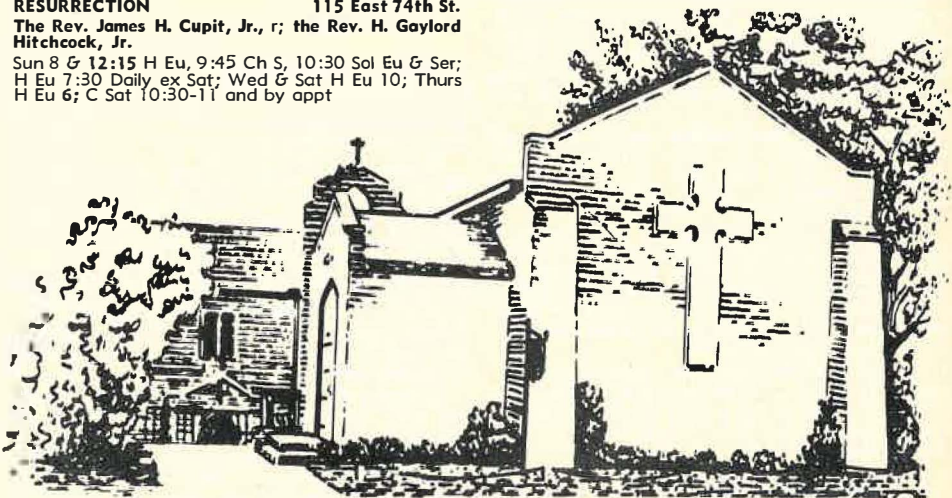
HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11MP (IS HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



THE CHURCH OF OUR SAVIOUR
ATLANTA, GA.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.