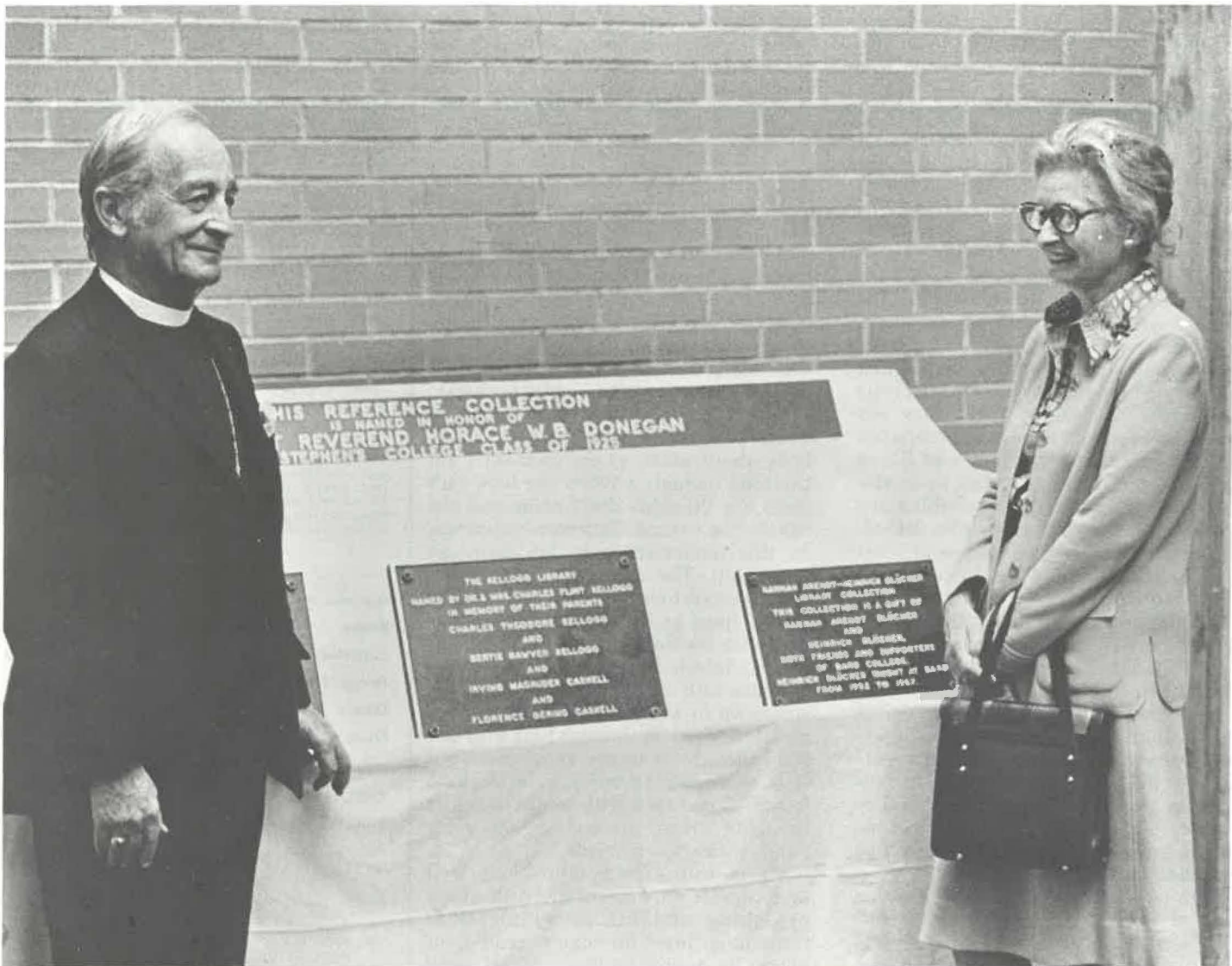


The Living CHURCH



Bishop Donegan (left) and Mrs. Kellogg at Bard College Library: A dedication and a tribute [see p. 4].

AROUND & ABOUT

With the Editor

Our copy of *Church Times* of London always reaches us many weeks after its publication date, just as TLC takes a long time to get to London. Hence I am only now perusing the Sept. 24th issue of *CT* which came out in the season of St. Michael and All Angels. The devotional columnist of *CT*, Mr. D. W. Cleverley Ford, makes this comment: "Whenever in the Bible an event takes place unable to be explained by rational considerations, the writers introduce an angel. What the angel says in effect is — 'Do not attempt to go any further. This thing is beyond you. You are at the frontier of another world. Powers are at work here which belong to God alone.' So the angel is a symbol of the existence of a world which is not open to the scientific method but which is no less real."

I have no quarrel, really, with that statement, and the observation about biblical "introductions" of angels to mysteries is soundly perceptive. But the word "symbol" as here used always troubles me. I don't think most people today understand the word as meaning anything more than a fictitious substitute for reality. When they say that the bread and wine in the eucharist are the symbols of the Body and Blood of Christ they mean, not that these elements are the outward and visible signs of the truly present Body and Blood, but rather that they remind us of what the Body and Blood would be like if they were present.

The commentator in *Church Times* will be read by many as saying what he probably didn't intend to say, namely, that when these pious but primitive men of old found themselves up against something they couldn't rationally explain they imagined that some supernatural being, an angel, was at the bottom of the business; but what they naively pictured as an "angel" was, as of course we now realize with our superior savvy, only a "symbol."

"Only a symbol": I don't like this way of thinking. Imagine this "biblical" scenario, with a "biblical" witness relating it thus: "We've been saved by a miracle. I don't know what happened, but I do know that our water hole suddenly dried up and we and our sheep were faced with sure death from thirst. Then one of our children had a dream in which an angel showed him where was a fresh spring just a little out of the way from our camp. Something — the same angel, or some other — put it into the mind of the chief to check out the child's dream, and sure enough, there

was the spring. God sent his good angel to deliver us from death. What else?"

That original "primitive" explanation is the only rationally satisfactory one. Somebody or something brought the dream, and moved the chief to check it out. God — not the human scribe — "introduced" that saving angel, and whatever or whomever God "introduces" is *ipso facto* real — never just a "symbol." If we can think and talk about it only symbolically it's because we don't know any better, being mere human beings. But let's not confuse our symbols with the realities they are meant to represent.

Recently I've been experiencing something, strongly and vividly, that has made me wonder while it was happening just what it was, though it was not a new experience to me. What it consists of is an ability to think positively and expressively about something only when my thoughts and words are being addressed to somebody I deeply care for and lovingly know. (That person need not be somebody I know personally, but must be somebody about whom at the moment I am thinking lovingly.) When the love isn't there the thoughts don't come and the words don't come. Emerson comments on this phenomenon in his essay on friendship. The experience must have overpowered him as it has me, and it's nice to have at least one thing in common with the Sage of Concord. Said he:

"Our intellectual and active powers increase with our affection. The scholar sits down to write, and all his years of meditation do not furnish him with one good thought or happy expression; but it is necessary to write a letter to a friend, — and forthwith troops of gentle thoughts invest themselves, on every hand, with chosen words."

Those who teach homiletics do well to recognize this essential truth about preaching and all communication: Conscious love for one's reader or hearer is a pre-condition of all good deep-level communication. A parson sitting down to prepare a sermon, or anybody sitting down to prepare a word to somebody else, should begin by fixing his love upon that somebody before, and while, fixing his mind upon what to say and how to say it. "Our intellectual and active powers increase with our affection," as Emerson says; to which we may add: and our communicative powers.

The Living Church

Volume 173 Established 1878 Number 23

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.

Board of Directors

Robert L. Hall, Milwaukee, president; the Rev. Dudley J. Stroup, Scarsdale, N.Y., vice-president; the Rev. Carroll E. Simcox, Milwaukee, secretary; the Rev. Kenneth Trueman, Wauwatosa, Wis., treasurer; Warren J. Debus, assistant treasurer; the Rev. Robert L. Howell, Chicago; Jackson Bruce, Jr., Milwaukee.

The Living Church Foundation, Inc.

The Rt. Rev. Stanley Atkins, Bishop of Eau Claire; the Rt. Rev. William A. Dimmick, Bishop of Northern Michigan; the Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee; the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island; the Rt. Rev. Quintin E. Primo, Suffragan Bishop of Chicago; the Rt. Rev. Paul Reeves, Bishop of Georgia; the Very Rev. Leslie Skerry Olsen, Topeka, Kan.; the Very Rev. C. Cabell Tennil, Seattle, the Rev. C. E. Berger, Chevy Chase, Md.; the Rev. Robert Cooper, Nashotah, Wis.; the Rev. William E. Craig, Salina, Kan.; the Rev. R. Emmett Gribbin, Jr., Northport, Ala.; the Rev. Robert L. Howell; the Rev. Darwin Kirby, Jr., Schenectady, N.Y.; the Rev. William S. Lea, Winnetka, Ill.; the Rev. H. Boone Porter, Jr., Kansas City, Mo.; the Rev. C. L. Ross, San Diego; the Rev. Robert Shackles, Muskegon Mich.; the Rev. Carroll E. Simcox; the Rev. Sheldon M. Smith, Valley Forge, Pa.; the Rev. Dudley J. Stroup; the Rev. Murray Trelease, Milwaukee; the Rev. Kenneth Trueman; the Rev. Paul D. Urbano, Phoenix, Ariz.; Jackson Bruce, Jr.; Peter Day, New York City; Robert L. Hall; Mrs. William Horstick, Oconomowoc, Wis.; H. N. Kelley, Deerfield, Ill.; Prezell R. Robinson, Raleigh, N.C.; Miss Augusta Roddis, Marshfield, Wis.; Robert Shoemaker, Naperville, Ill.; Mrs. Arthur C. Sprague, Columbia, S.C.; Frank J. Starzel, Denver; William J. Wainwright, Milwaukee.

†Director but not member of the Foundation.

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor, Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine Tomlinson, music editor. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager.

DEPARTMENTS

Around and About	2
Books	5
Editorials	12
Feasts, Fasts, and Ferias	13
Letters	3
News	6

FEATURES

Good for Delphie?	Mary Clague 10
Travelers and Sojourners	Edith Stedman 11

CALENDAR

December

5. Advent 2
6. Nicholas, B.
7. Ambrose, B.
8. Conception of the Blessed Virgin Mary

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: \$15.95 for one year; \$29.90 for two years; \$41.85 for three years. Foreign postage \$2.00 a year additional.

The Living Church

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.

Churchianity?

In his letter "Ecclesiastical Suicide" [TLC, Nov. 7] Mr. Menendez stated that "the Episcopal Church is dead. It committed suicide in September of 1976." He went on to quote figures about our declining membership.

I share with him his concerns, but I believe that the Episcopal Church has become caught up in "Churchianity" rather than with Christianity. We seem to be more concerned with how we arrange our "furniture," e.g., women's ordination, Prayer Book change, than with exalting the Lord of his church, Jesus Christ. I wonder how much longer our Lord Jesus is going to be patient with us?

Let's get on with the ministry of reconciliation and building up the body of Jesus Christ in the vineyard called the Anglican Church. I love the Episcopal Church. But I love my Lord more. Cannot we trust him to renew us, to increase us?

"Rise up, O men of God, have done with *lesser* things; give heart, and soul, and mind, and strength to serve the King of Kings."

(The Rev.) JOHN E. BUTT
St. Luke's Church

Niles, Ohio

WCC

Re the remarks by Cynthia Wedel in the news story on the WCC, "Wedel: No Communists in Organization" [TLC, Oct. 31]:

For one thing, Mrs. Wedel seems to think that there is some logical connection between affirming that the World Council of Churches is "a deeply religious organization" and that "there are no Communists in the Council." I would suggest that anyone must be incredibly naive to doubt that communism is one of the most fanatical religions the world has ever known, or that when a group has been thoroughly indoctrinated into the doctrine and tenets of any religion they can't propagate the faith without the presence in it of their leaders!

Does a Bible study or prayer group always need a pastor at every meeting to prove it believes in Jesus? Come now, Mrs. Wedel.

Then Mrs. Wedel claims that the government of South Africa is spreading nasty stories about the WCC paying for military supplies for groups fighting against the South African government. In rebuttal, she says that "none of our people who have been on the scene has said it has gone to promote violence" (my italics). Well now, is it unreasonable to entertain the suspicion that "our people" might not be the most unprejudiced group to send on an inspection tour? Obviously I cannot, within the compass of this letter, attempt even a *précis* of all the well-documented reports coming thick and fast into my files, but I can assure Mrs. Wedel that they all paint a vastly different picture to that seen and reported by "our people".

And when Mrs. Wedel grieves that "people don't understand the organization and many resent the money their churches put in," I'm afraid the truth is that the resentment is caused by their understanding the organization all too well. We are appalled at the "doublethink" trap so many of our church leaders have fallen into. War on innocent people is called the "struggle for peace"; hatred towards people who are trying to achieve social justice through *genuinely* peaceful means is called "love"; and savage aggression towards the more peaceably inclined people of a country is called "liberation"! The World Council of Churches has gone on record as giving money to terrorist groups, and yes indeed many of us do resent the money our churches put into such an organization. And many of us see to it that our money goes elsewhere — to truly Christian organizations that are trying to give aid and comfort to the starving and dispossessed people of Africa who have managed to make their escape from their newly "liberated" countries.

One cannot help wishing that Mrs. Wedel would sit down and do some sharing with these people, many of whom have been forced to witness atrocities committed on their loved ones to convince them of their need for liberation. Perhaps then she would understand why many of us are somewhat less than starry eyed over some of the WCC programs which seem diametrically opposed to the mind of Christ.

JOANE E. ESHELL
Monument Valley, Utah

Whose Voice?

H. N. Kelley's letter "Whose Voice?" [TLC, Oct. 24] could be answered by putting the question thus: Upon whom do you call? If you call upon General Convention, you evidently get a variety of voices, some even proud but rude. "I cried unto the *Lord* with my voice, with

Every month it's
PROVOCATIVE!

**THE \$1.00
WITNESS**

A progressive
magazine of social
conscience in a
troubled world.

"... an
independent
report on
the issues
behind the
issues in
Church and
State and World."

—Robert L. DeWitt, Editor

**READ IT AND
FACE THE FACTS.**

For introductory FREE copy, write to:
The Witness, Dept. MLE
Box 359, Ambler, PA 19002.

UNDER
ONE ROOF

ALL THE NEEDS OF YOUR CHURCH

VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN. PHONE. OR WRITE FOR INFORMATION



Cuthbertson

2013 SANSOM STREET • PHILADELPHIA, PA. 19103 • 215 564-6033

VACATIONING?

While traveling on your vacation visit some of the churches listed in our Church Directory section and tell the rector you saw the announcement in *The Living Church*. The churches listed extend a cordial welcome to visitors.

CLERGY: If your Church services are not listed write to the Advertising Manager for the very nominal rates.

CELTIC CROSS



Hang this beautiful 10" handcrafted stained glass cross in your window. Available in Blue and red, or purple and gold. \$9.95 including postage and handling.

Harper Art Glass Studio

P.O. Box 172 L, South Milwaukee, WI 53172

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N.J. 07079

1880 THE SOCIETY OF MARY 1902

for more information, please write the
Regional Secretariat

Mr. Everett Courtland Martin

Post Office Box 656 - Old Towne Station
Alexandria, Virginia 22313

1931 1976

GIFTS•PARISH SUPPLIES•BOOKS
CURRICULUM•CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

78 Danbury Road, Wilton, Conn. 06897
Telephone: 203 762-0721

Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the Classified Columns of THE LIVING CHURCH. A modest 24-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal — 24¢ a word for a single insertion; 22¢ a word an insertion if three or more insertions are used, with a minimum rate of \$2.50 for any insertion. See details on page 15 or contact *The Living Church Advertising Department*.

my voice unto the Lord" (not General Convention) "did I make my supplication" (Psalm 142:1).

"Too simplistic," so many voices would say. Yet Jesus used the psalms to call upon his Father as he hung on the cross. When he stood before the equivalent of the General Convention of his day, he didn't call upon it.

Whose voice did Herod and Pilate and the chief priests and the crowd hear?

"Set a watch, O Lord, before my mouth; keep the door of my lips."

M. B. ABRAHAMS

Trumansburg, N.Y.

God Still with Us

In the aftermath of General Convention, there is one thing we can all be sure of: the Holy Spirit will not leave the Episcopal Church.

(The Rev.) P. ROBERTS BAILEY
Canon to the Bishop
Diocese of Atlanta

Atlanta, Ga.

Of Tit-Mice and Men

Although I quite often disagree with your opinions and reasoning on a myriad number of matters, I do appreciate your erudite and provocative writings.

Therefore, I am calling to your attention an error of sorts in "Around and About" of Oct. 31. It is, of course, of major import. You quote Bobby Burns on a timorous mouse and then refer to a bishop (or bishops) as a clerical *tit-mouse*.

A tit-mouse is not a mouse at all, but a small feathery creature. Sir, a bird.

(The Rev.) WAYNE L. SMITH
Trinity Church

Janesville, Wis.

A bird it is. Note to the Cosmic Complaint Department: There ought to be a tit-mouse that is a mouse. Thank you. Ed.

Religious Persecution

It should bring some comfort, I suppose, that General Convention brought itself to even acknowledge that there is religious persecution in the Soviet Union. But it was altogether predictable that among its bold proclamations about all sorts of other things in heaven and on earth that it managed only a weak-kneed statement with the bromidial intent that "further study" be undertaken of alleged (!) persecutions and repressions.

How much study is required to know enough in order to act in league with the bolder voices in the West which frankly, constantly and as a high

priority protest the plight of Christians and Jews and other religious groups behind the iron curtain?

As has so often been the case, our officialdom seems undiscerning when it comes to speaking out or keeping silence. Although it is unlikely to occur in our lifetime, a full-scale re-ordering of priorities would seem to be needed. In the meantime, without any bold official support, it can only be hoped that churchmen will do all they can through their elected representatives and through organizations (such as the Interreligious Consultation on Soviet Jewry) to act for rectification of the dreadful environment in which our brothers and sisters must labor in the Soviet Union.

(The Rev.) ALAN ROSENAU
Arkadelphia, Ark.

COCU — Why Not Now?

Heartiest congratulations upon your editorial "COCU Eventually, Why Not Now" [TLC, Oct. 31].

Your perception is magnificent. As a deputy to General Convention, I not only suggested your plan to several of our schismatic "fathers in God," but I also suggested that they, the bishops (superintendents), stand for re-election every four years, in order that we might throw the recalcitrant rascals out of office (including the problem) when they failed to satisfy. Sorry to report that the reaction was less than favorable.

(The Rev.) JACK C. GRAVES
St. Luke's Parish

San Diego, Calif.

The Cover

In ceremonies honoring the Rt. Rev. Horace W. B. Donegan, retired Bishop of New York, and Dr. and Mrs. Charles Flint Kellogg, the new library of Bard College, Annandale-on-Hudson, was dedicated.

The Kellogg Library, named by Dr. and Mrs. Kellogg for their parents, has a special reference section named for Bishop Donegan.

A tribute to the bishop was given by the Rev. Leslie Lang — both men attended St. Stephen's College which in 1934 became Bard College. The bishop is a former trustee.

Dr. Kellogg, an alumnus and a trustee of Bard, is chairman of the board of the Association of Episcopal Colleges.

The new library adjoins Hoffman Library which was given a century ago by Dr. Charles F. Hoffman.

BOOKS

The Question of Women

MALE AND FEMALE: Christian Approaches to Sexuality. Ed. by Ruth T. Barnhouse and Urban T. Holmes. Seabury/Crossroad. Pp. 274. \$4.95.

Twenty-two essays make up this book written by 20 people, some men and some women, some Episcopalians and some not. Eight of the writers are engaged in psychiatric or psychological work; others are teachers of religion, or theology, or law, or are not identified. The best essays in the book are those by Fr. Robert Cooper of Nashotah House, Dr. Robert M. Stein, Dr. Charles W. Socarides, and the three writers on psychological perspectives - the two Yerkes, Dr. Menninger and Ann Belford Ulanov. Those who wish to identify the worst essay will have a difficult time.

Those writers who are professedly theological in style share two characteristics: they sit lightly to the authority of the Holy Scriptures (including the text of Scripture,) and they think that those who adduce theological reasons why women should not be bishops in the catholic church need not be answered.

This is one of the two books that the Presiding Bishop commissioned with the hope that they would throw some light on the question of women and priesthood. There is much good light in this book, on the subject of human sexuality. The social scientists have an aphorism that says that help is not help unless the client perceives it as help. I do not find myself much helped by this symposium.

(The Rt. Rev.) STANLEY ATKINS
Bishop of Eau Claire
Eau Claire, Wis.

Broad Perspective

SPLENDORS OF ISLAM. By Wilfrid Blunt. Viking. Pp. 152. \$10.95.

Any book by Wilfrid Blunt is a pleasure to read, whether on Linnaeus, Ludwig II or his favorite Islamic topics. His new *Splendors of Islam* offers an excellent selection of 50 black-and-white photographs and 32 first-rate color plates as well as his usual graceful writing and occasional dry wit, making the volume a bargain at \$10.95. I'm enheartened to discover that an American publisher can still produce a beautiful book on rather good stock for such a price.

Though in 152 pages no one can

"cover" Islamic architecture, art, artifacts and crafts together with necessary background information on the cultures which produced them, Blunt makes a valiant attempt with inevitable omissions and simplifications but without any sense of strain.

Even for those not particularly interested in aesthetic matters, *Splendors of Islam* affords a salutary corrective for the too-common mindset ignorant of (and tending to forget all about) the world of Mahomet and his followers. Our provincial focus on Christianity as *the* religion and on Western European life as either definitive or constitutive of "civilization" needs Blunt's broader perspective.

Did you know that in the 10th century Muslim Cordoba was 10 times and away the most populous city in Europe, with a million inhabitants, "a lavish supply of pure water, and miles of well-paved and lamp-lit streets?" Or that what we chauvinistically call the pointed "Gothic" arch was used regularly by Islamic architects some three centuries before Christians "invented" it?

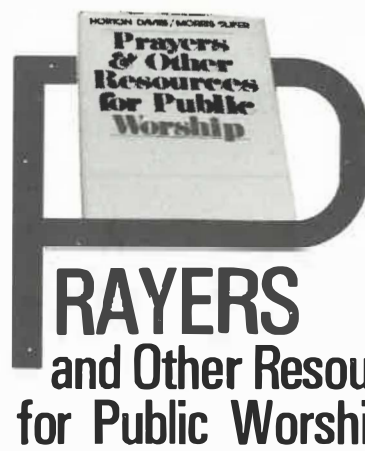
They don't teach such consciousness-expanding data in our schools, or colleges or seminaries. We have a diffused awareness that Islam has been around a long time, affecting a goodly number of people over a largish amount of territory, but how often do we ponder the inevitable ramifications of the fact that within 100 years of Mahomet's death his followers ruled over half the known world from Spain to Indonesia, or that they held all or part of Spain for 297 years longer than Europeans have known that America exists?

We really should have some cognizance of these facts. Blunt gives food for thought as well as a sumptuous visual smorgasbord.

His writing is easy, convivial, the gracious style of a literate conversationalist. Enthusiastic himself, he is sensitive to hyperbole in the praises of others even when bestowed upon works he likes. It should be noted that his greatest single interest is architecture, that the index is limited almost exclusively to proper names, and that the suggestions for further reading are few, though basic and including such classics as the Pope-Ackerman *Survey of Persian Art*.

For all the breadth attempted and the details and dates at times confusingly supplied, I wish he had tried to discuss the *thought* of the cultures he surveys. The theological revolution required to permit depiction of animal and human forms in defiance of the Koran's specific prohibitions surely merits more than the one sentence he gives it. The most stimulating aesthetic

Continued on page 15



An outstanding new collection of simple, biblical, reverent, contemporary selections for use in leading public prayers or family worship.

Useful to ministers, priests, seminary students, or anyone required to lead public prayer or family worship.

Compiled by Horton Davies and Morris Slifer \$4.95

at your local bookstore
abingdon

Christmas Seals Fight Lung Disease



**AMERICAN
LUNG
ASSOCIATION**
The "Christmas Seal" People

Spice contributed by the publisher as a public service

style J 8290

The Living Church

December 5, 1976
Advent 2

For 98 Years
Serving the Episcopal Church

THE LIVING CHURCH

New Foundation Members Elected

At its annual meeting, the governing body of this magazine, known as The Living Church Foundation, Inc., elected seven new members who have accepted election. They will serve three-year terms.

The members are the Very Rev. Leslie Skerry Olsen, dean of Grace Cathedral, Topeka, Kans.; the Very Rev. C. Cabell Tennis, dean of St. Mark's Cathedral, Seattle; the Rev. C. E. Berger, rector of All Saints Church, Chevy Chase, Md.; the Rev. Robert Cooper, professor of moral theology, Nashotah House, Nashotah, Wis.; the Rev. Paul D. Urbano, rector of All Saints Church, Phoenix, Ariz.; H. N. Kelley, Deerfield, Ill.; and William J. Wainwright, chairman of the department of philosophy, University of Wisconsin-Milwaukee.

The foundation re-elected all of last year's board of directors.

The names of the present foundation members and directors are as they appear in the newly revised masthead on page 2 of this issue.

COCU

New President Named

Delegates from the nine member churches of the Consultation on Church Union (COCU) chose a new president, accepted a new member, and debated a revised theological basis for unification at the organization's 13th plenary meeting in Dayton, Ohio.

The Rev. Dr. Rachel Henderlite, retired professor of Christian education at Austin Presbyterian Theological Seminary, is COCU's new president. She succeeds Bishop Frederick Jordan of the African Methodist Episcopal Church.

Dr. Henderlite is a minister of the Presbyterian Church in the U.S.

Joining COCU as its 10th member, was the National Council of Community Churches, a confederation of 185 congregations concentrated on the west coast, with some in the mid-west and the south.

Other members include the Episcopal, Christian Methodist Episco-

pal, African Methodist Episcopal Zion, and United Methodist Churches; the United Church of Christ, United Presbyterian Church in the USA, and the Christian Church (Disciples of Christ).

Chief architect of the seven-chapter "theological basis for union," Prof. John Deschner of the Perkins School of Theology, Dallas, urged COCU delegates to "invite the churches to consider it officially and decide whether they are willing to gather around it."

The 1970 union plan, of which this is a revision, was widely criticized for some of its organizational proposals, though at the time the theological portion seemed more acceptable.

Eight of the churches in COCU have agreed to work toward "mutual recognition of members" as part of growing together. The two groups not making official commitments are the latest member and the Christian Methodist Episcopal Church, which does not have a general conference until 1978.

Among the "notable improvements" in the revised plan listed by Prof. Deschner and his 18-member commission are a "much stronger explication" of the three uniting principles — a church "truly catholic, truly evangelical, and truly reformed"; a "considerably strengthened" emphasis on diver-

sity, inclusiveness, and participation in membership; and a strengthened discussion of both lay and episcopal ministry.

Also: acceptance of the Apostles and Nicene Creeds, but with no single confession required for all; baptism by immersion, pouring, or sprinkling for both adults and infants; the Lord's supper or eucharist at the heart of worship, but with a recognition of the sacramental nature of other rites; three kinds of ordained ministers — deacon, presbyter (similar to pastor or priest or elder), and bishop; and the bishop as chief symbol of ministerial unity and continuity, but not functioning autonomously.

The chapter on ministry caused the most controversy and the understanding of the role of bishop the most debate.

In addition to the theological document, the drafting committee presented an "alert on the new church-dividing potential of some persistent issues" — racism, sexism, institutionalism, and congregational exclusivism.

ACU

G.C.'s Canonical Changes Rejected

The council of the American Church Union meeting in Nashville last month "absolutely" rejected General Convention's canonical changes authorizing the ordination of women to the episcopate and priesthood of the Episcopal Church "because General Convention is incompetent to legislate on matters of apostolic faith and order."

The ACU urged the immediate calling of a council of those who remain faithful to the Episcopal Church "as historically constituted" and called upon bishops "who remain loyal to the apostolic faith and order to provide positive leadership involving episcopal ministrations and oversight."

Saying it "cannot be pacified or reconciled by bishops who promote acquiescence to what is considered fundamental error in religion," the council stated it "cannot be made to obey any existing structural authority which has not the authority of Christ."

It charged that bishops "who intend to proceed with the purported ordina-



RNS

The Rev. Canon Burgess Carr, general secretary of the All Africa Conference of Churches, preached at the COCU eucharist in Dayton, Ohio.

tion of women to the priesthood and episcopate, and to those who support them, that they will be acting contrary to the doctrine and discipline of the Episcopal Church as embodied in its constitution and the Book of Common Prayer; and will thereby be breaking communion with all those who remain loyal to their church."

Council, realizing its basic missionary responsibility, said it "intends to give fiscal, spiritual, and moral support to those bishops who remain steadfast in the historic Episcopal Church."

An ACU committee is undertaking a campaign to obtain signatures of clergy and laity to the full statement, "such signatures to be presented to the bishops who do not accept the validity of the ordination of women to the episcopate and priesthood."

"The committee plans to report on this campaign at the ACU executive committee meeting in January.

Presiding at the 60-member council was ACU president, the Rt. Rev. Paul Reeves, Bishop of Georgia. The Rev. Robert M. Morse, Oakland, Calif., is executive director.

LONG ISLAND

Brooklyn Church Robbed Again

The tabernacle and holy vessels were stolen from St. John's Church, in the Fort Hamilton section of Brooklyn for the second time in two years.

After the tabernacle was stolen in 1974, the Rev. George C. Hoeh, rector, issued a "no questions asked" appeal for its return. It was returned in a shopping bag left outside the church. A similar appeal has again been issued.

Fr. Hoeh said it has no precious stones, but it has "tremendous sentimental value." It was given to the church by the Sisters of St. John Baptist of St. John's Episcopal Hospital in Bushwick.

The church has been kept open 24 hours a day to provide refuge and solace to those who seek it. Fr. Hoeh said he hoped that policy would not have to be changed, noting that drug addicts and alcoholics sometimes sleep in the church but they have never caused any trouble.

CHURCH OF ENGLAND

Canterbury's Pay Up \$6.38 Weekly

It is common knowledge throughout the Church of England that clerical stipends are to be increased beginning April 1. For most parish clergy this means an average advance of \$5 weekly.

For the Archbishop of Canterbury, the weekly increase will be \$6.38, up

\$332 per year to \$15,404 annually; for the Archbishop of York, also up \$332 a year to \$12,848.

Similar increases will go to the Bishops of London (to \$12,561), of Durham (to \$10,889), and of Winchester (to \$9,104).

These are the five senior prelates of the Church of England.

The 38 other diocesan bishops will receive the same increase bringing their salaries to \$8,168, while scale "A" assistant curates will receive smaller increases, bringing their stipends to \$3,344 and scale "B" to \$3,504.

All clergy receive "benefits" — allowances similar to those provided for most Episcopal clergy in the United States.

MINNESOTA

Bishop Urges "Service of Completion" for Two Women

The Rt. Rev. Philip McNairy of the Diocese of Minnesota said he prefers a "service of completion" rather than "conditional ordination" for the two diocesan members of the Philadelphia 11.

The bishop said the cases of the Rev. Alla Bozarth-Campbell and the Rev. Jeanette Piccard are being reviewed by the standing committee.

The ceremony of completion he envisions would probably have the women undergo public questioning, sign a statement of conformity, receive a blessing and a Bible from the bishop, share in the eucharist, and join in the eucharistic blessing.

Speaking of the continuing disagreement among churchmen about women's ordination, Bishop McNairy said: "I pray that the present 'majority' will meet their brothers and sisters in reconciling love and acceptance. Thank God the church is not at this point shattered with schism, boycott, and separation."

As for the use of the Proposed Book of Common Prayer, he said each parish in the diocese could decide for the next three years whether to use it or the current edition (1928) of the Book of Common Prayer.

"I would also direct that both books be studied and experienced in worship," he said. "I believe we may discover that the best of 1928 has been preserved in the new book. We may also discover the joy, and further, the versatility of 1976."

Youth Pleads Innocent

Daniel Lee Moe, Fairmont, Minn., has pleaded innocent to a charge of second degree murder in the Sept. 11 stabbing death of an Episcopal priest. The body was found in a Minneapolis hotel.

The 17-year-old entered the plea in Hennepin County District Court and will go on trial Jan. 11, in the death of the Rev. James Kilpatrick, 44, rector of St. John's Church, Center, Texas.

Fr. Kilpatrick had gone to Minneapolis to attend the church's General Convention.

Mr. Moe was certified earlier to stand trial as an adult.

CAM

Work to Go On

The governing board of the Coalition for the Apostolic Ministry (CAM) has made several decisions in light of General Convention's decision to make possible the ordination of women to the priesthood and episcopate.

CAM "must continue," was the first decision. It will serve, the board stated, as "a rallying point" for those, who "in deep conscience, cannot accept" the ordination of women and who are called to serve within the Episcopal Church.

In witness of this, CAM has endorsed the Atkins Statement of Conscience. In addition, a resolution was adopted urging resistance to any "coercion" of conscience.

CAM has also recognized its responsibility for the theological education of clergy and laity, especially seminarians, on the basis of its action and witness. Several solutions were discussed and then referred for more detailed study.

The Rev. James C. Wattley is continuing as executive secretary of the organization.

FCC

Reactions to General Convention

Members of the Fellowship of Concerned Churchmen (FCC) met in Nashville to review decisions made at General Convention.

They also reviewed, with approval, the action of the recent annual council of the American Church Union in its "uncompromising rejection" of the vote to ordain women to the priesthood and the episcopate. They welcomed the idea of conferring with a representative ACU committee for the purposes of implementing its stand (see p. 6)

The Fellowship then discussed possible courses of action available to faithful churchmen "in our present circumstances" and agreed that it is "impossible for Episcopalians who are determined to keep the faith whole and entire to remain in communion with the Protestant Episcopal Church in the USA."

The FCC is persuaded that PE-CUSA "by the actions of its General

Convention in Minneapolis has betrayed the faithful and broken communion with them."

A decision was made that the Fellowship will hold a Church Congress Sept. 14, 15, 16, in St. Louis for the purpose of presenting the "spiritual principles and ecclesial structure of the continuing Episcopal Church."

"All faithful Episcopalians in the United States, Anglicans in Canada, and churchmen in other provinces of the Anglican Communion" are invited by the FCC to attend the Congress and "unite with the continuing church."

In order to lay the groundwork for the Congress, the Fellowship and its president, Perry Laukhuff of Norwalk, Conn., commissioned the drafting of a statement of moral and devotional principles upon which a continuing church will be based, and appointed a steering committee to develop detailed plans for organization and financing.

In a short statement issued at the close of the Nashville meeting, the Fellowship said it wishes "to stress particularly its awareness of the fundamental relationship between Christian morality and the church's devotional and sacramental life. The Fellowship is convinced that defection from true doctrine in the Episcopal Church [PECUSA] is related both in cause and effect to defection from the moral principles which our Lord taught. It calls, therefore, not only for the structural implementation of a continuing church but for a renewal of spiritual life and a reassertion of moral principles.

"The Fellowship embarks upon this course of action with full awareness of its solemnity but in a spirit of loyalty to Jesus Christ, to his holy church, and to the faith and sacraments once delivered to the Apostles. It calls for the prayers and support of faithful Anglicans everywhere."

INDIA

Riot Deaths "Tragic"

Prime Minister Indira Gandhi has disclosed that some people were killed in clashes with police growing out of protests against India's campaign of mass sterilization.

Mrs. Gandhi was responding in Parliament to charges that between 50 and 150 people had been killed when police opened fire on residents of Mazaffarnagar (a city in a heavily-Muslim area of Uttar Pradesh State) who were protesting the campaign.

Many Muslims consider artificial birth control methods and sterilization as contrary to their religious beliefs.

Some deaths "have taken place due to firing," Mrs. Gandhi said in a speech

defending a set of far-reaching constitutional amendments that she has proposed. "On the other hand, several policemen and other citizens were killed by violent groups even though they were not connected with the family planning campaign."

She called the riot deaths "tragic."

A Muslim League member of Parliament, Ebrahim Sulaiman Sait, declared that "people have been butchered and are being murdered in this country" by zealots of the program."

Mrs. Gandhi said: "We do believe that the program of sterilization and the adoption of all other known effective measures for the control of the population are important and most urgent."

She herself does not approve of compulsory sterilization.

The compulsory program continues to run into opposition from India's Roman Catholic bishops who are accelerating their efforts to counter government pressure for sterilization.

NCC

Bail Fund and Aid to Refugees Planned

The National Council of Churches has announced the start of an ecumenical bail fund and aid for refugees to Portugal from former Portuguese colonies in Africa.

That more than \$80,000 in the bail fund, to be administered by the NCC Division of Church and Society, will be used in criminal cases where excessive bail has been set because of prejudice against the defendant because of his or her minority group or political views.

"Providing bail bond assistance does not indicate that we believe a person to be innocent or guilty," said Lucius Walker, division head. "The courts will decide that question. We are attempting to guarantee constitutional rights to every citizen.

The aid to Portugal, to be raised from among the 30 NCC member denominations, is to total up to \$160,000 and will be used to build low cost housing for some of the estimated 600,000 to 800,000 people who have returned to Portugal since the independence of Angola and Mozambique.

LUTHERANS

Congregations Urged to Leave District Synod

Despite a personal appeal by President J.A.O. Preus of the Lutheran Church-Missouri Synod, delegates to a special convention of the New England District voted to urge congregations to

leave the Synod because reconciliation with the Preus administration was deemed impossible.

The several votes during a day of heavy debate at First Lutheran Church in Holyoke, Mass., showed a consistent pattern of approximately 90-50 in favor of leaving the Missouri Synod.

At the regular convention held in June, a majority set a deadline for signs of reconciliation with the national body.

President Preus called that resolution "unfair and unloving and unfraternal." He said he had made mistakes and urged congregations to remain in the synod and work out problems together.

But the majority said the appeal came too late and offered too little to resolve a church-wide dispute which has grown since Dr. Preus was elected to head the 2.8-million member church in 1969.

Delegates chose Pastor Martin Dienst of South Burlington, Vt., as district president. He defeated Pastor Oscar Milke of Norwalk, Conn.

In April, Dr. Preus removed President Robert Riedel as district head and named Pastor Milke as president. Dr. Riedel continued to serve as president with majority support until he announced his resignation from the Missouri Synod in September.

New District, New Church

At the time the New England District was meeting, representatives of former Missouri Synod congregations in 11 western states met at St. Paulus Church, in San Francisco, to launch the Pacific Synod, one of five projected regional units for a new church body, the Association of Evangelical Lutheran Churches formed by some of those leaving the Missouri Synod.

Eleven congregations (five newly organized) from four Missouri Synod districts (Northwest, California and Nevada, Southern California, and Colorado) are founding members of the Pacific Synod.

Delegates issued a call to President Paul Jacobs of the California and Nevada District to be presiding bishop of the new synod.

President Jacobs, who is undergoing cancer treatment, attended the Pacific Synod meeting and said he would give the call prayerful consideration. "When you have struggled with the possibility of death," he said, "you get a new understanding of what faith is. I commit everything into the hands of the Lord. This assembly is the beginning of a new day for the evangelical spirit in the Lutheran Church."

In other actions, the convention elected a church council of 10 members

and overwhelmingly endorsed the principle that women may be ordained pastors.

The Missouri Synod considers the ordination of women to be contrary to the teaching of the Bible but the American Lutheran Church and the Lutheran Church in America do not.

MUSIC

Fr. Norris Memorial Established

The Vermont chapter of the American Guild of Organists (AGO) has established the John Wyatt Norris Memorial Fund to perpetuate the memory of a priest-musician by providing incentive prizes to student performers and to composers in chapter sponsored competitions.

Fr. Norris, who died last spring, was a singer and church musician before his ordination.

His ministry in Vermont began in 1945 and ended with his death in April, at the age of 82. Following his retirement in 1962, he continued to serve his church wherever he was needed.

Earlier, Fr. Norris had been church music editor for THE LIVING CHURCH (1937-45) and secretary of the Joint Commission on Hymnal Revision (1937-52). He was also dean and later chaplain of the Vermont AGO.

James D. Ingerson of St. Thomas' Church, Hanover, N.H., is trustee of the Norris Memorial Fund.

CHURCH AND SCIENCE

Nuclear Powers Spread

An Episcopal priest-physicist told a conference of scientists and theologians at Deep River, Ontario, that besides the known nuclear nations, it is highly probable that Pakistan, South Africa, and Argentina have nuclear weapons.

The Rev. William Pollard, who directs the Institute for Energy Analysis, Oak Ridge, Tenn., is the non-stipendiary associate priest at St. Stephen's Church, also in Oak Ridge. He estimated that both the United States and the Soviet Union have about 30,000 nuclear warheads with explosive potential greater than 1,000 of TNT.

About 300, twice the number expected, attended the meeting on "Shaping the Future: A Scientific and Christian Concern." The Chalk River nuclear laboratories are located nearby.

Among those attending was the Most Rev. E.W. Scott, Primate of the Anglican Church of Canada.

Besides Fr. Pollard, speakers included scientists in nuclear energy, human and social engineering, and environmental studies.

December 5, 1976

BRIEFLY . . .

The Rev. Charles Leslie Glenn, 76, sub-dean of the Cathedral of SS. Peter and Paul, Washington, D.C., since 1968, died Nov. 8, following a massive coronary attack a week earlier. Following cremation, the ashes were interred in the cathedral's columbarium.

Bishop Colin C. W. James, Suffragan Bishop of Basingstoke (Province of Canterbury) has been named Bishop of Wakefield (Province of York) to succeed Bishop Eric Treacy, who retired Oct. 31.

St. Bartholomew's bell in Nashville, Tenn., is the second largest in the U.S. The largest, at Notre Dame, weighs 2,900 pounds; St. Bartholomew's, 2,170; and the Liberty Bell, 2,087. The church bell was bought 21 years ago from a junk yard for \$450 by John Jay Osborn, who as a boy had saved his nickels and dimes.

Inmates at the 24 detention centers in Los Angeles County are served by a Christian ministry reputed to be the largest of its kind in the world — 36 Protestant and Roman Catholic chaplains and hundreds of volunteers. The Protestant arm of the ministry, begun 50 years ago as a small volunteer program by members of the Church of the Open Door in Los Angeles, now has a corps of 450 volunteers known as the Christian Jail Workers.

Statistics in a recent National Council of Churches study indicate that Americans in 1974 spent \$11.7 billion on religious and welfare activities, compared with \$166.4 billion on food; \$76.4 billion on clothing, accessories, and jewelry; \$22.9 billion on alcohol; \$13.8 billion on tobacco; and \$13.4 billion on personal care.

A leading authority on New York's criminal law, Justice Peter J. McQuillan, ruled that the state's capital punishment law, which mandates death in specific cases, is unconstitutional because it imposed blanket rules for mandatory sentences. Also, it did not

give a judge or jury the right to decide an appropriate punishment for a particular case. Justice McQuillan's decision, though not binding on other Supreme Court Justices, is expected to carry considerable weight. His ruling came on an appeal by the lawyer for Joseph Velez, 31, who was found guilty of slaying an off-duty policeman during a 1975 bank robbery in New York city.

The Salvation Army in Windsor, Ontario, returned the \$8,283 it received from Wintario, the Ontario government's lottery because the money constituted profits from a lottery and the Army doesn't believe in gambling.

Archbishop Donald Coggan of Canterbury plans to visit Rome in April and meet with Pope Paul. The purpose of the visit is "to intensify dialogue between the Anglican Communion and the Roman Catholic Church."

Metropolitan Juhanon Mar Thoma, 84, of the Mar Thoma Syrian Church and a president of the World Council of Churches from 1954 to 1961, has died.

The Mar Thoma Church, South India, has an estimated membership of between 300,000 and 500,000 and combines traditions of Eastern worship with some Reformed doctrines. It has played an active ecumenical role.

Dr. Robert Wyse Jackson, 68, retired Bishop of Limerick (Church of Ireland), died at his home in County Wicklow. He was also a prolific writer, a water color artist, and a recognized authority on Jonathan Swift. He was consecrated at Aghadoe in 1961, and retired in 1970.

The Rev. Robert V. Moss, Jr., 54, second president of the United Church of Christ, died Oct. 25, of cancer, in New York. The church was formed in 1957 by a merger of the Congregational and Evangelical Reformed Churches.

Things to Come

December

8-10: Executive Council, Seabury House, Greenwich, Conn.

16: CAM, annual meeting, All Saints' Church, New York, N.Y.

*There is something indescribably sad
about losing the will to live.*

GOOD FOR DELPHIE?

By MARY CLAGUE

My husband, Dan, sank wearily into the thinking chair of his study — a straight backed, uncomfortable, rickety affair, guaranteed to keep your mind on your work.

“What am I going to do for a sermon this afternoon?”

He was actually talking to himself but since I happened to be at his typewriter at the time I became involved.

“A sermon on Sunday afternoon?”

“For that service at the Riverview Home. The retired old ladies, remember? What am I going to say to them?”

I mentally vetoed my first thought, “Isn’t it a little late . . .” for something more constructive. “What about the sermon you gave this morning?”

“That was the canvass talk on the church budget. Somehow I don’t think that the ladies of Riverview would be too interested in the budget of St. Anne’s Church.”

“No, of course they wouldn’t.” I cast back trying to remember the substance of recent sermons but somehow they are not easy to recall even when they impressed you at the time.

“How about the one on ‘holy words’? The things people want to hear, etc.”

“Oh yes. That was the dean’s com-

ment that people have such a hunger for spiritual assurance these days that you only have to speak of holy things and they will listen in amazement. But, as I recall, I heartily disagreed with him.”

“That was the point. But you’re right. It might be too theological for the Riverview Home.” Suddenly I remembered another theme. “I know. What about the talk on trouble. I thought it was pretty good and certainly trouble and how to handle it must be a subject close to the hearts of elderly people in retirement homes.”

“Hmmm.” The sagging shoulders seemed to straighten a little. “You know, that might be the very thing. What did I say, anyway?”

With a little effort we were able to recall most of the talk, primarily because it had centered around the death of a woman we both knew and liked, Delphine Thomas. In the sermon Dan had described her illness and death and then gone on to suggest several ways Christian people can deal with trouble. They were pretty down to earth and they were summarized at the end in the wonderful passage from the psalms: “In my distress I called upon the Lord; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears.”

Later, as he went out the door, I

couldn’t resist saying, “You really ought to write these sermons down and save them, you know!”

“I know,” he observed casually without any intention of doing so, and went happily off to lead the service.

After he had gone I sat for a while recalling Delphie and the impact of her death. As a clergyman, Dan visits many people in the hospital and it is not unusual for many of these people to face pain and dying. What made Delphie unique was that there was no reason for her to die. She was a lovely, gracious widow with grown children and a host of friends. Many people loved her and enjoyed knowing her. She had been through a serious illness which, as illnesses often do, had involved suffering and discouragement; but she had come through successfully and was on the mend. She faced the prospect of a convalescence and a return to reasonable health.

Then she simply decided that she was tired. It was all too hard, she was too weary, and she made up her mind to die. She refused to eat, she refused to fight, she refused to hope. In vain her children and her friends pleaded with her. Visiting her one day Dan found the nurse trying to induce her to take a little food. She spit out the spoon and refused to swallow. He was able to help the nurse to finally get her to take one or two spoonfuls but he was never able to help her change her basic attitude. She simply wanted to die and die she did.

As her pastor, my husband had a difficult time accepting her attitude.

“I told her,” he later exclaimed to

Mary Clague is the wife of a priest. -

me, "your family needs you — I need you — but she just answered, 'go away.' I suppose I'm being selfish. She's a good person and I don't want to lose her. And there's no need! I could understand it if she was facing a terminal illness, but she can get well. There's just no need for her to die!"

As I thought of Delphie, I remembered how a few years ago it was fashionable in leadership training circles to role-play a conversation with Susan Peters. Miss Peters was a successful film actress who had been paralyzed in a shooting accident. Like Delphie, she was a Christian but her faith was unable to give her the will to live in a wheel chair and she died more from the lack of that will than anything else. I thought about both women as I waited for Dan to return, and wondered if their experiences would have anything to say to the "senior citizens" of the Riverview Home.

When he did come in I could see by the look on his face that something special had occurred.

"It turned into a spontaneous dialogue sermon," he said delightedly. "When I was describing Delphie and how she would spit out her food, a woman in a wheel chair at the back of the room suddenly called out, 'Good for Delphie!' and all the others spoke up agreeing with her. When I tried to explain my difficulties in handling her attitude one or two of them interrupted with, 'Well, that's your problem!' and 'You don't know what it's like.' Then when I got to the suggestions about dealing with trouble someone spoke up, 'What about trouble in Riverview?' and another, 'Yes, we know about trouble!' So, I stopped trying to talk to them and we began to talk *with* each other. It was wonderful!"

I had to smile with him. "So the subject was appropriate?" I asked.

"Very. Only I wanted them to sympathize with me and all their sympathy was for Delphie!"

Actually, this compassion for Delphie was very significant. I've been to Riverview and I can picture the people he was speaking to — some on crutches or in wheel chairs, many frail and pale as death, some with a lovely serenity and some with the usual crotchety, irritable dispositions born of failing bodies and failing minds. It was not hard to imagine the feelings which had gone into that cry, "Good for Delphie": All the bitterness of living beyond your time, and beyond your energies; the grudging dependence on people and institutions; the weariness of facing still another day to get through; and the boredom of being cut off from all that is vital in life.

Yet, there was something wrong in that cry too, just as there is something indescribably sad in losing the will to

live. And the key to the whole problem lies in that ringing statement from the psalms, "I cried, and he heard me." One of the most wonderful things about our faith is that when we call to God we know we are heard. Prayer is the special power religious people draw on to enable them to handle affliction and distress. But to be sustaining prayer cannot be something that we only fall back on in rare moments of desperate need. It must come from a lifetime of walking with us. I suspect that Delphie and Susan Peters, and perhaps even some of the defiant ladies of the Riverview Home had left off crying to the Lord. That is why they lost hope and the vision of life as a healing and growing thing.

We know we are heard and we know we will receive an answer. It might be one which is hard to hear or hard to understand but it always comes. With its coming we receive the strength to endure, the spirit to hope, and the grace to

see beyond ourselves. Even in the astringent, self-centered life of a retirement home there is always somebody near at hand who will be worse off than we are. By turning our energies to helping to care for others we are drawn out of our own self pity and depression. That is what love is all about. It is the spirit of Christ saving us from despair and using us to help save someone else.

Dan felt that he was probably being selfish in wanting Delphie to live. Perhaps she was being selfish in wanting to die. And I think there was a certain amount of selfishness and self pity in the way the ladies of the home identified with her in her defiance. Certainly there will always be times when we all are ready to say, as she did, "Lord, I'm ready to quit!" What makes all the difference is our willingness to add, "Lord, what do you want me to do?" Whatever it is, we can be sure that he will let us know and will help us to live it with grace.

Travelers and Sojourners

Oddly enough, there are certain similarities between admission to a hospital, nursing or retirement home and starting a cruise on a big liner. The old hand's first instinct is to make himself as comfortable as possible: desirable reservations for dining room and deck chair and, if possible, a grab for the lower berth; a look over the passenger list (there may be some on it whom you want to avoid); a quick unpacking of the necessities; and then settling down in one of the lounges for a drink.

To a first-timer, everything seems confusion and many of the terms unfamiliar—how shall I ever remember which is starboard and which is port, and what do "bells" and "horse-racing" mean? With the last call of "all ashore" and the pulling in of the gangplanks, the separation from your regular life is complete. You may dislike your roommate at sight or, if the weather is rough and you aren't a good sailor, life won't seem worthwhile. And the sirens in the thick fog can put fearsome ideas into your head.

Let's not push the analogy too far, for the differences are greater than the similarities. Institutional life is usually not a matter of choice, and that in itself is hard to take, although everything possible is done for you by devoted medical staff and that includes everyone from doctors to maintenance men.

One of the hardest adjustments is to the lack of privacy. A pleasant roommate is to be cherished above rubies, and they are about as rare. No two people share the same views on room temperature, lights, TV, and any number of silly details. Personal anxieties and worries loom large, as does the frustration of not being able to be independent. Pain may be a new experience, and while one would like to regard it as an adventure, that takes a bit of doing.

It all boils down to the fact that you are a captive in a situation over which you have little control, and to which when the chips are down, you have got to make your own adjustment. It is so easy to be annoyed by little things which outside would seem trifles. I know from experience that my temper has a lower boiling point than formerly. That may be a danger signal of self-centeredness, often due to the fact that nothing is expected of you. Amusements are provided and life can be lived on the kindergarten level unless you discipline yourself to developing your inner resources and finding the real "me" which you have been too busy to bother with. Life must be a day-by-day affair to be met with as much grace and humor as you can dig up. To return to our earlier metaphor, we are all headed for our home port.

EDITH G. STEDMAN
Boston, Mass.

EDITORIALS

Why "Conservative Christianity" Grows

If you are interested in trying to make heads or tails of the general religious situation in America today you may want to put your mind to work on this bit of information: Christian colleges normally labelled as conservative are reporting student enrollments this fall that exceed their previous expectations.

George Fox College, in Oregon, has a 13 per cent increase in its freshman class, with resultant housing problems.

Anderson College in Indiana reports "standing room only" at college chapel services.

Marion College, also in Indiana, has all the students it can possibly handle. Its dean of students, James Luttrull, says: "I don't know if it's the economics, the enthusiasm of the new president, or our new programs. I can't account for it."

One more example: Bethel College in Minnesota has increased its enrollment by 70 per cent since 1971. Dean George Brushaber comments: "There are many reasons why students choose Bethel, but the major one seems to be that we have satisfied students. The word is out that they have a good experience here."

None of the comments by representatives of these schools is claiming that the explanation is simply "true religion and undefiled." All we know is that these schools are, in varying ways and degrees, positively Christian in their educational philosophy, practice, and spiritual atmosphere.

We know also, as does everybody else, that many church-related colleges that are far more prestigious than these conservative schools must ruefully acknowledge that their religious orientation, such as it is, seems to exert very little drawing power. Those who attend them do not do so for the religion they expect to find in them.

What appears in higher education is analogous to what appears in the churches themselves. Most of the growth in active Christian affiliation and profession is in those bodies which, in the general sense of the term, are conservative.

Every observer of these facts must make of them what he can. Our own opinion is that "conservative Christian" churches and schools draw people in the way that they do — and the way that their "liberal" counterparts do not — not because they are conservative but because they evidently "mean business" about the gospel. By this we mean that they seem to take that gospel, with its promises and its demands and its implications, as a life-and-death matter, and not at all as simply an option in life that may appeal to some who like a reasonable and moderate dosage of religion.

The ordinary man, woman, or student reasons thus: If a church or school claims to be Christian but presents its gospel to us as something I may

take or leave, I think I'll leave it; but if it presents its gospel as if my very life, in this world and the next, is determined by my response, I must at least take it seriously. A religion that I can't take seriously I think it better not to take at all.

The religious claim a church or school makes will be taken as seriously by others as it is taken by itself; certainly no more so.

C. Leslie Glenn — With Thanks

Very many people throughout the church and the land have cause to grieve in the passing from the Church Militant of Dr. C. Leslie Glenn, Canon and Sub-Dean of the National Cathedral in Washington; for his ministry in the Episcopal Church was as spiritually fruitful as it was long (50 years in the priesthood).

We at THE LIVING CHURCH knew him as a generous supporter, an ever encouraging and constructive counselor (who didn't agree with us about everything), and a gifted literary contributor to our pages. His memoir of his friend Thornton Wilder which we published earlier this year [Feb. 29] elicited an unusually grateful response from our readers.

The story of his life in the ministry as told by himself had been completed but will have to be published posthumously. We understand that it will be entitled *A Scornful Wonder*.

One obituary notice of him contains this statement: "Canon Glenn was one of the most noted preachers and speakers in the Episcopal Church, with a pastoral ministry that reached far beyond his denomination." That is a very moderate assessment of the man and his influence.

There are many things in Leslie Glenn's life that his friends and beneficiaries can be grateful for. One is that he was able to celebrate the completion of 50 years in the active ministry. He wanted that, and the good Lord gave it to him. Another is that he kept in the best of health until suffering a massive coronary attack while leaving his beloved cathedral after a service. He never recovered consciousness before his death a few days later, so he was spared terminal suffering.

But this above all: We can be grateful for the gift of the man himself. This writer can testify that he never read a letter from Leslie Glenn, or came away from a meeting with him, without feeling a good, strong lift. He had the gift of encouragement, along with his other rich gifts, and he was a faithful steward of them all.

We are all happier and better for his having walked with us on our way, and we commend him to the Father of mercies with more gratitude than grief.

An Advent Saint

By H. BOONE PORTER, JR.

The season of Advent is a grand one for liturgy, with great hymns, stirring biblical passages, and the excitement of the approach of Christmas. The materials used in our services at this season are not, however, a haphazard collection of ingredients. The season of Advent has a distinctive structure which needs to be understood in planning sermons, hymns, and teaching.

Three biblical figures stand out in a special way in the preparation for Christ's coming. First there is Isaiah, the great Old Testament prophet whose book has collected within it so many prophecies of the coming King and Savior. Secondly there is St. John the Baptist, or John the Forerunner as our



Greek friends call him, whose ministry set the stage for that of Jesus. Thirdly, of course, is our Lord's blessed mother. Each of these three should receive appropriate attention in the liturgy.

In traditional Anglican usage, Isaiah receives great attention in the daily offices in Advent. This continues to be the case in the proposed revision. In the Prayer Book as we have had it hitherto, John the Baptist is a central figure in the Sunday Gospels on the third and fourth weeks of Advent. Our Lord's mother received little special notice except in the lessons at Morning Prayer during the last few days of the season.

The proposed revision marks a certain shift. Isaiah will now also be read in Old Testament lessons at the eucharist on some years (not this year, as it happens). Also, two of the new canticles for Morning Prayer, no. 9, *Ecce, Deus*, and no. 10, *Quaerite Dominum*, which are particularly appropriate for Advent, are from Isaiah. The Gospels dealing with John the Baptist will come forward to occur in the second and third Sundays. The fourth Sunday will now have a Gospel highlighting St. Mary as the immediate human agent of the Incarnation. This assignment of the final Sunday to our Lord's mother appears to many as a distinct gain. The new Sunday lectionary involves a three-year cycle (this year is "Year C"), but on all three years, the same sequence of themes is observed in the Advent Gospels.

Thus, St. John the Baptist is, in both systems of Gospel readings, of unique importance in the season of Advent. What do we know about him? There are the substantially similar passages in Matthew, Mark, and Luke, and somewhat different information in John's Gospel. There are also some brief references in the Book of Acts. He is not referred to elsewhere in the New Testament, but in contemporary non-biblical literature, the Jewish historian Josephus mentioned him. This is a meager record, but enough to give us a fascinating vision of this stern and commanding man.

For many years, John lived in the desert — not the smooth sandy desert of romance, but a rough inhospitable terrain of rocky hillsides, cliffs, steep canyons, and arid plains. It was much like the scenery familiar to us from cowboy movies, a lonely area inhabited, if at all, by bandits, wolves, and an occasional lion. It was a land scorched by the sun in the daytime, and chilled at night under the vast sky. Here was the place where this John, like Old Testament prophets before him and Christian hermits after him, would learn to live with the elements, with himself, and with God. You and I would not survive three days in such a place: John lived there

SCHOOLS

FOR GIRLS

PERSONHOOD—WOMANHOOD

"This is an excellent school which prepares girls for the fullness of living. We are basically college oriented, but our small size allows us to give individual attention to all motivated students."

The Rev. Edwin H. Cromey, Headmaster.

ST. JOHN BAPTIST SCHOOL—Boarding and Day—Grades 7-12, Mendham, New Jersey, 07945. Telephone: (201) 543-4161. Admission Dates: Dec. 1; Feb. 1; Sept. 1.

COEDUCATIONAL

SEWANEE ACADEMY

Formerly Sewanee Military Academy
The College Preparatory School of the
University of the South . . . Est. 1888

Coed boarding and day, in Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre min. campus and 200,000 volume library. Full sports program. Write or Call: Dir. Admissions, Sewanee Academy, 2504 Tenn. Avenue, Sewanee, Tenn. 37375. 615/598-5931, Ext. 240.



HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.



The perfect

CHRISTMAS GIFT

for those very special friends
you want to remember
in a very special way

IS A YEAR'S SUBSCRIPTION TO THE LIVING CHURCH

A reduced rate is available to subscribers for gift subscriptions:

\$29.90 per year for the first 2 subscriptions

Only \$13.95 per year for each additional subscription ordered at the same time

a substantial saving from the regular rate!

Foreign postage, add \$2.00 each

THE LIVING CHURCH

407 E. Michigan Street
Milwaukee, Wis. 53202

Please enter a Christmas gift subscription for one year of
THE LIVING CHURCH for the following:

Name _____

Street _____

City _____ State _____ Zip # _____

Sign my gift card _____

Name _____

Street _____

City _____ State _____ Zip # _____

Sign my gift card _____

My payment is enclosed

Bill me later

Signed _____

Street _____

City _____ State _____ Zip # _____

for years. We do not know how long it was, but it was long enough so that when he returned to human society, he was not like other men. His clothing was odd, and his dedication to health foods was odder. He cared nothing for the rewards, comforts, or honors of this life, and even less for the threats or punishments of worldly power. "There was a man sent from God . . ." (John 1:6). Indeed, here was a man who was a man, for he was truly a man of God.

When such a man spoke, people listened. Even though he addressed his hearers as a brood of vipers, rich and poor alike trudged out to the riverside to hear him preach, and many waded into the muddy waters of the Jordan to have their sins washed away in preparation for the coming of the Messiah.

This man certainly merits one or two sermons each year in Advent. His gaunt, ascetic figure stands in striking contrast to the fat man in a red plush suit - which is what we have made of St. Nicholas. John reminds us that Christmas is not primarily about candy, office parties, and new clothes, but is, instead, about the Messiah, who came in judgment as well as in mercy. We will, of course, wish to use Hymns 9 and 10 which specifically celebrate John's message.

Teaching and preaching about the Baptist in Advent, and conveying a sense of how exciting he is, can have an important place in the total strategy of teaching for the year. A feeling for John helps us understand the relation between the Old Testament and the New; it sheds light on the sacrament of baptism, and prepares us for the commemoration of our Lord's baptism in January. It also explains the regular commemoration of John at Morning Prayer in the Song of Zachariah, known as the *Benedictus*.

In parishes following the new lectionary, the last Sunday of Advent, of course, will center on our Lord's mother. Some of our finest hymns will be very appropriate, such as numbers 2, 6, 117, 317, and 477. The association of such hymns as 117 and 317 with the feast of the Annunciation, and the fact that this feast is not normally observed on Sunday, has meant that too many Episcopalians never sing them. If 599 is sung, the preacher will have a good opportunity for once to explain what the second stanza means. Since this is one of the most characteristic and best-loved hymns of the Episcopal Church, such an explanation is long overdue in many congregations.

John and Mary both direct our attention to the physical reality of the Lord's coming in the war-torn Middle East — an area once more bathed in blood. Pray this Advent for our brothers and sisters there, who need so much the grace of the Prince of Peace.

The Living Church

Books

Continued from page 5

historians are those who try to explicate what, for an instance, the shift from Clunaic to Early Gothic carving styles meant: Blunt is unfortunately content to describe changes without analyzing their meanings.

Still, *Splendors of Islam* is a thought-provoking, well-written and visually felicitous book as well as a real bargain for the price, an excellent possession or gift but much more than your average coffee-table decorative ponderosity.

(The Rev.) ELIJAH WHITE
Leesburg, Va.

Limited Edition

THE BOOK OF COMMON PRAYER, a facsimile of the Standard Book of Common Prayer. Seabury. \$15.00.

For lovers of the "old" Prayer Book (1928 edition) this beautiful book is indeed a treasure, not simply to read but to look at and feel. There's nothing new or different in the contents — just the straight BCP, exactly duplicating the

standard text which is in the keeping of the official custodian. The rubrics are in red. The book comes boxed; the binding is red, with the title gold-stamped in the spine. The size is 5-5/8 by 8-1/2 inches.

Seabury Press is to be commended for making this book available. Prospective purchasers should be advised that the edition is quite limited, and although copies are still available at this writing the supply could be exhausted before long.

Incidentally, several people have told us recently that when they tried to order copies of the BCP 1928 through their local bookstores they were told that this book is no longer available. Nonsense! The Philistines have not been able to bury the book — yet, at any rate.

C.E.S.

Books Received

THE MAGIC GARDEN, Anthony S. Mercatante. Over 200 plants, trees, flowers, and herbs are rediscovered while exploring how plants speak to the human imagination; with illustrations. Harper & Row. Pp. 176. \$5.95, paper.

ONE HUNDRED YEARS OF OLD TESTAMENT INTERPRETATION, Ronald E. Clements. Shows how each part of the Old Testament

(Pentateuch, historical books, prophets, psalms, wisdom literature) and Old Testament theology have been explained by leading scholars from Wellhausen to the present. Westminster. Pp. 152. \$4.95, soft cover.

READINGS IN SICKNESS, Norman Autton. Beside readings for those who are sick at home or in the hospital. Pp. 70. £ 1.25.

PROTESTANTS IN RUSSIA, J. H. Hebly. A history of Russian Evangelicalism set in the context of Russian Christianity as a whole. Eerdmans. Pp. 186. \$3.65, paper.

SÖREN KIERKEGAARD, Elmer H. Duncan, ed. by Bob. E. Patterson. Offers readers an understanding of Sören Kierkegaard's principal philosophical and theological insights. Word Books. Pp. 146. \$6.95.

THE IMITATION OF CHRIST, Thomas a Kempis, ed. by Harold C. Gardiner, S.J. The timeless message of the humble monk as inspiring today as when it was written. Doubleday. Pp. 213. \$6.95.

KIMBANGU: An African Prophet and His Church, Marie-Louis Martin. Sympathetic presentation of the history, theology, and aims of a church rooted in African traditions and cultural forms. Eerdmans. Pp. 198. \$8.95.

A MEDITATOR'S DIARY, Jane Hamilton-Merritt. A western woman's disciplined attempt to understand Buddhist meditation from within Thailand Temples. Harper & Row. Pp. 157. \$6.95.

THE HEART IS HALF A PROPHET, Ruth Tessler Goldstein. "A harsh slice of life made iridescent... a fine novel," says Chaim Potok. Macmillan. Pp. 301. \$8.95.

CLASSIFIED

advertising in *The Living Church* gets results.

BOOKS

THEOLOGICAL BOOKS, used, new and reduced price. Request list LC. PAX House, Box 47, Ipswich, England.

LINENS & VESTMENTS

CREATED OUT of a Love for Excellence, Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the Yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

LOST

CHURCH ARMY mailing list from General Convention. This list reflects only the names of people interested in the Church Army Society Field Ministry. If you wish to relist your name, write: Sister Rubie Heidel, CAS, St. Alban's Church, P.O. Box 308, Arlington, Texas 76010.

MUSIC

ST. MICHAEL'S MASS — for Rite II proposed BCP. Send \$1.00 for packet; Benjamin Harrison, 2211 S. Bluff, Wichita, KS, 67218.

POSITIONS OFFERED

WANTED: Creative, aggressive, mature ordained priest for assistant rector, specializing in Christian education and youth work. Please send resume and salary requirements to: The Church of the Ascension, Hickory, N.C. 28601.

POSITIONS OFFERED

DIOCESE OF VENEZUELA. An opportunity occurs for priest, willing to minister to a congregation of British/American/West Indian people of mixed denominations. Vigorous church life. Cross-cultural relations with Christians and nationals of host country. Church operating budget \$22,500.00 U.S. per year. Car. House. All utilities paid. Spanish helpful but not essential. For details: The Bishop of Venezuela, Apartado 61.116 del Este, Caracas, Venezuela.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M. Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-291.*

PUBLISHING SERVICES

PUBLISH YOUR BOOK! Join our successful authors in a complete, reliable publishing program: publicity, advertising, promotion, beautiful books. All subjects invited. Send for fact-filled booklet and free manuscript report. Carlton Press, Dept. LVL, 84 Fifth Avenue, New York 10011.

SUPPLY

OCEANSIDE beach house, January 24 thru February 11. Ideal moderate climate, in exchange for two or three Masses, Catholic, Rite 2, 1976. Firm and reliable commitment necessary. Reply Box T-292.*

TRAINING

TRAINING for lay ministry, consultant services to parishes and dioceses, placement for volunteers. For information write: **The National Institute for Lay Training**, 815 Second Avenue, New York, N.Y. 10017.

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 24 Cts. a word for one insertion; 22 cts. a word an insertion for 3 to 12 insertions; 20 cts. a word an insertion for 13 to 25 insertions; and 18 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.50.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number) plus \$1.50 service charge for first insertion and 75 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

CORTE MADERA, CALIF. (Marin Co.)

HOLY INNOCENTS' 2 Tamalpais Blvd.
Sun 7:30, 8, 9:30 & 11. Eve 7:30. Wed 11:30 & 8. Fri 7.
Charismatic.

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. Fr. John D. Barker, S.S.C., r
Sun Masses 8:30, 9:45 (Sung), 12 (Sol High), Ev & B 3 (1S);
Tues 6:30, Wed & Fri 12 noon; Thurs & Sat 9. C Sat 9:45;
LOH 1st Sat 9

SAN DIEGO, CALIF.

ST. LUKE'S 3725—30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S). Sun 10 S.S. &
child care. Wed 11:30 HC

DENVER, COLO.

EPISCOPAL CENTER 1300 Washington
HC Mon-Fri 12:10

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 9:30; Service & Ser 9 & 11 (HC 1S) 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

ST. PAUL'S ROCK CREEK PARISH
Rock Creek Church Rd. near National Shrine
Sun 8, 9:30 (Ch S), 11; Wed. as announced. Washington's
Oldest and only Colonial Church

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
The Rev. Peter F. Waterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11. An Anglo-Catholic Parish
Serving the Palm Beaches.

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30; Tues
& Fri 7:30, 7:30. C Sat 5

KEY—Light face type denotes AM, black face PM; add, address; 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.

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

OMAHA, NEB.

ST. BARNABAS 40th & Dodge, 1 blk. N.
The Rev. Xavier C. Mauffray, r
Sun Masses 8, 10:45 (High)

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

MIDDLETOWN, N.J.

CHRIST CHURCH The King's Highway
The Rev. James Simpson, the Rev. Robert Counselman
Eu, Daily 9:30; Sun 8 & 10

SEA GIRT, N.J.

ST. URIEL THE ARCHANGEL
The Rev. Canon James E. Hulbert, r; the Rev. James C.
Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
ex Tues & Fri 9:30. C by appt.

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. Smith, D.D., r
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 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15
HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S) 4 Ev -
Special Music; Wkdy HC Mon, Tues, Thurs & Fri 12:10 Wed
8, 1:10 & 5:15; Holy Days 8. Church open daily 8 to 6. EP
Mon, Tues, Thurs, Fri & Sat 5:15

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

EPIPHANY 1393 York Ave. at E. 74th St.
Near New York and Memorial Hospitals
Ernest E. Hunt, III, r; Lee A. Belford, George Benson,
Hugh Hildesley, William Stemper
Sun 8, 12:15, 6 HC, 9:15 Family Service, 10 SS & Adult
Forum, 11 HC (1S & 3S), MP (2S & 4S), Wed 6 HC, Thurs
12:15 HC

ST. IGNATIUS OF ANTIOCH
87th Street, one block west of Broadway
The Rev. Charles A. Weatherby, r
The Rev. Howard T. W. Stowe, c
Sun Masses 8:30, 11 Sol; Mon, Tues, Thurs, Fri 8; Wed 6; Sat
10; C by appt

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30; 9, 10, 5; High Mass 11, 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.

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Thomas Greene;
the Rev. Samuel Bird, the Rev. Douglas Ousley, the
Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), MP 11, Ch Ev 4, OR 5:15; Mon-Fri MP 8,
HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10,
HC 5:30; Thurs OR 12:10; Church open daily to 9:30

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, assoc r
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30; Mon thru Fri HC 1:05

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Mass 8:30 & 10:15 (Sung). Weekdays as anno

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

BROWNSVILLE, TEXAS

ST. PAUL'S 1626 E. Taft
The Rev. Fr. George W. Graydon, v
Sun H Eu 11; Tues, H Eu 7:30; Wed, H Eu 7:30. C by appt

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Stephen R. Whitfield; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9:30; Sun MP 9:30 & 11:15 (Eu 1S); Daily Eu at
noon Mon, Thurs, Fri; 7 Tues & Sat; 10:30 Wed with Healing

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days; 10 & 7:30. C Sat 11-12

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun 8 HC, 11 MP (1S 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

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. Frederick B. Northrup, Canon
Sun 9:30 HC, 11 MP (HC1S), Tues & Thurs 12 noon

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
4, Rue Alfred Vincent
Sun HC 9, MP 10 (HC 1S)