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March 14, 1965

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Pages 10 and 14:

## Conversation in Chicago

Page 12:

## Reëxamination in Lent

Dr. Rodgers: "We must have a sense of repentance and a willingness to face the issues. . . ." [page 10].



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# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

## Disturbing Matter

I have read with interest the news item entitled "No Leak in the Ark" that appeared in the February 14th issue of THE LIVING CHURCH, and which gave Dr. Massey Shepherd's reply to the question asked him at the Ecumenical Colloquium recently held at Santa Clara, Calif.

When he said that the bishop's (Dr. Pike's) position is not that the Trinity is "irrelevant," but that the "classic expression of it is unintelligible," he only falls in line with the characteristic dodging tactics employed by so many prominent clerics in the Episcopal Church when it comes to the problem of heresy and the Bishop of California.

The fact remains that no one (Pike included) has come up with an acceptable substitute for what is termed the "classic expression" of the Trinity, which Dr. Pike has decided is "unintelligible" in our times.

Very frankly the laity are the most disturbed about this matter. And questions coming from them are evident of their concern. Typical of such questions (coming with increasing frequency) is, "Why can't the Church DO something about Bishop Pike?" or "What's the MATTER with the Episcopal Church that it allows a bishop to deny the faith and get away with it?"

And so, with the utmost Christian candor I must simply reply, "Quite honestly, I think the Church is afraid it would lose a heresy trial because he is so very clever."

(Rev.) THERON R. HUGHES, JR.  
Vicar, St. Andrew's Church

Peoria, Ill.

## Rebuttal

While it is quite right that you should print Fr. Ash's reply to Fr. Horvath's criticism of his actions [L.C., February 21st], the reply is really an amalgam of confusion worse confounded. Though I disagree with it, I believe Fr. Ash's position can be better defended!

Item: Fr. Ash supposes that it is consistent for those of us who speak of a Church "which is truly Catholic in its teaching" to "presume to instruct, admonish, rebuke, and criticize . . ." bishops. A curious supposition! Has he never read that St. Paul withstood the Chief of the Apostles to the face, because he was to be blamed? Catholicism does not pretend to teach that bishops are beyond criticism. That is part of the curious erastianism of low-Churchmanship. Catholicism teaches the authority, not the infallibility of bishops. History makes it abundantly clear that bishops frequently err, and that they must frequently be admonished and rebuked by other bishops, and even by the lesser clergy. Catholicism maintains that bishops *should* teach the truth and maintain sound discipline, not that they always *do*!

Item: The implication of the action of the General Convention with regard to "open

Continued on page 19

March 14, 1965

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## Angels and Angles

by Thomas Van Braam Barrett

"They say it's going to be a mammoth parade," said the archangel Jubal Beadle, as he fluttered down into M Street in the galaxy of the Milky Way. "Victory bands, archangels, perhaps even Dominions. Absolutely super."

"You ought to say 'a glorious parade,'" complained his superior officer, Tubal Bogle-Bray. "It sounds more appropriate; more heavenly."

"Yes, sir, no offense," said Jubal saluting crisply. "Just a bit of earth-slang I picked up."

"You seem to be picking up an unseemly amount," frowned Tubal.

"Yes, sir. Sorry, sir." He looked around. "We seem to have glorious seats."

"The parade is glorious, not the seats," snapped Tubal.

"Good seats, I mean," amended Jubal in humility, feeling a pang of guilt that Bogle should have to correct him.

Far off to the southeast-by-north of the tropical zodiac flights of angels were coming into view.

"Oh, Joy!" beamed Jubal. "If I only had one of those balloons."

"What balloons?" asked Tubal.

"Those colored things earth children carry to parades. They float them up on strings against the cerulean sky."

"There you go getting slangy again. It's azure sky."

"It may be azure there," said Jubal stubbornly and pointing north by south over Saggitarius, "but up above it's mauve and to the east cerulean, fading to viridian; an emerald streak below as though an English meadow had got translated. Oh! Look! A thousand silver trumpets in the Neptune light."

"I must admit it's quite a spectacle," said Tubal with a tone of awe. "I haven't seen so many Principalities and Virtues since the death of Lincoln."

Jubal Beadle was jostled by the arrival of Jaachan the Third, angel-major who seemed to be trying to crowd him from a vantage point.

"Rather flamboyant," judged Jaachan sniffily, "even rococo."

"Who?" asked Bogle in perplexity.

"They say he was rather undisciplined. Chain smoker. No willpower." Jaachan the Third sniffed crookedly.

"Ah, the smell of a good cigar," grinned Jubal.

"Quite an old toper, if you know what I mean," continued Jaachan. "Drank a prodigious amount of brandy every day."

"Not really!" Tubal exclaimed, drawing himself into a pillar of rectitude, with a touch of irony in his voice.

"He made a great many political mistakes, of course, as well as military ones," Jaachan informed his colleagues as he sniffed through his angelbeak. "Quite an egotist really; curious, all this homecoming do."

"Oh, shut up," said Jubal Beadle absently. "Look, Tubal, sir. The banners of our hosts. And hear the bugles blow." He leaned forward and blew a melody on his cloud-plastic flute.

"What tune is that?" scoffed Jaachan.

"A combination harmony. I think," said Jubal merrily. "Once to every man and nation comes the moment to decide. and see the conquering hero comes. They go quite well together don't they?"

"You might as well shut up," said Jaachan, "they're making so much noise they'll never hear you."

Jubal paid no attention. Suddenly he soared up in an almost melodic arc against the deep sapphire of the heavenly space.

"Oh look," he cried, "the hosts of heaven are here, the bands blaring and all the seraphim are singing down the corridors of stars. Oh, here he comes, paint box, and brandy, cigars and cannon booming, the sea all topsy-turvy in the bang of kingdom come."

"Rather theatrical to say the least," grumbled Jaachan. Jubal played another tune.

"What was that?" asked Tubal getting caught up in the excitement of Beadle and the angelic hosts.

"Oh what a beautiful morning," grinned Jubal, "mixed with variations by Mozart. a fugue by Bach, and the motif of Battle Hymn of the Republic. Early American."

Tubal in an unaccustomed burst of spontaneity raised his Invention Horn. puffed his cheeks and blasted a gigantic discord.

"Bet they could hear that in London," he said proudly.

*Continued on page 21*

# The Living Church

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## THINGS TO COME

### March

- 14. Second Sunday in Lent
- 21. Third Sunday in Lent
- 25. The Annunciation
- 28. Fourth Sunday in Lent

### April

- 4. Passion Sunday
- 11. Palm Sunday
- 12. Monday before Easter
- 13. Tuesday before Easter
- 14. Wednesday before Easter
- 15. Maundy Thursday
- 16. Good Friday

NEWS. Over 100 correspondents, at least one in each diocese and district, 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.

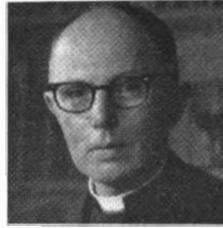
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Bishop of Northern Indiana

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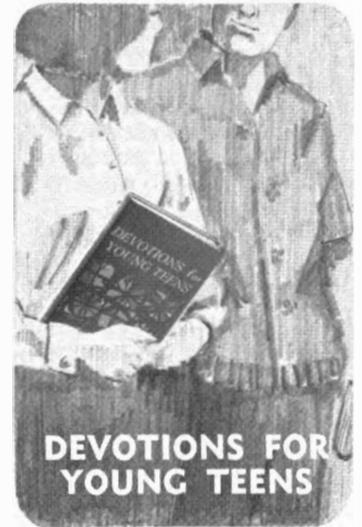
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# the living church

March 14, 1965  
Second Sunday in Lent

For 86 Years:  
A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## FAITH AND PRACTICE

### A Two-Week Lent

Shortening observance of external Lenten disciplines to a two-week period is suggested by Bishop Donegan of New York.

Preaching at Trinity Church, New York, on Ash Wednesday, the bishop said:

"Originally Lent was the period set aside for the instruction of the candidates for Baptism who would be baptized at Easter. But soon it was accepted that every member of the Church should use this season with the same fasting and study, prayer and discipline, as that which was required for those preparing for Christian Baptism.

"This was a natural development, for as St. Augustine says, 'In what part of the year could the observance of the fast of 40 days be more appropriately placed than in that which immediately precedes the time of the Lord's passion. For by it is signified in this life of toil, the chief work is to exercise self-control.'

"It is less than honest to maintain that a Lent of 40 days is the final word for our age. The Lenten diet, which was easy for everyone in an age when everyone was observing it, is now possible only in exclusively religious establishments. The lengthy services with their glorious lessons have become unrealistic for men and women catching commuters' trains. The quiet pace of a 17th century Lent is impossible for people living in 20th century New York. As far as external disciplines are concerned, I would gladly see Lent shortened to two weeks, Passion Week and Holy Week—so that people could take on something they really had a chance of seeing through."

## EPISCOPATE

### On the First Ballot

The Rt. Rev. James Winchester Montgomery, 43, Suffragan Bishop of Chicago for the past three years, was elected Bishop Coadjutor on the first ballot at a special convention of the diocese, February 24th, in the Cathedral of St. James.

Bishop Montgomery received 141 out of a possible 151 clerical votes and the choice of the clergy received the unanimous concurrence of the lay delegates.

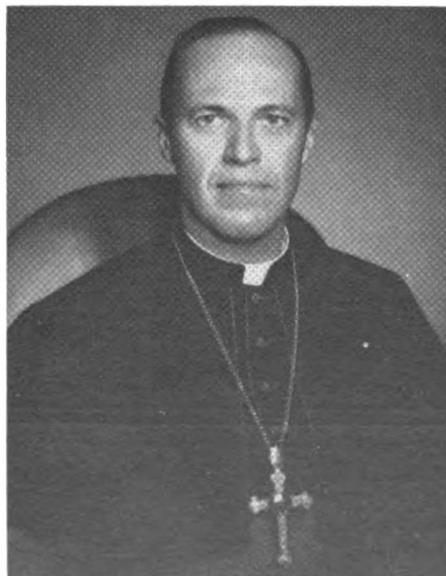
The nominating ballot, on which Bishop Montgomery received 128 clerical and 95 lay votes, also included the names of the following: the Rev. Grant M. Gallup, vicar, St. Andrew's, Chicago; the Very Rev. Samuel J. Martin, rector, St. Ed-



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mund's, Chicago, and dean of the Chicago-South Deanery; the Rev. James Jones, director of development for Episcopal Charities, Inc.; the Rev. William H. Baar, rector, St. Elisabeth's, Glencoe; the Ven. J. Ralph Deppen, archdeacon; the Rt. Rev. Paul Moore, Suffragan Bishop of Washington; the Rev. Warner White, rector, Church of the Redeemer, Chicago; the Rev. James G. Parker, rector, St. Paul's, Kankakee; the Very Rev. William



Koehne

Bishop Montgomery  
In the same diocese, new work.

F. Maxwell, dean of the Cathedral of St. James; the Rt. Rev. Daniel Corrigan, director of the Home Department of the Executive Council; and the Rev. Gordon Lyall, rector, St. David's, Glenview.

## NEWARK

### Largely Through Friendship

Trinity Cathedral, Military Park, Newark, N. J., was the scene of an orientation program for Mutual Responsibility and Interdependence in the diocese of Newark on February 14th. A companion-diocese relationship with the district of Liberia will be Newark's MRI expression during the next three years.

The two dioceses entered upon their companionship largely on the basis of the friendship between the Rt. Rev. Leland Stark, Bishop of Newark, and the Rt. Rev. Dillard H. Brown, Bishop of Liberia, at one time a priest in Jersey City. Bishop and Mrs. Stark in 1964 made a trip by air to Liberia to survey the Church's mission there.

The orientation session involved a clergyman and one lay representative from each of the parishes. The Rev. C. Judson Child, Jr., rector of St. Bartholomew's Church, Hohokus, chairman of the MRI commission of the diocese and its representative at the Toronto Anglican Congress, addressed the delegates on the MRI document and its implications. Mr. Reed Stewart, of the Executive Council's General Division of Research, spoke about the background of Liberian life and missions. The Rt. Rev. George Rath, Suffragan Bishop of Newark, moderated a panel which stimulated discussion among the audience explaining the principles and method in the companion-diocese relationship. The Rev. Robert Harvey, chairman of research for the MRI commission, unfolded policies and plans to involve every parish in fellowship and in prayer and to engage each archdeaconry in money gifts to meet Liberian needs.

His Excellency Nathan Barnes, Liberian Ambassador to the United Nations, described the political and cultural framework of Liberian national life. Ambassador Barnes paid tribute to the contribution of Christian Churches and in particular the important part played in Liberian culture by Cuttington College, founded by the Episcopal Church.

To carry the educational program for MRI and Liberian companionship closer

to the parishes, archdeaconry dinner meetings were held on the next four evenings. Bishop Stark and Bishop Rath spoke informally on the meaning of the new concept, the implication and practical impact that diocesan companionship will make on each parish. Preparations are going forward in congregations for the appointment of local MRI committees to study and evaluate parish life in terms of the MRI aspirations. These committees will organize the practical planning which is to implement the close ties of mutual responsibility binding Newark and Liberia.

## SOUTHERN VIRGINIA

### Watchmen on the Walls

The council of Southern Virginia was addressed by the Rt. Rev. John E. Hines, Presiding Bishop. He urged all to be "watchmen on the walls," pointing the way into the future under the mandate of the Gospel.

In a procession for a service during council were representatives of other Churches, including the Roman Catholic, all in robes of office.

Mrs. T. O. Wedel spoke on the organization and purpose of the National Council of Churches, and answered questions from the floor.

Mr. Prime Osborn, of the diocese of Florida, spoke so convincingly on MRI that council readily approved formation of a diocesan MRI commission.

In other action, council:

- ✓ Gave women eligibility for service on vestries.
- ✓ Referred to executive board, for council action in 1966, a proposal to erect a \$200,000 diocesan office building.
- ✓ Adopted a 1965 budget of \$428,000. This was slightly lower than the 1964 budget as a result of a no-quota system of stewardship, entering its second year of diocesan operation.

ELECTIONS. Standing committee: the Rev. F. W.

The Rev. John C. Harper, rector of St. John's Church, Lafayette Square, Washington, D. C., has announced the gift to the church of a reproduction of a famous Irish 12th-century cross. The cross is a memorial to the late Katherine Ingalls Graves.

This new ecclesiastical ornament will be carried as a processional cross at the church. The original of this cross, known as the Cross of Cong, is one of the principal treasures of the National Museum of Ireland. So far as is known only two previous reproductions of the cross have been made, one about 100 years ago and another more recently for the Archbishop of Melbourne in Australia.

Washington Post Photo  
Fr. Harper and cross: The original,  
a treasure in Ireland.



Mrs. Wedel  
Questions, please.

Hayes, Jr., and Hugh Holland. Executive board: clergy, C. C. Vaché, H. W. Havens, Jr., S. E. Jenkins; laity, R. E. Lipscomb, S. G. Keedwell, W. P. Bell III. Deputies to provincial synod: clergy, F. W. Hayes, Jr., J. D. Alfriend, J. W. Pinder, F. L. Rose, Jr.; laity, H. H. Jones, Jr., R. H. Faulconer, S. G. Keedwell, A. P. Grice III.

## WYOMING

### New Status in '67?

The convocation of the district of Wyoming was held February 2d-4th, at St. Christopher's Church, Cheyenne. Guest speaker was the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia. His general theme was the need of developing "new" laity to meet the demands of the "new" outlook, programs and relationships to make the Church relevant today.

The Rt. Rev. James Wilson Hunter, diocesan, presented the Mutual Responsibility and Interdependence program to the joint session of convocation delegates, Episcopal Churchwomen, and visitors.



The convocation:

- ✓ Appointed a committee to supervise Wyoming's part in MRI;
- ✓ Reiterated the intention to achieve diocesan status by 1967 with projections of program and budget so outlined;
- ✓ Adopted a budget of \$118,509, an increase from \$103,195, in 1964.

ELECTIONS. Council of advice: Rev. Raymond Clark; Warren Morton. Delegates to provincial synod: clergy, Raymond Clark, John Tierney, Raymond Knapp; laity, Tom Sawyer, William Budd, Jr., Donald Steiger. Executive council: clergy, Eugene Todd, Dean Foley; laity, James Hunter, Jack Igo, Andrew Semsey.

## NCC

### Wide Spectrum

At a five-day meeting in Portland, Ore., in February, the general board of the National Council of Churches reviewed a wide spectrum of issues before the Churches and the nation, and took policy action on narcotics addiction, immigration code revision, federal aid to education, emergency relief to Africa, and the Vietnam crisis.

The board heard addresses on Christianity's task of reconciling and evangelizing a world threatened by disorder and destruction; examined charges against the National Council and effective means of countering them; studied reports on nationwide anti-poverty action by the Churches; and learned details of NCC civil rights projects planned for northern cities next summer.

The board issued a major policy statement urging Churches and law enforcement agencies to accept drug addicts as "ill persons and not as criminals." It deplored the fact that "public and private sources for dealing with the problem of addiction are severely limited," noting that addiction has become a serious problem among young people. It asked Churchmen to help sponsor appropriate laws and treatment for those afflicted.

### Immigration Law Revisions

In a resolution, the board went on record as being in general agreement with the provisions of President Johnson's proposed immigration legislation. It asserted that present policy "raises inequitable racial and national barriers, unfairly restricts the movement of peoples into our country on the basis of place of birth, and unjustly discriminates against refugees and naturalized citizens."

Revised legislation, the resolution said, "will be more in accord with Christian and humanitarian principles recognizing the inherent worth of the individual—a concept upon which this country was founded and to which it is dedicated." It will also "promote the national interest as well as the welfare of the individuals who may benefit by migration."

For these reasons, the policy-makers urged NCC member Churches "to promote study and encourage action which

will lead to legislation to improve the immigration status of the United States.”

### Federal Aid to Education

Another resolution—on federal aid to education—called for “certain safeguards” in any aid program that would make benefits available to children in non-public schools.

The board reiterated its earlier position that aid should be given to public schools throughout the nation, and that children attending private and parochial schools should also benefit “to the extent compatible with the religion clauses of the First Amendment and the sound principle of public control of public funds.”

The new “safeguards” are based on the general principle that children, rather than schools, should receive federal aid.

These safeguards were written into the present version of President Johnson’s bill after testimony was presented to House and Senate subcommittees by the National Council of Churches last month. They are reportedly acceptable to Roman Catholic as well as Protestant leadership.

The resolution further cited “dual school enrollment”—a system by which pupils divide their school day between public and private school facilities—as a “more acceptable mode of benefiting all children than arrangements under which payments from public funds would be made directly to private and parochial schools or parents.”

### Africa Program Endorsed

The general board also officially endorsed “urgent and maximum” U. S. Church support for the World Council of Churches’ \$10,000,000, five-year Ecumenical Program for Emergency Action in Africa.

The endorsement was given on recommendation of the World Council’s Central Committee, which approved the program last month at a meeting in Enugu, Nigeria. Cost of the general aid program for Africa’s developing nations will be shared by Churches in the United States, Britain, West Germany, and other nations.

The program calls for more than 350 trained persons and will concentrate on refugee resettlement, building up Africa’s indigenous leadership, training youth to become “useful citizens of their nations and not wreckers of their new-found independence,” and development of rural and agricultural areas.

### Settlement in Vietnam

In another resolution the board urged the Johnson administration to “engage in persistent efforts to negotiate a cease fire” in South Vietnam. It requested the U. S. government to “utilize United Nations assistance in achieving a solution and in seeking to reduce the area of conflict by effective border control and internal policing.”

Our government should “give bold and

creative leadership to a broad international development program for the Mekong region, and continue full-scale U. S. economic and technical assistance where necessary,” the resolution declared. It will be sent to President Johnson and other appropriate government officials as well as the Council’s member Churches.

### Niemoeller Cites “Last Hope”

The Rev. Dr. Martin Niemoeller of Wiesbaden, Germany, told the board in an address to its opening session that Christianity provides the “last hope for a peaceful rapprochement” between the white and the non-white peoples of the world.

Dr. Niemoeller, a living symbol of Christian resistance to Nazi totalitarianism during World War II, said the white man’s colonial rule has met with “definite rejection and aroused . . . bad feelings, whereas Church representatives are still regarded as respectable and even distinguished” by non-white peoples.

Pointing to the eagerness of African Churches for membership in the World Council of Churches as an indication that the WCC may become a decisive agency for peace, the wartime prisoner of Hitler’s regime said, “Red China is using all its chances, all its means, and all its strength in order to extend its influence in the world of the non-white man and to broaden and deepen the gap” between the races. Dr. Niemoeller is a WCC president.

The Rev. Dr. Colin Williams, Australian-born evangelist and executive director of the NCC Department of Parish and Community Life, told a general session that Christian conversion without Christian social and political commitment can constitute “false witness.” Dr. Williams declared that Churches which stress “conversion” and “spiritual life” to the exclusion of “such major crises as race, poverty, changed patterns of family life, and urban decision-making” represent a “religious escape from Christ’s demands.”

He said it is “easy for us to forget that the evangelism with which most of us are familiar is itself the outcome of a quite drastic revolution” dating from the 18th and 19th centuries, when the missionary movements began. Today’s Church members should fashion a new evangelistic revolution geared to today’s needs, he urged.

Churches must harness their former missionary zeal to the new task of shaping a society “where men are no longer associated on the basis of tribe, ethnic group, or national difference,” Dr. Williams said.

### NCC Program Interpretation

A seven-member panel of NCC staff leaders moderated by Fletcher Coates, executive director of the Council’s Department of Information, fielded questions from a sampling of 10,000 critical letters reaching this department each year. Mr. Coates said the letters come primarily

from “anxious, concerned people,” and that only a few are “hate” letters “despite the efforts of some groups to promote hatred.”

Why doesn’t the Council take to court those who charge it with being Communist?—“The same people who charge us with being commies have charged the courts with it too,” said the Rev. Dr. Samuel D. Proctor, associate general secretary for communication. “We don’t want to win in the courts; we want to win in the hearts of the people.”

Why does the National Council take an active role in social and economic affairs?—Because it believes in “a God of compassion and justice,” the Rev. Dr. Cameron P. Hall, director of the Commission on Church and Economic Life, said.

### Church War on Poverty

In a separate presentation, Dr. Hall announced that coordinated Church action against poverty is beginning to take shape in local communities across the nation. Whereas former generations of Christians have aimed at the “mitigation of poverty,” this generation will not rest until it has “eliminated” it, Dr. Hall declared. “This is now the primary moral issue of our day. Though it may never reach the dramatic heights of the civil rights revolution, it has far greater implications for social change, because it involves more people.” He announced that, beginning in March, the NCC’s Anti-Poverty Committee (APC) will have a full-time executive coordinator—the Rev. Dr. Shirley E. Greene of New York City, since 1958 secretary for town and country church of the United Church of Christ’s Board for Homeland Ministries.

### Northern Civil Rights Projects

The director of the National Council’s Commission on Religion and Race, the Rev. Dr. Robert W. Spike, of New York, told board members that America’s Negro youth will remain in “permanent rebellion” unless the Churches help them find effective and responsible ways of protesting their real grievances as citizens.

Hailing the contributions of student volunteers who worked in the south last summer, Dr. Spike called on them to volunteer again this year for voter registration and citizenship work in cities of the north.

Dr. Spike said the Commission on Religion and Race is already “deeply involved” in a pilot project in Cleveland, Ohio, helping local citizens set up a program of citizenship education, “and that it stands ready” to assist in developing similar projects elsewhere.

In a traditional yearly ceremony, the general board commissioned the Council’s president, Bishop Reuben H. Mueller of Indianapolis, to pay an Easter visit April 7th-23d to U. S. Armed Forces personnel and their dependents in Japan, Korea,

## On a Crimson Frontal, Words for Uganda

by the Rt. Rev. RALPH S. DEAN  
Executive Officer of the Anglican  
Communion

A thousand-mile safari in Uganda such as the Archbishop of the province planned for me provides almost enough material for a book, but that will have to wait. Instead, let me share some reflection about the Church in Uganda, present and future, which crystallized in my mind as I thought about all I saw and heard and sensed. That they are not authoritative, and that they are subject to revision by those who know much more than I do is obvious, so let no one think my thoughts claim to be oracular.

Perhaps the theme was given to me when on the morning of my first day in Uganda I knelt beside the Archbishop at a celebration of the Holy Communion in the chapel of his cathedral—so breathtakingly situated on one of the hills which dominate Kampala. The crimson frontal which adorned the Holy Table had the following words embroidered on it in gold: EGGYE EDDUNGI ERY'ABA-JULRWA BAKUTENDEREZA. That is the Luganda\* version of the phrase in the *Te Deum* which reads, "The noble army of martyrs praise Thee." My mind went back to the martyrdom of Bishop Hannington in 1885 and of the native martyrs, both Anglican and Roman Catholic, who died between 1885/7 as a result of their witness to Christ. Kneeling a few feet away from us was the devout and charming lady, Her Highness the wife of the present Kabaka, who is also the President of Uganda. It was in the lifetime of the Kabaka's grandfather that these martyrdoms took place! So one was close to the source of history, and made vividly aware once again that "the blood of the martyrs is the seed of the Church." I saw at first hand the fruit of Christian living and Christian witness that was born of that seed.

Would such days of martyrdom ever come again in Uganda? I pondered such thoughts all the time I was on safari. Possibly in the sense of the giving up of life they will not. But since the word for martyr springs from the same root as that for witness, they will come again and indeed are already inevitably present.

The Church in Uganda is bearing witness now. It will inevitably have to bear its witness in tense and difficult days in the more-or-less immediate future. It will not be easy, and it ought now to be the

\*Luganda is the language of the Baganda, a Bantu people of Uganda whose native monarchy, says Webster's *New International*, dates probably from the beginning of the 15th century, and who represent a high level of culture attained by Negroid African races.

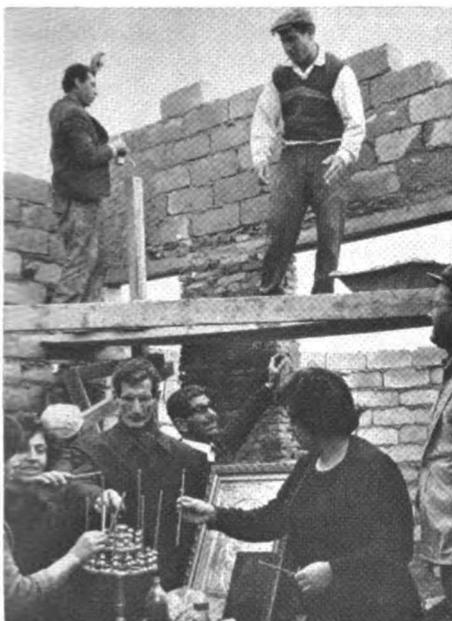
subject of our prayers. The days of special difficulty, calling for special witness, will certainly come when the Archbishop's resignation takes place in November of this year. No one outside of Uganda has the right to pass judgment on the Archbishop's decision. He feels strongly that the time has come for the Church in Uganda to be led by a Ugandan. He feels that this is the opportune moment while things are going well, so that his successor may have a time of settled peace in and outside the Church in which to get into the saddle. Certainly the vast percentage of Christians in Uganda do not wish the Archbishop to resign, and are sad that he feels it to be his duty to do so. Certainly this has been no easy decision for the Archbishop to make. Yet, as he would be the first to admit, it does present real problems for the Church.

How far will tribal rivalries affect the choice of his successor? No doubt the African bishops, and many of the clergy and people, are freed from such rivalries, but that they do exist is obvious, nor need we be surprised at that. We in the West are not entirely free of tribalism, even though it may take different forms with us. But that the Church in Uganda stands in special need of the prayers of us all in these critical days was a fact burned in on my mind as I traveled around.

Furthermore, the new Archbishop, whosoever he may be, will be faced with the most difficult situations. One is a painful virtual schism in one diocese. Another is the place the Church will take in the future educational plans of the government of Uganda. Most Church schools have been taken over by the government, even though the Church still has much say in the provision of teachers. But it is entirely within the rights of the government to move teachers around, and there could well be Muslim or other non-Christian teachers in schools in the future. It will call for a different kind of campaign on the part of the Church.

One expatriate missionary told me he thought the emphasis will have to move from the school to the home as the most effective locus for Christian teaching. Despite the fact that it is Christian teachers rather than church buildings that really make Christian schools, and that this opportunity is still present, it seems as if the missionary is right. It is not an easy adjustment to make. It will demand clear and thoughtful witness on the part of the Church.

Another problem which will face the new Archbishop is that of leading his people in the direction of interdependence with the West, rather than of dependence upon it. Despite our best efforts, we have sometimes acted in a way that has tended towards pauperization of the local church. So the problem is as real for us as it is for the Church of Uganda itself. In a proudly independent nation, the overriding image of the Church should not be that of a



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Greek Orthodox in a village near Menidi, Attica, built this church in 10 hours one Sunday. Meanwhile, other parishioners sold candles to raise money for their new church. The building was erected in the face of state refusal to grant it a permit, after church authorities in Menidi said another church in the area was unnecessary. Villagers ended their day by guarding the church all night, and planned continued vigilance because of the threat of state-ordered demolition.

Before adjourning, the board decided to lay special emphasis on world hunger and U. S. foreign aid at its next meeting. Dr. Vernon L. Ferwerda, head of the Washington, D. C., NCC office, told board members that the government's foreign aid program will totally disappear within the next five years unless the nation's Churches press for increased aid to the world's hungry.

### MINNESOTA

#### Acres for Students

Mr. H. Clifton Kroon, Episcopal layman and attorney, has donated an eight-acre site on which will be constructed an inter-religious student center. The site is near the Highland campus of Mankato (Minn.) State College. Mr. Kroon is secretary of the board of directors for the center.

The Mankato Religious Council, Inc., which will operate the center, is made up of representatives of 10 bodies having campus ministries—Episcopal, Methodist, Roman Catholic, American Lutheran Church, the Lutheran Church in America, United Church of Christ, United Presbyterian, Evangelical United Brethren, Disciples of Christ, and American Baptist Convention.

Sponsors say that the center will be unique in the upper midwest. It will have facilities for both common and separate use by the groups. [RNS]

dependency, even though both government and Church still need, must have, and if it is properly done, will welcome outside aid. We all need a greater sensitivity to our responsibilities and our situations, and we in the West need this no less, and probably more, than the Christians in Uganda.

Our prayers will be one-sided if they do not include deep thanksgiving to God for the years of service and patient humble leadership which the Archbishop has given, with no regard to his own health or comfort. Witness has been borne. It still is. It will need to continue, and be even stronger and clearer, and to that we all are called.

## PANAMA AND THE CANAL ZONE

### The Border and the Future

by the Rev. DAVID W. PLUMER

Major issue of the day at convocation of the missionary district of Panama and the Canal Zone was passage of a constitutional amendment deleting the word "male" concerning delegates to convocation. So now women are eligible to be elected as delegates. Women always have been eligible to serve on vestries and bishop's committees, but it has been only recently that the men have recognized the fact!

Last year because of riots along the Panama and Canal Zone borders, delegates from outlying areas were unable to attend convocation. Churches in the district have met the crisis and continued growing. Now with restoration of Panama-U. S. relations, people have continued in their old friendships and developments back and forth across the border.

This year 19 clergy and 46 delegates representing all parishes and missions in the district assembled at St. Luke's Cathedral, Ancon. It was a distinctive experience for Bishop Gooden to preside over only one jurisdiction in one country. Formerly his jurisdiction included Central America (made a separate district in 1956), Colombia (recently made a separate district), and Ecuador (now in the charge of the Bishop of Colombia).

Bishop Gooden remarked that when he came as bishop 20 years ago, he found eight missions with foreign clergy in Panama and the Canal Zone, all ministering in English. And now there are 30 parishes, missions, and preaching stations with 19 clergy (9 are Panamanians, 1 English, 1 Cuban, 1 Nicaraguan, 7 from U.S.) ministering in English and Spanish, with work progressing smoothly.

Delegates agreed to allocate around \$1,000 for MRI out of the district budget, and delegates to the ninth province synod will ask the synod's other dioceses to join in contributing to the Spanish Reformed Church.

Bishop Gooden introduced Bishop Fraser, Coadjutor of North Carolina, as con-

vocation's official guest and companion bishop. (The missionary district of Panama and the Canal Zone and the diocese of North Carolina have been companion dioceses for the past three years with a successful exchange of bishops, clergy, and lay-persons.) Bishop Fraser said that this relationship has borne much fruit.

Ground was broken for a new Episcopal Student Center across the street from the University of Panama. The diocese of North Carolina has given approximately \$40,000 toward the purchase of land and the start of construction. The project is news in all Latin America—a center built by a Church expressly for students attending a government university. At a separate clergy gathering, Bishop Fraser presented a silver chalice and paten for use in the student chapel.

Bishop Fraser, in turn, was presented with a crozier made of four kinds of Panamanian wood by Panamanian Anglicans as a symbol of the appreciation of the diocese. The presentation was made at St. Luke's Cathedral by "Pacific-side" churches at a morning service, and by "Atlantic-side" churches in an evening service at Christ Church by-the-Sea, Colon.

Bishop Fraser, speaking to the Episcopal Churchwomen of Panama, said that "we must study the Bible and theology more; we must worship in common together and with other Church groups; we must increase our work outside ourselves; and increase the stewardship of our blessings with fellow men both materially and spiritually."

The next quarter century will show further changes which will affect the Church here. The proposed sea-level canal in Panama or other Central American countries will demand a whole new type of adjustment from everyone in Latin America. Re-negotiations on the present Canal treaty between the USA and Panama will have lasting effects on the Church. The missionary district of Panama and the Canal Zone (formerly named "the missionary district of the Panama Canal Zone") is working toward the future with existing English work, expansion of Spanish work, and, through its relations with the University of Panama, with the future leaders of Panama.

ELECTIONS. Provincial synod: the Rev. C. O. Morales, Mr. Kenneth Nunez.

## THE PHILIPPINES

### From One, Three

Delegates to the convocation of the Philippine Episcopal Church resolved, unanimously, to support the bishop's recommendation to establish a national council composed of the bishop, the two suffragan bishops, the dean of Philippine Independent Church Affairs for the Presiding Bishop, the mission treasurer, three priests, three laymen (one each from the

north, central, and south), and one layman at large. This is in preparation for possible division of the present missionary district into three districts. The purpose of the national council is to train and prepare clerical and lay leaders in the affairs of the Church in the Philippines and to be the means of preserving and maintaining the present bonds of the Church when actual division takes place.

Convocation also:

- ✓ Formulated canonical definitions for types and varieties of congregations in different stages of growth.
- ✓ Set up formulas for assigning apportionments to diverse mission congregations.
- ✓ Extended encouragement to the committees on responsible parenthood, stewardship, and liturgics.

ELECTIONS. Lay member-at-large for Philippine national council, Mrs. Dolores Laconio. Delegates from geographical areas: north, the Rev. A. R. Tauli, Simon Aquino; central, the Rev. R. R. Over, Henry Yam; south, the Rev. Virgilio Balanza, Hamilton Edwards.

## CHICAGO

### Intramural Ecumenicity

Last fall representatives of the Evangelical Education Society proposed a dialogue between the Catholic and Evangelical traditions of the Church. The Suffragan Bishop of Chicago, the Rt. Rev. James W. Montgomery [who was elected Coadjutor on February 27th, see p. 6], agreed to help.

In his letter inviting a group of Chicago clergymen to join in the discussion, Bishop Montgomery said, "Just as the dialogue which is taking place among the Churches of Christendom today benefits all of us, so within our own Church we must speak to one another out of our two great traditions."

The meeting took place on February 8th at St. Chrysostom's Church in Chicago. Present were 15 clergymen of the diocese of Chicago, including Bishop Montgomery, the Very Rev. William F. Maxwell, dean of St. James' Cathedral, and the Rev. J. Wilson Reed, Jr., president of the Catholic Clerical Club.

The Evangelical Education Society was represented by the Rev. Dabney J. Carr III, executive director, and the Rev. John H. Rodgers, Jr., a member of Evangelical Education Society and assistant professor of systematic theology at the Virginia Theological Seminary. Dr. Rodgers was the main speaker.

"Dialogue is not silence, not polemics, not false irenics, not conversion," Dr. Rodgers said. "It is the overcoming of isolation that breaks us into power groups. It is trusting the other person to speak honestly and genuinely. It requires that we be informed of our own tradition and have a sincere desire actually to learn the other person's tradition. We must have a sense of repentance and a willingness to face the issues that separate us and those that join us."

Dr. Rodgers noted that "sometimes we are even more frightened by the things we hold in common" than by the things that separate us.

### What We Can Hope For

"As a result of dialogue we can hope to come to know each other as persons, to break down the labels Evangelical and Anglo-Catholic and find that behind them are people." Dr. Rodgers hoped eventually "for a common mind to emerge" and that dialogue would turn up non-theological factors that contribute to our separation.

His belief that dialogue will be fruitful if based on the two things both traditions have in common. For both, "the Christian faith is at the heart of man's life; it is not a peripheral matter. Furthermore, when both traditions have been true to themselves, they have felt very deeply that it is important how adequately the Church articulates its message about God."

### How Dialogue Might Be Continued

Dr. Rodgers suggested three ways dialogue might be carried on.

(1) A regular column be written by a representative of the other point of view for publication in the *American Church News* and the *Evangelical Outlook*.

(2) In seminaries where one point of view predominates, a speaker be invited once a year to put forth his tradition to the students.

(3) On the diocesan level, issues facing the diocese be discussed practically and theologically twice a year by all interested clergy.

### An Evangelical Pattern

Dr. Rodgers next presented an Evangelical pattern for the ministry of the local parish. He suggested a pattern centered around three mutually interdependent foci: (1) Small group Bible study, (2) corporate worship, and (3) the scattered ministry of the Church. All three speak to each other and are unified in the Cross.

This pattern is needed to provide a context for the ministry of the laity.

The layman asks the clergy how he is to live out his ministry in his work, in his family or neighborhood, and in the parish. He receives an inadequate answer partly because the clergy can't prescribe the way each layman is to live out his ministry.

"But the parish can provide a context in which the members of the Body of Christ can be fed and nourished to live out their ministry in the world," Dr. Rodgers said.

### Small Group Bible Study

By Bible study Dr. Rodgers did not mean studying the Bible merely to get information. He described the Bible as "a window through which we look to the mighty Acts of God with His people



recorded and witnessed therein."

"It is no longer a possibility to consider Bible study simply interesting and helpful," said Dr. Rodgers. "If we rediscover the ministry of the laity, we must make it possible for the laity to be constantly in dialogue with content which shows them how the biblical faith might be applied in the very difficult decisions of their lives."

"By making this an integral part of parish life as corporate worship on Sunday certain things accrue to the life of the parish," he explained. "First of all, people will begin to share their lives as they sit down together week after week in small groups reading the Bible together. Then *koinonia* arrives. It comes as an expression of a common lordship and ministry. It grows when one is engaged in a common discipleship training. The fellowship of *koinonia* cannot be forced. It simply occurs, miraculously and powerfully. You will find something like a second conversion taking place in which people get a deeper, more vital awareness of the faith. From this will come a new sensitivity to social issues and parish issues because eyes are being opened. You will find people are having a first-hand encounter with Christ Himself, impressing Himself upon them in the Spirit through the Scripture in their common life."

### Corporate Worship of the Parish

A close connection with this is the corporate worship of the parish. Dr. Rodgers noted that corporateness means more than just liturgical corporateness. "The Eucharist is not meant to be something that is simply liturgically acted out. But the liturgical action is to be reflected in real *koinonia* and shared ministry in the parish, face to face, painfully."

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Texans can get a religious viewpoint on their problems by switching the television dial to KONO-TV, San Antonio, on Sunday, for "Ideas in Focus." On that program religious leaders discuss subjects, many of them suggested by viewers, of both local and national interest. Here recording for broadcast are, from left, Rabbi David Jacobson, Msgr. Roy Rihn, and Bishop Jones of West Texas. Sponsored by the San Antonio chapter of the National Conference of Christians and Jews, cooperating with KONO-TV, the series is credited with improving interreligious and intergroup relations in the city.

"In the Eucharist we find ourselves reflected back at us. Here is the ministry which we have, which we do not yet live up to, to which we are called. Here is the Lord coming, bestowing this unity and *koinonia* and fellowship upon us, truly present, truly powerful. Without the *koinonia* born in the small group Bible study the Eucharist becomes a liturgical over-emphasis."

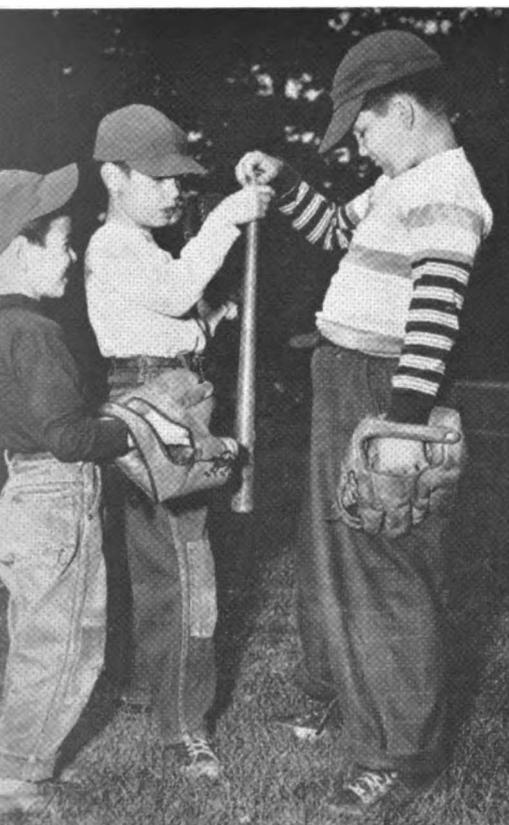
### The Scattered Ministry

"Bible study in small enough groups of people so they can come to know one another, and corporate worship in which the Church is fed and renewed are a preparation for the ministry in the scattered life of the Church," he said.

People ask, "How can I minister in the world where I live?" Their question begins to be answered as they learn to minister to each other in the small groups. If they do not learn it there, they may be torn to shreds by the tension between Church and world. The only other choice they have is to make a separation between sacred and secular.

"Our people are begging for guidance, and that guidance comes out of the context of small group Bible study and corporate worship," Dr. Rodgers said. He pointed out that "in order to minister in

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At times, recalling our childhood may be the best way of learning about God and ourselves.

Confession may help

you believe that

# ***FORGIVENESS***

is there for the taking

by the Rev. Gale D. Webbe

Rector, Church of the Incarnation, Highlands, N. C.

*This is the second feature in a series of articles by Fr. Webbe which will appear during Lent. The first article appeared in last week's LIVING CHURCH.*

Sometimes our best way of learning something about God and ourselves is to recall our childhood. I remember the spring when I was 10. A number of my contemporaries and I were mooning around, possessing an adequate ball but lacking a bat. Then my father happened along. He handed over the necessary 20¢—economics dates the incident well—even while I was laying our emergency before him. This did not surprise me; I knew that he would. Such was his nature, as I had learned from living with him under his all-providing roof. I didn't need to plead or argue for the baseball bat.

I didn't need to show him that I deserved one, or to assure him that I would earn it. I simply asked for, and gratefully accepted, this one more token of what my father unchangingly was.

Later I realized that our relationship with God is substantially the same. He is always providing for, always forth-giving toward His children, not because we deserve it but because He loves us—and sometimes we do wonder why. Because we especially wonder why in the matter of sin and forgiveness, it is fruitful to reexamine this matter at the beginning of Lent, which starts for all of us with penitence, and for many of us with the Sacrament of Penance.

"What is God like?" is the most important question in the universe. Among Christians, the answer is, "Look at Jesus

Christ and see." When we look at Him to see the nature of forgiveness we note that it is a total atmosphere, a constant attitude, an unchanging state of being which is illustrated by many particular acts of doing. "Father, forgive them. . . ." springs to mind as a good example of this. Some scholars suggest that the phrase was whispered repeatedly while the nails were being driven in. Certainly it expresses a forth-giving attitude in our Lord, unconditioned by any receptive apparatus on the part of His tormenters.

Other particular instances of this same unchanging disposition appear throughout the Gospel story, almost wherever we look. For example, magnanimity dominates the Sermon on the Mount, with its extra mile, its cloak as well as coat, its light shining in darkness, its love of enemy, its other cheek. Again, St. Luke's "gospel in the Gospel" gives Christ's lovely triad of tales about the lost sheep, the lost coin, the lost son. Further, we recall the individuals dead in sin, or dead in fact, whom our Lord loosed and let go. For good measure, pressed down and running over, in final illustration we can cite Peter's direct question about forgiveness—"How oft? . . . Seven times?"—and our Lord's response of "seventy times seven," which not even a hopelessly legalistic mind can distort from its true meaning. Lest it should, however, Christ then went on to say that God is like a compassionate king who freely forgave his servant the unthinkable, the unpayable, ten thousand talents.

In brief, our Lord is forgiveness itself; the frequent Gospel illustrations simply witness to what He unchangingly is. He is forth-goingness. In the beginning He was with God, and at the appointed time

He came forth to us. Perhaps above all, He came not because we deserved Him but because we needed Him.

Like our Lord who came thence, the kingdom of God is gracious with mercy and forgiveness, not grim with law and justice. The logic of Divinity reasons, "My beloved children are perishing in sin, therefore I will go forth to them." Hence the fundamental truth about forgiveness is that God has already extended it completely to you and me.

The wonder of the Gospel is that God has already forgiven us all that we have been and done, all that we are and are doing, and all that we shall ever be and do. He does not measure in measure, does not give *quid pro quo*, does not hold back His forgiveness until we make our confessions. Even our penitence does not, as it were, lay hands on God and wheedle favor out of Him by blandishment. The favor is there all the time.

Old Testament thinking—much of it lingers into our era—does not know this truth, and hence makes attempts to bargain with God. It imagines a contract-relationship between Him and us, whereby if we perform our side of an agreement God has to fulfill His part. But since our Lord, full of grace and truth, came forth into the world revealing the real nature of our Father-son relationship, we Christians should know better. We should know that we do not, can not, force an attitude of grudging approval, or reluctant forgiveness, or complete acceptance on God's part by anything we do. The unchanging God is unchangingly loving and forgiving.

In spite of St. Paul, who discerned all this clearly and spent his life trying to communicate it, Christianity's central problem has always been to convince the world of this incredible truth about God. It is, in fact, terribly hard to believe. Unrelenting nature does not operate on this level, and hence we do not learn it there. Human society, organized on the basis of law—which makes life bearable, but nothing more—does not reveal it to us. Our own hearts find it exceedingly hard to forgive and accept themselves, and we project our own reluctance into God.

Only life in the spiritual world, the world of grace, can make divine graciousness real to us. However, all the vast labor involved in the practice of the disciplined ascetic life must be viewed for what it really is and does. Our active effort does not earn merit, does not acquire salvation, does not lay violent hands upon God and make Him bestow grace. Rather, it digests His prevenient grace.\* It appropriates, makes real to our resisting selves, the eternal facts of life.

Prayer, meditation, discipline, study—these items do not create truth, nor wring it from a grudging God. They tune us

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\*Prevenient grace = grace which is "there" preceding our decision to cooperate with it.

# I HAVE SINNED

I sit on the other side of the altar rail clothed in the black and purple of cassock and stole—clothed in dread of what is to happen.

A man comes forward from the dim light of the nave. I can hear his steps. "No, no," some part of me silently cries, "don't come any closer." Thank God I do not speak the words out loud. He comes closer and kneels beside me.

"BLESS ME FATHER FOR I HAVE SINNED."

"GOD BE IN THY MIND AND IN THY HEART, AND UPON THY LIPS. . . ." Is that I saying those words?

"I CONFESS. . . ."

"No, no," the cry from within calls again, "don't speak while I am here. I am only a man. I should not be here."

But I do not move, and the confession goes on. A soul is laid bare before me, and I am filled with awe and terror. Who am I that I should be present in this sacred hour?

I am a priest of God. I have known that for some time, but this is what it means, and I did not know that. How many times have I put on this stole and not felt the awesome weight of its yoke? It is upon me now, and I know the burden of this office. "Lord—man—I am not worthy."

The confession is finished, but what am I to say? And I must say something. They call it counsel. Words come out of my mouth, but not my words. It is ghostly counsel—counsel from another world.

Penance is given, and finally absolution.

"GO IN PEACE. . . ."

He goes in peace. He is released from sin. "Dear God let him pray for me."

The church is empty now, and I fall upon my knees before the altar. "Woe is me! for I am undone; because I am a man of unclean lips." The false security of this high office has been shattered. One penitent soul has unconsciously laid bare my pride, my self-satisfaction, my hypocrisy. I am undone, and now I seek to be remade in Christ.

**by a Priest of the Church**

## Holiness Is Wholeness

If there is anybody left who is entirely happy about the liturgical Epistles for Lent, we beseech him to clear up for us some of our quandaries about the Epistle for the second Sunday in Lent [I Thess. 4:1-8]. There are two in particular that have us on the ropes.

(1) "This is the will of God . . . that every one of you should know how to possess his vessel in sanctification and honor." But is a man's "vessel" his body or his wife? KJV says "vessel"; RSV says "wife"; NEB (New English Bible) says "body."

(2) "It is the will of God . . . that no man go beyond and defraud his brother in any matter." This sounds unexceptionable in principle, but what is the kind of "matter" in which we are not to swindle our brother? Is it his money or his wife? We are left wondering.

Here we have one of those very many cases in the Bible where a difficulty cannot be cleared up simply by a good new translation. People commonly expect too much of a modern translation. It is true that some obscurities can be swept away by the skill of a translator who knows both the original language and modern idiom. But where the biblical writer is himself vague and confusing, no modern translator can effectively "unscrew the inscrutable"—except perhaps by the bold expedient of guessing at what the writer meant to say, then saying it in plain English.

The one clear and unambiguous word of the Lord to all Christians in this Epistle is: "This is the will of God, that you should be holy" [NEB].

Being holy, in the midst of this unholy world, must often involve some painful renunciation, and about this there is healthy instruction in this passage. St. Paul was writing to Gentile Christians in Thessalonica, recent converts to Christianity. Their city was the center of several fertility-cults which entailed wildly orgiastic sexual practices. This religiously sanctioned promiscuity was in their personal background; many of their families and friends were still actively involved in it; the other religions in Thessalonica taught and practiced it. But these new Christians found themselves committed to the Jewish sexual standard, which must have seemed to them intolerably austere and demanding. Yet the pagan licentiousness had to be renounced if Christ was to be glorified in them.

Do Christians, as Christians, believe that renunciation as such is always good and pleasing in the sight of the Lord? Many critics have made this accusation. The Puritans of every Christian generation—and there have been Catholic Puritans as well as Protestant—have certainly inclined to it. Lord Francis Bacon was probably right about the Puritans of his England when he charged that they opposed bear-baiting, not because it gave pain to the bears but because it gave pleasure to the spectators. It must be understood that this Puritan principle is a caricature of the Christian principle. The

Christian principle of renunciation may be stated thus: If fornication, or bear-baiting, or crooked business practices, or eating chocolate creams, or anything else, is to be renounced as unholy, it is for this one reason alone—that it gets in the way of God's purpose for us and His work with us.

It is His purpose to create and to complete each one of us in the perfect likeness of the man Christ Jesus, who is Himself "the stamp of God's very being" [Hebrews 1:3, NEB]. Christ is indeed, as Bishop Robinson calls him, "the man for others," and no man is a complete man in Christ until he is a man wholly for God and for others. This is the goal of holiness. It is a fact of our flesh that a man's capacity to be a man for God and for others is vitiated by whatever distracting and absorbing addictions may still be at work in him. Thus, a Christian who is a liquor addict may have the best will in the world to devote his money, time, and concern to serving the poor. He wants to give his all. He aspires to holiness—wholeness—in his offering. But so long as he must first devote some of his money, time, and concern to the indulgence of his thirst he is incapable of obeying God's call to holiness. This is where he must make the choice between renouncing his lust of the flesh and rejecting his calling to holiness.

For the Christian, holiness is wholeness of commitment to the Lord. Whatever obstructs this whole commitment is unholy. And "this is the will of God, that you should be holy."

## Talking with Ourselves

With all our deep contemporary interest in, and concern for, brotherly conversation (we're trying to get by without saying "dialogue") with Christians of other Churches, Episcopalians need to be reminded that we have some reconciling conversation and meeting to do within our own household. Leaders of the Evangelical Education Society have been deeply aware of this need, and have done something about it (see page 10).

It has been one of the delightful boasts of the College of Preachers in Washington that it is the one place in the Church where a Nashotah man can borrow a necktie from a Virginia man. Blessings on the College of Preachers for being that—and so much more. But Churchmen of differing ecclesiastical traditions need more than a place and pretext for occasional happy meetings-cum-greetings. They need to sit down and talk, and listen, and the College of Preachers can't begin to do it all.

One student at Seabury-Western expressed his opinion that the old debate between Anglo-Catholic and Evangelical is over and done with, so why bring it up? The feud, the conflict between parties is, we hope, over and done with indeed. But the work of mutual supplementation and exchange is far from over. The Anglican Catholic still needs to be more Evangelical, the Anglican Evangelical still needs to be more Catholic; and so the meeting and the conversation should be given every encouragement, extension, and enlargement.

# The Works of Mercy

Lent seems the ideal time to offer a suggestion to all who teach the Christian way of life in the Church. This idea comes from a veteran priest who has taught thousands of candidates for Confirmation through many years, with notable effectiveness. When he comes to teaching the Christian's duty toward one's neighbor he teaches the traditional list of Corporal and Spiritual Works of Mercy. He feels, and we agree, that this admirably sums up in a simple and memorable form the contents of the Prayer Book Office of Instruction [BCP, pp. 286-289] on Christian morality.

The text of this table varies somewhat, but here is one which we find in a modern Anglican manual:

*Corporal Works of Mercy*—to feed the hungry, to clothe the naked, to shelter the stranger, to visit the sick, to help prisoners, to visit the widows and fatherless, to bury the dead.

*Spiritual Works of Mercy*—to instruct the ignorant, to counsel the doubtful, to correct offenders, to endure injury, to forgive wrong, to pray for others, to comfort the afflicted.

This summary of our duty to our neighbor has been traditional in Western Christendom for many centuries. It is thoroughly scriptural in every detail, thoroughly ecumenical, and thoroughly simple and straightforward. And it has the special merit, most needed in our contemporary spiritual situation, of keeping us mindful that the work of loving our neighbor is both *practical* and *personal*—if it is the real Christian thing. The present-day Christian is tempted to rely upon organized and institutionalized programs of mercy. It is true, and

it is a blessing, that he can most effectively perform certain works of mercy through ecclesiastical or civil organizations. He can, for example, feed hungry children through his contributions to CARE. He can provide medical care for people in undeveloped areas through his contributions to the Presiding Bishop's Fund for World Relief. The Christian can and should do these things to the limit of his ability, through the channels of his Church and his community.

But sending a check for the relief of somebody far away can never be a substitute, acceptable in the sight of the Lord, for doing those particular and personal things which He sets before the individual Christian to do with his own hands, feet, time, energy, and concern. The Christian may feel strongly that something ought to be done to help the aged and infirm people in our midst; but this benevolent feeling that something in general ought to be done is no acceptable substitute for his own visiting, this very evening, the old friend now confined to a dismal nursing home. He is to *visit* the sick—not simply to wish them well.

Every single one of these traditional works of mercy, corporal or spiritual, has this most salutary effect of making one's duty specific, concrete, and immediate—something to be done right here and now for somebody in particular.

Clergy and laymen who teach candidates for Confirmation, and other learners of Christ's Way, are generally looking for fresh new devices. The table of the works of mercy is not strictly new. But it is new to most Episcopalians of today, be they teachers or learners; and all of us who are trying to walk in the Way may profitably review, and perhaps revise, our daily discipleship in the light of it.

## NEWS

*Continued from page 11*

the world we must go in the way Christ went, willing to take on the form of sinful man, going into the houses of publicans and sinners. We have to move out in compassion for the people who do not know the fellowship and strength of the gathered people of God.

"In the neighborhood the same thing is true. It is not right to say that a house is a man's castle. A Christian home is God's beachhead in that neighborhood. It can be a powerful instrument for the ministry of Christ," he said.

In the evening of February 8th, Dr. Rodgers spoke to about 60 faculty and students at Seabury-Western Seminary in Evanston, repeating the substance of his talk given earlier at St. Chrysostom's. The question period at Seabury-Western lasted for two hours.

The Rev. Dabney Carr III, reporting on this session, said: "I had a feeling that the Seabury-Western students thought the Evangelical-Anglo-Catholic debate was over. One student suggested we were being divisive by even bringing up the subject. I don't think some of them realize how comprehensive our Church is." Mr.

Carr added, "The next day we traveled to Nashotah House. To me, Nashotah is a Catholic community, friendly, self-assured, disciplined and lively. Believe it or not, in spirit it reminded me of Virginia. There was no question that our traditions were different, but that we are yet parts of the same Church. It was easy to be intellectually honest and open about it."

About 100 faculty and students at Nashotah House turned out for Dr. Rodgers' presentation. During the session that followed his address there was a lively discussion of the meaning of the apostolic ministry.

### EDUCATION

#### "Fitting Tribute"

On March 1st Kenyon College announced plans for the construction of a theological library to honor the Rt. Rev. Arthur Lichtenberger, former Presiding Bishop, and a 1923 graduate of Kenyon College. The Lichtenberger Library will serve students attending Bexley Hall, divinity school of Kenyon.

Bishop Lichtenberger's successor, the Rt. Rev. John E. Hines, in a letter to the Very Rev. Almus Thorp, dean of Bexley

Hall, said: "I am delighted to learn that the new library building Bexley Hall is planning will be named in honor of my great friend and predecessor. . . ."

"This promises to be an entirely fitting tribute to him and seems especially meaningful because of his happy student years at Kenyon.

"It is a joy on the day of my own installation as Presiding Bishop to commend this project most heartily to all people of the Church."

The new \$350,000 facility will replace Colburn Library which was built in 1904. According to Dean Thorp, the present library is now totally inadequate for the seminary which is currently preparing 55 men for the Episcopal ministry.

The Lichtenberger Library will have 15,000 square feet of space and will be able to shelve 120,000 volumes. The present library has only 3,300 square feet and is crammed full with 33,000 books. Many books, which could be of use to students, are not shelved because of the space problem.

Because of overcrowding, new books bought with the income from a \$100,000 endowment given in 1963 by the Episcopal Churchwomen of the diocese of Ohio,

# AROUND THE CHURCH

librarian M. Edward Hunter is forced to move hundreds of volumes in order to shelve a single book in its proper place. In addition to Mr. Hunter, two other full-time staff members serve the library.

Kenyon College president, Dr. F. Edward Lund, said that many gifts for the library, both large and small, have been received. They amount to about \$150,000. A campaign will be started in the near future to raise at least \$200,000 for the new building and for the salary of another full-time staff member.

"We hope to interest the entire membership of the Episcopal Church in this project that honors a truly great man," President Lund said. "It is most appropriate that the library should honor Arthur Lichtenberger, since he was a graduate—indeed, one of the most distinguished graduates—of Kenyon and, of course, we are pleased that he has consented to give his name to both the building and the campaign."

## MEXICO

### Hope for the Future

The three states of northwestern Mexico—Sonora, Jalisco, and Sinaloa—were visited February 14th to 22d by Bishop Harte of Arizona.

Bishop Harte was the guest of the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico, whose headquarters are in Guadalajara, Jalisco. Bishop Saucedo was a guest in Arizona in October, 1963, at which time he was dean of the seminary in Mexico City. A companionate relationship between Arizona and Mexico, particularly the three northwestern states, has existed since.

There are six churches in Sinaloa, five in Jalisco—all 11 are missions, and none in Sonora, the state which borders Arizona. On the border at Nogales, Ariz., is St. Andrew's Church, which serves a few residents of Nogales, Son.

Guaymas and Hermosillo, Son., were visited by the two bishops in the hope of establishing missions in these two cities. Response in Hermosillo was heartening and it appears probable that a successful mission congregation may be founded there.

Arizonans, who have previously provided scholarships for *internado* students, had been accumulating a fund to provide a jeep for the Rev. Pablo Epardo so that he could get around to the villages more easily.

But, Bishop Harte discovered, a jeep is the last thing Fr. Epardo needs. Fr. Epardo does not drive.

Now the Arizona goal is a chapel at Dos de Abril, Sin. Reporting on the incidents which led to Arizona's new goal, Bishop Harte said:

"On my first day in Mexico (February 14th), my eyes were certainly opened to the devotion and love of our fellow Epis-

copalians. Bishop Saucedo, Fr. Epardo, priest in charge, Señor Alfonso Ramirez, the lay reader, and I set out to Dos de Abril, a small hamlet of farming people not too far from Los Mochis.

### Children Built Chapel

"In the middle of the hamlet was a fine school built by the government, but when I came to our chapel, I was heart-sick. A family had given the church a fine lot of ground in the middle of the community and on this lot the children of Abril had built a tiny little chapel of mud and sticks. We called on a number of families and then we went to church.

"It is the custom of Mexico to have the services at noon because the children get out of school then and go back to classes at three in the afternoon. By noon we had gathered more than 70 adorable little ones in this tiny St. Miguel's Chapel that they had built.

"I spoke to them and assured them of our love and concern and my deepest prayer is that we can assist them in building a permanent chapel for their services in Abril."

Only one-third of the 90 congregations in Mexico have church buildings.

A convocation of the Church in Jalisco at *Temple de Christo*, Guadalajara, on February 21st, brought 350 Episcopalians to hear Bishop Harte preach in the morning and lecture in the afternoon. Bishop Saucedo translated for Bishop Harte as the latter pointed out similarities of interest of congregations in Arizona and Mexico, i.e., farming and mining.

Congregations in the villages hold services during the noon hour on weekdays. The two bishops celebrated Communion in different villages each day. Besides Fr. Epardo, they were accompanied by local priests—the Revs. Messrs. Tom Bond, José Martinez, and Samuel Ramirez.

Bishop Harte baptized one and confirmed five.

"While the Church in Mexico contains a small percentage of the population, it is growing," he said. "I am enthusiastic and excited. There is hope for the future."

## AUSTRALIA

### Consecration in Auckland

The Very Rev. George Rae Monteith, dean and vicar-general of Auckland, Australia, was consecrated Assistant Bishop of Auckland on the Feast of St. Matthias, February 24th, at St. Mary's Cathedral Church in Auckland.

Chief consecrator was the Most Rev. N. A. Lesser, Archbishop and Primate of New Zealand, who was joined by seven other bishops in the laying on of hands. Representatives of seven non-Anglican Churches attended.

Bishop Monteith has exercised virtually his whole ministry to date in this diocese.

The Rev. Tollie L. Caution received a citation of merit from St. Augustine's College, Raleigh, N. C., for his "ability to convey the idea of worth and dignity of men, regardless of their ethnic group." Dr. Caution is a member of the board of trustees of the college, and is director of its summer school of religious education. He is an associate secretary of the Church's Home Department, and as such is responsible for work with cultural and ethnic groups in the United States. The award recognized Dr. Caution's "sense of mission which has not been limited to geographic lines."

The Rev. Canon George F. White, rector of Trinity Church, Wauwatosa, Wis., is now serving as a **district governor of Rotary International**. Canon White, a past president of the Wauwatosa Rotary Club, has direct supervision over the 33 clubs in his district. He is on the executive board of the diocese of Milwaukee, a lecturer at Nashotah House, honorary canon of All Saints' Cathedral, Milwaukee, and a member of the Wauwatosa Youth Commission.

A rare copy of the first **Jacobean Prayer Book of 1604** has been loaned to the **Washington Cathedral by Seabury-Western Theological Seminary**, Evanston, Ill. The cathedral has now completed construction of a new Rare Book Library as an adjunct to and integral part of its structure. At dedication services, scheduled for May 10th, the new library will be officially opened along with an exhibit of books from all over the country. It is anticipated that the volumes will remain on exhibition for a six month period.

The congregations of **St. Aidan's and St. Jude's**, Miami, Fla., have merged. The new mission has been named the **Church of St. Paul**. The Rev. Frank R. Alvarez is the vicar of the mission located on North Miami Ave., and 67th Street.

It is hoped that construction of a **two million dollar apartment building** for the elderly will begin in September, in Allentown, Pa. The **diocese of Bethlehem** has announced that the construction and operation of the building will be under the direction of a newly chartered non-profit corporation, sponsored by the diocese. The Rev. Vernon Searfoss, corporation president, stated that the building will be open to all persons in the diocese regardless of race, creed and national origin, providing housing and a new way of life for the elderly persons in the middle-income bracket. The project will be financed by a 50-year loan from the Federal Community Facilities Administration.

## FORGIVENESS

Continued from page 13

in to the Truth that is always there. In more particular example, confession essentially helps us to believe, really to know and to savor, the astonishing truth that God loves, forgives and accepts us just as we are.

Unless we hold firmly in mind that "God loves us first and improves us later" the impression will almost surely be created that by careful self-examination, contrition, confession, and amendment of life we alter God's disposition toward us—as it were, change His frown into a smile. It is far closer to the truth that the Sacrament of Penance changes *our* frown into a smile. Fortunately, the Anglican discipline of this sacrament conforms to the point of view sketched in this article. Our discipline urges us to make our confessions sacramentally when we cannot quiet our consciences, cannot bring ourselves to believe in the forgiveness of sins, without this definite pledge to assure us thereof. "A pledge to assure us thereof" is, so often, what so many of us need. Some people need it more than others do, for various reasons ranging the whole gamut from dreadful insecurity to the most overweening pride. Hence the kindly Anglican discipline of the Sacrament of Penance is loosely stated as, "All may use it, none must, and some should."

Those who use this sacrament are so well satisfied with its importance in their spiritual lives that they incline to universalize on personal experience and proclaim that everybody else must use it if they wish to enter into spiritual reality. I myself cheerfully admit being of this persuasion, and I acknowledge the fact to make clear that I am not minimizing sin, nor saying off-handedly, "Well now, we do have the Sacrament of Penance, you know, and perhaps you might like to try it some day." On the contrary, I am desolated by sin, and I strongly urge every soul to claim sacramental absolution. I encourage all to nerve themselves for that dread first confession, and then to be regular penitents throughout their purgative way, in which they are getting rid of the only real obstacle to spiritual growth—theirself. Confession twelve times a year, on or about the first of each month, is not too much for this. Five times a year—on Shrove Tuesday, Easter Even, June 1st, September 1st, and before Christmas—may suffice.

Yet even this pastoral advice is not based on any feeling that we can take heaven, take God, take forgiveness, by storm; that by penitential expression we can make Him look with favor on us. The point being labored is that we have to take *ourselves* by storm, in confession and indeed throughout the whole of the spiritual life, in which by active exercises we dispose ourselves to accept the grace of God.

# Letter from London

Anglicans and Methodists in England seem to be engaged in practicing for full reunion.

Item: A new church is being built in the diocese of Liverpool costing £20,000 or more, to be paid for from the Bishop of Liverpool's building fund, and it has been agreed that both Anglicans and Methodists shall share its use. Set in a new housing area around one of Ford's biggest car factories in the UK, the church will seat 250 worshipers. There will be separate Anglican and Methodist vestries but apart from this the two congregations will share the whole building.

On Sunday mornings Anglicans will have their parish Communion first. The Methodist service will follow later, in the evening. The service might be alternate Anglican or Methodist or joint. The scheme, says the Bishop of Liverpool, Dr. Clifford Martin, is not dependent upon any endorsement of the Anglican-Method-



ist conversations. "It is the most exciting project in the diocese since I became bishop 21 years ago," says Dr. Martin.

It is not the first joint Anglican-Methodist church in the UK.

Item: Anglicans and Methodists have agreed to the setting up of a joint "aided school" in the diocese of Blackburn. This will be the first such school in England and details of school religious instruction and worship are being amicably worked out by the two Churches. The new school will serve the area in which at present there are three Church of England schools, three Methodist schools, and a state school. The new school will replace them all.

The Blackburn diocese has the largest proportion of "Church Aided" (that is schools controlled by the Church but financially aided by the state) schools in England in relation to size and population.

Item: A Lent book jointly published by Anglican and Methodist publishers (Mowbrays and the Epworth Press) has been described by Bishop Wand as "an indication that the ecumenical movement is passing out of the conference room into the sphere of everyday life." Called *Lent with John Wesley*, it has been prepared by a Methodist from Wesley's writings. The Methodist editor, the Rev. Gordon Wakefield, describes Wesley as "from his

youth a Prayer Book man, as scrupulously observant of the ordinances of his Church and as aware of its traditions as any serious Anglican of his day."

Inter-Church action on another level (for this is inter-Anglican) is demonstrated by the ordination in Antwerp by the Bishop of Fulham (Dr. Roderic Coote) of the Rev. John B. Houck, a young American deacon. This is the first Anglican ordination service within living memory in the jurisdiction of North and Central Europe, the sphere of activity of the Bishop of Fulham. The Bishop of Fulham is a suffragan to the Bishop of London, and holds an office which is a vestige of the time when the Bishop of London was held to have Anglican jurisdiction throughout the whole world outside the British Isles—this was confirmed by Archbishop Laud more than 300 years ago.

Mr. Houck, who has been studying for some time in Germany with a World Council of Churches scholarship, was ordained at the request of the Bishop of Dallas.

According to a group of clergy and laymen under the chairmanship of the Bishop of Norwich, Dr. Fleming, the Church of England will need a 50% increase in income by 1973. The group has been working under the direction of the Archbishop of York. One of the aims is that the net average stipend of incumbents which was £1000 in 1963 ought to be increased to £1500 by 1973.

One of the most encouraging reactions in England to MRI is the fact that well over half the parishes in England have this year requested the voluntary study material produced by the "No Small Change" campaign. This is a marked increase over the response to similar material provided in the past by the missionary societies, who in this campaign are working both with each other and with the Missionary and Ecumenical Council of the Church Assembly.

A 20-story tower is to be built close to the eastern side of Coventry Cathedral. Together with the spire of the ruined medieval cathedral and that of Holy Trinity Church, this group of high buildings will make a significant city centre. The modern Coventry Cathedral is not high enough to perform this role from a distance.

The new tower is to be a hall of residence for Lanchester College and every care has been taken to see that this new building does not conflict with the cathedral.

# BOOKS

## Pick of the Bunch

Seabury Press Paperbacks, the first in a new series:

**Perspective in Mission.** By Max Warren. Pp. 125. \$1.65.

**Local Church and World Mission.** By Douglas Webster. Pp. 92. \$1.25.

**Parsons, Vestries, and Parishes.** By W. Appleton Lawrence. Pp. 304. \$1.95.

**Phillips Brooks on Preaching.** Lectures, Yale, 1877. With a new introduction by Theodore Parker Ferris. Pp. 281. \$1.95.

**I John Take Thee Mary.** By Robert N. Rodenmayer. Pp. 182. \$1.65.

**Physicist and Christian.** By William G. Pollard. Pp. 178. \$1.65.

**The Miracle of Dialogue.** By Reuel L. Howe. Pp. 154. \$1.65.

**The Apocrypha—Bridge of the Testaments.** By Robert C. Dentan. Pp. 122. \$1.25.

Pick of the bunch of recent religious paperbacks are eight, at most attractive prices, introducing a new series, the Seabury Paperbacks. I reach for the first and 21 years close in like a shut telescope; I am back in 1944, rising from the editorial chair of the *Canadian Churchman* in a smoky little office on Bay Street, Toronto, to greet two distinguished visitors, the Anglican theologian, Dr. F. W. Dillistone, and Dr. Max Warren, General Secretary of the Church Missionary Society. After half an hour of tea and talk, chief topic the impact of World War II upon the Anglican Communion and its missionary outreach, we shake hands in farewell. Max's closing comment stuck in the mind—words to the effect that when the war was over, for the Church and its life and its outreach to men there would come striking developments and changes undreamed-of.

Here, in *Perspective in Mission*, Max Warren, leading Anglican missionary-statesman discusses those changes—some come to pass, others looming close, such as the new Churches in Africa and the Far East ("Everywhere"—in the Churches in Asia and Africa—"there is a deep pre-occupation with unity"), the power of non-Christian religions, Christian approach to and involvement in the power structure, new mission frontiers, restoration of the office of deacon to its primitive place as a distinctive order in the Church, etc.

Dr. Warren sees the missionary task of the Church as a continual geographical enterprise, a still largely-unexplored psychological frontier, as something with a "cosmic dimension." Here is a rich, prac-

tical, forward-looking treatment for all of us who are facing up to the realities of MRI.

With this book get a little book worth its weight in gold, Canon Douglas Webster's *Local Church and World Mission*, with its powerful chapters on the Church as God's instrument of mission, the Bible as the greatest "missionary book" ever written, the liturgy of the Church as the inspiration of mission. For private reading, study groups, sermon-material, here is a book with the latest first-hand facts by an eminent missionary-theologian of world-wide experience.

A paperback edition of *Parsons, Vestries, and Parishes* puts Dr. W. Appleton Lawrence's immensely helpful manual on the practical life and work of congregations and dioceses of the Episcopal Church (originally published by Seabury in 1961) within reach of at least a million of us who should have it on our bookshelves. It is the finest guide yet produced on the functions of an Episcopal parish; the 50-page appendix includes forms for required parish record-keeping, certificate-forms for Baptism and Confirmation, wise suggestions for planners of EMC or building campaigns, questions to be asked young couples before marriage, and much more. Best of all, it is compiled by a man with a deep compassion for others, a vast experience of parish work, abounding optimism in the present and future of the Church, and the ability to compose prayers which shake the very bars of the gates of Heaven!

Like many another parish priest I was somewhat irked last fall by the vitriolic comments of an Episcopal layman in regard to the quality of sermons preached from our pulpits these days. All the priests I know work hard and long at sermon-



writing, sincerely trying to give of their best in exercising the ministry of the Word. To cheer us all, and calm us down, comes a timely tonic, a reprinting of the great homiletic classic by the great pulpiteer whose "good wine" needs no "bush." Most men in the sacred ministry and not a few laity have refreshed themselves at times with draughts from the sermons of Phillips Brooks. What we have all needed was a low-cost reprint of the matchless lectures "On Preaching" which Dr. Brooks gave at Yale in 1877. Here we have it in *Phillips Brooks on Preaching*. The lectures

are as rich, as fresh, as deep, as timely as when delivered, and they are timeless, for all the ages and all the pulpits to come—though what he has to say about the Church of Rome and the Bible on page 251 will bear revision after what's been happening these past four years!

Robert Rodenmayer is a light-hearted, deep-minded priest who in this paperback, *I John Take Thee Mary*, begins with superficialities, then takes us with unexpected swiftness to the core of most of the problems which beset John and Mary, including wedding preparations, adjustments, who's boss, finances, sex, friends, relatives, rivals, spats, former flames, break-up, etc. Case histories are given. Dr. Rodenmayer, who has served as a marriage counselor during a ministry on New York's East Side, as a college chaplain, seminary professor, is now the Episcopal Church's executive secretary of the Division of Christian Ministries.

Now rewritten in simpler language, and with an index, William G. Pollard's *Physicist and Christian* could be a world-wide best-seller. It is a treatise on the relationship between the community of physicists and the community of Christians. Dr. Pollard is executive director of the Institute of Nuclear Studies, Oak Ridge, Tenn.; a Christian convert and Episcopal priest. His book is an expanded version of the Paddock Lectures of 1959, at General Theological Seminary. One thing worries me, the reference (page 65) to the sin against the Holy Spirit, the "unforgivable sin," with the example of the "sin" of a U. S. Marine who, having become heavily imbued with the "spirit of the Marines" revolts against this *esprit-de-corps* and "seeks only to escape from it, and when even then it is present, to be immune to its power." Jesus' words about the "unforgivable sin" are explicit—that sin is to attribute to the agency of Satan the works which God wrought by the Holy Ghost through Jesus of Nazareth: "He that shall blaspheme against the Holy Ghost hath never forgiveness . . . because they said, He hath an unclean spirit" (Mark 3:29-30). Speaking generally, as an act of witness to Christ by an eminent scientist the book is impressive.

"Every man is a potential adversary, even those we love. Only through dialogue are we saved from this enmity toward one another. Dialogue is to love what blood is to the body." So Reuel Howe's *The Miracle of Dialogue* begins. This is an important book, putting its finger on something vital to every living person—communication. Seven rich chapters lead up to the best of all, "Dialogue and the Tasks Ahead." (Read the section, pages 127 to 132, at next meeting of the parish men's club.)

*The Apocrypha—Bridge of the Testaments* is a revised paperback edition of Robert C. Dentan's work of same title issued by Seabury in 1954. It includes a crisp summary of what the Apocrypha is,

## LETTERS

Continued from page 3

what happened historically between the Testaments, additions to canonical books such as Daniel, Ezra, Esther, romantic tales (Tobit and Judith), two important books of history (I and II Maccabees), several treatises on divine and human wisdom (Ecclesiasticus, Wisdom of Solomon, Baruch, Epistle of Jeremy, Prayer of Manasses), the difficult Esdras Apocalypse, and round-up of what we learn from the Apocrypha. There is an excellent index and a chronological table of the books and events. A nice snug fit for every layman's pocket, every woman's handbag—to be studied daily during Lent.

HARRY LEIGH-PINK

### Worth It

**Religion in Action.** The National Observer Newsbook. Published by the *National Observer*, Silver Spring, Md. Pp. 211. \$2.

If you see this magazine-like newsbook at your newstand and you wonder if it's worth \$2, take my word for it—it is. This is a lively and informative journalistic report on the major institutions, persons, and activities of religion in America today. And it is meant to be journalism—clear and accurate reporting—rather than theology. What are the various Churches (and the Jewish community) actually doing these days? What are their dominant concerns as these are expressed in their deeds? What impact upon American religion and life is clearly traceable to such leaders as Pope John XXIII, Pope Paul VI, Martin Luther King, Billy Graham, and others?

As editor of *THE LIVING CHURCH* I don't at all mind saying that the right way to keep up with the Episcopal Church, in all its doings, non-doings, and undosings, is to read the L.C. But we can't do the same for you with our neighbors—the Methodists, Pentecostals, Roman Catholics, *et al.* This newsbook covers superbly that long waterfront.

CARROLL E. SIMCOX

### Books Received

**FIJI: ISLANDS OF THE DAWN.** By Leonard Wibberley. Washburn. Pp. 184. \$4.50.

**PATHWAYS OF THE PASSION.** Daily Meditations for the Lenten Season. By Per Lønning. Augsburg. Pp. 148. \$3.50.

**A BOOK OF EASTER,** with Daily Devotions. By Paul M. Lindberg. Fortress. Pp. 191. \$3.75.

**AND PILATE ASKED.** Sermons for Lent. By W. A. Poovey. Augsburg. Pp. 92. Paper, \$1.75.

**COLLINS GEM DICTIONARY OF THE BIBLE.** By James L. Dow. Wm. Collins Sons. Pp. 639. \$1.25.

**THE ABOLITION OF RELIGION.** By Leon Morris. Inter-Varsity Press. Pp. 111. Paper, \$1.25.

**THE PRACTICE OF HEALING EVANGELISM.** By Edward Winckley. St. Luke's Press, San Diego, Calif. Pp. 74. Paper, \$1.

**PAGANS, CONQUISTADORES, HEROES, AND MARTYRS.** By Merle Armitage. Academy Library Guild. Pp. 99. \$7.50.

Communion" is in fact the reverse of what Fr. Ash makes it out to be. I would agree with him that this is in many respects regrettable. But he is quite wrong about the facts. In the first place, the resolution did not propose "open Communion" as his abridgement makes it seem to do. It proposed that a bishop be given the power to make exceptions to the rule of closed Communion. In doing so, it reaffirmed the fact (whether intentionally or not) that closed Communion is, indeed, the rule of the Episcopal Church. However, the failure of the resolution creates the unfortunate situation where the bishop is now expressly denied the right to make any exceptions whatever to the rule of closed Communion, except, of course, those specifically provided for in canon law, namely, special ecumenical occasions, and individuals in danger of death. Even the most rigid Anglo-Catholic (I modestly hope that I am he) deploras this as a too rigid rule of closed Communion, for it seems wise that the bishop should, for serious pastoral reasons, have the right to make individual exceptions to what is generally a good rule. But the fact is that the recent Convention action has the effect of prohibiting such an exercise of discretion on the bishop's part!

Item: Name-calling does not change facts, and Fr. Ash's characterization of the practice of taking the rubric on page 209 as "Prayer Book Fundamentalism" is neither wise nor helpful. Rather, the shoe is on the other foot; his school are wildly fundamentalistic about "Ye who do truly and earnestly. . . ." And the statement that we "conveniently overlook 700 years of history" is plain nastiness without a trace of justification. The truth is that neither side really overlooks this history, but that we have different notions about which parts of our history we should look on with pride and which with shame and contrition. Fr. Ash justifies his actions on the basis of history of which we are acutely aware, but which we think to have been a period of degradation, corruption, and indifference—in which Ash, on the contrary, glories. But this is not a question which can rightly be settled by history, for history can be in turn glorious and disgraceful. It is a question of right and wrong. Here Horvath is right and Ash wrong, for the Church *does* have one teaching about this matter, and Ash is factually incorrect. It is Ash who believes that something else *ought* to be the case, and who is practicing what he believes *ought* to be the teaching of the Church, what the ignoble 700 years tell him has at times actually been the practice of the Church, and which he has confused with teaching.

Item: Horvath is not wrong to imply that part, at least, of our job is to make a good impression on those of other denominations. By taking it out of context, Fr. Ash has made him seem to say that is our whole job. As to which position will make the better impression, this is a matter of individual observation and experience in a realm where statistics are hard to come by. My own observation is that even those non-Anglicans who think the rule of closed Communion is wrong feel that we lose our integrity when we disregard that rule. Incidentally, it is much clearer to *them* that it is our rule than it is to some of us.

It may be worth mentioning that this whole question could not arise at all, or could arise only on a totally different form, if the difference between Eucharist and Agapé were more generally understood. For this a reading of the work of the late Dr. Frank Gavin on the subject is essential, and my recent paper, "Friends or Flatterers," may help to bring the question in to focus for the present day.

(Rev.) ROGER GEFFEN  
Assistant priest, St. Thomas Church  
Farmingdale, N. Y.

I write in response to Fr. Ash's letter concerning Fr. Horvath's letter on the matter of "open Communion" [L.C., February 21st].

The Church is greater than any one man. If there was no doctrine, discipline or form of worship, I believe we would all agree there soon would be chaos and little visible sign of a one holy, Catholic, and apostolic Church. If enough agree, and be it the will of the Church, there are ways of changing the doctrine, discipline, and worship of the Church. Until such time, if it ever be on this particular matter, individual feelings should not reign.

I would also like to know if just because the origin of the Prayer Book rubric dates from the 13th century, the rubric is erroneous or unacceptable.

(Rev.) PAUL D. GODDARD  
Assistant, St. John's Church  
Lancaster, Pa.

### Hypothesis

I would like to make an observation regarding your editorial, "Sick Movies and Sick People" [L.C., February 14th].

If the profligate priest in *A Flight of the Sandpiper* was a Roman Catholic, it is possible that the script would be completed. It is even conceivable that a cast might be selected to begin production. But one thing is sure—and that is the picture would never be released.

(Rev.) C. OSBORNE MOYER  
Rector, Church of the Mediator  
Meridian, Miss.

P.S. I always look forward to each new issue of *THE LIVING CHURCH* (caps or not).

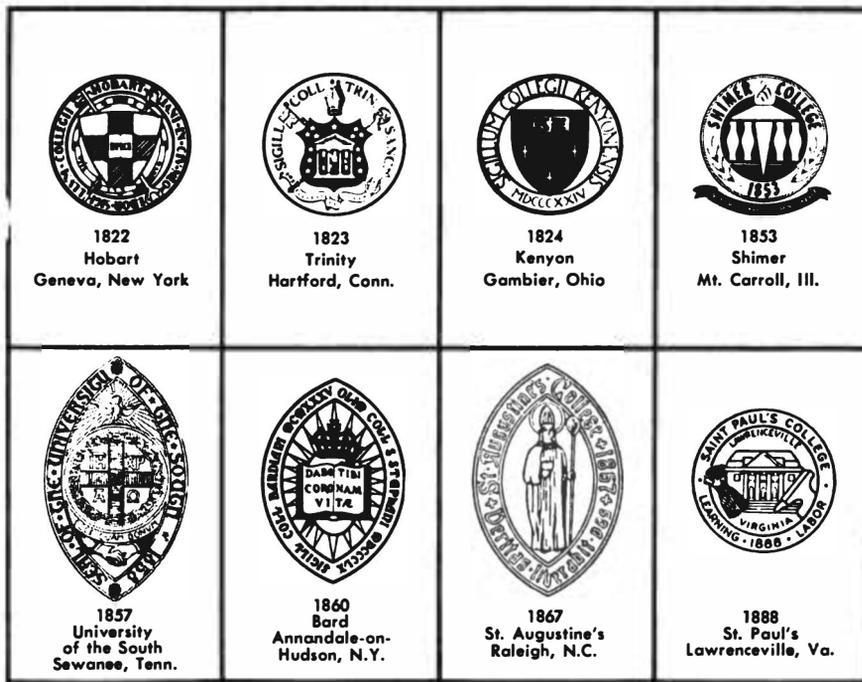
### Apostleship by Print

I know that *THE LIVING CHURCH* has been variously accused of everything from liberal Protestantism to rank Papism, but I want to add a new accusation to the growing list. This new epithet would probably be best termed "Hyper-Papist."

In the January 31st issue of the magazine, the caption to the picture on page 11 identifies the subject of the picture as a fresco in an eighth-century Christian church recently discovered by a Dutch archeological expedition. The caption describes the fresco as depicting "Christ and four Apostles — Mark, John, Luke and Matthew."

Traditionally, the Anglican Church has recognized a person to be a saint by including propers for an appropriate feast in the Book of Common Prayer. Similarly, the Roman Catholic Church recognizes a saint by a process of canonization declared by the Pope.

As far as I know, however, only



## To Fulfill Their Founders' Visions

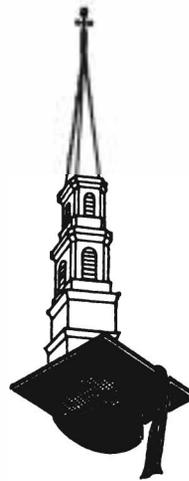
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(Rev.) JOHN D. SWANSON  
LIVING CHURCH correspondent for  
New Hampshire  
Rector, Christ Church  
Portsmouth, N. H.

Editors comment: We're at a loss for words!

### Intinction

Recently in the "Letters to the Editor" there were some negative references to the practice of Intinction in administering the Blessed Sacrament. I am prompted by certain conclusions out of my own experience to make a reply.

I am convinced about the centrality of the Eucharist as the Lord's service, for the Lord's day, for the Lord's people. We need to return, with patience surely, to the common witness of the Catholic Church to the Eucharist as Christian worship at its fullest and most complete form.

If this be true and if, in addition, we emphasize family worship as a vital part of Christian living then we have the practical problem of administration of the sacrament within a reasonable time period.

It seems to me that Intinction, properly administered, is both agreeable to Catholic custom and perhaps a mode of administration most admirably suited to a common method for Orthodox, Roman, and Anglican



Communion as we draw nearer each other. The Orthodox Church for many years has practiced Intinction; the Roman Church, in principle, has acknowledged that the chalice, upon occasion, might be offered to the laity.

What is objectionable to Intinction, properly administered? By this, I mean with the bishop's permission and with the understanding that the priest is to intinct the host and place it upon the tongue of the communicant.

I submit that this method is both reverent and expeditious; in keeping with Catholic tradition; and a method well-suited as the means by which the three great Catholic Communion might come to a unity of practice, if this be desirable. It certainly preserves the Anglican desire to communicate the chalice to the laity. What do others think?

(Rev.) THOMAS C. AYCOCK, JR.  
Rector, St. Augustine's Church

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# ANGELS and ANGLES

Continued from page 4

"Great day, what's that?" said Jaachan pointing to the west by east.

"Another parade," shouted Jubal.

"How decadent can we get," sniffed Jaachan trying to sound bored with heavenly existence.

Jubal tried to do some geometric figuring. The second parade of angelic cohorts were winging through the now golden space toward the Milky Way.

"They're going to meet head on at Broadway and Q Street, and there'll be a vast collision," he cried out. "What shall we do?"

Tubal gazed out judiciously. "The original parade has the right of way. They're coming from the right."

"You mean it's coming from the right," corrected Jubal. "But the new parade is coming faster. Oh, what an armageddon! What a shattering of wings!"

"Who is it?" Tubal asked, as an angel sergeant major-marshall came flying up. "Another statesman?"

"A nobody, some say," replied the angel. "Still others say a somebody, and others besides those others say a body."

"Begging your pardon, sir," said a small voice. "I'm Cherubim X. His name is Harry Brown; just Harry Brown. Compared to that One over there, this Harry is a nobody."

"Then why this super parade?" asked Jubal wonderingly.

Cherubim X shrugged. "He never fought wars, led parlyments, nor wasn't much of a speechmaker. He never got to be a knight, or prime minister. He just lived out his little life in Pindercreek, Wisconsin."

"Like I say, a nobody," shrugged angel sergeant major-marshall. "But what I'm told," went on Cherubim X, "is that he was the sexton of a church. He did his job right well, and kept the faith. He has a paint box, too, for what it's worth. So here he is surrounded by us angels. What a fate!"

"He has no business on the free-way in this hour," said Tubal. "Who's in charge here?"

"Not we, I think," murmured Jubal Beadle. "Perhaps this is the finest hour. The meeting of two painters who in their tasks were hopeful and courageous."

"But when they meet," said Tubal fluttering a wing, "there'll be a crash among the angelic hosts."

"I'm not so sure, begging your pardon, sir. Sir Winston wasn't a man to argue a right of way against a man of charity and resolution. No doubt they'll go in arm in arm, spattered with glory and with turpentine. One helped to keep a world together, one kept the faith. The hosts break ranks, deploy, the trumpets roar; and flights of angels sing them. . . ."

"That's just what's happening," said Tubal Bogle-Bray, wide-eyed.

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# PEOPLE and places

## Appointments Accepted

The Rev. **John B. Butcher**, former vicar, Church of the Holy Spirit, Phoenix, Ariz., is rector, St. Paul's Church, Winslow, Ariz.

The Rev. **Henry H. Choquette**, assistant, St. Anne's Parish, Lowell, Mass., will be vicar, St. John's Mission, Fremont, Mich. Address April 1: 211 W. Maple.

The Rev. **W. David Crockett**, former rector of Emmanuel Church, Springdale, Conn., is executive secretary of the Province of New England, and provincial secretary for college work for the first province. The Rt. Rev. Arthur C. Lichtenberger made the appointment on December 28. Address: 41 Pine St., Whitinsville, Mass.

The Rev. **Robert C. Dunlop**, former curate, St. John's Church, Huntington, L. I., N. Y., is curate, St. Stephen's Church, Providence, R. I. Address: 114 George St.

The Rev. **William J. Fleener**, former vicar, St. Patrick's, Franklin Park, Ill., is vicar, St. Paulinus', Watseka, and St. Faith's, Onarga, Ill. Address: R.F.D. #1, Watseka.

The Rev. **Morris E. Hollenbaugh**, former assistant, St. Andrew's, Dayton, Ohio, is rector, St. Paul's Church, Greenville, Ohio.

The Rev. **Alfred C. Krader**, former assistant, Holy Faith, Santa Fe, N. M., is vicar, St. Paul's Church, Truth or Consequences, and priest in charge, Grace Church, Hatch, N. M. Address: 407 N. Cedar, Truth or Consequences.

The Rev. **John McGill Krumm**, chaplain of Columbia University, will be rector, Church of the Ascension, New York, N. Y., on May 1.

The Rev. **William Minges Moore**, former priest in charge, the East Mecklenburg Cure, South Hill, Va., is rector, St. Mark's, Lappans, and St. Paul's, Sharsburg, Md. Address: R.F.D. #1, Boonsboro, Md.

The Rev. **Raymond J. Ray**, former vicar, St. Peter's Mission, Rensselaer, Ind., is rector, Christ Church, Lead, S. D. Address: 625 W. Main St.

The Rev. **Gerald C. Robertson**, former assistant, All Saints', Omaha, Neb., is chaplain, St. John's Military Academy, Delafield, Wis. Address: 131 Anderson Dr.

The Rev. **William D. Stickney**, former rector, St. Paul's, Pekin, Ill., is a missionary, Pine Ridge Reservation, Pine Ridge, S. D.

The Rev. **Richard H. L. Vanaman**, former rector, St. Agnes' Church, Sebring, Fla., is assistant rector, St. Thomas' Church, Miami, Fla. Address: 10109 S.W. 60th St. (33156).

The Rev. **William Watson**, former rector, Trinity Church, Lander, Wyo., is vicar, Church of the Holy Apostles, Sioux Falls, S. D. Address: 1424 Comet Rd.

The Rev. **W. Perry Winterrowd**, former vicar, Holy Comforter, Lecompte, and Trinity Church, Cheneyville, La., is curate, Trinity Church, Moores-town, N. J. Address: c/o the church.

## Ordinations

### Priests

**The Philippines**—On February 13, the Rev. **Mauro Damian**, assistant, St. Francis Missions, Upi, Cotabato, address, c/o the Missions; the Rev. **Geoffrey Dongalan**, assistant, college work division, Manila-Quezon City, address, Box 780, Manila; the Rev. **Artemio Zabala**, assistant, St. Francis Missions, Upi, Cotabato, address, c/o the Missions.

**West Texas**—On January 6, the Rev. **Thomas H. White**, assistant, St. Mark's Church, San Antonio, address, 307 E. Pecan (78205); on January 8, the Rev. **Claude Alan Campbell**, priest in charge, St. Matthew's, Edinburg, address, 1515 S. 15th St.; on January 13, the Rev. **John W. Price**, assistant, Trinity Church, San Antonio, address, 101 Haverhill (78228); on January 14, the Rev. **Claude E. Payne**, assistant, Church of the Epiphany, Kingsville, address, 206 N. Third; on January 19, the Rev. **Arlen R. Towers**, priest in charge, St. Christopher's, Bandera, and St. David's, Hondo, address, Box 176, Bandera (78003); on January 20, the Rev. **Reynell M. Parkins**, priest in charge, St. Martin's, Corpus Christi, address, 362 W. Saxet; on January 25, the Rev. **Thomas C. Bruns**, priest in charge, Grace Church, Llano, Box 973, (78643); on January 31, the Rev. **William E. Howard**, associate, St. David's, San Antonio, address, 901 Canterbury Hill (78209).

## New Addresses

The Rev. **Edwin P. Bailey**, 145 Old Bedford Rd., Greenwich, Conn.

The Rev. **John B. Butcher**, 222 W. Maple, Winslow, Ariz. 86407.

The Rev. **Canon Earl L. Conner**, Apt. 18, 3510

N. Pennsylvania St., Indianapolis, Ind. 46205.

The Rev. **Eugene K. Fenninger**, St. Simon's, Box 441, Gamboa, C.Z.

The Rev. **W. A. Donald Foster**, 1601 W. 22d St., Minneapolis, Minn. 55405.

The Rev. **David F. Gearhart**, 1405 Boyce Ave., Baltimore, Md. 21204.

The Rev. **James B. Likowski**, Box 66, Prospect, Ore. 97536.

The Rev. **William P. C. Loane**, 126 Richmond Rd., Paoli, Pa. 19301, after April 1.

The Rev. **Gerald K. Lowe**, Box 313, Anna Maria, Fla.

The Rev. **Harold Luxon**, Box 226, Mission, S. D.

The Rev. **James R. McAllister**, Box 923, McKenney, Va. 23872.

The Rev. **John Hollis Maxon**, Box 456, Kailua, Hawaii 96734.

The Rev. **Joe D. Mills**, 8870 Cherryblossom Lane, Cincinnati, Ohio 45231.

The Rev. **Richard T. Nolan**, 200 W. 21st St., New York, N. Y. 10011, until June.

The Rev. **Charles R. Peck**, 21 Beacon St., Boston, Mass.

The Rev. **Fred L. Raybourne, Jr.**, Box R, Balboa, Canal Zone.

The Rev. **Robert W. Renouf**, 1021 Magnolia Blvd., Tucson, Ariz.

The Rev. **Elmer W. Roberts**, 3553 Dimond Ave., Oakland, Calif. 94602.

The Rev. **John F. Rollman**, Apt. E, 5907 Gwynn Oak Ave., Baltimore, Md. 21207.

The Rev. **Calvin O. Schofield, Jr.**, 14190 S.W. 77th Ave., Miami, Fla. 33158.

The Rev. **William H. Weitzel**, 123 N. Market St., Selingsgrove, Pa.

## Retirements

The Rev. **Stamo S. Spathey**, who was ordained in 1923, has retired at the age of 72, after 23 years as rector of Christ Church, Richmond, Va. Address: 2412 Kenmore Rd., Richmond 28, Va.

## Births

The Rev. **Bruce Bailey** and Mrs. Bailey of Christ Church, Croswell, Mich., announce the birth of their son, **Robert Bruce**, on February 12.

The Rev. **Robert M. Harvey** and Mrs. Harvey of St. Michael's Church, Ridgecrest, Calif., announce the birth of their daughter, **Barbara Ellen**, on February 7.

The Rev. **David C. Kennedy** and Mrs. Kennedy of All Saints', Lakeland, Fla., announce the birth

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## POSITIONS OFFERED

**NURSE**: Experienced, for Church Prep School for boys in Tennessee. Middle aged or widowed. No children. Live in. Good salary; 4 months vacation. Start September. References required. Reply Box A-204.

**WANTED**: An Assistant Director with executive ability and able to teach Pediatrics (preferably a graduate of a children's hospital). 40-50 years of age. Must live in. Good starting salary plus all maintenance. One month paid vacation and twelve sick days. A small Episcopal Home and Hospital for Children in Upstate New York. Good personnel practices and fringe benefits. Reply Box M-160.\*

## POSITIONS WANTED

**PRIEST**, 30, desires own responsibility in parish or mission. Good qualifications, references. Reply Box G-193.\*

**PRIEST**, 33, M.A., married, family, experience 6 years city England, 1 year locum tenens USA, seeks parish or mission. Reply Box H-205.\*

**WANTED** — Permanent part-time (non-student) Organist/Choirmaster position in New York City area, starting summer or fall, 1965. Twenty years experience, BMus. and MMus. Reply Box W-203.\*

## RETREATS

**LIFE ABUNDANT MOVEMENT** — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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

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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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## NOTICE TO SUBSCRIBERS

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

THE LIVING CHURCH

The Living Church

of their daughter, Clare Denise, on February 15.

The Rev. Strathmore Kilkenny and Mrs. Kilkenny of Christ Church, Coudersport, Pa., announce the birth of their first child, Tracy Lynne, on January 29.

### Armed Forces

Chap. (Capt.) Nelson B. Skinner, USA, Hq. 2nd BGDE, 3rd Arm'd Div., APO New York 09039. He is the former assistant, Holy Apostles', Oneida, Wis.

Chap. (Capt.) Ralph F. Wagner, Hq. 50th Signal Bn (Abn. C.), Fort Bragg, N. C. 28307. He is the former rector, Church of the Advent, Jeanette, Pa.

### Episcopal Church Annual Corrections

On Page 378, missionary district of Wyoming: the Rev. John C. Tierney is secretary of convocation, Box 1007, Laramie; the Rev. William Larson is a clerical member of the council of advice (and is now chairman of the council); the Rev. John C. Tierney is NOT a member of the examining chaplains.

### Marriages

The Rt. Rev. William Loftin Hargrave and Mrs. Hargrave announce the marriage of their daughter, Miss Sarah Whittington Hargrave, to Mr. Ralph White Henry, at St. Peter's Church, St. Petersburg, Fla., on February 27. Bishop Hargrave is Suffragan Bishop of South Florida.

Mrs. Frederick J. Shaddock announces the marriage of her daughter, Miss Helen Mary Shaddock, and the Rev. James A. Rockwell, at St. Paul's, Rochester, N. Y., on February 8. The Rt. Rev. George W. Barrett officiated. Fr. Rockwell is rector of St. Paul's.

### Laymen

Mr. William L. Matheus, editor of *Now in the Episcopal Church—Diocese of Missouri*, has resigned, effective March 31, to devote his entire time to St. Stephen's Church, St. Louis, where he is a parish worker. He is also a candidate for the Diaconate.

### Church Army

Sister Margaret Hawk, Box 121, Hermosa, S. D.  
Sister Elsie Isaacs, St. Augustine's Center, Buffalo, N. Y., address, 770 Humboldt Pky.

Capt. and Mrs. Dale Mekeel, 533 Commercial St., East Braintree, Mass.

Cadet and Mrs. Arthur Mussenden, St. Mary's Church, Virgin Gorda, British Virgin Islands, c/o the rectory.

Capt. and Mrs. Robert Smith, Trinity Church, Waterbury, Conn., address, 14 Central Ave.

### Degrees

The Rev. E. John Dyer, rector of Christ Church, Milford, Del., received the degree of Doctor of Education from Temple University, on February 11. The dissertation was titled, "A Study to Describe and Evaluate the Present Financial Policies and Practices of the Protestant Episcopal Church in the United States in Supporting Theological Education."

### Deaconesses

Deaconess Dorothea Betz, 4600 Nichols Pky., Kansas City, Mo. 64112.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

Paul A. Beymer, secretary of the Joint Commission on Church Music for the past 13 years, died January 11th in Cleveland.

Mr. Beymer was born in Sandusky, Ohio, in 1893. He studied at the Royal School of Church Music in England and at Oxford University. He was the first organist and choirmaster in the United States to be named an associate of the Royal School of Music. Mr. Beymer started his career as a choir boy at Grace Episcopal Church, Sandusky, Ohio. His first position in Cleveland was at St. Alban's Episcopal Church in 1911. In 1912 he became organist at the former Boulevard Presbyterian Church, in Cleveland. He was organist at Euclid Avenue Temple, Cleveland, from 1942 to 1947, and at Fairmont Temple there (a Jewish congregation), from 1956 to 1964. Mr. Beymer was director of music at University School, Cleveland, from 1942 to 1947. He had been organist and choir director of Christ Church, Shaker Heights, Ohio, since 1944.

Surviving is his brother, Richard L. Beymer, of Palm Beach, Fla.

Katherine Fiske Burrill, wife of the Rev. Emmons Parkman Burrill, retired priest of the diocese of New York, died February 13th of a heart attack, in Sherman Oaks, Calif.

Mrs. Burrill is survived by her husband; and two sisters, Lois Stalcoskie and Jean Johnson; of Sherman Oaks, Calif.

Pearle Henry Saul, mother of the Rev. Robert L. Saul, priest in charge of Holy Trinity Church, Crystal Springs, and St. Stephen's, Hazlehurst, Miss., died on November 7th, in Jackson, Miss., after a brief illness.

Mrs. Saul was born in Starkville, Miss., in 1884, and was a graduate of Mississippi State College for Women.

In addition to her son, she is survived by her sisters, Miss Loula Henry and Miss Clyde Henry of Starkville.

Leila Fleming Schneidau, mother of Christine Fleming Heffner, managing editor of THE LIVING CHURCH, died on February 25th, at St. John's Home of Milwaukee. She was 76.

Mrs. Schneidau was born in Milliken's Bend, La., and grew up in Madison Parish. She was graduated from Newcomb College of Tulane University in 1914. Confirmed as an adult, she was a member of the Daughters of the King and of the altar guild in a number of different churches, since she had for many years lived near her daughter and son-in-law, the Rev. Edward A. Heffner, M.D. She had made her home with them in Milwaukee for the last two years up until a few weeks before her death.

Mrs. Schneidau is also survived by four grandchildren and three great-grandchildren.

Cynthia Whedon, widow of the Rev. H. Curtis Whedon, died on February 11th, in Rochester, N. Y.

The Rev. Dr. Whedon died in 1962. They had lived for some time at the Church Home in Rochester, and after Dr. Whedon's death, Mrs. Whedon continued to reside there.

She is survived by several cousins.

## GO TO CHURCH DURING LENT

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.

### CHICKASAW (MOBILE), ALA.

ST. MICHAEL'S 300 Grant St.  
(Just off U. S. 43 N, 4 mi from downtown Mobile)  
Sun HC 7, 9 with Ser

### LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

### SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; Sat 4:30-6

### NORWALK, CONN.

ST. PAUL'S ON THE GREEN  
Rev. F. L. Drake, r; Rev. A. E. Moorhouse; Rev.  
R. I. Walkden  
Sun 8, 9:15, 11; Daily as posted; C Sat 12:15

### WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; C Sat 4-7

ROCK CREEK PARISH Rock Creek Church Rd.  
Rev. E. Pinkney Wroth, Jr., r  
Sun 8, 9:30 (Ch S), 11; Wed 11

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,  
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat  
4:30-5:30, 6:30-7:30

### CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

*Continued on next page*

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; ex, except; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days, HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

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

# GO TO CHURCH DURING LENT

Continued from previous page

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

**ST. MARK'S** 1750 E. Oakland Park Blvd.  
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &  
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
Sun 8, 9:30, 11, 12; LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,  
Fri & HD 10; C Sat 5

## TAMPA, FLA.

**St. Mary's** Henderson at San Miguel  
Rev. John F. Mangrum, Rev. George Cave, Rev.  
Leonard Nelson  
Sun HC 8, 9:15, Ch S 9:15, Morning Service & Ser  
11; Weekdays MP & HC 7, EP 5:45; HC & Healing  
Thurs 10; C Sat 3-5

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. William L. Jones  
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High  
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,  
Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon  
5:30, Wed 10, Sat 9

## ST. JOHN THE EVANGELIST; THE COWLEY FATHERS

35 Bowdoin St., Beacon Hill  
Sun 8, 9:20, 11 (Sol); 4 EP & B; Daily 7:30  
Extra Mass Wed & HD 12:10; C Sat 3-5; 7:30-9

## DETROIT, MICH.

**ST. JOHN'S** Woodward Ave. & Vernor Highway  
Rev. Thomas F. Frisby, r; Rev. S. B. Shank, Jr., c  
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,  
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;  
EP daily 5:30

## SUMMIT, N. J.

**CALVARY** Woodland & DeForest  
Sun HC 8, Family Service 9:15 (HC 3S), MP 11  
(HC 1S) EP 5:30; HC Tues 9:30, Thurs 7, Fri 12

## WARETOWN, N. J.

**ST. STEPHEN'S**  
Sun Masses 8, 10; MP & Ser 10 (2d & 4th Sun);  
Weekday Masses Wed & Fri 9; C Sat 7-8

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
Rev. Frederick W. Dorst, r; Rev. J. H. Ineson, c  
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05,  
Thurs 10:30, Ser 12:05; Fri 12:05; C 7, Eu & Ser 8;  
EP Mon-Fri 5:30; Organ Recital Tues 12:05

The Living Church

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdays MP & HC 7:15 (G HC 10 Wed); EP 5:15

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer

**SAINT ESPRIT** 109 E. 60 (Just E. of Park Ave.)  
Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11 MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

**ST. IGNATIUS'** Rev. Charles A. Weatherby, r.  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery  
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex  
Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
Rev. Donald L. Garfield, r;  
Sisters of the Holy Nativity  
Sun Mass 7, 8, 9 (Sung), 10, 11 (High); Ev B 8;  
Daily Mass 7, 8, Wed 9:30, Mon thru Fri (Lent)  
12:10; Daily Ev 6; C Fri 12:40-1, 5-6, Sat 2-3, 5-6,  
7:30-8:30, Sun 8:40-9

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat  
HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight

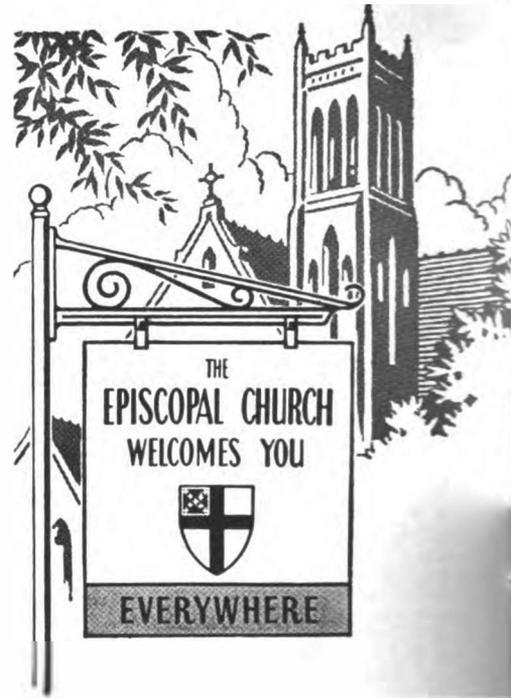
## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.  
Organ Recital Wed 12:30



ALL SAINTS' CHURCH  
ST. THOMAS, VIRGIN ISLANDS



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

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,  
Tues 8, Wed 10, Thurs 7; Int noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
& by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn  
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat  
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low  
Mass

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 S. 13th St.  
Sun HC 9, Ch S 10; HC 1st & 3d Sun 11; MP & Ser  
2d & 4th Sun 11; Daily Prayer 12; Tues Healing  
Service 12:10; Wed HC 12:10

**St. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;  
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,  
Sat 12-1

## WESTERLY, R. I.

**CHRIST CHURCH** Broad & Elm Sts.  
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed &  
HD; 10 Tues, 7 Thurs, C Sat 5-6

## NORTH AUGUSTA, S. C.

**ST. BARTHOLOMEW'S** 471 W. Martintown Rd.  
Rev. David C. Streett, r  
Sun HC 8, 10; Wed HC 7; HD 9:30, 7

## ORANGEBURG, S. C.

**ST. PAUL'S** 186 Watson St.  
Rev. Fr. R. F. Taylor, p-in-c, chap. Epis. students  
State College & Claflin U, Box 1748, State College  
Sun Mass (Sung) 8:45; Cont. Clubs, E.Y.C. 4;  
Weekdays: Wed 7:15 Ev, Devotions, etc. Epis  
Churchmen, Instruction classes, various Sundays at  
the Episcopal Center.

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

## ST. THOMAS, VIRGIN ISLANDS

**ALL SAINTS'**  
Rev. Raymond Abbitt, r; Rev. Seymour Clarke,  
asst.; Rev. Steven See, asst.  
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses:  
daily 6:30, C Sat 5-6