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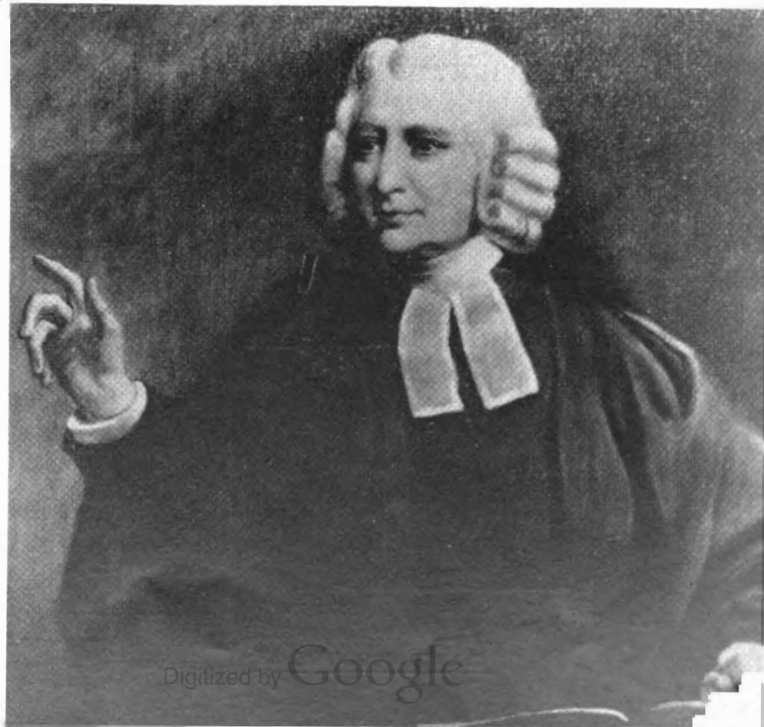
RNS

Lord Fisher on Methodist Reunion

[see page 7]

Charles Wesley

RNS



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The Living Church

Volume 154 Established 1878 Number 9

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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- Chad, B.
- Friday after Lent III
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- Lent IV

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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BOOKS

The Art of Being a Sinner. By John M. Krumm. Seabury. Pp. 128. \$3.50.

The controversial issues of modern religion and theological thought are here dealt with by John Krumm in his relating the doctrine of sin, especially the Original kind, to the new morality, situation ethics, the death of God theology, and current psychiatric speculations. I gather, from the author's comments, that the chapters of *The Art of Being a Sinner* were originally eight sermons which have been carefully rewritten since sermons, as preached, seldom make good reading. The author has rendered them quite readable and useful, particularly in the ways in which sin affects the wider social and political situations in which modern man is involved.

The book is filled with many interesting and most appropriate quotations, especially from T. S. Eliot, Camus, Saki, Dorothy Sayers to C. S. Lewis, and J. D. Salinger. Dr. Krumm readily acknowledges that this thought and work has been largely influenced by the work of Niebuhr and Brunner. He contends that sin is still a crucial doctrine for an understanding of human experience and for coming to grips realistically with the problems of contemporary life.

(The Rt. Rev.) C. W. STERLING, D.D.

The Bishop of Montana

* * * *

See Yourself in the Bible. By Walter Russell Bowie. Harper & Row. \$4.50.

Russell Bowie has done it again. With *See Yourself in the Bible* he has written a book deeply religious, interesting, and searching. He is one of the few writing about religion who has style. His style is not flowery or rhetorical but has a glowing inner light of depth like a jewel. His writing always makes me want to stand up and cheer.

This time it is through and through about the Bible. Not the Bible in which to find texts, or to talk about its origin, or to serve as a concordance, but how any earnestly seeking person can hold it up to the light and see his own need, his own strength or weakness, his own problem, and how to go or not to go. "Knowing what matters most" is a chapter about Jacob and Esau. "The reason for failure may not be that a man has done anything deliberately bad. It may be just that he has never taken the trouble to consider what is best, and then to shape his choice in the light of it." Seven of the studies are from the Old Testament and each of them speaks to something inside of each of us as each raises the question, "Is it I?"

Eleven of the chapters are drawn from the New Testament.

"The man who enlarged other men" is Barnabas. "The man who lost his oppor-

tunity" is Felix. "Real Greatness" is St. Paul: "I was not disobedient to the heavenly vision." "The man Jesus made over" is Simon Peter. "On the one hand You are . . . on the other hand, You shall be. . . ." In that contrast is the infinite distance over which what may have seemed the ordinary human possibility can be lifted to its fulfillment in the purposes of God. The last chapter, "Life Fulfilled," is about "Christ in you, the hope of glory."

This is a book about persons. Anyone who reads it most likely will find himself. *See Yourself in the Bible* — the book is aptly named. It is the book for Lent 1967. It blows trumpets all over the world. If you will listen you can hear them. I did and do.

(The Rev.) JERRY WALLACE
Grace Church (ret.)
Tucson, Ariz.

* * * *

The Church Renewed. By Peter J. Riga. Sheed and Ward. Pp. 246. \$5.50.

The purpose of *The Church Renewed* seems to be to stress that Vatican II was fundamentally an effort on the part of the Roman Church to arrive at a more complete understanding of herself (and of her work in the world). In other words, Peter Riga points out just what the Council has declared the Church should be in God's plan. Taking the Constitution of the Church, *Lumen Gentium* as his basic structure, he makes it evident that the work of the Council was that of searing self-scrutiny. Essential to this work is the concept that reform and renewal must always be an ongoing process; and that the Church is dynamic and not a relic of past ages. He speaks of the "mystery" of the Church and means that its human and divine aspects are really distinct. Each must be seen as having its own proper action and responsibility.

Particularly good are his chapters on the "Image of the Church"; "The Church of the poor"; and others on authority, on dialogue, and on the life of the Church. The reader must bear in mind that this book is entirely for the Roman Church, and has little to offer to our Anglican Communion — except perhaps to avoid Roman mistakes.

(The Rev.) WILLIAM WARD, Ph.D.
St. Saviour's Church
Maspeth, L. I., N. Y.

* * * *

The Church in the Next Decade. By Eugene Carson Blake. Macmillan. Pp. 152. \$4.95.

The title of this plain-spoken, readable, often hard-hitting book is misleading. *The Church in the Next Decade* does not presume to foretell the future but it does presume to reflect thoughtfully on contemporary issues. The author, Eugene Carson Blake, who thinks of himself as a "high church Presbyterian," has put together "a collection of essays, articles,

and sermons on some subjects that I regard as important for the life of the Christian Churches during the coming decade." Because he is the new general secretary of the World Council of Churches and before that served as stated clerk of the Presbyterian Church in the USA for fifteen years, what he has to say is of more than passing interest.

The sectional titles indicate the book's range of interest: "The Church and the Reformation Faith," "Contemporary Pressures," and "The New Ecumenical Reformation." His address to the Citizen's Crusade on Poverty rings an authentic note, but it is his views on ecumenism which I liked best.

Between the first chapter, which is an address delivered on the occasion of his installation as stated clerk, until the last, an article on "Christianity and Crisis" fifteen years later, we see Dr. Blake moving from the rather protected stance of a defender of a genuine Calvinism to an equally genuine and informed proponent of a "united church, truly catholic, truly reformed and truly evangelical."

Parish groups doing their theology in studying COCU will find Dr. Blake helpful in moving ahead with their task.

(The Very Rev.) C. U. HARRIS, D.D.
Seabury-Western Seminary

* * * *

I Stand by the Door: The Life of Sam Shoemaker. By his widow, Helen Smith Shoemaker. Harper & Row. \$4.95.

I Stand by the Door has much information about Dr. Sam Shoemaker's life and ministry which will bring satisfaction to those who knew and loved him. Historians will also be glad to have this record of his significant contribution to the Church's work in this century. The book has many quotations by prominent people expressing extravagant appreciation of his ministry. Except for a few candid evaluations in the foreword by Bardwell Smith, however, one does not find much inclusion of the human frailties that punctuate the lives of even great souls. But, perhaps one should not expect a great man's widow to be such a dispassionate biographer.

It is good to have this account of the many significant projects that were a part of Sam's creative ministry. Many still endure, but the Church might have benefited by more facts about the outcome of others. It would be good to be told, for example, what happened to the Rescue Mission and the Calvary Clergy School. The book rightly speaks of the gaiety and humor that characterized Sam's life. If it had given us more first-hand glimpses of these it would have helped the reader to feel the impact of his personal magnetism.

(The Rev.) CLAXTON MONRO
St. Stephen's Church
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The Living Church

February 26, 1967
Lent III

For 88 Years:

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and the Thought of the Episcopal Church.

EPISCOPATE

Burt Consecrated in Ohio

The new Bishop Coadjutor of the Diocese of Ohio, the Rt. Rev. John Harris Burt, was consecrated in Trinity Cathedral, Cleveland, February 4th. He was rector of All Saints, Pasadena, California, at the time of his election to the episcopate, May 20th [L.C., June 5th].

Consecrator was the Presiding Bishop, the Rt. Rev. John E. Hines. Co-consecrators were the Rt. Rev. Nelson Burroughs, Bishop of Ohio, and the Rt. Rev. Beverley Tucker, retired Bishop of Ohio. The Epistle was read by the Rt. Rev. Lane W. Barton, Bishop of Eastern Oregon, and the Gospel by the Rt. Rev. Robert F. Gibson, Bishop of Virginia. The Rt. Rev. Francis Bloy, Bishop of Los Angeles, and the Rt. Rev. William Scarlett, retired Bishop of Missouri, were the presenting bishops.

Bishops, priests, and clergy of other Communion were in procession. Mr. Bernard B. Drenfeld, national committeeman for the Jewish War Veterans, was also in procession. (Dr. Burt had been honored by the Jewish Veterans of California in 1964 and again in 1965.) Attending bishops included: the Rt. Rev. Stephen Bayne, Executive Council; the Rt. Rev. Lauriston Scaife, Bishop of Western New York; the Rt. Rev. Henry Hobson, retired Bishop of Southern Ohio; and from the Anglican Church of Canada, the Rt. Rev. Harold Appleyard, Bishop of Georgian Bay. Representing the Polish National Catholic Church in procession was the Rt. Rev. John Misiaszek, of Holy Trinity Church. The Most Rev. Clarence G. Isenmann, Archbishop of the Roman Catholic Diocese of Cleveland, was also in procession.

ABORTION

Albany — Reform Urged

With the introduction of legislation designed to liberalize the 87-year-old abortion law of New York State, the Rt. Rev. Allen Brown, Bishop of Albany, drew on the diocesan position paper on therapeutic abortion to support most of the proposed Blumenthal legislation. The bishop held a press conference the morning that the legislation was introduced on the assembly floor. All news media were represented. Bishop Brown stated that termination of pregnancy could be justi-

fied when: physical or mental health might be impaired; there was "grave risk" of several physical or mental defects in the child; pregnancy resulted from first degree rape or incest.

The Blumenthal bill also proposes therapeutic abortion when the mother is 15 or under, and unwed; mentally ill or mentally defective.

The position paper, after asserting the "justifiable grounds," further states that the procedure for demonstration of the preceding conditions should include at least the following: a request by the pregnant woman, the approval of a committee of physicians constituted for this purpose, and in the case of rape and/or incest, the verification of the district attorney's office. But even if any or all justifiable grounds for abortion exist, it is not the intent of the committee on abortion to suggest that the pregnant woman is obliged to request abortion.

The paper or report was based on thorough exploration of the theological, medical, and legal problems involved in liberalizing the present state law that now permits abortion only to save the mother's life. Bishop Brown said, "As Christians we are not talking of 'getting rid of unwanted babies,' which is sheer paganism and contrary to Christian morals, but about legal problems of adjudicating the moral rights of both mother and child when these rights are in conflict."

The report further states that: "The soul-embryo's relationship to God would not be affected whether it matured to childhood or died as presumably a soul is not enlargeable nor reducible. There is historical and popular conflict and confusion as to when the infusion of 'soul' occurs. . . . In Biblical tradition, the moment of the creation of a soul is never specified and evidently not considered relevant."

Bishop Brown's statements during the press interview drew a sharp reply from the Most Rev. Edward Maginn, Apostolic administrator of the Roman Catholic Diocese of Albany and an outspoken opponent of any change in the present law, who himself had appeared on TV and spoken to the press a few days earlier against the proposed changes. He asked his clergy to urge their people to write to legislators opposing the proposed liberalization of the present abortion statute.

Bishop Brown said that he was content to put the Episcopal position on record in the form of the position paper

drawn by his committee that represented the clerical, legal, and medical professions.

New York — Reform Urged

Roman Catholic doctrine on abortion endorsed fetal termination (before quickening) less than a century ago, according to the Rev. Canon Walter Dennis, Jr. Canon Dennis of the Cathedral Church of St. John the Divine, New York, was appearing on behalf of the Diocese of New York, on the proposed reform of the state's abortion laws, and told the state legislative committees on codes and health, "We are not, for one thing, speaking of 'abortion on demand' or of forced abortion against the will of the mother. We are affirming a position, indeed, which was endorsed by the early Roman Catholic Church long before it decided to adopt its present official position on abortion."

Citing historical steps in the formation of the present Roman Catholic stand against all abortion, he traced the sanctioning of early fetal termination from the canonist Gratian (c. 1140) and Pope Innocent (c. 1211). Both, according to Canon Dennis, held that a fetus, in its early stages ". . . was not yet a human being; it had, as yet, no rational soul." Abortion after quickening, or the first fetal movements, was held a crime.

He also noted that British law held the same view until 1803 when abortion before quickening became criminal. "This (law) was passed at a time when surgery was a crude and often fatal procedure. In 1892 New York followed suit. Last of all, in 1869, less than a century ago, Pius IX amended Roman Catholic law so as to treat abortion during the early months of pregnancy on a par with abortion after quickening," Dennis stated.

Further explanation followed. "It must be clearly established that the physical or mental health of the mother is seriously threatened, that there is substantial reason to believe that the child would be born badly deformed in mind or body, or that pregnancy resulted from rape or incest." He also quoted New York attorney Cyril Means on pregnancy resulting from rape or incest: ". . . no abortion law in any state can be rightfully interpreted as preventing the victim from seeking legal termination of her pregnancy, since it is already settled that a woman controlled with a would-be rapist

may defend herself even to the point of killing in self-defense."

Speaking for the New York State Council of Churches, Mr. John V. P. Lassoe, Jr., director of Christian social relations for the Diocese of New York, said before the committees, "... We do not advocate reform of these laws (abortion) for reasons of birth control which we deem an entirely separate issue, or for eugenics, or genocide, both of which we condemn. We are concerned solely with those cases in which continuation of the pregnancy could have tragic and damaging effects; we ask only that a legal and safe abortion be granted to those whose religious beliefs do not prevent it."

NORTHERN CALIFORNIA

Opposition to College Tuition

The clergy of the Diocese of Northern California, meeting in Healdsburg at their annual conference, February 7th, passed the following statement relative to the current issue of tuition in the California University and State College systems. The statement was unanimously approved by the clergy present.

"We fully appreciate the need at all times for wise economy and responsible stewardship of state funds. Nevertheless, we are seriously opposed to any thought of tuition charges in the University of California and in the State College system. We are convinced that the present concept of tax-supported higher education in California is the one most likely to provide for every person an opportunity to be educated to the limit of his ability. We urge, therefore, that equality of educational opportunity continue to be given top priority in long-term support of our tuition-free University and State College systems."

ESCRU

Petition Planned

In a recent session, the national board of the Episcopal Society for Cultural and Racial Unity revised an earlier statement concerning the "heresy" of racial discrimination within the Church. Its revised statement is in the form of "a declaration and petition to the General Convention of the Episcopal Church, and will be circulated throughout the Church for signatures. The text of the emended statement follows:

"We, the undersigned members of the Episcopal Church, charge ourselves and the Church to which we belong and which we love with heretical and blasphemous distortion of the Christian doctrine of man. In our common life we have not only distorted much of the apostolic teaching, but we have permitted heretical structures to grow up in our midst.

"We have created parishes that are, in practice, privileged sanctuaries serving to

further suburban white segregation. We have accepted a tradition of clergy placement which treats priests of color as though they were inferior and incapable of ministering at our altars and pulpits to the whole people of God. Our efforts in Christian Education reflect an image of false dignity and human separation. We have perpetuated the economic and moral inequalities of discrimination by our Church's financial investments and its building and purchasing policies.

"The result of this racism at the very heart of the Church's life is an inability to address its mission to the crucial issues in the life of the country. The Church has retreated from some aspects of the phrase "Black Power," preferring, it would seem, to continue the status quo of white power and supremacy. We have too much accepted the fact that the vast majority of our members live in segregated neighborhoods, tending to justify continued buying and selling in a segregated housing market. We have acquiesced to discriminatory practices of employment by unions and employers, condoning them by our silence.

"We have done little to equalize educational opportunities. We have failed to address ourselves to the turning of our material blessings toward the establishment of full opportunity for all people. In our largely fragmented life together we continue to commit the ultimate sin—that of fostering the separation of man from man. Though intended to affirm the unity of all men, our practice of Baptism and Eucharist generally reflects the separation of men, and not their oneness in the life which is in Christ Jesus.

"We must repent and heed the call to renewal by our Fathers-in-God, the Bishops, who have proposed a council for the renewing of the Church in our day. We ask all in authority at the Church's 62nd General Convention to join us in this declaration of repentance and to support a program and budget for the next triennium which will acknowledge with urgency and dedication the Church's apostolate to seek the fulfillment of Our Lord's wish 'that they all may be one'.

"As members of this part of Christ's Church we pledge ourselves to work unceasingly in behalf of the Bishops' call for renewal, praying that we and all Churchmen may be open to the recreating life of the Holy Spirit. In this common repentance and declaration of intention we take our stand with those in Seattle who realize that there can be no choice now if we are to be found faithful. We await their guidance and counsel for the days ahead."

VIETNAM

University Christian Movement

The annual Christian Citizenship Seminar, "The United States Identity in Asia: a critical look at images, goals, and policies," opened in Washington January 30th, and moved to New York February 1st, closing on the 5th.

The group, consisting of members of the University Christian Movement (most campus religious organizations), examined its topic through government eyes in Washington and in New York, especially at the United Nations. Several

Asian and American scholars talked at the seminar sessions. The last two days were devoted to the general posing of alternatives to the US policies, and asking, "What can we do to help bring them about?" One result was a letter sent to President Johnson. A second, was the affirmed participation in the "Fast for Peace."

In the letter to the president the group states that the government policies "should reflect an attitude of reconciliation and coöperation, friendship and restraint, national integrity and autonomy, as its contribution to the continual growth of peaceful understanding among the peoples of the world. In short, we think that the United States should move from the empty dichotomies of cold war rhetoric to responsible participation in a diverse international community." The letter also carried a request for the following actions: "extension for an indefinite period of the Lunar New Year truce; cessation of the bombing of North Vietnam as a positive indication of US desire to negotiate; acceptance by the US government of the National Liberation Front as direct participant in negotiations; and discontinuation of the present military build-up as a positive indication of US intention to re-escalate its military involvement in Vietnam with a view towards the eventual withdrawal of all foreign troops from Vietnam."

Episcopal Peace Fellowship

Some 200 persons attended the annual conference of the Episcopal Peace Fellowship February 3d-4th, meeting in St. Stephen's and the Incarnation, Washington, D. C. They expressed "profound anguish and dissatisfaction over the shape and direction of the U. S. foreign policy in Vietnam."

The group indicated support for the "Fast of Compassion" that began February 8th in various areas of the country; increased aid to civilian victims of the war, "quoting their approval of Quaker action groups, the Fellowship of Reconciliation, and the Committee of Responsibility." Also given was "re-affirmation of those who refuse to participate in this war."

"This war is not only a crime against humanity; it is a crime committed by Christians, among others, completely at variance with the will of their Lord. It is an outrage that must stop," said the Rev. Thomas L. Hayes, executive director of the fellowship.

Celebrating the Eucharist on February 4th, were the Rt. Rev. W. Appleton Lawrence, retired Bishop of Western Massachusetts, and the Rt. Rev. William Davidson, Bishop of Western Kansas.

Fast for Peace

The three-day "Fast for Peace" ended officially Saturday, February 11th, but

its leaders said that many would continue to fast to achieve a "rebirth of compassion."

The national coordinator of the fast, the Rev. Carl S. Dudley, pastor of the Berea Presbyterian Church, St. Louis, said that more than a million persons had taken part. "Our estimate now is that we had over 800 groups in more than 412 cities in 37 states participating in the fast in some form," he said.

The fast was set by the National Committee of Clergymen and Laymen Concerned About Vietnam to coincide with the first three days of Lent and the first three days of the Lunar New Year cease fire in Vietnam.

President Johnson was urged by 28 prominent clergymen to extend the four-day Lunar New Year cease fire in Vietnam, into a 60-day truce to help "mobilize a climate for peace." While noting that there are "risks involved in our proposal," the statement declared that "the risk of an almost compulsive cycle of escalation is an even greater risk, one which fills the hearts of all mankind with trembling and dread."

The plea was made by a group of Jewish, Buddhist, Protestant, Roman Catholic, and Episcopal clergy in a letter circulated by Rabbi Maurice N. Eisen-drath, president of the Union of American Hebrew Congregations, and delivered to UN Ambassador Arthur J. Goldberg to send on to the White House.

Clergy and Laymen Concerned

A position paper prepared by the executive committee of Clergy and Laymen Concerned about Vietnam and distributed during the Washington, D. C., mobilization January 31st-February 1st, states: "A time comes when silence is betrayal. That time has come for us in relation to Vietnam. As members of American churches and synagogues, we voice not only our own convictions, but seek also to articulate the unexpressed fears and longings of millions of Americans."

"We confess that we should have spoken sooner and with clearer voice, but we do speak now, hoping it is not too late, adding our voice to the voice of Pope Paul, the World Council of Churches, the Synagogue Council of America, the National Council of Churches, the National Conferences of [Roman] Catholic Bishops, and other religious bodies, in urging a reappraisal of our policy in Vietnam."

The paper contained sections on: The Ongoing Anguish; The Need for Clarification; The Preconditions of Negotiation; Recommendations for Further Action; and Our Ongoing Responsibility.

A Service of Witness in Time of War sponsored by a national emergency committee of the organization was held Janu-

ary 31st in the New York Avenue Presbyterian Church, Washington.

Mr. Frederick H. Sontag wrote of the Washington sessions: "As for the Episcopal Church, its bishops, priests, and laymen were in a position of leadership throughout the mobilization. Bishop Butterfield (Vermont) led the delegation to the State Department; Bishop Moore (Washington) had a leading role in the interfaith service; Fr. William Spurrier, chaplain at Wesleyan University, was one of the walkie-talkie monitors in front of the White House, and as an Episcopal layman I would judge that there were over 100 clergy present, from Maine to California. A car full of young people came down from Grace Church, Jersey City, and there were other Episcopal delegations of laymen and seminarians."

NEW YORK

1770's Documents Clear Title

The Board of Estimate of New York City has reached back into legal documents drawn up before the Declaration of Independence, to give the Seamen's Church Institute in Lower Manhattan a clear title to its land.

The board was asked to release the institute from covenants issued in the early 1770s to Mary Ten Eyck, Elizabeth Delancey, Henry Cuyler, and three members of the Van Courtland family, according to a story in the *New York Times*. These persons had been granted land that the institute now occupies. At that time the land was under water, and the city exacted a covenant from each that if it was later reclaimed from the river they would pay any paving costs.

A search of the title disclosed that the land had been raised out of the river. But it was also discovered that the city had paved two sides of the institute's property in 1896 and 1897 and had never been reimbursed. On February 9th, in return for a payment of \$1,283.76 plus \$50 for a title search, the Seamen's Church Institute was freed of all past covenants.

HONOLULU

Public Service Award

The annual distinguished service award of the Maui Junior Chamber of Commerce has been presented to the Rev. William Aulenbach, Jr., rector of the Church of the Good Shepherd, Wailuku, Hawaii. "His exceptional achievements include bringing a native priest from the Philippines to minister to the Philippine community. This united two Churches, the Episcopal Church on Maui and the Philippine Independent Church, including services, classes, and congregational activities."

Fr. Aulenbach is working on a school

program dealing with education on alcohol, narcotics, and sex problems, through the state commission on children and youth. He is also working on his doctoral thesis for the University of Strasborg (France).

CONNECTICUT

Continuing Education for MRI

Last November more than 600 men and women completed a five-week course of study in leadership training and study of Connecticut's MRI relationship with the Philippine Independent Church and Trinity College, Quezon City.

The PIC and Trinity College were accepted as MRI relations at the last diocesan convention, through a program proposed by the Rev. Grant A. Morrill, diocesan MRI chairman. During this Lenten season the lay leaders are leading discussion groups meeting in homes throughout the diocese. Several thousand laymen are involved in discussing, among other questions: What in the world is MRI? Where in the world are these needs? Where in the world do we go from here?

In response to an invitation from the Rt. Rev. Lyman C. Ogilby, Bishop of the Philippine Episcopal Church, Fr. Morrill, who is also rector of St. Mark's, New Canaan, addressed the annual convocation of the Church that met February 14th-17th. He also shared the role of observer of the discussions of the joint council of the Philippine Independent Church and the Philippine Episcopal Church with the Rt. Rev. Stephen Bayne, director of the Executive Council's Overseas Department, and the Rt. Rev. Ralph S. Dean, Executive Officer of the Anglican Communion.

AROUND THE CHURCH

Red Barber, lay reader at St. Christopher's, Key Biscayne, Fla., and distinguished sports announcer, is **visiting troops in Vietnam, sponsored by the USO**. His program is twofold, the first part on sports, and the second a religious service. "I feel so strongly about the religious aspect of our human existence that I have insisted that I be billed by the USO as a lay reader as well as a sports announcer," Mr. Barber said.

The host of a **four-part TV series** on WOR-TV, New York City, is the Rev. Charles R. Supin, rector of St. John's, Far Rockaway, N. Y. Guests on the Sunday morning series **concerned with the state of the world today and as it might be ten years from now**—A Point of View—include Mr. William Steir, Churchman and public relations researcher for the Southern Christian Leadership Conference; the Rev. James Dennison, priest-in-charge of St. Philip's

Continued on page 13

Letter from London

The year 1965 showed a sharp decline in the number of candidates who offered themselves for ordination in the Church of England. The figures for 1966 show that the downward swoop of the graph may have been halted. While ordinations fell from 592 in 1965 to 576 in 1966, the number of candidates recommended for training in those two years dropped by only two, from 472 to 470. And there was a sharp rise in registrations — from 606 to 667. This is the highest figure since 1963.

"It is too early yet" says the report of the advisory council for the Church's ministry, "to know whether the number of candidates will again begin to increase but the rise in new registrations offers some encouragement." One of the current problems, the report says, arising from the drop of the last few years, is underpopulated theological colleges which creates serious financial problems for these colleges. The council, however, comes down firmly against subsidizing these colleges or permitting them to raise their fees.

It also appears that some of the new forms of theological training are not getting a lot of response. Among these is Lichfield Theological College where the three-year course includes one year of practical experience in industry, hospitals, schools, social services, and parishes. "It seems a pity," says the report, "that so far only a small number of candidates have realized the advantages of pioneering a type of theological training that seems likely to become more important in the future."

Lord Fisher of Lambeth, formerly Archbishop of Canterbury, is in full favor of Anglicans and Methodists in England establishing full communion as speedily as possible, but he is at present against the two Churches' becoming a single Church.

"No reason has been given in the original report or since to justify saying that the two Churches *ought* to become one. It is a practical proposal which would bring many practical advantages and would fulfil many godly aspirations. But like any other practical proposal (only far more than most other practical proposals) this one requires very careful investigation, a sympathetic assessment of the pros and cons, and a detailed consideration of the doctrinal and cultural issues involved. No such investigation has yet been made.

"The negotiating committee is clearly not appointed to make such a complicat-

ed investigation; and the Church of England is not free to coöperate fully in such an investigation until it has heard from the commission it has recently appointed to consider for its own purposes relations between the Established Church and the State. The conclusion seems inevitable; that the negotiating committee should reject the idea that our two Churches should now commit themselves to a pledge to become unified in a single Church. The committee would then confine themselves to making straight the way to full communion in 1968."

Lord Fisher thinks the way would be much eased if both Anglican priests and Methodist ministers would agree to call themselves presbyters. He said the greatest barrier had already been overcome by the Methodist Church's willingness to become an episcopal Church.

On the form of the reconciliation of the ministries he said, "The fact is that the reconciliation of ministers needed if there is to be full communion cannot be brought about by any form of ecclesiastical ordination without causing offence. But there is another way. It is God who reconciles; and for that purpose he does not need to make use of any form of ecclesiastical ordination. What he does need is faithful prayer by the two Churches that he will do for them what they cannot presume to do for themselves."

There are, it seems, quite a few people in Northern Ireland who expect to see the Spanish Armada heave in sight at any moment. These fighters of battles of long ago have succeeded in preventing Dr. Moorman, Bishop of Ripon, from fulfilling promised engagements in Belfast.

Dr. Moorman, whose heinous offence was that he had been an observer at the Vatican Council and was going to speak on that subject and on ecumenical relations, raised the ire of Ian Paisley, moderator of the General Assembly of the Free Presbyterian Church of Ulster. Mr. Paisley is rapidly becoming an experienced if not an expert protester. It was he who led protests against the Archbishop of Canterbury's visit to Rome last March.

A lot of people in Ireland have been disappointed by Dr. Moorman's cancellation. The original hall would have been filled to four times its capacity.

One of England's prominent Roman Catholics, Charles Davis, recently resigned his orders and left the Roman Church. Formerly professor of theology at Heythrop College, he has for some time been writing increasingly forcibly against the "institutionalism" of Rome.

A few weeks ago his marriage occurred with Miss Florence Henderson, also formerly a Roman Catholic. The marriage took place in an Anglican church and

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optial Mass. Said the vicar, sit. "When communicants in the Church of England the opportunity of receiving communion with their friends, at and normal way of with at eucharist and marriage the Church of God. I could have made an exception on " Before the marriage Mr. bride had said they were committed Christians" and ans.

one of the several current the disaffection of Roman in the Roman Church. An s just left Rome is Wilfred ly director of the Legion of portant organization. He is received as an Anglican

no doubts that there is a found revolution going on h of England these days to convince. It's not long al government was the dar- of a few *avant garde*. Yet ardly a murmur, both the have agreed to it. And that, ions, inevitably means a -se (is euthanasia a kinder they have agreed to pass powers to the general synod voice of the layman will be chorus with that of the that, be it spelled out, ins on faith and order.

Englishwise, the convoca- t been disbanded. They will meet and their members will ong speeches. But they will of importance to do and in will be realized that there's having them. Revolution by sh by inanition, peace with rts of lovely clichés spring d at the same time, whole rch history fall behind the loth of yesteryear. When ctor of St. Bride's Church, elis visitors that in the four- ry the convocations met n this church he will also be visitors what the convo-

ocations have surrendered They have become elder dispersing in the wings. And trates one of the facets of of England that sometimes s protagonists. This Church indeed keeping up with the tury. But it coyly tries to fact. In this instance, Cran- to "rediscover the congre- reached its ultimate logic. blew any trumpets on the rhaps that bit about "silence as more significance than we

DEWI MORGAN

To seek renewal

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sources of monasti- t and St. Bernard of e a life which is not ion of medieval ways tking in the way of the midst of a very community we found men, Christians who tensity of their char- olics who celebrated ative language, both of their life together. erence conducted by t was the common en Roman Catholics e gifts of the Spirit unds of Roman Ca- oquen was a whole, ing the day. The joy ther and celebrating bottle of wine was charistic feast. The and the washing of elves means of par-

Our only note of Fr. de Chambeau the "kiss of peace" to remove ourselves sacramental Bread of e were not in com- urch of Rome, but much louder and onizing "why?". If omunion with God was at Boquen. We living in peace and ther, but were sep- t point of the day of our fathers. At atican II realized in Spirit upon a small visionally in God's ching for the mean- a the modern world. r monasteries spoke the probable demise only a great hope of possible in God's

ut Brittany and into way to the south of munity of the Broth- he Poor at Pontenx. we were quite sure y missed the correct onastery, only some s; no one seemed to guessed that we had tion when we found exceedingly austere,

with a free-standing altar, and aumbry, and office books lying about. As the hour for Vespers arrived the brothers began to emerge: simple farmers, one English, one German, two Belgian, some French. There was no way of telling which might be in Holy Orders, but later we discovered that there was only one priest in the group. This was a community based on the principles of Charles de Faucauld whereby men would live in poverty with the poor of the earth. The community eschewed all money, raised its own food

By The Rev. William

Professor of Bishop's Lennoxville

in the garden, and gathered only for meals and prayers. Joining in a circle around the altar we prayed for peace, for unity, for the deprived and rejected of the world. The intensity of the place was almost unbearable. The prior, a Belgian layman, spoke movingly of the rule which is simply the Beatitudes of Jesus put into practice. Leaving this community where austerity lay not in asceticism but in simplicity and a sharing in the life of the common workers of the area, we questioned how we could return to the world

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which turned its face from those realities which these brothers looked at directly in their charity and imitation of the Lord. There was no flight from the world here, but, rather, a re-entry into its misery, its humanity, and the bonds that tie all men to the unity of God's love.

Our next monastery was the famous Spanish shrine of Montserrat which came as something of a shock after Pontenx. Here was wealth, Spanish grandeur, medieval splendor. The place was buzzing with activity with dozens of visiting semi-

William P. Zion, Ph.D.

of Theology
University
Quebec

narians and priests, seemingly always talking and never still. The carnival atmosphere fused with the devotion to Our Lady of Montserrat, and pilgrims by the hundreds drove up each day, some staying for the summer at this city in the clouds. Could we find anything of renewal at this center of conservatism, medievalism, and Spanish aristocracy? There in the darkness of the church, lines of people waited with tapers to approach the shrine of the Black Virgin. But as the hour for the High Mass approached the lights were

European

Technical Pilgrimage

turned on and a monk appeared to explain the Gospel for the day and to the people to sing the Liturgy for the day. Suddenly we moved from me piety to a fully reformed, post-VII Eucharist with hundreds of comcants and the responses thundered in Spanish. Talking with various monks we discovered the eagerness, the liberalism and the new life which sought to reform Spain and its Church. A visit to the top of the mountain (a visit quite tiring at times) made it possible for me to meet the hermit who acts as spiritual director to the community and who, in our minds, represented the charitable element in the Church, guiding and reforming the canonical structures from within. This monk showed nothing of the unusual and peculiar that we had expected, but a gentle simplicity and a heart overflowing with joy. Inviting us into his hermitage he offered nuts and water. A small dwelling filled with flowers and a scene looking out to the sea made us a bit envious of this man who had left the world to have the world pursue him in the solitude which had become his.

Two centers of ecumenism were the climax of our travels. The first was the Maison Abbé Couturier in Chazay-Azergues, near Lyons. Here live the Sisters of Christian Unity, vowed to prayer and work for unity. Faithful to the principles of Abbé Paul Couturier who spent his life in work for unity, they have no breath of proselytism or "Romanism" was ever suggested. The sisters lived out nun's habits as two charming and intelligent ladies who worked in the afternoons in a business office in Lyons. In Chazay we shared the table with the hostesses, read the offices together in French, and received a visit from Abbé Michalon who has continued Abbé Couturier's work for unity. The Mass of Abbé Michalon, offered for unity, moved almost to tears with the infinite longing which were manifest in the words of this priest. The sisters were especially fond of Anglicans, "because they are so well." Two people more deeply spiritual, more charming, and less professionally "clerical" I have rarely met.

The other goal of our travels was the internationally known Protestant Reformed community at Taizé. Taizé has become a popular place of pilgrimage, and its monastic character has perhaps suffered as it was crowded with visitors from all

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Sex as Sacrament

Christians listening to the Epistle for this Lent III) may find themselves pondering the possibility of a sharp conflict between something new and what the best Christian minds of the past represent. The Christian attitude toward sexual things such as fornication, filthiness, and immorality, the Apostle's counsel is: "Let it be known among you!" In other words, "Don't do for the things which 'whoremongers' do, 'it is a shame even to speak of them which are done of them in secret.'"

The counsel, apparently, of the best Christianity. Too long, they charge, have good Christians tried to banish the works of darkness by the silent treatment, making the very thing a taboo in the circles of polite piety. It is not done at all well. So long as this hush-hush atmosphere employed terrible things kept happening in the Church — such as good, well brought-up girls and foully undone simply because their parents and masters, operating on the old double-sex principle, had never told them the truth when they dallied. It is better to speak out into the open and to talk them

out of their modern view; and, as thus stated, it is our duty to maintain an impartial or total variance with St. Paul's thinking so. But the passage in Ephesians 5:3-14 is very closely and carefully to be under-

stood. It is to be borne in mind when one thinks of the Apostle's pronouncements upon sex, that he is speaking of frightful sexual degeneracy in the world around him. Whatever "good clean sex" there may be, it is not the sexual mores of first-century Asia Minor which he is classifying as such. They were ugly, filthy, and degrading. When St. Paul talks of "filthiness" about the foulest kind of sexual excesses; he is *not* talking about sex, simply

but is talking about a frivolous, smirking, and unbecoming toward sex, which makes a joke out of the sacred. Doubtless, he has undoubtedly, have endorsed the view examined in the Temple ages later, that the Christian should not make a joke of sex for the same reason that one should not make a joke of Holy Communion: not because it is a joke, but because it is sacred. If Christians believe their own doctrine that sex is good and that it sacramentalizes love, they must see that sex is meant to be a joy, but not a joke. It is inconceivable that the great Apostle, with his love of life, and his concept of sex (which sex is a part) as good, would con-

demn the modern practice of honesty, candor, and openness about sex, despite the superficial impression given by some of his words in this Sunday's Epistle. He is saying something, however, that will always need to be said: That Christians should think about sex, and behave about it, very much as they think and behave about Holy Communion, and for the same reason.

The ESCRU Petition

With some reservations about the use in it of one word, we approve the declaration and petition to the 62d General Convention put forth by the Episcopal Society for Cultural and Racial Unity (see page 5). We shall sign it, and urge others to sign it, for this simple and sufficient reason: the situation to which it calls attention exists in the Episcopal Church — indeed, is normal in the Church — and it is wrong; sinfully, inexcusably wrong. It is hard to see how any Churchman, arguing on Christian grounds, could take issue with this statement.

Our one semantic difficulty is with the use of the term "heretical" to describe the Church's denial in practice of what it preaches and professes about brotherhood in Christ. If the Church formally *taught* what it all too commonly practices, this would be heretical. To say that some Christians because of the color of their skin should be consigned to a special place in the Church's life, a place befitting that second-class citizenship of the kingdom of God which God wills for them, would be heretical, *i.e.* false doctrine; false, that is, if Christianity is true. Therefore we prefer to call the Church's common practice something that is worse than heretical in our books — hypocritical and sinful. (The heretic may not know any better; the hypocrite and sinner does.)

The official position of the Church touching this matter is put forth clearly enough, and with the force of law binding upon all its members, in its Canon 16, sec. 4: "Every communicant or baptized member of this Church shall be entitled to equal rights and status in any Parish or Mission thereof. He shall not be excluded from the worship or Sacraments of the Church, nor from parochial membership because of race, color, or ethnic origin."

Every single factual assertion in the ESCRU statement concerning the Church's sins of omission and commission — mostly the former — is only too true, and calls not for nit-picking argument but for sincere repentance and an honest effort toward amendment of institutional life on every level — administrative, diocesan, parochial, and personal. Perhaps we should have put "personal" first. It would be well for every Churchman looking at this ugly reality in the Church's life to begin with the prayer which the fear-ridden friends of Jesus offered when He told them that He was about to be betrayed: "Lord, is it I?"

LETTERS

THE 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 100 words. Most letters are abridged by the editors.

About Letters

This is a letter on the subject of letters to THE LIVING CHURCH. I remember reading, perhaps in your magazine, a comment to the effect that Anglicans tend to show great tolerance, perhaps too great, to everybody except their fellow Anglicans. Some of the letters printed in THE LIVING CHURCH are in support of that view. An example is a letter from "Name Withheld" on the subject of therapeutic abortion [L.C., January 15th] with its references to the opinions of other correspondents as "revolting" and "phomoric syllogizing." Rather than an arbitrary limitation to 100 words would it not be better to establish a rule of exclusion of letters displaying a conspicuous lack of Christian charity?

STUART MCCARTHY

Brooklyn, N. Y.

Editor's comment. Could be. But when does such a lack of Christian charity become conspicuous? And you ought to see some of the letters we *don't* publish!

Abortion and Ecumenism

From the standpoint of good ecumenism I thought the article "My Church is Wrong About Abortion" [L.C., January 29th] was in a very poor taste. The author does not speak for the Roman Catholic Church, and it is very questionable whether the Knights of Columbus certificate he holds really means much or not. However, I was glad to see in the title the words "One Roman Catholic . . ." Perhaps "ONE Roman Catholic" would have looked better. In these days when we are trying to stress things that unite us, does it do any good to bring up matters which divide us, even among ourselves?

(Msgr.) ALLAN F. NILLES
Chancery Office

The R.C. Diocese of Fargo

Fargo, N. D.

Editor's comment: We think it will be a sorry day for real ecumenism when we can no longer discuss such matters among ourselves.

To Montreal Visitors

The quarters formerly occupied by members of the Sisterhood of St. John the Divine, vacated by them some time ago, accommodation will be available to Christian people intending to visit Montreal during the period of Expo '67 (April 28th-October 28th).

There are 5 simply furnished bedrooms altogether 7 beds; apart from one bathroom, there are also two common rooms formerly used as dining and living rooms, a kitchen where visitors can prepare their own breakfast and, perhaps, a snack at night. Bedlinen and towels are provided.

The premises are atop the parish hall adjacent to the church. The entire building is close to the center of the city and in easy reach, by subway, of Expo. The parish hall will be made available to groups of young people who would have to bring their own sleeping bags, etc.; they also will have facilities for making breakfast.

No fixed charge can be made for the accommodation provided, but a contribution to the Church of at least \$3 per person per night is expected. Groups in the parish hall are encouraged to pay not less than \$1 per person per night.

Applications for accommodation will be treated on a first come, first served basis, and should be made to the undersigned. It is recommended that, if possible, alternate dates be indicated for which hospitality is desired.

(The Rev.) PAUL BUSING

Rector, Church of St. John the Evangelist
2015 Kimberley St.
Montreal 18, P. Q. Canada

"On These Three Commandments"

The letter of Madge T. Arnold [L.C., January 29th] entitled "Updated Commandment?" deals with what seems to me to be an unwanted anxiety on the part of some, both clergy and laity, that any of our bishops or clergy are "humanists." This is a highly charged, emotional reaction which to me has no bearing in fact. A much more significant thing is at stake in "updating" the Summary of the Law. In essence it says, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself. On these two commandments hang all the law and the prophets." A thoughtful examination of the summary will indicate that there are three commandments involved and not just two. We miss sound opportunities for evangelical witness in not emphasizing this. A man who does not love himself is incapable of truly loving his neighbor and God.

Whatever one may think of psychiatry and the insights into human personality that have come from it, we all know that the basic orientation of the personality toward him- or herself conditions, and even determines, the view one has of one's neighbor and of God. I would suggest that the Summary of the Law as recorded in Matthew 22:37-40 either shows the pious commentary (in verse 40) of some noble scribe or else it would indicate the true humanity of our Lord in not having all knowledge about human personality; or perhaps it was that a true love of Himself was so fundamental to His being that He wasn't even aware of it, an awareness we sorely need for ourselves.

I would suggest that the Liturgical Commission consider rewriting the Summary of the Law to read: "On these three commandments hang all the law and the prophets."

(The Rev.) JOHN BAIZ, D.D.

Rector, Calvary Church
Pittsburgh, Pa.

Information Please!

I was interested (and a little astonished) to read the following items in the *Anglican Digest* and also in *Newsweek* and *Time*.

"The Episcopal House of Bishops has always been kind of a gentlemen's club. Take in particular, the annual meeting: prelates and their wives usually spend five

casual days trading gossip, sipping a few cocktails, and dispatching interim house-keeping chores that have cropped up between the triennial General Conventions. The bishops wear genteel smiles as uniformly as pectoral crosses: club members are wary about rocking the ecclesiastical boat."—*Newsweek*

"In many ways, [the recent gathering of bishops] was one of the most unpleasant and nerve-racking meetings in the 177-year history of the House. To top it all off, Wheeling turned out to be a city without bars and Church officials had to set up a private commissary with Scotch at \$7.50 a fifth."—*Time*

One of the quotations from a book which I happened upon is as follows: "An early bishop was writing to another bishop, 'this is a true saying, if a man desire the office of a bishop, he desireth a good work — A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior . . . Not given to wine.'" I Timothy, of course, and supposedly written by St. Paul. Then, in the Prayer Book: "Think upon the things contained in this book, [the Bible] be diligent in them. . . . Be to the flock of Christ a shepherd, not a wolf, feed them, devour them not."

I have spent a lot of time explaining to my wife, who is a member of a fundamentalist Church, that we are not loose livers, wine-bibbers, and so forth, so publicity of this sort shoots holes in my arguments. Naturally she saw the articles and asked me what kind of people we had in the episcopate. I told her I had personally only met three but they were fine men. What with the Pike uproar and now this I am tempted to ask if the Bible is still used in the Episcopal Church, and if so, what for?

ERNEST T. DENNIS

Salem, Mass.

Americans in Vietnam

I know that THE LIVING CHURCH has been a supporter of the government's position in Vietnam, following the Anglican tradition of assuming our government to be generally right in its policies. The government is, after all, made up of decent, honest, intelligent, elected individuals who have all the facts at their disposal. It is, therefore, most likely to know what is best and to do what is wisest.

Most of the time in a democracy we can probably make this comfortable assumption. In the case of Vietnam, however, I am not so sure. The reports of the newspapers and television do not give a picture of a Christian government at work. I think we must begin to wonder what is God's view of His Vietnamese children. Does it seem to Him that their sufferings are a necessary price to pay for the opposition to Communism? In His sight, is this burned and devastated country, full of burned and devastated people, a fertile ground for the sowing of the seed, about which we heard in the Gospel for Sexagesima? Is it even a place in which dignified human life is possible?

Our purpose in Vietnam is really, ultimately, to protect ourselves from Communism. We are not so altruistic as to sacrifice our young men purely to defend the South Vietnamese. This being the case, I think we must wonder, as Christians, whether it is



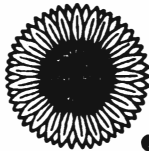
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right to protect ourselves at the cost of such appalling suffering to others. Personally I think it is also doubtful whether we are really protecting ourselves this way. Is it certain that all would be lost by a magnanimous withdrawal? The alternative is surely years and years of terrible garrison duty, eating up our young men, corrupting the economic and social life of Vietnam, planting a root of bitterness that will flourish for generations.

Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I have to think of this when I see the Vietnamese women and children homeless, frightened, wounded, devastated, and I wonder what Christ will say when He comes in judgment.

KATHARINE TAIT

Brooklyn, N. Y.

Renewal

Re: "Pike Investigation Postponed" [L.C., January 29th].

Another committee. Recognizing the right of executives to choose their own committees I still am astounded at the composition of this one. Why, for example, is a United Church of Christ theologian considered competent to examine "Anglican comprehensiveness?" This committee includes mostly liberal thinkers as near as I can figure out.

The Anglican Communion most certainly does need renewal. Our spiritual morale has suffered greatly by the divisions among us. Yet we continue to believe that the joint work of men thinking together can produce a new birth of vigor in the Church. When are we going to return to the foundations and begin to act like Christians? Or are we, as a Communion, too sophisticated to believe that the truth can be found in the scriptures?

Please, no "council of renewal" but rather a world-wide return by Anglicans to watching and prayer. Then God can tell us what we are (and the answer may be quite shocking) and what we are to become (equally shocking).

(The Rev.) JOHN W. RIDDER
Priest in charge
Christ Church

Madison, Ind.

No Stamps, Please

Some years ago you were kind enough to print a letter from me requesting used stamps to be processed by patients in the Misumai Tuberculosis Sanitarium here, and sold for the benefit of the work of the Church in Japan. A great many stamps were sent and have been sold for several hundred dollars used for pioneer Church projects in the Diocese of Hokkaido.

We greatly appreciate all this help, but now I must ask that no more stamps be sent here. The processing of the stamps gave the patients a feeling of being able to contribute something for the Church. Now our group of Christians there has dwindled to only four because of recoveries and deaths. I am afraid that only two of the patients are well enough to do the stamps and I would not want this to be a burden or to endanger their recoveries.

If there are any who would still like to contribute used stamps for the work of the Church in Japan, may I ask that they send the stamps to the Rev. Francis W. Hayes

Jr., P.O. Box 313, Hampton, Va. 23369. He tells me that he has several volunteers who are helping him process the stamps so that they can be sold for the Church's work. Once again may I thank all our contributors and THE LIVING CHURCH for helping us in this project.

(The Rev.) B. D. TUCKER
St. Michael's Church

Sapporo, Japan

Praying for All Men

Your editorial, "Improving on the Church's Prayers" [L.C., January 29th] rightly states that the individual priest is not permitted to alter corporate prayers. But it also maintains that we pray for *Christian* rulers in the Prayer for the Church because only those who are members of the Church Militant are to be remembered here. Not so.

That prayer begins with a reminder of St. Paul's exhortation to Timothy (I Tim. 2:1-4) to "give thanks for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour: Who will have all men to be saved, and to come unto the knowledge of the truth." Whether one interprets St. Paul's words to mean that we give thanks for all men, or on their behalf, there is still no indication that these prayers are to be limited to Christians alone. Christ died for all. St. Paul does not distinguish; why should we?

(The Rev.) F. G. BOHME
Vicar, St. Columba's Church

Seattle, Wash.

Editor's comment: True — the prayer begins with an echo of the passage in I Timothy; but it goes on to specify Christians only as the objects of intercession here.

Esse or Bene Esse?

It is most revealing that a former professor in one of our Church seminaries, Dr. Reginald Fuller, chides you [L.C., December 25th] for claiming that the episcopacy is of the *esse* of the Church. You quite properly rebut him in stating that while the Church has never said this explicitly, she "absolutely insists upon it in practice."

I believe it logically follows that a person's doctrine of the Church will determine his view of the episcopacy. If he believes that the Church was founded by Almighty God in the people of the Jews and then "catholicized" and "apostolicized" (she has always been one and holy) through our Lord in the Incarnation, he would have to hold that the episcopacy is most certainly of the *esse*; that the sacred ministry centered in the successors to the apostles is the very heart of the society of the people of God.

If the Church is conceived to be just a group of like-minded people believing in the Holy Trinity, together with other Christian doctrines of their choosing, who may band together at any given time in history to be the "Church," then it is quite logical to hold a *bene esse* or *plene esse* doctrine of the episcopacy. *Esse* speaks to the very nature of the continuing body of Christ, His Church; the other two theories simply say that bishops are nice and good for the fullness of the Church *but are really unnecessary*. Apply these three theories analogically

NEWS

Continued from page 6

and St. James, Lake Success, N. Y., and director of the Institute for Cybercultural Research; and Dr. Seymour Melman, professor of industrial engineering, Columbia University.

Friends of Barry House, an informal group of laity in the Diocese of Albany, have made possible some necessary improvements in the diocesan retreat and conference center, Brant Lake, N. Y. The group has been in existence just six months, but their power is not weak. They have provided a hand rail for the chapel walk that is on a hazardous incline; cabinet and serving areas in the dining room of the guest house; and a chandelier also for the dining room.

An \$18,000 grant from the Conant Fund has been awarded to Seabury-Western Seminary, by the Joint Commission on Theological Education of the Episcopal Church, for the purpose of establishing a "chair in continuing education in theology." The grant is to be used solely for employing an instructor who will direct the work of the seminary in its program of continuing education for alumni and in its ecumenically oriented participation in the Chicago Institute for Advanced Theological Studies.

A corporate Communion for Episcopalians in the Washington state legislature was held February 1st, in St. John's, Olympia. Seventeen Churchmen are in the present legislature. Churchmen-administrators including Governor Dan Evans were also invited to the early morning service at which the Rt. Rev. Ivol Curtis, Bishop of Olympia, celebrat-ed and preached.

An Anglican priest from the Canadian Church has been named to head the new department of Church renewal of the NCC. The Rev. Canon Ebert Hobbs, former director of the department of information and stewardship of the Anglican Church of Canada, will direct the assistance of churches "in the renewal of mission through existing structures and through new forms," according to Dr. Edwin Espey, general secretary of the National Council of Churches. [RNS]

At the latest report, \$142,000 in cash and pledges has been received by the Episcopal Theological Seminary of the Southwest, Austin, Texas, in its special campaign for operating funds. The board of trustees has set a goal of \$175,000 to be raised by May 31st. Seminary officers and trustees of the Joe and Jessie Crump Fund expect to make two disbursements from the fund this year. One part will provide scholarship assistance to students, and the second part will underwrite a chair of cultural research.

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to what is set forth as our "bounden duty to worship God every Sunday in His Church." Historic catholic thought has always said that this is of the essence of the Christian life; modern apologists would say that it is for the good and fullness of the Christian's life. We are all aware that there is virtue and merit in the latter view (both as regards the episcopacy as well as Sunday obligation); but the former view has been established in the life of the Church under the guidance of the Holy Spirit and is much more solid than the latter (again as regards the episcopacy and Sunday obligation).

(The Rev.) GERALD L. CLAUDIUS
Rector, St. John's Church

Kansas City, Mo.

Anathema Suit

Re: "Ministry to the Homosexual" [L.C., January 8th] and "Treating Alcoholic Clergy" [L.C., January 15th].

In every generation there are a few soft-headed people who, for short seasons, become super-Christians. During those seasons, they may become so exquisitely "understanding" that they allow any self-indulgence under the phony guise of broad-mindedness. Even the depravity of unnatural sex, even the depravity of drunken priests and drunken bishops (with all which that implies) becomes, in their amiable garbage-disposal minds, only "the right to live one's life as one pleases."

Very well. But don't call it Christianity—on the part of the doer or on the part of the super-Christian defender.

"We are not our own . . ."

"We are bought with a price . . ."

"If any man would come after me, let him deny himself and take up his cross daily and follow me."

Any individuals who dally with these horrors are already far gone in sin, perhaps too far gone to be saved. If their consciences no longer bother them, the Holy Spirit may already have been driven from them. "Therefore put away from yourselves that wicked person." [I Cor. 5:13] Think on that directive to the Church in its context.

(The Rev.) J. F. MACHEN

Mentone, Ala.

Editor's comment: Maybe so. But there used to be something in the Bible about how God is not willing that any should perish.

Cheers

Three cheers for the Rev. Richard Williams. It is refreshing to hear of a clergyman's still remembering "the first and great Commandment." Sandwiching the report of his remarks between the reports on the speeches of Bishop Moore and Mayor Lindsay really put the meat where it belonged. [L.C., January 29th]

MARIAN BRAND

Port Isabel, Texas

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PEOPLE and places

Appointments Accepted

The Rev. **Warwick C. Aiken, Jr.**, former rector of St. Luke's, Spray, N. C., is rector of the Church of the Messiah, Rockingham, N. C. Address: 1319 Carolina Dr. (28379).

The Rev. **Charles R. Baker**, former chaplain at Kennedy Airport, and vicar of St. Andrew-by-the-Sea, Belle Harbor, N. Y., is curate at Trinity Church, Northport, N. Y. Address: 53 Scudder Ave. (11768).

The Rev. **Carroll C. Barbour**, former assistant rector of St. Mary's, Rockville, Md., is associate rector of St. Paul's, Kansas City, Mo. Address: 436 W. 63d St. (64110).

The Rev. **Richard B. Bass**, former curate at Christ the King, Orlando, Fla., is curate at St. Stephen's, Miami, Fla. Address: Box 318, Miami (33133).

The Rev. **Roger N. Brandt**, former priest in charge of St. George's, Le Mars, Ia., is priest in charge of St. Andrew's, Chariton, and Grace Church, Albion, Ia. Address: 1108 N. Seventh St., Chariton, Ia. 50049.

The Rev. **Robert G. Bretscher**, former curate at Ascension Church, Clearwater, Fla., is rector of St. Mary's, Dade City, Fla. Address: Box 943 (33525).

The Rev. **Edward C. Chalfant**, former curate at Ascension Church, Clearwater, Fla., is vicar of St. John's, Clearwater. Address: 615 Orange Ave. (33516).

The Rev. **A. Milton Cheney**, former vicar of St. John's, Millville, Mass., and St. Andrew's, Woonsocket, R. I., is assistant at Christ Church, Fitchburg, Mass., and a member of the team ministry for Good Shepherd, Fitchburg, and All Saints', Whalom, Mass. Address: 35 Parson Circle, Fitchburg (01420).

The Rev. **P. M. Corns**, former rector of St. Anne's, Middletown, Md., is rector of the Church of the Ascension, Westminster, Md. Address: 22 Court St. (22157).

The Rev. **John B. Covey**, former rector of the Church of the Advent, Alice, Texas, is rector of All Saints', San Benito, and priest in charge of St. Andrew's, Port Isabel, Texas. Address: Box 1948, San Benito (78586).

The Rev. **Raileigh Denison**, former teacher of German at Killeen High School, Killeen, Texas, is instructor of German at Tarleton State College, Stephenville, Texas. Address: 521 Lydia (76401).

The Rev. **Curtis S. Denney**, former assistant at Christ Church, Cooperstown, N. Y., is rector of St. Luke's, Mechanicville, and priest in charge of Trinity Church, Schaghticoke, N. Y. Address: c/o St. Luke's, Mechanicville (12118).

The Rev. **William R. Deutsch**, vicar of St. John's, Lockport, Ill., is also professor of New Testament Greek at DeAndreis Roman Catholic Seminary, Lemont, Ill., on a part time basis. From 1818 to 1965 the seminary was located in Perryville, Mo.

The Rev. **Charles F. Frandsen**, former rector of St. Thomas', Falls City, Neb., is vicar of St. David's, 1519 Elmwood Rd., Lansing, Mich. 48917.

The Rev. **George W. Graydon**, former vicar of St. Elizabeth's, Brighton, and St. Andrew's, Ft. Lupton, Colo., is priest in charge of St. Paul's, 1626 Taft St., Brownsville, Texas 78520.

The Rev. **Lester G. Hill**, former rector of St. Philip's, Beeville, Texas, is in charge of student work at St. Mark's, San Marcos, Texas. Address: 124 East Woods (78666).

The Rev. **James Humkins**, former rector of St. Peter's, Neligh, and St. Mark's, Crescent, Neb., is rector of St. Thomas', Falls City, Neb. He is also editor of the *Nebraska Churchman*. Address: Box 117 (68355).

The Rev. **Robert E. Johnston**, former staff member of Christ Cathedral, Springfield, Mass., is a staff member of the Adirondack Missions, Brant Lake, N. Y. Address: c/o Barry House, Brant Lake, N. Y. 12815.

The Rev. **Edward B. Jordan**, former rector of St. Stephen's-St. Mark's, Grifton, N. C., is rector of St. Paul's, Fayetteville, N. C. Address: 1509 Berkshire Rd. (28304).

The Rev. **Howard G. F. Kayser**, former vicar of St. Amrose', Antigo, Wis., is rector of St. Peter's, 627 Broadway, Sheboygan Falls, Wis. 53085.

The Rev. Canon **Richard Lief**, canon missionary, is head of the spiritual healing work in the Diocese of Los Angeles. He has retired as executive director of the Episcopal City Mission Society of Los Angeles, a position he had held since 1946. Address: St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles, Calif. 90017.

The Rev. **William A. Lang, Jr.**, former priest in charge of the Church of the Redeemer, Mercedes, and Church of the Epiphany, Raymondville, Texas, is priest in charge of the Church of the Ascension, Refugio, Texas. Address: Box 903 (78377).

The Rev. **Wilbur L. Lear**, former staff member of the Bishop Anderson Foundation, Chicago, is rector of St. Bartholomew's, Granite City, and vicar of St. Thomas', Glen Carbon, Ill. Address: 2019 Delmar St., Granite City (62040).

The Rev. **James R. Leo**, former assistant at St. John's, Larchmont, N. Y., is rector of St. John's, 58 Clinton St., Cornwall, N. Y. 12518.

The Rev. **Robert D. Martin**, in charge of the Chapel of the Cross, Rolling Fork, Miss., will be rector of All Saints', Grenada, Miss. Address March 1st: Box 345 (38901).

The Rev. **Herman F. Nelson, Jr.**, former associate rector of Grace Church, Lawrence, Mass., is rector of Holy Trinity, Main St., Marlborough, Mass. 01752.

The Rev. **Stanton R. Ramsey**, former associate rector of St. Thomas', Owings Mills, Md., is associate rector of St. Andrew's, Kansas City, Mo. Address: 5712 W. 92d St., Shawnee Mission, Kan. 66207.

The Rev. **C. Corydon Randall**, former field representative of the Cincinnati Community Action Commission, Cincinnati, Ohio, is rector of St. Paul's, Richmond, Ind. Address: 3215 Backmeyer Rd. (47374).

The Rev. **Charles T. Rines**, former rector of St. Christopher's, Boulder City, Nev., is curate at All Saints', Long Beach, Calif. Address: 242 Roswell Ave. (90814).

The Rev. **Nathan A. Scott, Ph.D.**, has been named canon theologian at the Cathedral of St. James, Chicago, and is to develop a program of continuing education for the diocesan clergy. He continues as professor of theology and literature at the Divinity School of the University of Chicago.

The Rev. **Gordon S. Scovell**, former vicar of Trinity Church, Dragerton, and St. Matthew's, Price, Utah, is probation officer with the county court house, Whitby, Ontario. Address: 369 Linden St., Apt. 2, Oshawa, Ont., Canada.

The Rev. **Robert S. Smith**, former vicar of Emmanuel Church, Keyser, W. Va., is vicar of St. Anthony's, Carol City, Fla. Address: 17701-57th Ave. (33054).

The Rev. **P. F. Sturges**, rector of St. Martin's-in-the-Fields, Chestnut Hill, Pa., will be senior assistant at All Saints, 10 Irving St., Worcester, Mass. 01609, in April.

The Rev. **Michael Swan**, former assistant at St. Michael's, Colonie, N. Y., is a staff member at St. Peter's Pro Cathedral, 511 N. Park Ave., Helena, Mont. 59635.

The Rev. **John Sweigart** is assistant rector of All Saints', Kansas City, Mo. Address: 8544 Sandusky (66112).

The Rt. Rev. **Albert E. Swift**, former Bishop of Puerto Rico, and also former assistant to the Bishop of Pennsylvania, is rector of St. Gregory's, Boca Raton, Fla. Address: Box 942 (33432).

The Rev. **Edward Wincley**, former associate at St. Paul's, Walla Walla, Wash., is rector of the Church of the Holy Communion, 1407 S. 1 St., Tacoma, Wash. 98405.

Laitly

Col. **Merton A. Albee**, who has served as chancellor of the Diocese of Los Angeles for 33 years, has retired and been named chancellor emeritus.

Mr. **R. Bradbury Clark**, vestryman of St. James', South Pasadena, Calif., and vice-chancellor of the Diocese of Los Angeles, has been named chancellor.

New Addresses

The Rev. Canon LeRoy D. Lawson, the Rev. John L. W. Thomas, and the Rev. Walter W. Cawthorne, Box 1581, St. Petersburg, Fla. 33731.

The Rev. Forbes DeTamble, 228 E. Central Blvd., Orlando, Fla. 32801.

The Rev. Benjamin F. Root, retired, Canutillo, Texas 79835.

Living Church Correspondents

Nevada — The Rev. Donald D. Cole, Trinity Church, Box 2246, Reno, Nev., is the new correspondent for the district.

Ordinations

Priests

Chicago — The Rev. Howard Douglas Peckenpaugh, curate at St. David's, 2408 Glenview Rd., Glenview, Ill. 60025.

Dallas — The Rev. Frank Patrick George, vicar of All Saints', Atlanta, Texas, address, 507 E. Hiram St. (76561).

Harrisburg — The Rev. Richard J. Simeone, curate at St. Matthias', East Aurora, N. Y., address, 34 Maple Rd. (14052). Ordained by the Rt. Rev. Thaddeus F. Zielinski, Bishop of Buffalo-Pittsburgh, P.N.C., for the Bishop of Harrisburg.

Iowa — The Rev. William Petersen, priest in charge of St. Stephen's, Spencer; All Saints', Storm Lake; and Holy Comforter, Cherokee, address, 200 E. Fifth St., Spencer, Ia. 51301.

Michigan—The Rev. Robert V. Morris, assist-

ant at St. James', Detroit, address, 11491 W. Outer Dr., Detroit (48223).

Oregon — The Rev. Messrs. James Edward Lloyd, vicar of St. John's, Bandon, and St. Christopher's, Port Orford, address, Box 246, Bandon, Ore. 97411; David Warner Perry, curate at Christ Church, 1060 Chandler Rd., Lake Oswego, Ore. 97034; Robert Eugene Reynolds, curate at St. Paul's, 1441 S. E. Liberty, Salem, Ore. 97302; and Chester Stephen Shulda, vicar of Lower Columbia Missions, for Oregon and Washington, address Box 592, Clatskanie, Ore. 97016.

Pennsylvania — The Rev. Tom Berlenbach, curate at St. Anne's, 2119 Welsh Rd., Abington, Pa. 19001. Ordained by the Rt. Rev. A. Ervine Swift for the Bishop of Pennsylvania.

South Dakota — The Rev. John Willis Barkley, vicar of St. Matthew's, 412 S. Adams St., Rapid City, S. D. 57101.

Southern Ohio — The Rev. Messrs. C. David Cottrill; David A. Ames; George F. Luthringer; and Almus M. Thorp, Jr. The latter is the son of the Very Rev. Almus M. Thorp, Sr., Dean of Bexley Hall.

West Texas — The Rev. Messrs. Byron Gary Crocker, assistant at Church of the Advent, 104 W. Elizabeth, Brownsville, Texas 78520; Michael McKean Davis, assistant at Epiphany, Kingsville, and in charge of college work at A&I, address, 206 N. Third, Kingsville, Texas 78863; and Joseph Gilbert Rogers, priest in charge of St. Luke's, San Saba, address, Box 973, Llano, Texas 78643.

Deacons

Harrisburg — Gordon Cleon Lewis.

Armed Forces

Chap. (Lt) Fayette P. Grose, CHC, USNR, Office of Chaplains, Force Logistics Command, FPO San Francisco 96602. He is the former rector of Trinity Church, Jefferson, Ohio, now serving in Vietnam.

Leave of Absence

The Rev. Luther Williams of Morganfield, Ky., may be addressed at Box 282 Rt. 3, Boone, N. C.

DEATHS

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

The Rev. John Marshall Wilson, 78, retired priest of the Diocese of New York, collapsed and died January 11th, shortly before the opening of the anniversary convocation at General Seminary, New York.

Fr. Wilson attended St. Stephen's College and General Theological Seminary, and was ordained to the priesthood in 1923. He served several churches in the Dioceses of New York, Easton, and Newark, including St. James', Hackettstown, N. J., from 1927 to 1937. Prior to his retirement in 1956, he had spent several years as vicar of St. Andrew's, and chaplain to students at Teachers' College, New Platz, N. Y.

He is survived by his wife, the former Katherine M. Russell.

LENT CHURCH SERVICES

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.

LOS ANGELES, CALIF.

ST. MARY'S 3647 Wetseka Ave.
The Rev. R. Werster; the Rev. H. Weltzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, east
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
The Rev. F. L. Drake, r; the Rev. A. E. Moore-
house, c; the Rev. R. I. Walkden, d
Sun 8 H Eu, 9:15 Sol Eu; 11 MP (ex 15 H Eu);
C Sat 12:15

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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; Sat 4-7

ROCK CREEK PARISH Rock Creek Church Rd.
Washington's Oldest Church
The 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 7:30, 9, 11; Daily 7:15, 5:30; also Weds
HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

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

FORT LAUDERDALE, FLA. (Cont'd)

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 & HC 10; Fri C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, east
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The 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

ATLANTA, GA.

CATHEDRAL OF ST. PHILIP
2744 Peachtree Rd., N.W.
The Very Rev. David Collins, dean
Sun 8 & 9:30 HC; 9:30 & 11:15 MP & Ser

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
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

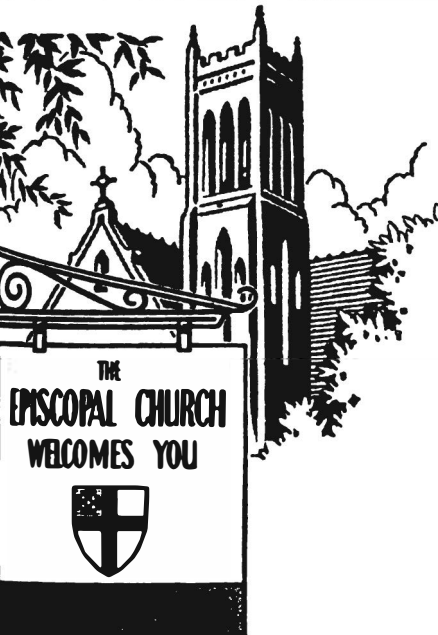
GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

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 & Madison Sts.
The Rev. R. L. Ranlari, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30



MOBILE, ALA.

ST. PAUL'S 4051 Old Shell Rd.
The Rev. Wm. S. Mann, r; the Rev. W. J. Gould, c;
Mr. Jack Noble White, Organist-Choirmaster
Sun 7:30, 9:15, 11, 7; Wed HC 10; Fri HC 7

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Tues 8, Wed & Thurs 10; Fri 7:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 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.

LENT CHURCH SERVICES

(Continued from previous page)

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, 10 (Sung); Daily 7:30; Extra Mass Wed &
greater HD 12:10 & 5:30; C Sat 4-5; 7:30-8:30

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Verner Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH 322 E. Hamilton Ave.
Sun HC 8, 11 (MP 2S), MP 9:15 (HC 2S); Daily
MP 7, EP 7:30; Wed HC 6:30, 10; Thurs 6

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Benjamin V. Lavey, r
Sun HC & Ser 8, 9 (Sung), 11; Mon, Thurs 9,
Tues 8, Wed 7, Fri 9, 5:15, Sat 10; Lenten Devotions
& add Thurs 5:15; C 4 (1 Sat) & by appt

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the 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; EP Mon-Fri
5:30; Organ Recital Tues 12:05

BROOKLYN, N. Y.

ALL SAINTS 7th Ave. & 7th St.
The Rev. Elmore W. Lester
Sun 8, 9:30 HC; 11 HC 1S & 3S; MP 2S & 4S

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D.; the Rev. M. J. Hatchett
Sun 8 HC, 11 MP (HC 1S); Fri HC 7:30

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11. HC daily

EAST MEADOW, LONG ISLAND

CHURCH OF CHRIST THE KING
DeWolfe Pl. at 5th & 6th Sts.
The Rev. Marlin L. Bowman, v
Sun HC 8 & 10

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;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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

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
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, 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
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,
the Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The 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

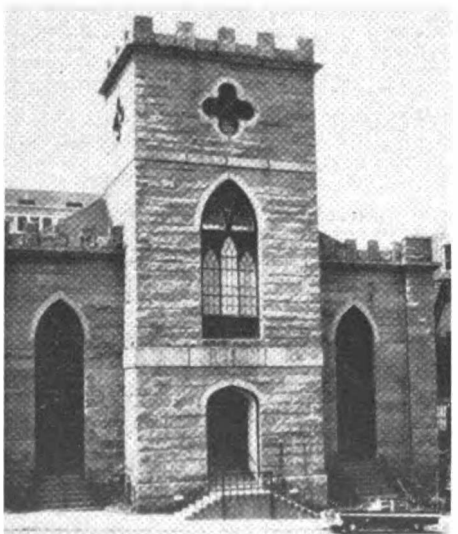
TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The 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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The 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.
The 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



MISSION CHURCH
ST. JOHN THE EVANGELIST
BOSTON, MASS.



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

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

SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St.
The Rev. Darwin Kirby, Jr., r; the Rev. Richard W.
Turner, The Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7, Mon & Thurs 10;
Tues, Wed & Fri 12:05; C Sat 4:30-5 & 8-9

SOUTHERN PINES, N. C.

(serving Pinehurst)
EMMANUEL E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10, 6 EP

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson, r
Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

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

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.
The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC
1S); Thurs & PB Holy Days HC 10:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The 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

SEATTLE, WASH.

EPIPHANY 38th & E. Denny Way
The Rev. E. B. Christie, D.D., r
Sun 8, 9:30, 11; Wed HC 7:30 & 10

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
The Rev. Raymond E. Abbitt, r; the Rev. James
MacConnell, asst; the Rev. Richard Watson, asst;
Capt. Arthur Mussenden, C.A.
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses
daily 6:30; C Sat 5-6

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.