

THE LIVING CHURCH

The New Editor Introduces Himself • page 12



During the past years, the editor's column of this magazine has been a place in which the editor could express his thoughts and feelings on a variety of topics, and share his reflections on his wide reading and experience. Generally, the matters discussed have had some relation to the Christian faith or current events in the church, but sometimes the editor chose to comment on something primarily because it was interesting, curious, or entertaining. Let it continue to be so.

Yet, since this is a very personal column, it will be different when it expresses a different personality. The new editor will be content if it can be as effective a channel for communicating his reflections as it was for expressing those of his distinguished predecessor.

For some people, religious concerns and spiritual insights emerge from the fabric of life and its many responsibilities and opportunities. For others, consciousness of spiritual realities has been most directly tied to the knowledge of our Lord, his teaching, and perhaps most of all his Cross. Christian biography abounds with the accounts of men

and women of every era whose lives were transformed by an intense awareness that Jesus died to save them. Dame Juliana of Norwich, the fifteenth-century English mystic, is a classic witness to this particular kind of twice-born Christian spirituality:

And this has ever been a comfort to me, that I chose Jesus as my Heaven, by His grace, in all this time of Passion and sorrow. And this has been a lesson to me that I should evermore do so. . . .

Revelations, chapt. 19

Another port of entry into the spiritual world is provided by creation: the fact of our existence and the existence of other beings and other things around us, and the realization that we did not make ourselves or the world. For many of us, the awareness that life is a gift brings us in gratitude to the Creator. The knowledge of the infinite variety, wonder, and beauty of the universe, and of each part and portion of it, brings us before God in awe and admiration.

A mature Christian faith and well-balanced spirituality requires more than one approach. At certain times in our life, redemption may be more important

to us than creation, or *vice versa*. Or some other emphasis may need to be uppermost. Each of us, however, probably finds some particular strand most congenial, at least as a starting point. I am one of those who find it most natural to begin with creation. I do not suggest that everyone ought to agree with me, but evidently many do, for the Bible itself starts off in Genesis with the portrayal of God as the maker of all things. Similarly both the Nicene and Apostles' Creeds begin with the basic affirmation of belief in the one almighty God who is the maker of all that is, both in heaven and on earth.

It was the old-fashioned custom to divide the Apostles' Creed into twelve affirmations, or "Articles of the Christian faith." It is the first article, the affirmation of belief in God as creator, that we use as the title for this series of essays.

Creation is a broad subject, for by definition it encompasses everything. It has to do with how everything began in the first place, eons ago, at the beginning of time itself. It also has to do with now, for everything that is continues to exist because it is upheld in the hand of God. One of the fascinations of creation is the interconnectedness of past and present on the one hand, and on the other hand, those sorties into the future, the promises, the new births which spring forth from what has been and what is, and reach forward into what is yet to be.

During the weeks ahead, I look forward to many ventures with you, to many explorations and excursions together in these broad meadows. I will try to share my thoughts with you, and I trust some of you will be good enough to share your thoughts with me. In any case, whether it is fair weather or foul, I will be with you again next week.

THE EVERY PARISH PLAN

Now is the time for every parish to start on the bundle plan, so that **THE LIVING CHURCH** may be available to every parishioner. We are continuing our effort to make this magazine more helpful to more people. We believe that not just church leaders, but *all* Episcopalians and *all* parishes can be helped by the many special features we have in our program for the coming months.

A bundle of five copies per week costs only \$6.20 a month for a four-week month, and \$7.75 a month for a five-week month, but the purchaser pays 35 cents a copy. Additional copies cost only 31 cents each. Send orders to:

THE LIVING CHURCH
407 East Michigan Street Milwaukee, Wisconsin 53202

The Living Church

"TOO MUCH" BIBLE?

26 VOLUMES. 11,496 PAGES. AND STILL GROWING. BUT IF YOU AND YOUR FAMILY ARE TRULY INVOLVED WITH HOLY SCRIPTURE, CAN YOU AFFORD NOT TO SUBSCRIBE - WHILE YOU CAN STILL SAVE 25% ON EACH VOLUME?

If you want not only the best possible biblical *translation*, but also the finest possible biblical *education*,- The Anchor Bible is exactly the right size. For only a work of this scope can bring you so close to the actual message of each book of the Bible...to what it says and how it emerged from its historical setting.

More has been learned about the Bible in the past century than in all the previous centuries of its existence. Contributors to The Anchor Bible are all deeply involved in this continuing scholarly revolution. And because The Anchor Bible is being published book by book, subscribers will be getting the results of tomorrow's scholarship as well as today's. They are, in fact, participating in an ongoing project of enormous significance, one that will continue to shed new light on previously misunderstood passages and biblical episodes.

Answering questions about the Bible —as you read the Bible

Why does it take a 372 page volume to translate and introduce a biblical book as brief as *Jeremiah*? (Actually, more than one contributor has discovered that *two* volumes are necessary to do justice to the single book assigned to him!)

The answer makes The Anchor Bible an unprecedented opportunity for the modern reader to appreciate, perhaps for the first time, the central book of his civilization. Every page of translation is made clearer by several pages of notes and comments. Ancient texts are illumined by contemporary linguistic and archaeological discoveries. Previous or alternate translations are given for all doubtful passages. And each volume includes a fascinating introduction which is often a book in itself.

Reading The Anchor Bible edition of a familiar biblical text is a new, wonderfully satisfying experience. As you read *Genesis*, for example, you will discover an intriguing explanation of why Abraham introduced his wife as his sister when visiting foreign lands. In *Psalms*, you are given the first trans-

lation to take into full account the Ras-Shamrah Ugaritic texts—with some startling examples of important previous mistranslations.

As you read the Gospel of *Matthew*, you will find the answers to such questions as: What were the actual laws used to bring Jesus to trial? How can we follow the events leading to the Crucifixion with a first-century concept of time? Again and again, contemporary scholarship makes ancient Scripture more meaningful than ever before.

The extraordinary acclaim continues

The Anchor Bible has already received the highest-honor of the American publishing industry, the Carey-Thomas Award. About the project as a whole there is general agreement: "The best English Bible yet," says the *Baltimore Sun*. "The outstanding biblical commentary of our generation," says Professor Cyrus Gordon. "For specialist, scholar, and general reader alike," says the *Boston Globe*. "The Anchor Bible is one of the greatest biblical contributions of the century!"

Comments as each new volume is published are just as enthusiastic. "The most significant work on the Psalter in the last hundred years." —Frederick L. Moriarity, S.J. "Certainly the most provocative commentary published this past year," —*Christianity Today* on *Revelation*. "Fresh and exciting...a new look at the First Gospel!" —*Pulpit Digest* on *Matthew*. "The best commentary on *John* available in English!" —*Christian Century*.

Continuing acclaim such as this attests to the original wisdom of general editors William Foxwell Albright and David Noel Freedman, who sought as contributors those scholars best qualified to translate and introduce each particular book of the Bible. Anchor Bible translators have therefore come from many nations and faiths, and each volume is translated by an individual, not a committee. Every contributor is concerned exclusively with

what the Bible says, not with any one interpretation of "what it means."

A family investment

Present plans call for The Anchor Bible ultimately to consist of 60 volumes, including the Apocrypha. Right now, you may acquire existing volumes on a convenient monthly basis and then receive new volumes as they are published. You will receive a discount of 25% on each volume as it is sent to you (currently Anchor Bible volumes are regularly priced from \$9.00 to \$12.00; subscribers pay just \$6.75 to \$9.00). And, if you wish, you may *always* return any volume within two weeks without cost or obligation. Finally, you may cancel your subscription at any time.

There will never be a more advantageous time for you and your family to discover the lifelong advantages of an Anchor Bible subscription. To start your trial subscription, mail the coupon today.

THE ANCHOR BIBLE

Doubleday & Company, Inc.
Garden City, New York 11530

Please accept my application for a trial subscription to THE ANCHOR BIBLE, and send me immediately my copy of the first volume, *Genesis*. I understand that with *Genesis* (as with all succeeding volumes) I may return the book within two weeks without cost or obligation. Otherwise you will bill me for *Genesis* at the special subscriber's price of \$9.00 (\$3.00 less than the regular bookstore price of \$12.00) plus shipping and handling.

If I keep *Genesis*, I will then be shipped one volume a month until I have received all published volumes. Thereafter, I will receive volumes as they are published. I am assured that I may return any book within two weeks without obligation; that I will be billed individually (plus shipping and handling) for all volumes I accept, at a discount of 25% off the regular bookstore price of each volume; that THE ANCHOR BIBLE is currently priced at \$9.00, \$10.00, or \$12.00 per volume; and that I may cancel this subscription at any time without penalty.

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

SIGNATURE _____

ZA-774

This offer valid only until August 31, 1978.



VESTMENTS & PARAMENTS
ALTAR LINENS
ECCLESIASTICAL METALWARE
CHOIR VESTMENTS
CLERICAL CLOTHING

COME IN, PHONE, OR WRITE FOR INFORMATION.



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

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. Crome, 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;—special reasons.



MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens Chasubles Communion Linens
 Chalice Palls Funeral Palls
 Needlepoint Pieces

HERE THINGS ARE STILL CREATED
 OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

TRACTS

Our Beloved Dead,
 Litany for the Dead,
 The Last Sacraments

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 Courland Martin

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

1931

1977

**GIFTS•PARISH SUPPLIES•BOOKS
 CURRICULUM•CHURCH APPOINTMENTS**

MOREHOUSE-BARLOW CO.

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

Thanks to you it works...

FOR ALL OF US



Advertising contributed for the public good

The Living Church

Volume 175 Established 1878 Number 14

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 nonprofit 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, Wauwatosa, Wis., 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 Tennis, 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., Milwaukee; the Rev. George 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. Robinsin, 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 414-276-6420

The Rev. H. Boone Porter, Jr., editor, Georgiana M. Simcox, news editor, Eleanor S. Wainwright, editorial assistant, Paul B. Anderson, Paul Rusch, associate editors, J. A. Kucharski, music editor, Warren J. Debus, business manager, Irene B. Johnson, assistant business manager, Lila Thurber, advertising manager.

DEPARTMENTS

Books	14
Editorials	12
Feasts, Fasts and Ferias	13
The First Article	2
Letters	4
News	6

ARTICLE

Ecumenism Rediscovered the Local Church	10
<i>Peter Day</i>	10

KALENDAR

October

2. Pentecost 18/Trinity 17
4. St. Francis of Assisi
6. William Tyndale
9. Pentecost 19/Trinity 18
15. Samuel Isaac Joseph Schereschewsky
16. Pentecost 20/Trinity 19
17. St. Ignatius
18. St. Luke the Apostle
19. Henry Martyn
23. Pentecost 21/Trinity 20
24. St. James of Jerusalem (from Oct. 23)
26. St. Alfred the Great
28. St. Simon and St. Jude
29. James Hannington and Companions
30. Pentecost 22/Trinity 21

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; \$14.35 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.

Homosexuals and Therapy

My gay male spouse and I have read your decision [TLC, Aug. 28] that couples like us should seek psychotherapy rather than responsibly to nourish our holy unions with each other.

Our disappointment in your decision is mitigated by the fact that you have long been open to consider contrary evidence. The most persuasive contrary evidence is God's action in the lives of gay Christians, a presence now only beginning to be very manifest, in view of the fierce reprisals heaped upon us in this culture. There is still all of the future in which we can grow in our love and charity towards all children of God.

LOUIE CREW

Founder of Integrity

Fort Valley, Ga.



In the last two issues of TLC [August 21 and 28] you have published articles on the current debate over homosexuality.

In Richard G. Cipolla's article "A Pressing Moral Issue" [TLC, Aug. 21] he states, "Like the issue of women priests, the homosexual issue is a question which the church is being forced to face not because of some internal impetus but rather because of strong pressure from groups outside the church with little or no concern for Christian faith and morality." This statement strikes me as both ill-informed and uncharitably asserted. Fr. Cipolla should be reminded that groups such as Integrity and Dignity were formed by homosexual Christians who were so concerned about their faith that they chose to risk themselves for the sake of it. Likewise, those concerned Christians who have patiently studied and researched the issue, wading through an ever-increasing deluge of printed matter, in an effort to come to some informed and educated stance can hardly be dismissed with such a cavalier put-down. As a priest I join with many others who are asking the church to face this issue not only as an aid to guide us in our ministry, but also as an opportunity to witness to the world through a loving consideration of a most difficult problem. Thus far, as in the women's ordination issue with which Fr. Cipolla has equated this problem, I have seen little within the church's consideration to exemplify Christianity. Instead, we have

been treated to a rather damning display of temper and legalism from which we shall reap costly rewards in this life and the next! Fr. Cipolla's statement also fails to recall the words of our own General Convention in 1976 whose brief statement on homosexuality embraced those same persons excluded by the author.

Having been personally insulted by Fr. Cipolla's remarks, I was not pleased to read your own editorial of August 28 concerning the stand of my own alma mater in "A Seminary Takes a Stand." The policy of Virginia Theological Seminary is a remarkable document. I did not like it when I was a student there and I do not like it now. Having spent a good deal of time researching human sexuality, ministering to persons disturbed by sexual questions, and serving on commissions striving to come to grips with these issues in a responsible way, I find little within the Virginia statement that is either theologically accurate or pastorally compassionate. I respect the right of the seminary to formulate its policy, but I respectfully disagree with the same. It would seem that the faculty's final conclusion, with which you concur, that celibacy is the only Christian alternative to the homosexual person who cannot affect a heterosexual transfer reveals a naive and inadequate understanding of both the homosexual condition and the vocational nature of celibacy. One does not choose celibacy, a fact which Martin Luther, among others, was careful to enunciate. How any faculty can dare to dictate a student's vocation is beyond my comprehension. I find it incompatible with the Protestant tradition of the seminary (which I myself espouse) to see vocation as something that can be so manipulated.

Finally, I would merely point out what I perceive to be an inconsistency in your own editorial. You state, "... none of us who has not yet achieved full sanctity can claim full sanity about sex." With this assertion I would concur. I would prefer to see less taking of sides, personally and editorially, in this and similar issues. We have been asked by our church to study and debate and learn that we might, *at some future point*, come to a decision. In taking a definitive stance before the issue has been thoroughly explored and properly considered by the church is to place oneself perilously close to sanctimoniousness. You and the Virginia Seminary faculty obviously claim a measure of sanity on the issue by your taking of a definite stance. I trust that neither of you would as firmly or loudly proclaim your own sanctity.

Can we not, as brothers and sisters in Christ, reason together peacefully and prayerfully? The whole world is, in a sense, watching us. Let us not, in our hasty and divisive arguments, forget our

mission and the visible witness which is ours to the world.

(The Rev.) SAM A. PORTARO, JR.
College Associate
Bruton Parish Church

Williamsburg, Va.

• • •

Thank you for publishing Fr. Cipolla's article on homosexuality. At last someone has had the courage to say homosexuality is wrong.

Some time ago I was asked to address the clericus on what they could contribute to the field of mental health. The theme of my talk was that the clergy, by giving people definite standards of right and wrong, could clear away confusion and anxiety.

When I thought my social work interns were becoming too authoritative, I used to say to them, "Wait a minute! There are but two professions whose job it is to tell people what is right and wrong — a judge and a clergyman." I have begun to feel the clergy are not doing their job.

I wish someone would explain to me what is meant by "life style." A burglar's life style is theft but that doesn't make it right. We should page Karl Menninger, "Whatever became of sin?"

ELINOR NOETZEL

Syracuse, N.Y.

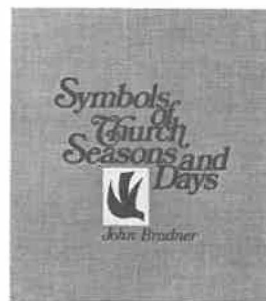
De-sex the Devil?

Now that the Virginia Seminary faculty has requested the removal of all the generic uses of male nouns and pronouns in the Proposed Book of Common Prayer, it is high time that consideration should be given to sexual references to Satan. Revelation 12:7-9 gives us the information that Satan is a fallen angel, and, as everyone knows, angels are sexless. Therefore it is improper to refer to Satan exclusively as "he." Males have taken the blame for the evil in the world long enough.

The ancient rabbis had the good sense to recognize this when they provided their religion with Lilith. When Lilith parted from Adam because he insisted on male supremacy, she was snapped up by Samael, the chief of the Hebrew devils, who accepted the equality of the sexes. That she became jealous of Eve and made trouble in Eden is part of the tradition. Some of the old artists (for instance, Michelangelo) recognized the value of this and provided the Eden serpent with the head of the female Lilith. Dante Gabriel Rossetti wrote into his poem "Eden Bower" that the temptation in Eden was the work of this serpent-woman, Lilith. So let's have done with the idea that Satan is only "he." Surely the Devil is every bit as bisexual as our Father-Mother God.

(The Rev.) JOHN BRADNER
Wethersfield, Conn.

*From Morehouse-Barlow
An Excellent New Resource . . .*



SYMBOLS OF CHURCH SEASONS AND DAYS

SYMBOLS OF CHURCH SEASONS AND DAYS, by the Rev. John Bradner, should be welcomed by all who are interested in the symbols and concepts associated with the various seasons of the liturgical year. Arranged according to the chief festivals and seasons, with all entries within each category alphabetically listed, Father Bradner's lavishly illustrated book is divided into seven sections: Advent, Christmas-Epiphany, Lent, Holy Week, Easter-Ascension, Pentecost, and Trinity Sunday.

Along with the many excellent illustrations by the talented Betty Wolfe (of *BANNER BOOK* fame), Father Bradner has included an index, a bibliography, and an appendix featuring a list of Bible passages.

\$3.95

*Family Celebrations and
Activities for Advent-
Christmas-Epiphany . . .*



THE GIFT OF TIME

THE GIFT OF TIME is a book with appeal to *all* age levels, *all* denominations.

Its intent is to bring into focus the true meaning of the Christmas season and its relevance to family life. Along with prayers, stories and exercises in meditation, **THE GIFT OF TIME** suggests projects in which all members of the family can take part, projects which heighten the joy of sharing, drawing family members closer together.

\$2.95

Please send check with order,
adding 75¢ postage, to
MOREHOUSE-BARLOW
78 Danbury Road
Wilton, Connecticut 06897

THE LIVING CHURCH

October 2, 1977
Pentecost 18/Trinity 17

For 98 Years
Serving the Episcopal Church

EPISCOPATE

Bishop Kirchhoffer Dies

Memorial services were held in Christ Church Cathedral, Indianapolis and at Trinity Church, Sonoma, Calif., June 11, for the Rt. Rev. Richard A. Kirchhoffer, 87, who died in Sonoma.

The bishop began his ministry at All Saints, Worcester, Mass., where he was assistant. Following a chaplaincy with the US Army during WW I, he was rector of All Saints, Riverside, Calif., then rector of Christ Church, Mobile. He was elected Bishop Coadjutor of Indianapolis in 1939, but became diocesan five days after his consecration when the Rt. Rev. Joseph M. Francis died unexpectedly.

The bishop is survived by three sons and other relatives. Mrs. Kirchhoffer died in 1975.

Bishop McNeil Dies

The Rt. Rev. Dudley B. McNeil, 69, Bishop of Western Michigan from 1953-59, died in August.

Ordained in 1936, he spent the early years of his ministry in Wyoming missions. From 1945-49, he was dean of St. Matthew's Cathedral, Laramie. Prior to his election to the episcopate, he was rector of St. James, Sault Ste. Marie, Mich.

Following his retirement, the bishop served as vicar of Holy Communion Church, Lake View, N.Y. For the past two years he had been assisting the Bishop of Western New York.

EPISCOPAL CHURCH

Arizona Mission Acts

Saying that the "Episcopal Church has abandoned us," 178 members of St. Paul's Mission in Payson, Ariz., voted to secede from the Episcopal and the Diocese of Arizona.

Because of the decision and the stand taken by the mission's vicar, the Rev. Robert Donovan, the diocesan Standing Committee notified the priest that he had six months to change his mind or he would be deposed.

It was reported that 96% of the mission's voting membership endorsed a resolution calling for severance of ties with the national church and the diocese over actions of General Convention, which included endorsing the ordination of women priests, endorsing the use of a new proposed Book of Common Prayer,

and its failure to take a stand against homosexuality. Where the latter is concerned convention ordered a three-year study of the subject.

Several members of the mission said that not all were in agreement with the action. One member reported that the vote was "railroaded." Another said he had attended some original meetings when secession was being discussed "but I was asked by Donovan not to come any more." Some dissenters said they were not given ballots to vote on the issue.

Neither of the two Bishops of Arizona — the Rt. Rev. Joseph Harte and the Rt. Rev. Joseph Heistand, coadjutor — was allowed inside St. Paul's when they visited the mission on the last Sunday in August.

Bishop Harte was stopped in an outside corridor by Warren Thomas, warden, who said the bishop was not welcome.

When Bishop Harte asked to see Fr. Donovan, Mr. Thomas said the priest had been in the chapel since early morning praying for the bishops. The doors of the chapel were locked so the bishop could not enter.

Bishop Harte, who embraced Mr. Thomas, said: "I'm sad I cannot come in and that we cannot worship together."

As he left, he told reporters the diocese "would take whatever action was necessary to regain possession of St. Paul's."

Shortly after that, Fr. Donovan came out of the church and led the congregation in prayer and the singing of "Onward Christian Soldiers."

A few minutes later, Bishop Heistand arrived unexpectedly at the front door of the church where he was confronted by Mr. Thomas.

"I think it is pretty sneaky for Bishop Harte to show up at the back door and for you to show up at the front door," Mr. Thomas said.

The coadjutor said he had come to turn the church over to the Rev. William B. VanWyck, associate rector of All Saints Church, Phoenix.

Confronting the bishop and Fr. VanWyck, members of the congregation reportedly shouted at them to go away and said they would not accept anyone other than Fr. Donovan as their vicar.

Bishop Heistand then announced that a service would be held in a restaurant. Five people attended and received communion. They were told that Fr. VanWyck would conduct a service on the following Sunday.

It was expected that a civil action would be filed against the vestry of St. Paul's, by the diocese, or chancellor, or their representatives.

Doug Irish, chancellor, said he is confident that the court will uphold the diocesan claim to the title of the church.

However, Richard Johnson, attorney for the mission, said he is sure that the court will recognize that the local members built the church themselves and that the diocese is only holding the title in trust.

Meanwhile members of St. Paul's are considering joining several other congregations that have seceded from the Episcopal Church.

CENTRAL FLORIDA

Cathedral Choir Visits England

During his preaching mission in the Diocese of Central Florida last year, the Rev. Alan Warren, canon missionary of Coventry, heard the choir of St. Luke's Cathedral, Orlando. He suggested that the choir visit Coventry.

Through the efforts of many, 21 members of the choir, Robert Simpson, cathedral musician, and seven others made the visit this year. Their headquarters were in a diocesan retreat house near Coventry.

For two weeks, the choir visited a number of cities, giving concerts and taking part in choral services in such churches as St. Michael's Cathedral and Holy Trinity Church, both in Coventry; and St. Bride's, London. Following the noon concert at the latter, the usually casual crowd applauded the choir.

The choir pilgrimage included a stop at Berkswell, where, according to tradition, the first Christian baptisms in Great Britain were held at Berk's well.

PROTESTANTS

Congregationalists Hold Service in Westminster Abbey

For the first time since the days of the 17th century when Britain was a commonwealth under Oliver Cromwell, Congregationalists celebrated Holy Communion in Westminster Abbey as one of the highlights of the International Congregational Fellowship Conference. Some 1,000 Congregationalists from 10 countries attended the service.

The Rev. Eric Burton presided, the

Rev. Dr. John Alexander read the lessons, and the Rev. David Gray preached.

The conference culminated in a Festival of Praise at nearby Westminster Chapel where it was augmented by Congregationalists from all over Britain.

There are about 10,000 Congregationalists in Britain who belong to the Congregational Federation. This larger group was formed in 1972 when most of the British Congregationalists (in England and Wales) merged with the Presbyterian Church of England to become the United Reformed Church.

MINISTRIES

Parish Marks 50th Year of Community Club

The Community House of St. Bartholomew's Church, New York City, was dedicated Nov. 29, 1927 by the late Rt. Rev. William T. Manning and the late Rev. Robert Norwood.

It had been built on land adjacent to the church where originally a parish house and rectory were to be located. However, Dr. Norwood influenced the vestry to use the ground for the Community House. Former parish house property had been sold reportedly for \$1.6 million and virtually all of that was used to construct and complete the five-floor Community House.

Now, during the year of 1977, the 50th anniversary of a unique ministry is being celebrated. The Club is not a social hang-out. Far from it, although there are plenty of social gatherings for all who use the offerings. It is "a ministry of witness," that is, a program which functions out of concern for the quality of life available to young adults in New York City, according to the director, the Rev. Andrew J.W. Mullins. It is a "reflection of the love which Christ demonstrated for all humanity," he continued. "It is not evangelism. Church membership is not required and conversion is not expected. It is the church acting out its beliefs. It is showing by doing."

Fr. Mullins said that because "we begin with a ministry of witness, it becomes, in many instances, a ministry of reclamation as well."

Among service programs, for example, many of the Community Club members work in Help for the Mentally Retarded, shelters for troubled teenagers through Independence House or East Harlem House, Concern for Senior Citizens, or the International Centre. There is also a group for "One Shot Do-Gooders," and others.

Over the years, many plays and musicals have been produced. The anniversary theatrical this year was "The Sound of Music."

An interesting sidelight on the new members category is the large con-

tingent of second generation club members.

Fr. Mullins told THE LIVING CHURCH that he is anxious to reach former members of the club and to prepare a directory for this special alumni association.

Among the numerous alumni who have recalled their years at St. Bart's Club, one said: "The Community Club is a living memorial to a set of values from its inception 50 years ago which survive today's changing times."

Another wrote: "There were tears and sad hearts at that final service in our beloved St. Bartholomew's Parish House Chapel one Sunday in May, 1927. Such wonderful friendships were enjoyed there. It was hard to say goodbye to the place where God had been so close to us. So an era came to an end. Changing conditions make changes necessary. But the same Jesus Christ was with St. Bartholomew's in our beautiful new church building on Park Avenue with its magnificent Community House. What a mighty witness it has been."

JEWS FOR JESUS

Profile Indicates Early Disaffection

A researcher says that people who become Jews for Jesus are apt to have come from a background of "liberal" Judaism from which they defected in their mid-teens and to have gone through a period of drug experimentation prior to their Christian commitment.

The profile was drawn by Donald LaMagdeleine, a Roman Catholic doing research for a master's degree from the Graduate Theological Union in Berkeley. It was based on a survey of Jews for Jesus, or officially Hineni Ministries, Inc., whose main offices are in San Rafael.

In a summary prepared for delivery at a forthcoming meeting of the Society for the Scientific Study of Religions and the American Academy of Religion in Chicago, Mr. LaMagdeleine said that a disproportionate number come from "what they call 'liberal' Judaism; 49% had been raised Reform Jews, 36% Conservative Jews, and 6% Orthodox."

The researcher reports that in his sample Jews for Jesus gave three reasons for their rejection of Judaism — "incapacity to give meaning to life," 64%; "lack of personal religious experience," 60%; and "vagueness in providing a sense of personal identity," 47%.

According to the study, based on a return of 500 questionnaires sent to 2,000 adherents, the median age during which the Jews for Jesus no longer considered themselves to be practicing Jews was 15.5 years. Their period of disaffiliation averaged 5.3 years.

During this period, Mr. LaMagdeleine

found, there was a "noteworthy" experimentation with illegal drugs — marijuana, 67%; LSD, 35%; heroin, 10% — and generally, "non-establishment" social and political attitudes.

"As for the religious investment of respondents during this spiritual search," he writes, "the best description is the least," with 39% reporting "none at all;" 27% were into occult or eastern religions; and 23% were "searching."

"Then," he continues, "in the midst of this antinomical behavior pattern . . . current supporters of Jews for Jesus were 'converted,' transformed, rerouted into a new religious symbol system, and concurrently began a new way of conducting their lives."

Mr. LaMagdeleine says 70% of his select sample respondents report "experiencing 'one specific moment' in which they knew they believed in Christianity. . . . On a question asking how much Christian theology they had read previous to their making a commitment to Christianity, 90% said little or none."

The researcher notes, in their post conversion behavior, in many cases a "180 degree shift from . . . previous patterns," with regard to drug use, and attitudes toward authority, the traditional family, and sexual morality, for instance.

Asked what areas of their lives improved significantly since their conversion, "the two most mentioned," Mr. LaMagdeleine says, are new "knowledge of purpose in life" (87%), and "sense of security" (85%).

He concludes: "Hebrew Christianity is for respondents a solid religious identity structure which provides both a life-meaning and individual personality context. It has fulfilled these needs in a unique religious synthesis which has enabled them (in their perspectives) to reinvest their former identification with being Jewish in an experimental religious belief that highlights it. This synthesis for most is provided by conservative or conservative charismatic Christianity."

NAMIBIA

ELCSWA Seen as Mediator

Church workers of the Evangelical Lutheran Church in South West Africa (Namibia) have urged the church to continue "to offer herself as a mediator" between various factions seeking independence from South Africa.

In the same resolution, the church workers' conference said its members "must be protected and cared for irrespective of their political association." It added that the ELCSWA is "neither a SWAPO church, nor a Turnhalle church," thus referring to the South West Africa People's Organization, the main nationalist independence organiza-

tion, and a gathering sponsored by South Africa to decide Namibia's future.

The resolution reaffirmed the church's position that "the church cannot condone violence, no matter whom it may be practiced by, although the synod expresses its sympathy towards the liberation movements."

It praised the "western initiative" of the U.S. and four North Atlantic allies toward suggesting a plan for Namibian independence, but regretted that it "was so long in coming."

It urged liberation movements to "make use of the initiatives of the western power to achieve a peaceful solution."

The resolution rejected the Turnhalle approach to independence, charging that it maintains the "ethnicity" of different black tribes in the country and is "completely in line" with the "divide and rule" attitude of South Africa.

It also rejected a system of different education for different racial groups, and the military training of blacks by the South African government. The conference held that "a situation which promotes civil war" is thus created.

ORTHODOX

Only Russian Priest in Ireland Dies

Ireland's only Russian Orthodox priest, the Rev. Nicholas Couriss, 81, died in Dublin after a lengthy illness.

Born in St. Petersburg, now Leningrad, he fought with the White Russian Army in the civil war. Later, he went to Constantinople, then Greece, before joining other Russian refugees in Ireland.

In 1931, he settled in Collon, County Louth, near the border with Northern Ireland. He was ordained in New York in 1967. He then went back to Ireland to begin his ministry with the Dublin Seamen's Mission.

His own home became a center for the Greek Orthodox as well as the Russian Orthodox.

Fr. Couriss was buried in Collon. He is survived by his sister, Miss Luba de Couriss.

LUTHERANS

Reproaches May Be Dropped

The Church Council of the American Lutheran Church has called for deletion of the Reproaches in the Good Friday service of the ministers' edition of the proposed Lutheran Book of Worship.

Final acceptance of the book itself was voted unanimously by the council.

The Reproaches had been revised by the Inter-Lutheran Commission on Worship before they were included in the final manuscript of the proposed book in order to make them less offensive. How-

ever, the ALC council decided this was not sufficient and urged that they be deleted completely. The Reproaches are regarded by some as anti-Semitic.

The Lutheran Book of Worship was prepared for the ALC, the Lutheran Church in America (LCA), the Lutheran Church-Missouri Synod (LCMS), and the Evangelical Lutheran Church of Canada (ELCC).

Earlier, the Missouri Synod requested the other churches to delay publication of the service book for at least two years until it could review the doctrinal contents of the book.

The ALC council rejected the plea and reaffirmed the plan to publish the combined hymnal and service book in 1978 "under the auspices of as many participating church bodies as are willing."

MINNESOTA

Three Nominees for Coadjutor

After several months of work, the search committee for a coadjutor for the Diocese of Minnesota has announced its slate of three names.

They are the Rev. Richard F. Grein, 44, who is rector of St. Michael and All Angels Church, Mission, Kan.; the Very Rev. Robert M. Anderson, 43, dean of St. Mark's Cathedral, Salt Lake City; and the Rev. John P. Miller, 43, rector of St. John's Church, Bangor, Maine.

Earlier, the list of candidates was reduced from 81 names to 10.

The coadjutor will be elected during the annual diocesan convention next month. The priest elected will succeed the Rt. Rev. Philip F. McNairy, who expects to retire by January or one month after the coadjutor-elect is consecrated.

CHARISMATICS

Movement Can Heal Ulster Divisions Say Clergy

Churchmen attending the fourth national Charismatic Renewal Conference in Dublin said the charismatic movement can help to heal the division in Northern Ireland.

The Rt. Rev. George Quin of Down and Dromore, said it was clear that the movement could contribute considerably to reconciliation in Northern Ireland. The bishop, whose diocese is in Ulster, said the movement was helping to bring people of all persuasions closer together, though there was no sign yet that it was influencing extremists on both sides.

The Rev. Robert Faricy, S.J., of the Gregorian University in Rome, said that it was not necessary to understand the Northern Ireland problem to believe that charismatic renewal in the churches had a high potential for bringing Christians together.

The charismatic movement now has

about 30,000 members and 300 prayer centers in Ireland. Next year it is planned to hold a world charismatic conference in Dublin that will draw approximately 20,000 participants.

CONNECTICUT

Contributions Asked for Victim's Family, Alleged Slayer

An Episcopal priest who conducted a funeral service for a murder victim has been criticized for asking donations to aid both the victim's family and defense of the alleged slayer.

The request came during the sermon given by the Rev. Earle F. Fox of St. Stephen's Church, East Haddam, at the funeral service for 16-year-old Valerie J. Vickers.

Fr. Fox asked the congregation to express sympathy for the family of Gary Stankowski, 19, who has been charged with murder.

The priest also asked for a collection from the people to be divided equally to help finance Miss Vickers' funeral and to aid in the legal defense of Mr. Stankowski.

Members of the Vickers family said they were upset and surprised by the priest's action. It was reported that complaints had been sent to the Rt. Rev. J. Warren Hutchens, Bishop of Connecticut.

Valerie's mother said she had not been consulted about what the priest would say in the sermon. She noted that the family did not seek donations.

A relative of the Vickers family said no one objected to the request for sympathy for the Stankowski family, but requesting money for the defense was "going too far."

Fr. Fox said he thought at the time that it would be a "lovely thing to do" to ask for the collection. He said "people need to give up their hostilities."

Miss Vickers died of a gunshot wound in the neck on Aug. 25. The shooting took place at a party in East Haddam.

HUMAN RIGHTS

Clergy Press "Police Brutality" Probe

Frustrated in their attempts to seek redress at the local level, 12 religious leaders in Philadelphia went to Washington and met with upper-echelon officials of the Justice Department.

Purpose of the meeting was to "present our concern on the continuing problem of policy brutality in Philadelphia and to raise three main concerns," the Rev. David M. Gracie, rector of St. Barnabas Church, told Religious News Service.

The first concern was to "assure David

Marston, U.S. Attorney for the Eastern District of Pennsylvania, of our support" in the federal investigation into the Philadelphia problem which he announced he had begun last May. [As of the end of August Marston had secured indictments of three police officers in one case and several more cases were said to be "under active investigation."]

The second concern, Fr. Gracie said, was to ask that federal funds be cut off to any police department which "systematically violates human rights," in the same spirit as congressional attempts to stop U.S. aid to foreign governments which suppress the rights of their citizens.

Finally, the religious leaders asked that Attorney General Griffin Bell make a public statement "addressing the problems of police brutality" in this country.

"We want him to show some moral leadership because this is a nationwide problem," said Fr. Gracie, mentioning Memphis and Houston as among other cities experiencing similar difficulties.

Other Episcopalians in the Philadelphia group were the Rev. Van S. Bird, Bishop's staff (Diocese of Pennsylvania); the Rev. Paul Washington, rector of Church of the Advocate, Philadelphia; and the Rt. Rev. Lyman C. Ogilby, Bishop of Pennsylvania.

Fr. Gracie was asked why he thinks Philadelphia police are brutal. It has become "the accepted way of policing low-income areas," he said. "It instills fear and allows the police to vent their rage — and it is being condoned by the higher-ups."

MICHIGAN

Church Profits by Civic Venture

The Renaissance Center was supposed to be a catalyst to revitalize downtown Detroit's business area, and it is, but it is also working well for a nearby parish.

Christ Church, down the street from the \$337 million complex, is enjoying a boom in church attendance and offerings.

"We're also having a renaissance," reports the Rev. Samuel Johnston, rector of the 131-year old church. "Our church is growing. Attendance for the first half of this year was over 1,000 more than for the same period last year."

Things to Come

October

26, 27: Clergy and Laity Invitational Ministry on Aging, St. Matthew's Cathedral, Dallas, Keynote speaker, the Rev. Reuel L. Howe. Sponsors, Diocese of Dallas and the Episcopal Society for Ministry on Aging.

November

7-10: Annual meeting of Diocesan Liturgical and Music Commission Chairmen, Shreveport. Registration, William Teague, St. Mark's Church, Shreveport, La. 71104.

BRIEFLY . . .

Cyprus Radio announced that a successor to the late Archbishop Makarios III as head of the Eastern Orthodox Church of Cyprus will be elected in November under a three part process beginning Oct. 2, when all Greek Cypriots over the age of 21 will vote for representatives to an electoral college. These in turn will elect, on Oct. 30, a group of clerical and lay representatives who will then choose the new archbishop. There are two main candidates, according to the broadcast—Bishop Chrysostomos of Paphos and Bishop Chryanthos of Limassol.

A new law in North Carolina requires a religious organization supported primarily from non-member contributions to submit extensive financial reports to the state human resources department in order to apply for a soliciting license. The law is designed to protect the public from "deceptive and dishonest statements" by solicitors and to protect the charitable agencies themselves against unfair competition.

Appointed staff of the National Council of Churches in New York will vote on the question of union representation probably sometime this fall. Still to be worked out before then is whether the election will include only the 179 appointed employees at headquarters or whether it will include the additional 125 based outside New York City. The NCC has been on record since 1958 in favor of the rights of employees to unionize.

Churches and religious groups are involved in several cases that will come before the U.S. Supreme Court this fall, concerning such issues as affirmative action, the right of a minister to hold political office, and due process for utility customers. The court may also rule on a case involving government jurisdiction in church-related union disputes. The 1977-78 court session begins Oct. 3.

A \$3 million version of Noah's ark is being built on a hillside near Frostburg, Md., where the Rev. Richard Greene, pastor of the Church of the Brethren, said: "I saw this ark on a hill . . . God began to deal with me night after night." He also believes the Lord was saying,

"Tell the world that my return is soon, and this ark is a sign of it." God's Ark of Safety, when completed, will offer such services as medical and counseling clinics, schools, a Bible college, and food and clothing distributions to the needy.

In a brief filed in the U.S. Court of Appeals, Washington, D.C., the National Council of Churches has supported an employee of the Church of Scientology in refusing to testify before a grand jury on the alleged theft of government documents. The brief argues that church workers should not be forced to testify before a grand jury unless the government can show that they have personal knowledge about a particular "probable" crime, that the information can only be obtained from church workers, and that the testimony would serve a "compelling and overriding societal interest."

British churches which have historic interest or architectural value and are in use are to receive state aid for the first time. Although government help has been available to "redundant" churches for some time, it is now to be extended to those in use and many hundreds of these are of great historic interest. Churches, chapels, and meeting houses are considered an important part of Britain's heritage. Cathedrals are excluded from the grant program.

Cape May, N. J. holds that the Rev. Carl McIntire, the fundamentalist preacher, through his affiliates, Shelton College and the Christian Beacon Press, owes some \$723,000 in back taxes on various properties. He argues that his properties are tax-exempt. Recently he was charged with obstructing traffic as he led a tax demonstration down Beach Street.

The U.S. Department of Commerce has issued statistics that the U.S. drinking public paid \$26 billion last year for alcoholic beverages, an increase of \$1.35 billion over the 1975 figure.

According to a report from Madrid, a young man attempting to cross the Spanish-Portuguese border was carrying a package that contained 251 precious stones, nearly two kilos of gold, and several gold statuettes. Authorities believe the items to be part of the loot taken earlier in a night-time raid on the cathedral in Oviedo.

ECUMENISM REDISCOVERS THE LOCAL CHURCH

*The vigorous presence
of Rome on the ecumenical scene has had
a profound effect on the ecumenical movement.*

By PETER DAY

A change in the focus of ecumenism has been taking place in recent years — a change which perhaps has affected Anglicanism more than some other churches and was frankly articulated at the meeting of the Anglican Consultative Council last year (1976) in Trinidad.

The ACC was created by the 1968 Lambeth Conference “to enable Anglicans to fulfil their common inter-Anglican and ecumenical responsibilities in promoting the unity, renewal, and mission of Christ’s Church.” At its Trinidad meeting, the Council reviewed ecumenical developments in the member churches of our communion and their relationships with other churches, especially the Roman Catholics, Orthodox, Old Catholics, and Lutherans, and drew from these data the following conclusions:

“The facts as we hear them reported from many parts of the Anglican Communion seem to question the older model of organically united national churches, and to make us look for new thinking, new approaches, and new models of visible unity at local, national, and interna-

tional levels. We know only too well how easy it is to stick to the well-trodden ways in ecumenism as in any other activity involving human beings and institutions. Christian churches everywhere face a time of testing. It is vital that they face it together, and face it in such a way that it is not done as an exercise in mutual comfort, but one which sees the unity of the church as the sign and earnest of the unity of redeemed humankind.”

Summarizing the movement of thought in the World Council of Churches, the report cited the New Delhi assembly as emphasizing that *visible unity means local unity*—one fellowship of all God’s people in each place and in every age; Uppsala added that *visible unity means diversified unity* — the church should be dynamically catholic, seeking diversity in unity, and continuity, as a sign of hope of the unity of mankind; and Nairobi, 1975, added a further dimension which gathered together some of these insights — *the church is conciliar fellowship*. This expresses the unity of churches separated by distance, culture, and history, without eliminating that quality of Christian life which distinguishes the local church. “Conciliar fellowship does *not* mean a staid federalism, but implies flexibility and dynamism.” (The full text of the

ACC report on Unity and Ecumenical Affairs is published in the July-August 1977 *Ecumenical Bulletin*, available from the Ecumenical Office, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.)

“Conciliar fellowship” is a new term in ecumenical discussion, and to describe it more fully the Trinidad report quoted a paragraph from a WCC Faith and Order meeting in Salamanca, 1973, as follows:

“The one church is to be envisioned as a conciliar fellowship of local churches which are themselves truly united. In this conciliar fellowship each local church possesses, in communion with the others, the fullness of catholicity, witnesses to the same apostolic faith and therefore recognises the others as belonging to the same church of Christ and guided by the same Spirit. They are bound together because they have received the same baptism, and share in the same Eucharist; they recognize each other’s members and ministry. They are one in their common commitment to confess the Gospel of Christ by proclamation and service to the world. To this end each church aims at maintaining sustained and sustaining relationships with her sister churches, expressed in conciliar gatherings whenever required for the fulfilment of their common calling.”

One finds here an echo of Pope Paul

Peter Day is the Episcopal Church’s ecumenical officer. He is a former editor of THE LIVING CHURCH.

VI's remarks at the canonization of 40 English and Welsh martyrs, in which he said:

"On the day when — God willing — the unity of the faith and Christian life is restored, no offence will be inflicted on the honor or the sovereignty of a great country such as England. There will be no seeking to lessen the legitimate prestige and worthy matrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church — this humble servant of the servants of God — is able to embrace her ever beloved sister in the one authentic communion of the family of Christ."

The term "sister church" conveys more vividly than the abstract word "conciliarity" the difference between the older model of unity and the model that seems to be coming into view. The goal is not for one church to absorb another, nor for both to devise a polity to which they both must adhere. The word borrowed from the Russian Orthodox — *sobornost* — is also helpful as it is defined in Webster's Unabridged Dictionary: "Spiritual harmony based on unity and freedom in love." Like the sisters of a family, one church has no authority over another, except the authority of love which keeps them together. Where disagreement strains the bond of love, the only penalty is the suspension or weakening of relationships.

Our *union* is with Christ and in Christ. This union should be expressed among Christians in *unity* based on freedom and love. Love is a word that implies personal relationship. The triune God revealed in human form in Jesus Christ invites us to return the love which he has poured out to redeem his human children, and calls us to obey Christ's new commandment — "that you love one another; even as I have loved you, that you also love one another."

This whole new way of looking at Christian unity immediately brings into prominence the role of the local church — the congregation and, for Anglicans, the diocese and its bishop as chief pastor of all the congregations. Our relationship with Christians of other churches involves personal encounter and commitment, which must go beyond high-sounding statements from national or international bodies.

However, this new way of looking at unity came to the attention of the Episcopal Church not primarily in the writings of theologians and the statements of ecumenical bodies, but in the dissatisfaction of our own diocesan ecumenical officers. It had long been taken for granted that their function was to report what was being done in national and international ecumenical circles and to whip up enthusiasm for these remote proposals. Ecumenism of this kind was 80% irrelevant to the life of the local church, and at a national meeting

of diocesan ecumenical officers to 1973, resolutions were passed demanding an ecumenism meaningful to local church-people and requesting the appointment of a committee to find ways of bringing this about. Thus the association of Episcopal Diocesan Ecumenical Officers came into being and its structure was accepted by the 50 diocesan representatives at the next annual meeting of the group, in 1974.

EDEO (or *e Deo*, as some would spell it to testify that this voluntary organization is indeed a Godsend) is making ecumenical commitment and action meaningful to Christians in the local setting where most of their church life and daily life is spent.

In many dioceses, the Roman and Episcopal ecumenical officers have helped the bishops to plan and hold joint



Peter Day: In the ecumenical game, any number can play.

clergy conferences to discuss the agreed statements of the Anglican/Roman Catholic International Commission on the eucharist and on ministry and ordination. The process of a similar joint study of the new report on authority has already begun.

Our participation with nine non-Episcopal churches in the Consultation on Church Union attains a local expression by way of occasional services of interim eucharistic fellowship. Such celebrations have been held in many dioceses under guidelines approved by General Convention.

These are the most dramatic diocesan activities, but dioceses have also developed guidelines on mixed marriages and joint pastorals on various subjects, and hundreds of parishes have developed covenant relationships with nearby Roman Catholic congregations.

Ecumenical programs in the realm of

social service, in college and hospital chaplaincies, and many other ways of working together are of long standing in the church and are thriving today.

Observing the self-starting and dedicated energy of the diocesan ecumenical officers and their co-workers, I have come to realize something about the ecumenical game. It is a game that any number can play.

The vigorous presence of Rome on the ecumenical scene has, of course, had a profound effect on the ecumenical movement. The lack of Roman membership in the World and National Councils of Churches has to some degree weakened the representativeness of their ecumenical voice, and to a lesser extent has had a similar effect at state and local levels. On this level, however, a number of Roman Catholic dioceses have joined interchurch bodies like local councils of churches, though often with a different name, and in such bodies the cooperative movement of the churches has been strengthened.

The Consultation on Church Union is still, by action of the General Convention in 1961 and the other member churches, dedicated to the goal of "a united church truly catholic, truly reformed, and truly evangelical" — the model which at that time was generally understood to be the only acceptable shape of church unity. However, in COCU circles, the question of other models is still open, and two of the member churches — the Episcopal Church in the USA and the (Southern) Presbyterian Church in the US — are independently engaged in broad-scale ecumenical studies on the model, or the shape, or the fabric, of Christian Unity. The word "fabric" in this context is attractive to me in suggesting many threads of varying colors and materials, woven into the seamless robe of Christ.

In the Episcopal Church, the diocesan ecumenical officers will begin the study in provincial meetings, on request of the Standing Commission on Ecumenical Relations. A group of theologians is being brought together to evaluate the dialogues the Commission on Ecumenical Relations is conducting with other churches to see to what extent the proposals arising from such dialogues agree or conflict or whether differences can be accepted on some issues.

It is hoped that at the General Convention of 1979 the Commission will be able to propose a statement of the ecumenical goal for the years that lie ahead, without assuming that such a goal would be the final word on Christian unity. That word will be spoken only at the second coming of Christ, but in our times we must find ways of foreshadowing it in the way we live together as Christians. Today is always the time for us to express, as best we may, "spiritual harmony based on unity in freedom and love."

EDITORIALS

The New Editor Introduces Himself

It is a very great privilege for me to be able to introduce myself to the readers of THE LIVING CHURCH as their new editor. It would be frightening for one to have to present oneself to such a significant and important group if one were a stranger. I am glad that this is not the case, for I have had some degree of contact with readers of the magazine, and contributors to it, for many years. I first became acquainted with THE LIVING CHURCH a quarter of a century ago when it was edited with such success by Peter Day, with the able assistance of Francis C. Lightbourn and others. Over the years I contributed articles on many subjects, reported news events, did art work, and did perhaps as many as a hundred book reviews. My wife, Violet M. Porter, has also done a number of reviews, and 20 years ago it was a great source of pride and joy to us when our eldest daughter, Charlotte, won The Living Church School Essay Contest. In subsequent years, as the magazine has continued under the vigorous leadership of Carroll E. Simcox, I have served as a member of The Living Church Foundation and as a monthly columnist.

Now all of these things represent only a small fraction of what is necessary to produce a weekly national magazine. As I undertake this position, I am immensely grateful for the continuing work which the able staff carry out at 407 E. Michigan, and for the correspondents, the reviewers, the writers of articles, the photographers, the advertisers, and all the others who make it possible for the magazine actually to appear each week. I am especially grateful that Father and Mrs. Simcox are continuing to work in the office during these weeks of initiation for me. I thank them from the bottom of my heart for making their experience, wisdom, and journalistic skills available to me during this period.

THE LIVING CHURCH is always dependent on the thought and talent of people who write material and submit it for possible use in the magazine. We hope that

articulate and perceptive people who write, or wish to write, are attracted to this publication as a medium for their writing. During the weeks ahead, we will restate the guidelines for articles, book reviews, letters, poems, pictures, and other material submitted. It is hoped that this will be helpful to prospective writers. We do not wish to restrict our consideration to contributions submitted by professional authors or by persons of eminence. Successive editors of this magazine have effectively assisted and encouraged many new and developing writers, and this should continue to be the case. On the other hand, I believe our readers are entitled to material of high quality. We seek articles which are carefully thought out and carefully written. Inaccurate references to persons or events, unsubstantiated generalizations, and reliance on guesswork rather than homework, deserve no place in these pages.

Today, THE LIVING CHURCH is the only national weekly publication primarily dedicated to the life and work of the Episcopal Church. It is the only widely circulated independent publication associated with this church, as well as numbering among its readers many members of other religious bodies also. This is not a cause for pride or self-satisfaction. Rather it should be a cause for humble reflection on the weight of responsibility which this periodical bears. Partnership, participation in decisions, democracy in any of its forms, cannot exist without information and communication. Within a community of millions of people, spread over vast geographic areas, news cannot simply be left somehow to disseminate itself. It requires work, time, money, and professional skills to communicate accurate information to the people who need to have it. Bare facts, furthermore, are not always useful. To provide background information and responsible interpretation is also of the utmost importance. Then too, people need reflections, comments, and reactions both to specific events and also to broader trends and developments. They also wish to know of other resources in which particular topics or interests can be pursued further. News articles, essays, pictures, columns, editorials, poetic or devotional material, book reviews, and advertisements all serve these purposes in various ways and at various levels. Yet the key to it all is the reader. The success or failure of the magazine is whether or not it communicates to you, the reader, and whether you are assisted in exercising a responsible, informed, and active Christian faith. There is much more that can be said about editorial policy, but enough for this week.

Finally, we all know that THE LIVING CHURCH is not simply a matter of journalism. Its ultimate responsibility is to the Word of God, to the truth of the Gospel of Jesus Christ. Precisely because of its unique position as a national independent journal, this magazine has carried out a pastoral ministry toward the entire Episcopal Church and toward many people in other churches too. As the new editor, I ask your prayers as together we begin another chapter in the life of this distinguished journal.



Promise

Last night's Fall frosting
glistens manna-white
across October field,
sweetens drear earth into a tasting
testing of the clean and crisping
days to be revealed,
spills with clear light
upon the mortal-wounded year
that will be healed
beside the manger.

J. Barrie Shepherd

The Liturgy of the Dead

The autumn is associated with death not only because of the inherent symbolism of dying plants, but, quite specifically, because of All Saints' Day as a major holy day of the season. In medieval Catholic usage, November 1 was a joyful day celebrating all the heroes, leaders, and exemplars of the Christian faith. November 2, or All Souls' Day, was a deeply penitential occasion invoking God's mercy on the ordinary dead, the sinners, who might only hope to enter heaven after a lengthy punishment in purgatory. At the time of the Reformation, Protestants strongly opposed what they regarded as idolatrous honor given to the saints, and what they felt was sacrilegious intercession in behalf of souls already rejected or accepted by God. As usual, the Anglican Church attempted to hold to a middle course, avoiding strong affirmations of either the Catholic or the Protestant views.

In traditional Anglicanism, the communion of the living and the dead in the liturgy was nonetheless vivid. In the ordinary old fashioned English parish, the church itself was hundreds of years old and bore much evidence of the usage of successive generations. The walls were usually lined with memorial plaques and inscriptions, and the flagstone floors sometimes covered layers of skeletons beneath. The church yard was the normal cemetery, and worshipers entering or leaving church commonly saw the graves of their forebears and of those of their friends and neighbors. Obviously this is not the usual situation in America, although I recently had the genuine pleasure of going through a country church yard in Virginia with a veteran parishioner who recounted a personal reminiscence or some anecdote regarding every individual in the entire church yard who was commemorated by a stone dating within the twentieth century!

Americans generally have had to seek other means of expressing a solidarity of the living and the dead. One such means is the widespread Episcopal custom of giving flowers for the altar in memory of deceased relatives or friends. In 1928, the Episcopal Church in this country abandoned the long-standing Anglican reticence about direct prayer for the dead. In a manner unprecedented in previous American revisions, the 1928

Prayer Book provided specific petitionary prayers in behalf of the souls of the departed. This included a new clause added near the end of the Prayer for the Whole State of Christ's Church, occasional prayers for use in the daily offices and family prayer (see pages 42 and 598), a theological recasting of the burial office, and Collects, Epistle, and Gospel for a requiem or memorial celebration of the eucharist. Nothing like the latter had appeared in an official edition of the Book of Common Prayer since the time of Queen Elizabeth I. The current revision has continued the agenda of 1928 by adding a suitable petition for the departed into the Great Litany (Proposed Prayer Book, page 152), by providing similar clauses in all the forms of intercession for the eucharist, by including additional formularies for requiems which we will discuss, and by further revising the order of burial so that it normatively centers in the eucharist rather than in a choir office.

How does all of this bear on our celebration at the beginning of next month? First of all we must recognize that Anglicanism has not maintained the sharp medieval differentiations between the canonized saints and other Christian souls. We have understood All Saints' Day as a celebration of the communion of saints in the broadest sense — the unity of all the holy people of God. In the original Latin wording of the Apostles' Creed, *sanctorum communio* means the *communion of holy people*, but it also means the *communion of holy things*, the unity of all who share holy baptism, holy communion, and the holy faith. Hence All Saints' Day and commemoration of all Christian souls have in fact been observed together in most parishes on November 1. The custom of reading the names of all parishioners, or relatives and friends of parishioners, who have died during the proceeding twelve months was originally an All Souls' Day usage, but among us it has often comfortably situated itself on All Saints Day, or the following Sunday. In many congregations, the reality is that it is possible to get a goodly number of people to church on an occasional major holy day in mid-week, such as All Saints' Day. But it is not possible to get such a congregation on two successive week-days. On the other hand, the second day, now recog-

nized in our church as a lesser holy day commemorating all the faithful departed, will be welcome in parishes and institutions having daily services. As lesser holy days may always be legitimately transferred to another open weekday within the same week, some congregations may find it convenient this year, with All Saints' Day on Tuesday, to commemorate all the departed on Friday. Others will do so on the following Sunday when the observance of All Saints is continued. It must be remembered, however, that this Sunday (like all other Sundays) must be primarily a feast — mourning cannot set the tone of the service on the Lord's Day.

One advantage of a separate commemoration of all the departed on a weekday is that it provides the opportunity for a requiem celebration of the eucharist outside the traumatic context of the recent death of a particular individual. Many Episcopalians have had little exposure to the requiem mass and would benefit from it. We so often today think of the eucharist in terms of thanksgiving, joy, and praise that we may forget that it is also concerned with suffering, tragedy, and death. We need to know that this sacrifice and sacrament is available for the latter as well as the former circumstances.

As to the actual celebration of a requiem, in the 1928 Prayer Book, there is the choice of collects, and the Epistle and Gospel on pages 268-9. The nature of the occasion can be enhanced by using a suitable psalm between the two readings, and using one or more prayers from the burial office as allowed by rubric on page 71. Our Hymnal offers many suitable hymns in the sections for Easter, for Saints' Days, and for the Departed. Among the latter, the great Swahili hymn, *Jesus, Son of Mary*, Number 223, may be recited at a requiem if singing is not practical. For those using the Proposed Prayer Book, there is a variety of available propers, pages 202 or 253. The liturgy itself can proceed along the usual pattern of Rite I or II, inserting these propers, special intercession (pages 480-1 or 497), proper preface (pages 349 or 382), and proper postcommunion prayer (pages 482 or 498). Another option would be simply to follow the order of burial itself (pages 469-483, or 491-500) concluding with the responsory

"Give rest, O Christ," and the dismissal. In these orders for burial the proper material is indicated at the proper point for the eucharist. A very distinctive service can be celebrated, giving great emphasis to the major Christian teachings about death and resurrection. The amount of material is such, however, that it must be studied carefully beforehand in planning the service. It will also be noted that Burial I and Burial II differ not only in using traditional and contemporary language respectively, but also in some of the actual contents of the material.

If a non-eucharistic service commemorating the departed is desired, one may use the Ministry of the Word from the burial rite, or one may insert appropriate psalms, lessons, and prayers into morning prayer. For a service later in the day, the Order of Worship for the Evening provides a striking context within which to use suitable psalms, lesson, *Nunc dimittis*, and appropriate prayers. If weather permits, churches which have an adjacent graveyard or columbarium may consider the option of an out-of-doors service at this time. One possibility is to have the Ministry of the Word amidst the graves, with the intercessions said in procession going around the area. All can then return into the church for the remainder of the eucharist. HBP

BOOKS

Answering Questions

SHOW ME! A Picture Book of Sex for Children and Parents. By Dr. Helga Fleischhauer-Hardt. Photographs by Will McBride. English language adaptation by Hilary Davies. St. Martin's Press. Pp. 179. \$6.95 Paperback.

For more than a year, my copy of *Show Me!* has been sent to friends across the country in an effort to gather opinions from representative age groups, both parents and children, including a few teenagers.

Producers of this book claim it is for "parents who want their children to grow up proud and unashamed of their bodies and sexuality. It is an explicit, thoughtful, and affectionate picture book designed to satisfy children's curiosity about sex — their own as well as their elders. . . ."

It was difficult to get opinions from young children, especially those under six years. The majority of their responses tended to be in the category of "EEYUK."

But those from six to nine were very interested, certainly in the first part of the book (namely discoveries of their

own bodies and those of their opposites). The eight and nine year olds seemed to enjoy "doing" the book alone before talking about it with their parents.

Most of the parents said they were able (or willing) to talk with the children about the pictures and whatever developed from them.

Single parents seemed more hesitant about wanting the book in their homes. "Too much" to talk about, was a common reaction. Single female parents thought the book more valuable than single male parents.

Parents of teenagers were split on whether the book would have been valuable to them and their children "a few years earlier."

A few teenagers indicated the well-known "So what else is new?"

Several parents of young children said they themselves were not "comfortable" with the entire book.

The author of *Show Me!* writes that the most important aspects of using the book are "conversation, explanation, openness on the part of adults, and their readiness to answer all of the children's questions."

"Sex education, like all education," Dr. Fleischhauer-Hardt said, "should begin in infancy, within the family."

Show Me! is bound to be questioned by those who are fearful of what sex education for children might lead to in the future. It is bound to be questioned by those who want to control sex education for children, meaning in many cases, little or no education. On the other hand, it is bound to be welcomed by many, many others, parents and educators alike, who are looking for help in dealing with children and what ought to be a natural subject — sex. GMS.

Broad Spectrum

THE NATURE OF A HUMANE SOCIETY: A Symposium on the Bicentennial of the United States of America. Ed. by H. Ober Hess. Fortress Press. Pp. 292. \$9.50.

This symposium, sponsored by the Lutheran Church in America, is comprised of addresses by Arthur M. Schlesinger, Jr., Archibald Cox, Wernher von Braun, Jonas E. Salk, Matina S. Horner, James Baldwin and Norman Cousins, with responses to them respec-

A SPECIAL OFFER FOR NEW SUBSCRIBERS

THE LIVING CHURCH, a weekly record of the news, the work, and the thought of the Episcopal Church, is for the Churchman who cares — who wants to be informed, who is not content to let others do his thinking for him about the most important issues of life.

We want many more Church people to get acquainted with it, so we offer this special introduction — a 22 week's subscription for only \$3.00, which is far below our regular price of \$15.95 a year. The special introductory offer is for new subscribers only.

Fill in the coupon and send it to us today!

The Living Church
Dept. A, 407 E. Michigan St.
Milwaukee, Wis. 53202

I wish to subscribe to THE LIVING CHURCH on trial for 22 weeks, at the special introductory rate of \$3.00. This is a new subscription. I enclose my payment of \$3.00.

Name _____

Address _____

City _____ State _____ Zip _____

Coming Next Week . . .

THE FALL BOOK NUMBER

tively by Jaroslav Pelikan, Monrad G. Paulsen, Krister Stendahl, Robert A. Aldrich, Coretta Scott King, Toni Morrison, and Martin E. Marty. It is important to list these names for they indicate that this book is the product of the efforts of a number of prominent people in this country. It treats the preoccupying issues of our time: history (does it mean anything? what?), law and government, science and growth, women, race, and human purpose.

Since, with a spectrum of issues as broad as this, no brief review can communicate its variety and richness, I settle for mentioning only a couple of important points. It has been claimed that our age suffers from impoverished imagination. Glanville Downey, a classicist and historian of antiquity, has spoken of "the energy crisis of the ancient world." The "energy crisis" to which he had reference was that of diminished intellect and creative imagination. Part of what we would mean, then when discussing "the nature of a humane society," is that crucial to our humanity today is the recovery of imagination. Recovery of imagination is dependent now as it always has been upon recognizing and dealing closely with the details of our history and our present existence. This is a point amply and trenchantly made by Toni Morrison in her response to James Baldwin's address. The most arresting and valuable pieces in this book, for me, are those by Baldwin and Morrison, for they require us to look closely at a significant part of who we are. The fire still burns in the words by Baldwin who gave it to us passionately 13 years before our bicentennial in his *The Fire Next Time*. This poverty of imagination is implicitly addressed by Cousins when he refers to our present "philosophical poverty."

Imagination is, however, alive in these pages. There is not much fire. This leads me to the second of the two points I wish to make here. There is little notion of the tragedy of human existence in these pages, a point made by Stendahl in his response to von Braun (who along with Salk and Aldrich evidence the most imagination, with respect to science and society). Two of the contributors, Cox and Aldrich, quote Pogo: "We have met the enemy and he is us." Or, more antiquesly: Man is a wolf to man. There is not much in these pages of the imagination of mankind under the mercy and judgment of God, and hence an important critical and theological leverage is missed.

The failure of imagination is the tragedy of man; and the promise of rekindled imagination is the hope of man. Perhaps it is asking too much, but one could have wished that, in a book as large as this one, some in the symposium would have attended more directly and lingeringly to the God of the church who is greater than either the tragedy of man or the

hope of man, to the God whose Christ is always implicitly asking us with respect to any of our accomplishments or failures: "Is this the best that can be hoped for?"

(The Rev.) ROBERT M. COOPER
Nashotah House
Nashotah, Wis.

Books Received

THE MESSAGE OF JONAH, Terence E. Fretheim. An examination of the theological conflict in the Book of Jonah. Augsburg. Pp. 139. \$4.95 paper.

THE PROPHETS AND THE POWERLESS, James Limburg. An interpretation of the Old Testament prophets and their relevance to society today. John Knox. Pp. 96. \$3.45 paper.

THE LIGHT AND THE GLORY, Peter Marshall and David Manuel. A search for the hand of God in early American history. Revell. Pp. 359. \$9.95.

SMALL CHURCHES ARE BEAUTIFUL, Ed. by Jackson W. Carroll. Ministers, church leaders and planners describe with a nuts and bolts approach the beauty of smallness in church life. Harper & Row. Pp. 174. \$4.95 paper.

SAINT TIKHON OF ZADONSK: Inspirer of Dostoevsky, Nadejda Gorodetzky. Biography exploring the saint's life and writings. St. Vladimir's Seminary Press. Pp. 224. Paper.

THE IMAGES OF JESUS: Exploring the Metaphors in Matthew's Gospel, Daniel O'Connor and Jacques Jimenez. Winston. Pp. 187. \$5.95 paper.

THE COLOR OF THE NIGHT: Reflections on the Book of Job, Gerhard E. Frost. Augsburg. Pp. 144. \$3.50 paper.

THE SHAPING OF THE UNITED CHURCH OF CHRIST, Louis H. Gunnemann. An interpretation of the history of American Christianity and a narrative account of the church-union process. United Church Press. Pp. 225. \$6.95.

THE SPIRITUALITY OF JUDAISM, Roger Le Deaut, C.S.Sp., Annie Jaubert, and Kurt Hruby. Trans. by Paul Barrett, O.F.M. Volume 11 in the Religious Experience Series presents the basic elements of Judaic spirituality. Abbey Press. Pp. 112. \$3.95 paper.

CALL IT ZEST: The Vital Ingredient After Seventy, Elizabeth Yates. Conversations with men and women of ripe old age telling how life can be kept rich and meaningful. Stephen Greene Press. Pp. 176. \$7.95.

The Contract

Lord, when I said I'd die for you,
You know I was only fooling.
Can't I show my love for you,
With a bit more civil ruling?
Loose me, and let me go!
With Job, "though you slay me,
Yet will I sing thy praises."
But you know how it is with me,
I go through all those phases.
Loose me, and let me go!
Lord, seven times seven, I die afresh,
Small me, with a big ego.
It's time for the jubilee.
Hold me, don't let me go.

B.J. Bramhall

CLASSIFIED

ALTAR GUILD HANDBOOK

ALTAR Guild Handbook for use with the PBCP. Deals with changes in altar guild duties occasioned by the PBCP. \$1.50 postpaid. Fr. D.E. Puckle, 1625 Travis, La Crosse, Wis. 54601.

FOR SALE

CROSSES OF DISTINCTION. Hand scrolled, filigree crosses. Sterling or 12K G.F. w/18" chain. Center stone sodalite (blue) or carnelian (red). \$14.50; 2-\$26.00. Boxed. Ivory cross, sterling or 12K G.F. 18" chain. \$8.50; 2-\$15.00. Boxed. Shipped prepaid. Cash, check, M.O. LaBaroque, R.D.-2 Collabar Rd., Montgomery, N.Y. 12549.

POSITIONS OFFERED

ORGANIST-CHOIRMASTER-TEACHER (Music, grades 1 thru 7). Central Florida Catholic Parish. Good stipend for part-time position. Reply Box P-339.*

RETIRED priest for small mission in Ozark recreational area. Sunday services, manage use of parish hall by community groups, pastoral work. Comfortable rectory and a part-time stipend. Reply: Diocese of Missouri, 1210 Locust St., St. Louis, MO 63103.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, experienced, seeking full-time position. Single, 25 years old, M.Mus. Troy Scott, 203 Cache Circle, Chickasaw, Ala. 36611.

EVANGELICAL-CATHOLIC priest with 26 years pastoral experience (22 as a rector) in parishes large and small, country and city, both east and west coasts, desires position in large parish as 2nd, 3rd, or 4th priest (number-position immaterial) to function basically as "chief parish visitor," "canon pastor" or what have you, for doing parish calling in that large parish. Reply Box M-337.*

SERVICES OFFERED

ACOUSTIC COUNSEL for churches. Experienced, reasonable. Ian Morton, 1500 Goodrich Ave., St. Paul, Minn. 55105.

WANTED

ANGLICAN MISSAL, American, Altar and people's, good shape, some funds. Mission Chapel of Our Savior (Old Catholic Episcopal), 489 Jasmine, Laguna Beach, CA 92651.

* 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

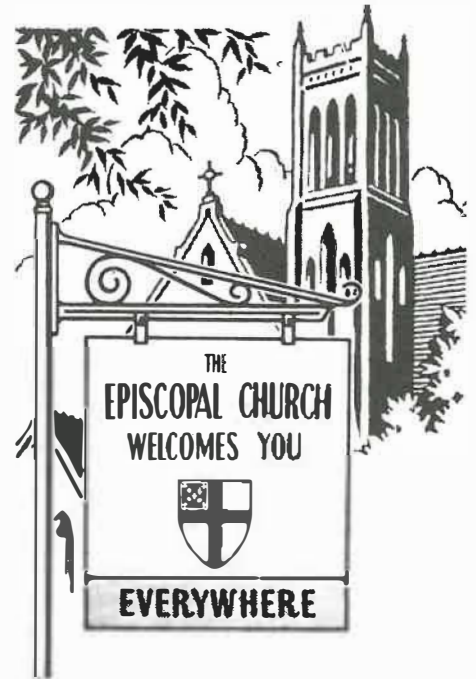
NOTICE TO SUBSCRIBERS

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.

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



LA MESA, CALIF. (near San Diego)

ST. ANDREW'S Lemon Ave. and Glen St.
The Rev. C. Richmond, r; Chap P. Linaweaver, ass't
Sun 8 HC 10 MP & Ser (HC 1S & 3S). Wed & Saints Day 10 HC

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, HS; Fri 5:30 HC

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; 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

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

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

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

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

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

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.

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

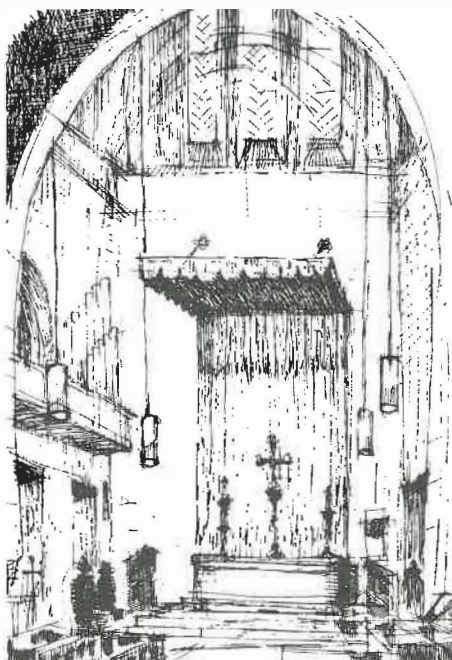
ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8 & 9:30, Ch S 9:30, 11 MP & Ser (HC 1S); Wkdy HC Mon, Tues, Thurs & Fri 12:10, Wed 8, 1:10 & 5:15; Saints' Days 8. Church open daily 8 to 6. EP Mon, Tues, Thurs, Fri & Sat 5:15

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

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest E. Hunt, III, r; Lee A. Belford, George Benson, John Pyle, 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. 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, EP & 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. Samuel Bird, the Rev. Douglas Ousley, the Rev. Leslie Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10, HC 5:30; Church open daily to 6



Church of the Epiphany, New York, N.Y.

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

TRINITY PARISH
The Rev. Robert Rav Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
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 (1S & 3S); 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

DALLAS, TEXAS

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

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. Northup, Canon
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues & Thurs 12 noon