

December 4, 1977

35 cents

# THE LIVING CHURCH

**"Swords into Plowshares," by sculptor Moissaye  
Marans: Isaiah, an Advent prophet [see p. 14].**





# The Living Church

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## DEPARTMENTS

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

## ARTICLES

The Aged: Problem or Mission?	Gerhart Niemeyer 10
Time Will Not Heal Wounds	Clara Buley 11

## CALENDAR

December

4. Advent 2
5. St. Clement of Alexandria
6. St. Nicholas
7. St. Ambrose
11. Advent 3
14. Ember Day
16. Ember Day
17. Ember Day
18. Advent 4

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.

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The problem in talking about human beings is precisely that there always is a problem. As to other living creatures on this planet, the details of their lives may happen to be largely unknown to us, but they can be observed and studied. The life of the bald eagle, or the common skunk, or the Malay tapir is lived as it is lived, and the facts are there to be discovered. But which facts, which thousand facts, will give one the real picture of human beings?

An undisturbed wild eagle simply is what he or she is. We regard the bald eagle as peculiarly noble, but that is a human interpretation. An erect bearing, stern eye, and hook nose connote aristocracy to us—that is to those who have the outlook of our culture. By all means let us enjoy looking at bald eagles. To other species of eagles, on the other hand, the bald eagle's striking white head presumably looks odd. To the smaller creatures on which the bald eagle preys, no doubt its appearance is horrid. Of course, when we study the habits of our national bird, we are less approving. They eat dead things which they find, and they take fish away from ospreys that have caught them. We describe them as scavengers, and as thieves or robbers,—terms heavily loaded with emotional overtures. Yet the eagle is simply gathering food in the way that instinct directs, and dutifully takes the food home to its eaglets with no more sense of moral turpitude than an American parent purchasing a package of frankfurters at the local grocery.

To us, the skunk is a deplorable beast. Yet it simply uses its odoriferous powers to defend itself, and does far less damage to the environment than man does. The tapir is an object of humor to zoo-goers, but the animal itself gives no evidence of a sense of humor.

An eagle is an eagle, a skunk is a skunk, and a tapir is a tapir, but when are humans really human? When is a man truly manly and a woman truly womanly? Most of the time we obviously are not. We must admit that in our entire lives we are not fully so. When you discuss people, you always have to be using adverbs like fully or inadequately, more or less, really or not really, better or worse.

When we speak of a wild animal as good (or bad) we mean its meat does (or

does not) taste good to us, or that its fur is (or is not) valuable to us, or that it does not (or does) take food from our garden. It has nothing to do with moral virtue or vice on the animal's part. (The case is somewhat different with domesticated animals, especially dogs, because they have been to some extent brought into the human value system.)

With humans, on the other hand, everything seems to have some sort of connection with virtue or vice. What men or women do is usually to a greater or less extent morally good or bad. When we talk about one another, such moral judgments are largely what we discuss. It is precisely these moral qualities that are important in human life. The "best" eagles, or skunks, or tapirs might be those of exceptional size, or of unusual longevity, or with especially handsome feathers, fur, or hides. The best men and women, on the other hand, are those of superior moral discernment, those who perceive what ought to be done, and who have the courage and perseverance to do it.

Human life is blemished and eroded by the gap between what ought to be and what usually is. The effort to close that gap, to make *what is* become what *should be* is the peculiarly human challenge; this is the distinctive calling of people. Prophets, moral philosophers, preachers, and teachers have the uniquely human task, the preeminently manly and womanly task, of helping us to see the gap and motivating us to endeavor to close it. John the Baptist, whom we remember in Advent, is not only "a better man than I am," but he is more of a man, a more complete human being, one who is closer to the center of the human enterprise.

Many religions (as well as nations) have used the eagle as an emblem. Our Judeo-Christian tradition also uses the eagle as a symbol of the transcendent. The swiftness, power, and far-seeing eye of the eagle may teach us something about God. A man like John, however, may teach us much more. Last week in this column, it was stated that, at the simplest level, the biblical story of creation asserts some sort of visual resemblance between God and man. Some one like John takes it beyond the simplest level, to that moral dimension which is the stuff of authentic human life.

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# LETTERS

*We are grateful for letters from readers. To be printed, letters must include correct name and address of the writer, although we will withhold the name if so requested. The name of the parish to which a layperson belongs will be included beneath the name if the writer so indicates. Letters should be devoted to only one topic, and writers are requested to limit themselves to 300 words. The editor reserves the right to abbreviate any letter submitted. We cannot print personal attacks on individuals, nor references to statements or actions which are, in our opinion, of questionable factual accuracy. Nor can we include letters which consist mainly of material already printed elsewhere.*

### Correction

First, thanks for publishing my article "For A Good Harvest" in your November 6 issue. You certainly hit the main point in your sub-title sentence.

However, may I ask you to print a correction. You have me identified as the rector of St. Bartholomew's and I am the associate. I would appreciate a correction in fairness to Fr. Ward.

(The Rev.) A. SHRADY HILL  
St. Bartholomew's Church

Poway, Calif.

### "What Must We Seek?"

In his essay "What Must We Seek?" [TLC, Oct. 30], the Rev. George W. Wickersham makes a laudable case for the need of the church to pursue anew her ultimate objective: God. It seems to me, however, that he weakens his article by his perplexing assertion that the question of women's ordination is not really a basic issue for the church in her quest for God.

There are many churchmen who believe that the question of women's ordination is one involving significant matters of biblical, historical and theological truth—matters which directly impinge upon the catholicity and apostolicity of the church. If so, then the question at hand is a basic issue for the church.

In every celebration of the holy eucharist the church petitions the Father to grant her the charisma to "agree in the truth of thy holy Word, and live in unity and godly love." While it must be confessed with honesty that churchmen of differing persuasions have often fallen into uncharity while debating social and theological issues among themselves, it also must be underscored heavily that the clear imperative in the Prayer for the Whole State of Christ's

Church is not that we "agree for the sake of agreement", but that we "agree in the truth."

Let us seek God and his truth in loving dialogue both with him and within the church; but let us not "play the ostrich" out of a reluctance to deal forthrightly with basic issues challenging "the faith which was once for all delivered to the saints."

(The Rev.) JAMES R. PORTER  
St. John's Parish

Odessa, Texas

• • •

Fr. Wickersham's articles have always been thought-provoking and edifying. I admire his devotion. However, in his plea for the pendulum to swing back to God—with which all of us must agree—he says in reference to women's ordination and prayer book revision, "... neither of these issues . . . is really a basic issue. We are not dealing with the doctrine of the Trinity. . . ."

In this, I regret to say, he is categorically wrong for it is precisely this very issue of women's ordination which denies the doctrine of the Trinity! That is why it is a monstrous evil . . . the Arianism of today. That is why, indeed, it is a very basic issue.

The lib says something like this: women have been repressed. That is wrong. (So far, all right thinking people agree.) The church has never ordained women. That is wrong. Therefore the church is wrong. Since the church has been bound by its Founder, its Founder had to be wrong. . . .

RICHARD DOTY

Delray Beach, Fla.

### Laywoman Prays

I question the source of an inspiration that divides Christ's church, either by withdrawal or by deposing dissidents.

I do not know what the solution is for the divisiveness in the Episcopal Church. Only God knows the answer. Only he can reveal the answer. To hear him we are going to have to detach ourselves completely from our former ideas and loyalties and to surrender our hearts and minds completely to his revelation of

### To Greet The New Editor

Here's to all that's new  
creative and fresh from you  
with perhaps an old poet or two  
kept on for continuity.

J. Barrie Shepherd

his will for us. There is too much talking for God and not enough listening to him.

It is plainly blasphemous to say that God supports any act of separation amputating his body. This is so contrary to the Good News. Ours is a ministry of reconciliation—of unity. Our calling is to love God with complete surrender and to love our neighbor as ourselves. If those who would separate were truly loving with the spirit of Christ, they would be building up the body, not breaking it up more than it is.

This church appears to be a ship run aground, struggling to stay afloat. I shall pray it doesn't sink from the chaos and confusion on board. Maybe some of our officers will one day hear and obey their Captain and be about their business of getting the ship off the rocks and on course. Jumping overboard or having some walk the plank will save no one.

Until Christmas Day I shall be praying for the coming of Christ's healing presence to unite this divided church, between 5:00 and 5:30 p.m. daily. Please join me. Together we are one.

LOIS PRIDGEN

San Antonio, Texas

## Panama

From time to time the Executive Council of the Episcopal Church has made pronouncements on issues which seemed to me to be of questionable validity or purpose. In the past, I would rationalize my doubts by allowing that maybe it was privy to information that I did not have. Now, having read their reported position on the proposed Panama Canal treaty [TLC, Oct. 16], I will no longer give it the benefit of the doubt. Henceforth, I will view each and every "position" with much skepticism.

My experience with Panama covers many years of living and working there, and that long before I was ordained. My wife was born in Panama of a Columbian father and a Panamanian mother. Her uncle was long-time chief justice of Panama's Supreme Court. Her aunt made the first flag and another relative wrote the national anthem.

My experience includes not only much travel throughout almost every nook and cranny of Panama and the Canal Zone, but the employment of hundreds of Latin American technical people. My close contacts with friends and acquaintances have included all walks of life from laborers to presidents. And, it was my unfortunate experience to live under another former dictator of Panama. From this experience I think I have a fairly well-founded knowledge of that nation, its people, its politics, economics, geography, religious life and social structure.

On this basis, both my wife and I consider the proposed Panama treaty to be utterly foolish. We do concur that a new treaty is in order, one that will establish a true partnership and include perhaps

the neighboring countries of Columbia and Costa Rica, but *not the proposed give-away.*

We are of the firm opinion that President Carter and the Executive Council, their pious talk of human rights and social justice notwithstanding, are playing into the hands of a dictator of a cruel and oppressive bent. They are selling the people of Panama very short indeed.

(The Rev.) CLYDES. ANGEL  
Colonial Beach, Va.

## Dignity of Choice

Reprints of "The Dignity of Choice" by George W. Wickersham, [TLC, July 10] should be made available. Many of us endorse his viewpoint. Bishops, clergy, *et al*, should read and study this statement which is based on his experience in England during two exchanges of parishes. He says that "the key to harmony in England . . . has turned on giving the local churches the *dignity of choice*. . . [New] services may not be used in a



parish without agreement of the Parochial Church Council . . . The 1662 book remains official."

If the General Convention gives final approval for the BPCP in 1979, this representative body would be wise, compassionate and mindful of the peace of the church to authorize as an alternative the BCP 1928. The choice of using both prayer books could be safely left to each vestry of which the rector is chairman. Eventually a new revision consisting of the best features of the BCP and the BPCP could be considered by the church. This dignity of choice, if applied to this issue, is the key to harmony in our Episcopal Church.

(The Rev. Canon) EDWARD B. GUERRY  
Cathedral Church of St. Luke  
and St. Paul  
Charleston, S.C.

## Philosophy of Education

I for one was puzzled by the title of your editorial, "A Philosophy of Education" [TLC, Oct. 23]. You say good things about Christian humanism, but never get around to justify the title. Nor could you in that space. Jacques Maritain, Theodore Greene, or other educational philosophers, would have needed a lot more room than that just to outline their own system of values.

My concern is that naive readers may conclude that your editorial is what a philosophy of education is all about.

(The Rev.) WOLCOTT C. TREAT  
San Diego, Calif.

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### **Dr. Stroup Resigns as Rector**

The Rev. Dudley J. Stroup, LL.D., has announced his resignation as rector of the Church of St. James the Less in Scarsdale, New York for reasons of health.

Dr. Stroup, who has been rector of St. James the Less for 13 years, is chairman of the Adjustment Board of the Diocese of New York, vice president of The Living Church Foundation, and a member of numerous other committees and boards.

Dr. Stroup is a fifth generation priest of the Episcopal Church. His father, the late Rev. Samuel D. Stroup, served his entire ministry in North Carolina. His grandfather, the late Rev. Dr. Charles Carroll Edmunds, was New Testament professor at General Theological Seminary in New York City for 30 years. Dr. Stroup was in business in New York City for a number of years before entering the ministry.

Dr. and Mrs. Stroup, who are the parents of two daughters, plan to live in Madison, Connecticut.

## EPISCOPAL CHURCH

### **Oscar Carr Dies**

Oscar Clark Carr, Jr., civil rights activist and former stewardship executive for the Episcopal Church, died of cancer on Nov. 5. He was 54.

A Mississippi cotton planter, he turned to civil rights activism in response to what he called the racial militance of then governors Ross Barnett of Mississippi and George C. Wallace of Alabama.

With Aaron Henry, a state leader in the National Association for the Advancement of Colored People (NAACP), he formed "Mississippi Action for Progress," and succeeded in placing 6,000 children in Head Start programs throughout the state.

Mr. Carr was co-director of Sen. Robert F. Kennedy's presidential campaign in Mississippi in 1968. Later that year he and other members of the Loyal Democrats of the Mississippi delegation successfully challenged the regular state delegation for their seats at the Democratic National Convention in Chicago.

He became known in the Episcopal Church for his programs designed to enlist the forces of the church against

racial discrimination, and in 1971 he was named the Episcopal Church's first executive for stewardship and development.

He resigned from the Episcopal Church post in January, 1977, to become president and chief executive officer of the National Council on Philanthropy.

Mr. Carr is survived by his wife, two daughters and three sons. The Rt. Rev. Paul Moore, Bishop of New York, presided at a memorial service on Nov. 15 at the Church of the Heavenly Rest in New York City.

## ECUMENICAL RELATIONS

### **Progress Cited**

In a report to the Synod of Bishops in Vatican City, Johannes Cardinal Willebrands of Utrecht, president of the Vatican's Secretariat for Christian Unity, reported the ecumenical progress made in recent years.

"With regard to relations with the churches and ecclesial communities in the West, the Catholic Church is in dialogue with the big interconfessional federations, which are commonly called confessional families," Cardinal Willebrands said.

"In fact, we have joint study commissions with the Anglican Communion, the Lutheran World Federation, the World Alliance of Reformed Churches, the World Methodist Council, and we have

just concluded a five-year cycle of conversations with Pentecostals."

The cardinal said that last month they began dialogue with the Disciples of Christ on the theology of marriage and its application to mixed marriages. He said that this theme had already been considered by a joint Anglican-Roman Catholic commission and by a tripartite Lutheran-Reformed-Roman Catholic commission.

The Dutch prelate said another field of his secretariat's activity was that of collaboration with non-Catholic Bible societies, and that good contacts are developing between the Roman Catholic and the Eastern Orthodox churches.

Cardinal Willebrands also remarked that one of the Catholic Church's most important ecumenical undertakings is its relationship with the World Council of Churches.

## APSO

### **Board of Governors Meets**

The Board of Governors of APSO [Appalachian Peoples' Service Organization], the regional coalition of Episcopal dioceses in Appalachia, met Nov. 7 and 8 at In-the-Oaks, the diocesan center of Western North Carolina in Black Mountain, N.C. Representatives of 13 APSO dioceses stretching from Albany to Atlanta covered a heavy but exciting agenda as they heard a litany of APSO programs that are both innovative and effective.

Program units all were reporting significant breakthroughs in dealing with youth, urban problems, education, church growth, social and specialized ministries, and Intramont, APSO's theological education component. The ministry of APSO through CORA, the Commission on Religion in Appalachia, told a story of the ecumenical efforts with 17 other denominations to respond to hunger, economic deprivation, flooding and continued exploitation. It sounded to the governors much more like the report from the underdeveloped colonies of the Third World rather than America. The board heard a report that UTO had again given a block grant of \$62,000 to APSO's funding and review component that allowed them to respond ecumenically in CORA to the frightening list of needs of the people of the region. Even with this grant and grants from the



The late Oscar Carr

Presiding Bishop's Fund totalling \$88,000, APSO and CORA together were only able to fund 70% of the base budgets that had been approved by the Appalachian Development Projects Committee.

More bad news came in the form of an announcement from the youth component that they were losing funding for two part-time staff workers for the entire region as well as the possibility of losing grant monies for youth projects. The board of APSO responded by assuring the youth component that they would try to keep the workers going. Both of them are on a subsistence level salary.

The urban program unit reported that its developing model for work in the urban centers seemed to point to a major breakthrough in urban ministries and that they had been receiving a lot of attention and inquiry from other national church program units such as the urban bishops who were looking at this new unit as a model.

The APSO meeting concluded with a celebration of the eucharist at the new Bishop Matthew George Henry Center. Bishop Henry, former Bishop of North Carolina, was a founder of APSO, and the eucharist in the chapel, named in his honor, was concelebrated by the Rt. Rev. William Cox, president of APSO and Suffragan Bishop of Maryland, the Rt. Rev. William G. Weinbauer, Bishop of Western North Carolina, the Rt. Rev. William Henry Marmion, Bishop of Southwest Virginia, and the Rt. Rev. Dean Stevenson, Bishop of Central Pennsylvania.

APSO approved a budget amounting to over \$500,000, most of that in the form of hoped for monies to continue grants to the needs of the region. Even with the bad news the overwhelming action of the board was to approve APSO's role as an innovative regional coalition for caring on the work of the Gospel.

## TRIENNIAL

### **Women Choose Presiding Officers**

Mrs. Daniel S. Connelly, of Newport Beach, Calif., was elected presiding officer of the 1979 Triennial Meeting of the Women of the Episcopal Church at a meeting of the 1979 Triennial Program and Planning Committee held at Seabury House. Mrs. Robert Feild of Woodbury, N.J., was elected assistant presiding officer.

Mrs. Connelly and Mrs. Feild have both been long active in church work. In the Diocese of Los Angeles Mrs. Connelly currently serves on Diocesan Council, the Commission on Evangelism, and the Committee on Lay Ministry. A member of the Anglican Fellowship of Prayer, she is also president of the diocesan ECW. Mrs. Feild is vice president of the Province II Episcopal Churchwomen and

is on the Venture in Mission team. In the Diocese of New Jersey she is on the Standing Committee, the Diocesan Liturgical Commission, and the Commission on Ministry. She is also a member of the New Jersey Council of Churches Ecumenical and Interfaith Committee.

## AUSTRALIA

### **Diocese Delays Ordination Decision**

Just a few weeks after the General Synod of the Church of England in Australia agreed to allow, in principle, the ordination of women to the priesthood and episcopate, the Diocese of Sydney referred synod's action to a committee of its own for further study.

The diocesan convention adopted the resolution which specifically asked the committee to consider "the meaning, value, and theology of ordination" and to pay special attention to "the biblical principle of headship between man and woman."

The resolution was carried as an amendment to a stronger motion "that this synod believes the theological objections raised constitute a barrier to the ordination of women."

It was considered a delaying tactic by supporters of women's ordination.

## ANGLICAN/ORTHODOX

### **Future Dialogue Hinges on Lambeth Vote**

The issue of women's ordination to the priesthood now threatens the long-standing dialogue between the Anglican and Orthodox Churches.

At a press conference in Lambeth Palace, London, it was said that the Lambeth Conference vote next year on the ordination of women will determine the continuation of talks with the Orthodox.

Presiding at the press meeting were the co-chairmen of the Joint Doctrinal Commission—the Rt. Rev. Robert Runcie of St. Alban's and Greek Orthodox Archbishop Athenagoras of Thyateira and Great Britain. They released a statement on which "substantial agreement" had been achieved at Moscow last year. They noted the two churches had been in dialogue since 1931. Curtailed by WW II, the conversations were not resumed until 1973.

The topics of agreement contained in the Moscow statement were the knowledge of God, the inspiration and authority of holy scripture, scripture and tradition, the authority of councils, the filioque clause, the church as the eucharistic community, and the invocation of the Holy Spirit in the eucharist.

Despite the scope of the agreement,

the discussion at the London press conference centered on the issue of women's ordination.

Archbishop Athenagoras said the Orthodox had been optimistic in the last ten years about the movement toward unity, "and then all of a sudden, the question of the ordination of women appears."

Another meeting of the commission will be held just before Lambeth Conference convenes next summer, Bishop Runcie said, probably in Bulgaria opening on July 13. The only item on the agenda will be ordination of women.

Archbishop Athenagoras said the ordination of women was not a theological issue for his church as it had already been settled by tradition. The goal had been to create sufficient understanding between Anglicans and Orthodox for there to be sharing of holy communion and of ordination services.

But in the course of the conversations, "the Anglican Communion appears to have taken decisions without sufficient reference to the catholic conscience of the Orthodox and Roman Catholics," he said.

The church has no right, he said, to abandon anything it has received from Christian antiquity, and added: "We did not receive the ordination of women."

Episcopalians on the Joint Doctrinal Commission include Dr. Paul B. Anderson, the Rt. Rev. Jonathan G. Sherman, the Rev. William Norgren, and Dr. Edward Hardy. The Rev. Eugene R. Fairweather of the Anglican Church of Canada is also a member.

The report of the Moscow meeting as published in London expressed regret that there is no Orthodox member from the U.S. on the commission, "although this is the country where Anglicans and Orthodox live side by side in the greatest numbers."

## RADIO-TV

### **Narnia Tales to Be Produced**

The Episcopal Radio-TV Foundation will produce the first of C.S. Lewis' *The Chronicles of Narnia* in partnership with the Children's Television Workshop, creators of "Sesame Street."

First to be presented will be *The Lion, the Witch, and the Wardrobe*, probably early next year.

Caroline Rakestraw, executive director of the Episcopal Radio-TV Foundation, first heard of the *Chronicles* from its author years ago. Mr. Lewis had said he felt he had to write the stories or "burst." After Mrs. Rakestraw read the books, she said she felt she would "burst" if the foundation did not acquire the television and film rights, which it now holds, and get the stories on television.

In announcing the production, the Rt.

Rev. Harold B. Robinson, board chairman for the foundation, said the first production will be as two one-hour prime time specials.

David Connell, production vice president of Children's Television and executive producer of the specials, said that Chuck Jones, Hollywood animator and Academy Award winner will collaborate on the script and direct the television adaptations.

Each of the seven Chronicles begins with the magical flight of young people to the land of Narnia, but after many "years" there, they return to reality and realize that only minutes have elapsed.

The Lewis tales were originally published in Britain in the 1950s and their following is legion.

## **SOUTH AFRICA**

### **Some Bans to Be Permanent**

South African Justice Minister James T. Kruger has denied that the government's crackdown on anti-apartheid leaders, organizations, and periodicals is an attempt to silence critics of apartheid.

"People that don't like apartheid are quite entitled to say so. But opponents of the state who contemplate its violent overthrow will certainly be stopped and

that's why the action was taken," he said.

He also suggested that the ban on two black newspapers might be ended if unrest in South Africa quieted down.

But he indicated that the bans on 18 anti-apartheid organizations, including the Christian Institutes of Southern Africa, would be permanent.

The Justice Minister implied that the U.S. has stimulated some of the unrest by calling for a one-man, one-vote system in southern Africa. (In an interview with the *New York Times*, Mr. Kruger had said that "once people get the idea that a large country like America is backing you up, obviously it's an incentive to people who want virtually the same thing by violence that President Carter is calling for by peace.")

Dr. C.F. Byers-Naude, the banned director of the Christian Institute, had sent a message on corporate investment in South Africa to the United Church Board for World Ministries in New York just a few days before he was banned by the South African government.

In the document, the anti-apartheid activist said there was a growing reluctance on the part of multi-national corporations to invest in South Africa, "motivated not by moral considerations," but by "the growing political instability of southern Africa."

Dr. Byers-Naude had called for "pressure" from the U.S. government on multi-national corporations, and asserted that "church pressure groups alone, on the strength of past efforts, cannot hope to induce disinvestment by transnationals. The South African government in turn would not permit withdrawal of funds by transnationals, even if the companies wanted to leave the country."

While protests continued in South Africa and abroad against the crackdown on anti-apartheid efforts, the new South African administrator of Namibia, Justice T.M. Steyn, announced the repeal of pass laws in the territory in preparation for elections and independence there in 1978. The pass laws have tightly restricted the movements of Africans.

## **COLORADO**

### **Convention Meets in Denver**

The convention of the Diocese of Colorado, held in early November at St. John's Cathedral, Denver, voted decisively that the practices of adultery, fornication, and homosexuality "are sins from which Christ wants to redeem God's people." The vote came after prolonged debate and intense parliamentary maneuvering by those who wanted no expression on the subject.

A Colorado parish which secedes from the national church and diocese may be dissolved by the bishop and its property

seized by the diocese under a revised canon adopted by the convention. The previous canon permitted dissolution only if the parish failed to support its rector.

The limitation in the previous canon barred the diocese from taking action against St. Mary's Parish, Denver, which seceded last year. "It's a case of locking the barn door after the horse is gone," one official commented, "but we thought it better to clarify the situation."

The convention approved a 1978 budget of \$542,378, including \$108,475 for its national church quota. The total was \$47,000 less than the 1977 budget which was not adequately funded by the parishes and had been cut to \$529,492.

## **ENGLAND**

### **Prison Chaplain Under Fire**

The Rt. Rev. Mervyn Stockwood, Bishop of Southwark, a leader in the drive against racism in England, is considering debating in the House of Lords the case of an Anglican prison chaplain who joined the right-wing National Front Party.

The Rev. Terence Spong, an assistant chaplain at Brixton Prison, London, made front-page headlines throughout England only hours after addressing the Front's annual meeting. He spoke out in support of the white people of Rhodesia, and he has since resigned from the party.

The National Front Party has been charged many times with racist policies, and has called for an end to non-white immigration into England.

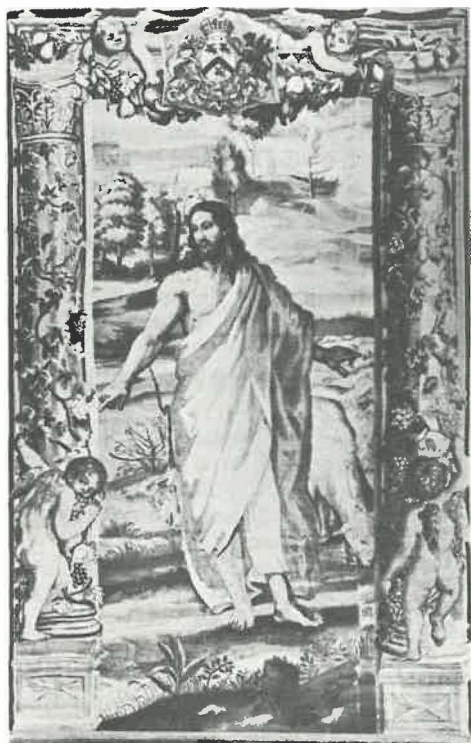
Britain's Home Office said Mr. Spong had gone through the usual appointment procedures for the state post at the prison, which includes an interview before a selection board. But the chaplain-general of prisons, Canon Leslie Lloyd Rees, was reported as saying Mr. Spong's political views were not known when the appointment was made.

### **Religious Education to Remain Obligatory**

Religion will remain obligatory in Britain's state-run schools as laid down in the 1944 Education Act, according to Shirley Williams, Secretary of State for Education and Science.

There have been suggestions that the law should be amended to reflect the change of values and beliefs in English society during the past 30 years, but Mrs. Williams said that more than 70 per cent of parents want their children to have religious education and only two per cent withdraw them from religious education lessons in state schools.

She agreed that society in Britain has changed greatly since the 1944 Act. It



This 17th century tapestry titled "Feed My Sheep," and two Flemish Ver Dures were stolen recently from the walls of the Cathedral of St. John the Divine, New York City. Combined value of the three is set at \$30,000. Two other tapestries were badly damaged by thieves. Police are hopeful that the tapestries will be returned undamaged.



now incorporates a wide range of beliefs, from Hindu, Moslem and Jewish to Roman Catholic and Protestant. Religious education in state schools must reflect the fact that Britain is a much more "rainbow" country than it used to be, she said.

Mrs. Williams favors a fairly liberal interpretation of the 1944 Act's requirement of "religious instruction" to include education about other religions as well as Christianity. It is, she said, an essential part of promoting understanding in a pluralistic society.

## ROMAN CATHOLICS

### Candidates for Diaconate Are of "Superior Caliber"

Candidates for the permanent Roman Catholic diaconate in the U.S. are "far better screened than are candidates for the priesthood" and of "really superior caliber," according to the Rev. Stephen J. Adrian of Minneapolis, who helped to establish the diaconate program in the Archdiocese of St. Paul-Minneapolis.

"Because of stiff screening processes these men go through—including their wives and children—we end up with extremely good and solid candidates and the results can be seen in their work."

Terming the diaconate an emerging



new ministry, Fr. Adrian stressed the need to "understand that there can be no predetermined game plan so far as what specifically these men will be doing in a year or two or three. We have to let the diaconate shape itself as it goes along and we must expect diversity in the ministry as it operates from diocese to diocese."

He warned against deacons becoming "sacristy or rectory people," stressing that the diaconate is basically a ministry of service.

Deacons must forget, he said, "about the trappings of the clergy and get out into the marketplace where their work is to be done."

Fr. Adrian said he has not witnessed any "negativism" toward the diaconate from laity or religious, but he has seen it in some priests.

He emphasized that the diaconate did not come about because of the shortage of priests. "This is a ministry unto itself, a unique ministry," and "people must stop thinking that these are substitute priests."

## BRIEFLY . . .

An ad hoc Congressional Committee for Irish Affairs has been formed by 40 members of Congress headed by Rep. Mario Biaggi of New York, who said: "We are unified in support for peace and justice in Ireland and share the belief that not enough is being done by the United States to promote these goals." The group came into existence at the suggestion of the Ancient Order of Hibernians in America, an organization that claims a membership of 2 million Irish Americans.

After several months of negotiations, property of the Episcopal Seminary of the Caribbean in Carolina, P.R., has been sold to the city government for \$2 million. The money will be used for education of candidates for holy orders in the Spanish-speaking Province IX, the Virgin Islands, and Haiti. The seminary was closed in June, 1976.

Dean George Kennedy Buchanan of Fort William, Scotland, has been elected Bishop of Argyll and the Isles to succeed Archbishop Richard K. Wimbush, who has retired. The archbishop also had served as Primus.

Government sponsored classes in Transcendental Meditation (TM) at several New Jersey schools were ruled unconstitutional by U.S. District Judge C.H. Meanor in Newark. The program "violates the establishment of religion clause of the U.S. Constitution's First Amendment and its teachings must be enjoined," the judge said.

Preliminary approval has been given for over \$16 million in federal funds for further church sponsored housing for elderly and infirm people, according to Howard Quander, a staff officer at the Episcopal Church headquarters in New York. If all other requirements are met, construction will begin on 100 units in Birmingham (\$2.5 million), 150 units in Cincinnati (\$4.7 million), 150 units in Melbourne, Fla. (\$3,932,300), and 120 units in City Island, N.Y. (\$5,222,700).

There has been an unexpected "muted response" from North America to Canterbury Cathedral's \$6 million restoration appeal fund and Dean Victor de Waal will visit the U.S. soon in the hope of giving impetus to the campaign.

Organizers had hoped to raise the entire fund within a year of its launching in December, 1974, but the target is short by \$1.7 million.

The purpose of course, is restoration, meanwhile there is constant wear on the building which draws some 2 million visitors annually. There is some talk of perhaps closing the cathedral during peak tourist seasons, to save on maintenance and repairs.

Retired Presiding Bishop John E. Hines gave two addresses at the 9th annual meeting of the New England Consultation of Church Leaders on diverse tensions with which bishops must deal. Chairman of the group is Bishop Philip A. Smith of New Hampshire.

Theological education, general missionary strategy, translations of new liturgical rites, and relationships with independent dioceses were subjects discussed at the one-day meeting of Province IX House of Bishops of the Episcopal Church. Bishop Lemuel B. Shirley of Panama and the Canal Zone is president of the group. The meeting was held in St. Thomas, V.I.

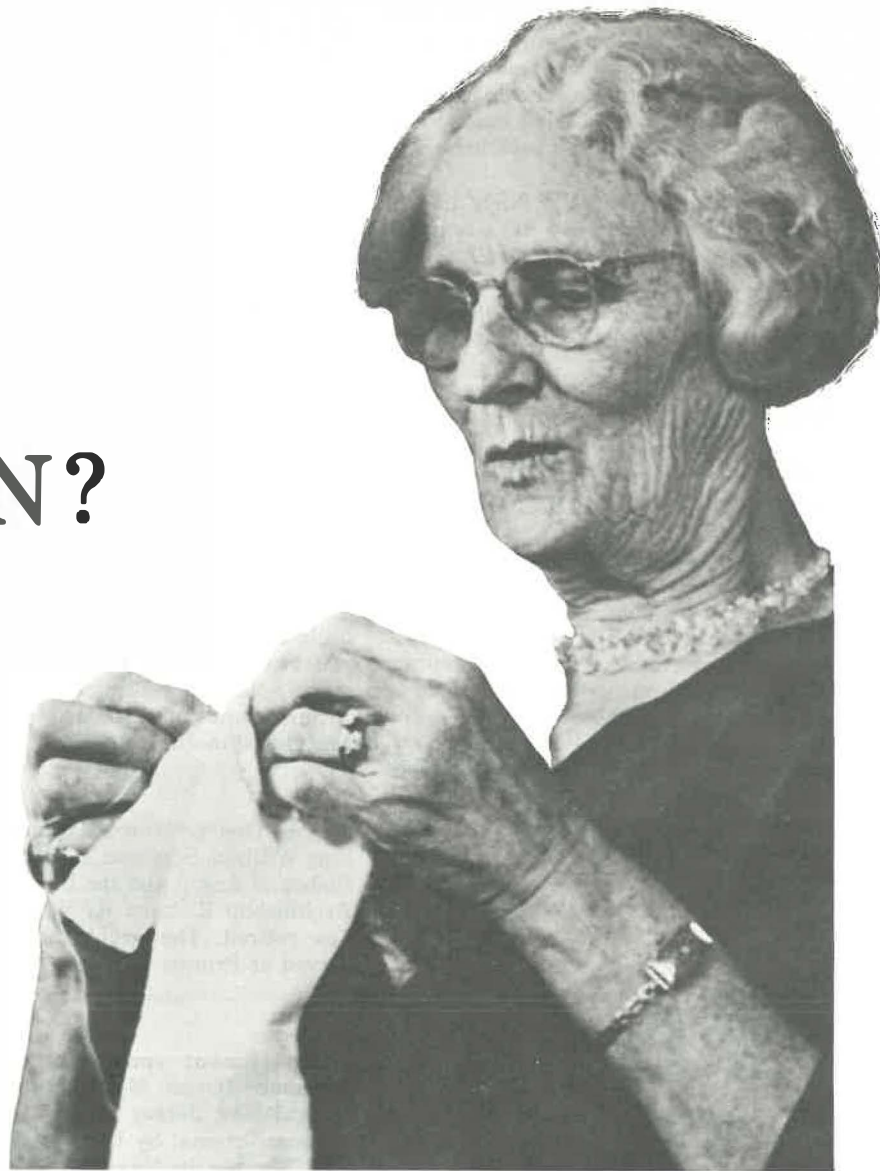
WTCN-TV in Minneapolis cancelled the taping of a religious-sponsored program because it feared only one side of a controversial issue would be aired. At issue is the advertising of baby formulas by the Nestle Co. in Third World countries. Several groups, some of them church-related, contend that advertising worsens the problem of infant malnutrition by encouraging poor women who cannot buy an adequate amount of formula to switch from breast feeding to bottle feeding.

The interview program was to have featured Leah Margulies of New York, director of the infant formula campaign of the Interfaith Center for Corporate Responsibility of the National Council of Churches.

The Revised Standard Version of the Bible is 25 years old this year. It has become the only totally ecumenical version of the scriptures, and it is widely used by all three branches of Christendom. During its 25-year history, the RSV has sold more than 30 million copies in the United States alone. Work is still going on—the translation committee has begun to eliminate masculine terminology where it is not necessary for comprehension, and eventually will change the words "thee" and "thou" to "you."

# THE AGED: PROBLEM OR MISSION?

*It is possible  
to give  
the aged  
a setting  
in which to  
live without  
“managing them.”*



RNS

By GERHART NIEMEYER

Let's face it: most of the "problem of the aged" results from individual segregation. Unlike ethnic minorities, the aged are segregated not as a group but as particular persons. The modern family is "nuclear," i.e. limits itself to father, mother, and kids. In the past, a family would include also grandparents, possibly maiden aunts, married sons and their wives, possibly even cousins, all under one roof and around one table. Such families still exist, not only in China and India, but to a smaller extent also in parts of Italy, Austria, Germany, and other highly civilized countries. We

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*The Rev. Gerhart Niemeyer, a deacon of the Episcopal Church, teaches in the Department of Government and International Studies at Notre Dame University, Notre Dame, Ind.*

have opted for the nuclear family and even that has only a weak hold on existence. At any rate, parents beyond child-bearing age either are segregated or feel that they must segregate themselves. "The aged" thus form a social class existing apart. While we also speak of the problems of "the middle-aged," "children's problems," "the problems of young adults," and so on, these are classes only by virtue of the sociologist's abstraction, whereas "the aged" actually live by themselves similar to what we call "a minority," even though we do avoid the term "minority" when thinking of them.

All the same, whenever we deal with "the problems of the aged" in publications, the complex appears to us as a thing we have "to manage." Thus our approach to the aged is to human beings as objects of management. We refer to

"them" as something distinct from "us." It goes without saying that it is we who in our imagination define "their" needs and conceive of "solutions" to manage those things. Thus arise the nursing homes, the towns for elderly, and the service programs planned for the aged as a group with collective characteristics.

This approach may indeed "solve" some problems of management, but it creates as many, if not more, than it solves. One of the created problems is that of kindness that humiliates by condescension, e.g., of well-intentioned personnel calling their patients "honey" or by other diminutives. Another new problem is that of the aged becoming objects of an administrative apparatus which is bent on preserving itself by following its own laws. A third, probably the most serious one, comes from surrounding each elderly person with examples of decrepitude, senility, decay, and hopelessness. The resulting depression is most detrimental to a person's vitality,

and vital forces are greatly diminished in this kind of environment. The fourth is a besetting loneliness in the midst of company, because this company is not one dictated by the vitality of human existence, as is the family and the inclusive city. Even a city of elderly people represents not the communion of life but a mere aggregation of individual people artificially sorted out and kept apart from communal existence. No degree of service can hide this fact from the aged objects.

Given our chosen pattern of the nuclear family, a secular state and city probably can do no more than "manage" the aged in the fashion they do now. No increase of conveniences or plush will mitigate the sordidness of this "solution." A Christian community, however, can and should do better. First of all, even in modern America one can find isolated instances of families that have decided to remain inclusive, and in which nobody even begins to think of "the aged" (a concept arising only from segregation), but where grandma or grandpa, or Auntie Nell, or whoever, continue to function usefully even though on a limited scale. Here are found no fears, no humiliations, no depressions, no shadows of loneliness. The few isolated instances prove that it can be done, even today. Secondly, even in the presence of the nuclear family pattern, Christians can create residences for their aged church members which are linked with the church, possibly located right next to a church, and in which clergy and congregation circulate, forming a community which, though not existential, is still a lively spiritual one. St. Christopher's Hospice in London is a shining example of this kind. Curiously enough, so is Mother Teresa's House of the Dying in Calcutta. For here the very same conditions prevail which in our civilization are producing depression, fears, hopelessness, humiliation, and solitude. The House receives those who are on the threshold of death, who live in large halls, each possessing only a cot. In spite of everything, though, joy is the prevailing tone in this house. For each attending sister will give not merely service but personal love and its tokens. The sisters themselves, who spend each morning in one hour of adoration, are persons of faith whose faces radiate with joy and charity. Under their care and inspiration the patients experience the healing forces of love, hope, and trust, and awake to an astonishing amount of residual vitality even as they are dying.

Thus it is possible to live with the aged without "managing" them. It does take, however, the setting of a living Christian community in which the elderly are included as personally beloved and respected members. The field must be seen as one of the most important tasks of the church's internal mission today.

# TIME ALONE WILL NOT HEAL WOUNDS

By CLARA BULEY

**H**aving had one's personality intertwined with another's for many years, losing that person through death can result in despair, desolation, anxiety, fear and haunting worry.

Four years ago I lost my husband of 38 years. It took more than two years before I emerged from what I now know was a state of shock. Because of my desperate state, the doctor prescribed tranquilizers and antidepressants. I finally wound up in hospital. "Therefore is my spirit vexed within me, and my heart within me is desolate" spoke the Psalmist, and I agreed with him (Psalm 143:4).

But *now* each new morning is a great adventure. The same psalm, only a different verse, speaks to me:

"O let me hear thy loving kindness betimes in the morning, for in thee is my trust, show thou me the way that I should walk in, for I lift up my soul unto thee" (verse 8).

Starting each morning with the Bible and conversation with God, my heart overflows with gratitude—for the strains of Bach coming over the radio, for the soothing and stimulating shower—for hot water, for soap, for the towel—

"Thank you, God, for *everything*."

Was it just time alone that healed my wounds? It had to be more than that, because, contrary to general belief, the passage of time is not enough.

One of the main incentives that helped me climb out of the slough of gloom was a visit to a nursing home for the elderly and finding that there was a need—a need for someone to visit and to write letters and to read to the residents. I had always loved to write and my husband had encouraged me.

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*Clara Buley, widow of the Rev. Bernard Buley, is a communicant of St. Mary's Church, Dousman, Wis.*



We started a monthly newspaper. We encouraged original writing and uncovered talent in the most unexpected places. The editor is a man who is confined to a wheel chair. Each month an interview appears: a 90 year old man who has lived in almost every country in the world; an 80 year old woman who had been a friend of Katharine Cornell; an English woman who had been on the cliffs of Dover when the first plane to fly across the channel had landed; a man in his 80s who had driven one of the first Buicks—in 1907 when he was 12 years old.

We are unearthing a wealth of wisdom, adventure and knowledge. About 700 of these publications are mailed out monthly to relatives and friends of the residents of the home.

Volunteers are desperately needed—in many areas—and every one of us has an individual talent we can put to use. What is yours? Is it driving a car—good drivers are needed every day. If not writing, is it working with your hands? The occupational therapy departments in nursing homes and hospitals need helpers in the worst way. Or is it just visiting—and *listening*? Lonely people everywhere will bless you—and your rewards cannot be measured.

# EDITORIALS

## Church Music Number

Do any of our readers know how long it has been since THE LIVING CHURCH had a church music number? In any case, after a lapse of some years, we will have such a number next week, the issue of December 11. We hope all of our readers will call this issue to the attention of clergy, choir directors, organists, cantors, and others who are especially concerned with the music used in worship. If readers find it helpful, we will have such an issue again from time to time in the future.

## Poetry

Through the course of Christian history, faith and devotion have received nourishment from and given nourishment to Christian poetry. Such poetry has not consisted merely of the well-known poems of well-known authors. It has also included innumerable other compositions, most of them never published, by a multitude of authors who have kept alive the flame of spiritual poesy from age to age.

THE LIVING CHURCH is happy to have a small part in



the circulation of religious verse in America today. This magazine is, of course, not primarily devoted to literary concerns and it would not seem the appropriate place to publish highly recondite or obscure verse with which the average reader could not identify. T.S. Eliot is one of the favorite authors of this editor, but one would not expect a poem like *Burnt Norton* to make its debut in these pages. On the other hand, we do expect good poetry of the sort which is appropriate to this kind of publication. We welcome originality and skill with words and ideas which can arrest the attention, delight the mind, and stir the imagination of the reader. Our pages are not engraven in stone, but we can carry poems which make the present moment more fully alive, which give us the grace to laugh at ourselves, and which give insight into the ongoing procession of the Christian year. Religious compositions do not always need to be solemn. In our poetry (or in our prose) we do not need to emulate John Milton or Robert Browning. Some of the greatest poets have written poems which were modest and unostentatious; George Herbert and Emily Dickinson are obvious examples. Since a news magazine does little to provide a poetic context, verses printed here should be able to stand on their own feet with a firm structure and form. We commend the son-

net, that most classic form of short, disciplined, and self-contained poetic utterance.

We receive numerous poems on our Lord's nativity, far more than we are able to print at Christmastime. Would authors give their attention to other events, actions, and sayings of our Lord, such as are read about on different Sundays of the year? If your poem is inspired by the Gospel of the Third Sunday of Eastertide, or of St. Bartholomew's Day, or the Tenth Sunday after Pentecost, say so and you will increase the likelihood of acceptance for publication. Please understand however that it must reach us five or six weeks before the date specified, or we may have to hold it until the next year. Hymn writing is a difficult branch of poetry, but some have a talent for it. We suggest attention to those festivals and seasons of the year which are not adequately provided for in the Hymnal 1940 of the Episcopal Church.

A great many poems are submitted to THE LIVING CHURCH for possible publication. Unfortunately we are not able to accept most of them. We understand that the authors are disappointed, but we hope unwounded. The fact that we do not publish the poem does not make it any the less valid as an expression of your own thoughts and feelings. Unpublished poems, furthermore, may be thoroughly enjoyed when included in letters to relatives, or read among friends, or even sung by a group. An author recently sent in a poem arranged to fit one of the great tunes in the Hymnal. We did not accept the poem, but we commend her idea.

Finally we express our thanks to the authors who have shared their lines with us, whether we have published them or not. To send a poem to an editor is always a brave act, like going to confession, baring one's soul to someone else. Blessings on you all: go in peace, and pray for me too, who have also committed many a literary fault.

### Some Guidelines for Authors of Poetry

1. When submitting a poem to any editor, type it clearly, and send an accompanying self-addressed and stamped envelope.
2. Do not send a poem to this magazine which has been published or which you expect to have published in some other national journal.
3. Do not send any poem of excessive length unless there is a very strong reason to believe it would be of exceptional interest to readers of this journal.
4. Avoid unduly complicated or obscure compositions.
5. Do not include derogatory jibes directed at ethnic or cultural groups, even though intended as humor.

# Children's Books

**WHY A DONKEY WAS CHOSEN.** By Christopher Gregorowski, illustrated by Caroline Browne. Doubleday & Co. \$5.95.

A nice idea for an Advent present for the very young. Reuben the donkey sees the great beasts of burden, camels, elephants, horses, importantly carrying kings and queens, sheiks and the like. He, too, would like to carry someone, but he is convinced that it will have to be somebody small and unimportant. Reuben's humility pays off; of all the animals he is chosen to carry the unborn King of Kings. Caroline Browne draws Reuben and the Middle Eastern landscapes very well.

Ages 3-6

**NOAH AND THE GREAT FLOOD.** Retold and illustrated by Warwick Hutton. Atheneum. \$7.95.

**NOAH'S ARK.** Illustrated by Peter Spier. Doubleday & Co. \$6.95.

How many picture books about Noah's ark there are! Artists must love the challenge of presenting the story in a new way, for every year brings two or three more. Peter Spier concentrates his text all on one page (it's a 17th century Dutch poem) and devotes himself with relish to pages and pages of detailed drawings. Warwick Hutton's book is presented conventionally with text on one page, pictures facing, which certainly is a better arrangement for reading aloud. His ark is huge and magnificent, but looks as if it would roll badly.

All ages

Ed Emberley's **GREAT THUMBPRINT DRAWING BOOK.** Little, Brown & Co. \$4.95.

A new rainy day or sickbed idea—but why wait for rain or illness? All you need is some paper, an ink pad and your very own, unique thumbprint to make an endless variety of little people and animals.

Ages 6-10

**CHASING THE GOBLINS AWAY.** By Tobi Tobias. Pictures by Victor Ambrus. Frederick Warne & Co. \$6.95.

Jimmy is beset with goblins after the lights go out at night. His parents are patient, and help to drive them away with card games, drinks of water and hand-holding. Mom and Dad get tired, though, and Jimmy is encouraged to fight off the goblins himself. He succeeds magnificently, and we are led to believe that the goblins have made their last appearance. We certainly hope so, because they look pretty scary to us.

Ages 4-8

**THE LION SNEEZED: Folktales and Myths of the Cat.** By Maria Leach. Illustrated by Helen Siegl. Thomas Y. Crowell Co. \$6.50.

Much of the material in this carefully annotated book was new to this aelurophile. Folktales, myths, proverbs and riddles from all over the world pertaining to the cat are presented handsomely with many woodcut illustrations. Particularly notable are a long poem, "My Cat Jeoffrey" by Christopher Smart and a very short tale, "Kitten and Little Rat" from Paramaribo in Surinam, South America.

For older children and adults

**THE RED LION, A tale of Ancient Persia.** Retold by Diane Wolkstein and illustrated by Ed Young. Thomas Y. Crowell. \$7.50.

An exotic-looking picture book, illustrated with paintings that resemble delicate and detailed Persian miniatures. The story concerns a prince who runs away when he finds he must fight a lion before he can inherit his throne. The moral "Never run away from your lion" neatly concludes a book that would be a

good choice for a library story hour, as well as reading-aloud at home.

Ages 6-9

**PUPPET FUN: Production, Performance and Plays.** By Nellie McCaslin. Illustrated with photographs by Helen King and with drawings by Daty Healy. David McKay. \$6.95.

At last, here is a craft book for the less than manually dextrous. The acting director of New York University's Program in Educational Theatre has written a fine manual on puppeteering for the beginner. There is a lot of information here, presented in short, easy-to-read chapters. The puppets themselves can be hammers, hairbrushes, flowers, etc. Too, they can be made quickly from paper bags or socks, and then, on with the show! There are several short plays, and suggestions for making up others—for instance, "Lost in a Department Store." This book would make an intriguing present, especially when combined with some of the materials for making puppets.

Ages 7-11  
M.E.H.

## A SPECIAL OFFER FOR NEW SUBSCRIBERS

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## FEASTS, FASTS, AND FERIAS

# Isaiah: Advent Prophet

By THE EDITOR

The rich significance of Advent is summed up in the three great biblical figures which typify the season and which have such a conspicuous place in the bible readings of the Advent liturgy: Isaiah the Prophet, John the Baptizer, and Mary the Blessed Virgin. This year, preachers and teachers may wish to give special emphasis to Isaiah, whose writings appear in the Old Testament lessons for all Sundays of Advent in lectionary A for this year, which is being widely followed in the Episcopal Church and other denominations. In the lectionary for the daily offices of 1943, which appears in the front of the 1928 Prayer Book, the option of using a passage from the Book of Isaiah is offered for both Morning and Evening Prayer for all four Sundays. Either lesson may be incorporated into the Ministry of the Word in the eucharist as well. It will be noticed that a quotation from Isaiah occurs in the Epistle for the Second Sunday both in BCP 1928 and in Lectionary A. The latter also includes general allusions to the Old Testament prophets in the Epis-

tle for the Third and Fourth Sundays.

What about this man Isaiah? He was born about 765 B.C. and grew up in a period of prosperity and affluence for the two Hebrew kingdoms of Samaria and Jerusalem. He seems to have lived his whole life in and around the latter city, and his writings have many references to events, buildings, and people of the city, and to the vineyards and farms which formed its outskirts. When he was a young man in 740 B.C. he had the great vision of God in the Temple, recorded in chapter 6 of his book, which was the turning point of his career. Thereafter his life was devoted to predicting the impending doom of his people and seeking, usually with little success, to moderate the foolhardy policies of the successive kings of Judea who reigned in Jerusalem. A few years later, the great Assyrian emperor, Tiglath-pileser, overran Syria and northern Palestine. The petty kingdoms of this area attempted unsuccessfully to rebel, and the Northern Kingdom of Israel was finally terminated by the Assyrians a few years later.

### Advent

What a glorious paradox the human mind may apprehend!  
Emmanuel, God with us now, and in his presence humbly bow,  
Yet knee to newborn child shall bend, for we await his coming.

Cleansing water strengthens us as grafting joins us to our Lord.  
His powers sustain as our own fail, and devil, world and flesh assail,  
We cling to God's own holy Word, while we await his coming.

With us in his sevenfold gifts the Spirit love and grace imparts  
To weave a thread from God to man, and in the laying on of hands  
Clears space in cluttered minds and hearts that we perceive his coming.

Love's forgiving, healing hand now touches and renews our lives.  
Repentance meets responding love, and in our hearts he's free to move.  
His absolution, blessed gift, prepares us for his coming.

Real Presence here behold, for Christ is on his altar throne.  
His flesh and blood with joy receive that now, in him, we all may live.  
We strive to make his will our own, as we await his coming.

Candy Colborn

A further round of rebellions in the next generations was suppressed by the great Assyrian Sennacherib who devastated Judea, but did not destroy Jerusalem. The entire area remained tributary to Assyria for years to come. Isaiah is believed to have died about 700 B.C.

The earlier prophets had been preachers rather than writers, but Isaiah left behind him the material which constitutes chapters one through 39 of the Book of Isaiah as we know it. Chapters 40 through 66, by anonymous later writers, were added to the Book in subsequent centuries. It will be noted, however, that the lessons for the four Sundays of Advent this year in Lectionary A all come from the original part of the Book. Churches using the lectionary for the Daily Offices attached to BCP 1928 can use readings from the original of the Book of Isaiah, if they so desire, on most of the Sundays. (Note instructions on page viii permitting use of the evening lessons in the morning and vice versa.)

Living in the shadow of the Temple and the palace at Jerusalem, Isaiah spoke of God in terms which have permanently influenced Christian and Jewish religious perception. Every time we sing holy, holy, holy, whether at the eucharist, or in the *Te Deum*, or in numerous hymns, we are quoting the account of Isaiah's vision (Isaiah 6:3, which is also reflected in the vision of Revelation 4:8). Isaiah's hope of a future descendent of David who would rule in righteousness is the beginning of what was later to become the expectation of the Messiah. The gifts of the Spirit of the Lord, which Isaiah prophesized for the future ruler (Isaiah 11:2, in the lesson for this Second Sunday of Advent, year A), have provided Christians a way of describing the gifts of the Spirit to our King, Jesus Christ. Through him, in turn, these gifts are shared with those who are baptized into his body. Hence, since ancient times, Isaiah 11:2 has been paraphrased into a prayer related to the laying-on-of-hands in Christian Initia-

tion (see BCP 1928, p. 297, and PBCP p. 308). In this as in other respects, the Advent liturgy prepares us not only for Christmas, but for the celebration of Christ's baptism in January and for a deeper understanding of our own baptism at all times.

A traditional Christian symbol of the bestowal of the Spirit is the ointment known as chrism which may be administered after baptism. Chrism consists physically of olive oil mixed with one or more aromatic substances [TLC Jan. 4, 1976, p. 13-14]. An aromatic ingredient of the highest quality, specifically blended for this purpose, is "Bethlehem Chrism Essence," prepared by Dr. Steffen Arctander, R.D.I, Olyphant, Penn. 18447. This must be ordered several weeks in advance and is shipped only in substantial quantities suitable for the use of a diocese, deanery, or for a group of several parishes. The use of such an ingredient will greatly enhance the use of chrism in Christian initiation.

## CLASSIFIED

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### FOR SALE

NAVY BLUE ties with Episcopal Church Shield in color. \$10 each, quantity prices on request. Church of St. James the Less, Box 419, Scarsdale, N.Y. 10583.

IF you buy palm crosses made in Africa, you help people whose income is \$55.00 per year to buy the bare necessities of life. All work done in this country is volunteered. Orders are acknowledged and must be received by February 20 to guarantee delivery by Palm Sunday. Rates based on \$4.00 per 100; \$2.00 per 50, in units of 50 only. African Palms, P.O. Box 575, Olney, Maryland 20832.

### LINENS & VESTMENTS

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

### LITURGICAL TEXTS

TRADITIONAL language services for special days, Initiatory Rites for use with Rite I (rubric, p. 14) 75¢ per copy plus postage. Cranmer Guild, 302 Highland, Westville, N.J. 08093.

### POSITIONS OFFERED

WANTED: Priest incumbent for St. George's Cure, Bartons, Jamaica. Write to: Bishop Herbert Edmondson, Church House, 2 Caledonia Avenue, Kingston 5, Jamaica, West Indies.

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

### POSITIONS OFFERED

RETIRED priest for small mission in beautiful Ozark recreational/retirement area. Sunday services, pastoral work. Vicarage provided. Reply: Diocese of Arkansas, P.O. Box 6120, Little Rock, AR 72216.

SEEKING energetic, growth oriented rector for parish of 200 communicants. Reply with resume to: Search Committee, Trinity Episcopal Church, Watertown, South Dakota 57201.

### POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus. A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-353.\*

ORGANIST-CHOIRMASTER desires Episcopal position. Energetic, dedicated, and personable. Church experience with choirs, Bachelor and Master of Music degrees. Reply Box S-348.\*

RSCM-trained choirmaster-organist seeks position in active Episcopal Church. Experienced with men-boys and adult choirs, instrumental ensembles and carillon. Vita, recordings on request. Reply Box O-350.\*

### PUBLICATIONS

CORPORATE RESPONSIBILITY, Homosexuality and Gospel Obedience, Episcopal Churchwomen in Washington—and more in the Christmastide issue of A-CROSS, \$1.00, Box 1615, Iowa City, IA 52240.

### RETIREMENT RESIDENCES

APARTMENTS and living quarters for retired and other clergy who would appreciate use of an altar and priestly fellowship. Write: The Father Director, St. Anthony's Hermitage, P.O. Box 775, Liberty, N.Y. 12754.

### SERVICES OFFERED

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

### WANTED

CLERICAL capes, cappa negra, or cemetery cloaks are desperately needed by Familian monks working high in the Rocky Mountains. Send to St. Andrew's Abbey, P.O. Box 2169, Denver, Colo. 80201.

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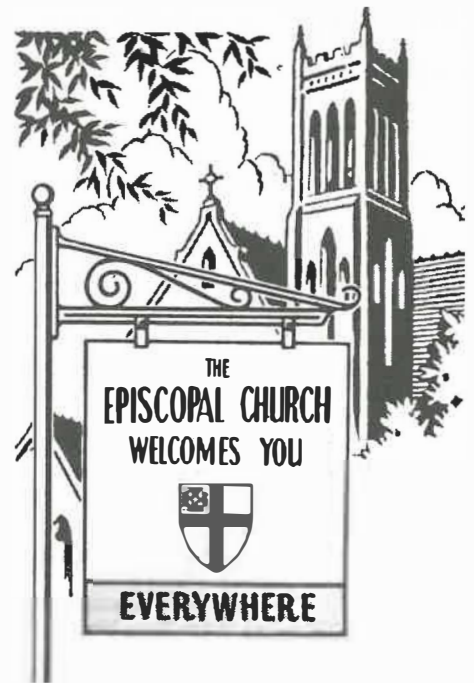
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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH



## 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

## DENVER, COLO.

**ST. ANDREW'S ABBEY**  
2015 Glenarm Place 623-7002  
The Order of the Holy Family  
Sun Mass 8, 10; Sat 5:30; Mon-Fri 12:10; Matins Mon-Sat 8; Vespers Mon-Fri 5:30; Comp Sun-Sat 10

## 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'** Al Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**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.

## 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

## LONG BEACH, L.I., N.Y.

**ST. JAMES OF JERUSALEM** West Penn & Magnolia  
Marlin L. Bowman, v; Glenn Duffy, Dan Riley  
Sun 8 MP—Eu, 10 Sol Eu; Sat 5 Vigil—Eu

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ concert as anno. Daily 7:15 Matins & HC, 3 Ev. Wed 12:15 HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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

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**CHAPEL OF CHRIST THE LORD** 2nd Ave. & 43d St.  
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 HC 8, 12:15, 6, 9:15 Family Service (HC 2S & 4S), 10 Adult Forum & SS. 11 HC (2S & 4S MP); Daily MP 9, HC Wed 6, Thurs 12:15

**ST. IGNATIUS OF ANTIOCH**  
87th Street, one block west of Broadway  
The Rev. Howard T.W. Stowe, r; the Rev. Charles W. Weatherby, r-em; the Rev. Lyle Redelinghuys; the Rev. Jan A. Maas  
Sun Masses 8:30, 11 Sol; Mon 10 (req); Tues, Thurs, Fri 8; Wed 6. Mon-Fri 12 noon Office, prayers

**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

**TRINITY PARISH**  
The Rev. Robert Ray 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

## TROY, N.Y.

**ST. PAUL'S** Third & State Streets  
The Rev. Robert H. Pursel, Th.D., r  
Sun HC 8; 10:30 (1S); MP 10:30; Ch S, 10:30; Wed HC 12:05. Holy Days (as anno). Serving Troy since 1804.

## PITTSBURGH, PA.

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

## CHARLESTON, S.C.

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

## 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. Allman, 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

## SAN ANTONIO, TEXAS

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

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## PARIS, FRANCE

**AMERICAN CATHEDRAL OF HOLY TRINITY**  
23, Avenue George V  
The Very Rev. Robert G. Oliver, Dean  
The Rev. Frederick B. Northup, Canon  
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues & Thurs 12 noon

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