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Sharing the Church

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The Living Church

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January

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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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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BOOKS

THE ELIZABETHAN WORLD. By Lacey Baldwin Smith. Houghton Mifflin. Pp. 284. \$6.50.

If *The Elizabethan World* by Lacey Baldwin Smith were to be reviewed in one word, that word should be "magnificent." We are seldom fortunate enough to find a work of such superb scholarship, one written in clear, easy prose that wakes each chapter—and these chapters are literally packed with information—a delight to read.

Though primarily concerned with England and English problems, the book's immense scope covers the political and religious conflicts raging at the time in France, Spain, and the Netherlands. Many familiar historical names are included too. Loyola, founder of the Society of Jesus, battling fiercely against the founder of Calvinism; Catherine de Medici and Philip II, forever busy with their endless intrigues; ordinary people everywhere just struggling to keep alive. It is all here, the whole brilliant, hopeful, sprawling Elizabethan world. In Mr. Smith's shining pages people and events come to life in scenes that often reflect the divergences of our own world today.

STELLA PIERSON
St. Thomas Church
New York City

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VARIATIONS ON THE SUNDAY CHURCH SCHOOL. Edit. by Eleanor E. Sandt. Seabury. Pp. 89 paper. \$1.95.

YOUTH MINISTRY NOTEBOOK, 1967-68. Seabury. Pp. 114 paper. No price given.

Variations on the Sunday Church School contains reports on many ways in which different parishes have attempted to meet the goals of Christian education for their children, from pre-nursery to confirmation age. An excellent chart lists programs ranging from after-school classes for children or evening Bible study groups for families, to four intensive sessions held on selected holy days when children may be excused from school. Reasons for each type of innovation, as well as advantages and drawbacks discovered in each, are clearly stated. Anyone concerned with teaching the children of the Church will find some useful suggestions here.

The Youth Ministry Notebook for 1967-68 is a comprehensive guide for "any adult who is working with young people of high-school age."

The first section, "Objectives," includes four articles describing where these young people stand today. The dilemmas facing adolescents in the areas of school, sex, and recreation are explored, as are the prevalent adult attitudes they encounter and the reasons so many of them attempt to resort to suicide. Disguised under the

title "A Way of Defining Your Own Response" is an excellent outline of the steps needed to set up an effective youth program. The theological perspectives are intended to help an adult leader define the Christian insights he wishes to transmit. Various imaginative ways of communicating across the generation gap are reported, including retreats, work projects, movie-making, and coffee houses.

Two plans for group study based on the theme of "Love Thy Neighbor" seem rather ambitious for this age group, as they attempt to evaluate welfare programs. Perhaps one based on "Love Thyself" would have been helpful as the young people quoted seemed to be asking for guidance in finding themselves. Can any person respect the dignity of another or help to solve his problems until he is first convinced of his own inherent worth as a child of God?

There is a great deal of material in this book and it requires concentrated study.

EMILY B. MINOR
Christ's Church
Rye, N. Y.

+ + + +

CHURCH AND STATE IN CONFRONTATION. By Herbert Stroup. Seabury. Pp. 246. \$6.95.

Dean Herbert Stroup of Brooklyn College has undertaken an impossible task, to produce "A Sociological Study of Church-State Relations From Old Testament Times to the Present," in so short a book as *Church and State in Confrontation*. The result can hardly be called a survey, but rather a lecturer's notes and anecdotes for a year's course for college freshmen. For example, "Church-State in Western History" gets 47 pages of print and amounts to little more than name-dropping. "Non-Christian Religions and the State," chapter 7, takes 20 pages. Such summary treatment is more likely to purvey false impressions than to give the kind of information needed for sound judgment.

The only use I can see for the book would be to use the 34 questions posed in chapter 1 under the caption of "Pressing Perplexities" as topics for discussion groups. Unfortunately nothing in the rest of the book would be of much help in arriving at conclusions. This is sad, for in all probability Church and state are going to be more and more in "confrontation."

(The Rev.) WOOD B. CARPER, D.D.
The General Seminary

+ + + +

THE HISTORY OF JAPANESE RELIGION. By Masaharu Anesaki. Tuttle. Pp. 423. \$7.50.

In the fast-driving pace of our society a book such as this massive volume by Prof. Masaharu Anesaki would seem, at first glance, to have little to recommend it. In the first place, it is neither short nor immediately easy reading. It demands concentration and study and cannot be read in the little snippets of program-

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By MALCOLM W. ECKEL
Dean, Christ Church Cathedral,
Springfield, Mass.

Foreword by The Rev. Albert T. Mollegen

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ming that separate TV commercials. Further, it is not a new book. It was first published in 1928, the bulk of the book consisting of lectures which the author delivered while occupying the chair of Japanese Literature and Life at Harvard from 1913 to 1915. Until its recent republication in 1963 it has been out of print. Thus, it is to be feared that many American readers will approach *The History of Japanese Religion* with an endemic disability due to the double handicap of ignorance of oriental history plus the feeling that there could be no contemporary impact or application possible in a book written so long ago.

However, far from being either the quaint product of a bygone age or a refurbished museum piece, Prof. Anesaki's book might well be termed a prolegomenon to a study of the mission and role of the Church in modern urbanized and industrialized human society. For if one of the purposes of historical writing might be the selection of significant events and movements of the past into an articulated understanding of human society for the guidance and inspiration of men in the present, then Anesaki's purview of nearly 2,000 years of Japanese history eminently qualifies for this role. In his concluding chapter he states that none of the organized religions of Japan—Buddhism, Shinto (and in this category he includes the burgeoning cults of the "New Religions"), and Christianity (in this respect he might be called out of date, for in terms of numbers and influence, very few now would be so generous with this tiny minority)—have given any leadership or moral force to what he calls the "new world civilization." This conclusion reached in the summer of 1928 was amply borne out in the events of the next few years in Japan and throughout both the Orient and Occident, and is still true today.

In reaching this conclusion, Prof. Anesaki traces in great detail the development and "naturalization" on Japanese soil of these three great religions. Although his subject is necessarily vast and highly complex, his style remains fast-moving and personal so that the reader is not lost in an endless maze of dates, names, and places. Particularly helpful to Western readers is his provision in the footnotes of comparison between the various Japanese schools of Buddhistic thought and analogous ones in Western philosophy.

(The Rev.) GEORGE C. L. ROSS
St. Mark's Church
Milwaukee, Wis.

✦ ✦ ✦ ✦

THE WORLD OF PATRIARCHS. By Ignatius Hunt. Prentice Hall. Pp. 178. \$5.95.

The first two volumes in this series (McKenzie on the Judges, and Maly on David and Solomon) were reviewed in *THE LIVING CHURCH*, September 25, 1966. Not commentaries, the purpose of the series is "to assist the educated but

non-specialized reader to understand what biblical study in the age of archaeology is all about."

Fifty years ago the worth of the patriarchal stories in Genesis as sources of information for Israel's pre-history was widely regarded as minimal; they were taken to reflect, rather, the circumstances of the much later age when they were first written down. Archaeology, while in no way proving the stories true, has illuminated them in remarkable ways and shown that they fit very well into the age with which they purport to deal. When Sarah, being childless, gave her handmaid to her husband to bear him children, we now know that she was following a custom of the time for we have marriage contracts of that day from Nuzi in Assyria in which it is stipulated that a barren wife shall do this. Or, three times in Genesis, a patriarch passes off his wife as his sister (e.g. 12:11). Behind this, and imperfectly understood by those who gave us the story, was a practice in Hurrian (Horite) upper-class society whereby a man would marry a woman and also at the same time adopt her as his sister. This was done through two distinct legal acts involving two distinct legal documents; it appears that in Hurrian society the bonds of marriage were the strongest and regarded as most solemn when the wife also had the juridical status of a sister. One reason why these stories in Genesis were preserved may have been to emphasize the superior social status of the ancestors of Israel.

Like its predecessors, *The World of the Patriarchs* by Ignatius Hunt is written with clarity and competence, and parish libraries would do well to have all three available.

(The Rev.) JAMES R. BROWN
Nashotah House

✦ ✦ ✦ ✦

THE CHURCH AMID REVOLUTION: Essays prepared for the World Council of Churches Geneva Conference on Church and Society. Edit. by Harvey G. Cox. Association Press. Pp. 256 paper. \$2.25.

Four study volumes were published for the Geneva Conference on Church and Society held in the summer of 1966. From more than 80 preliminary papers Dr. Harvey Cox has here selected twelve, not necessarily the best or the most important, but, as he writes in the introduction, those which will "... bridge the gap between the kind of thinking that went into the preparation for the Geneva Conference and the kind of action that will have to emerge after the American Conference in the Fall of 1967. . . ."

Readers familiar with Harvey Cox's views on the Church's role in society will not be surprised at the selections he has made; indeed, they will be pleased that this liberal protestant critic of "... our euphoria about ecumenical togetherness ..." has brought to our attention new Christian thinkers of Africa.

Asia, and Latin America ". . . whose hunger and anger we must recognize. . . ." And those perplexed by the tumult of the new reformation, who at the same time understand the need for Christian participation in revolutionary social change, will find *The Church Amid Revolution* a valuable aid to the continuing debate on Church and society. I found the insights of the American Richard Shaull on revolutionary change in theological perspective, and the Czech J. M. Lochman on the Christian community in socialist countries, particularly provocative.

(The Rev.) FRANK V. H. CARTHY
All Saints' Church
Indianapolis, Ind.

✦ ✦ ✦ ✦

YOU ARE EXTRAORDINARY. By Roger J. Williams. Random House. Pp. 252. \$5.95.

Why are you a YOU—an individual? In a day when the uniqueness of each man seems denied, we have here a challenging work refuting the average-man concept. The reader is confronted with the proposition that man is distinctively different and that he must recognize and live with this uniqueness if he is to fully develop. When carefully analyzed, every facet of man's being cries out as to how man *differeth one from another*. "Learning about one's distinctiveness and learning to value and respect the distinctiveness of others are fundamental to a real education."

This thesis is carefully and fully illustrated. Dr. Roger J. Williams, a distinguished biochemist, draws upon the innumerable resources of the field of science and the humanities. "The basic answer to the question 'Why are you an individual?' is that your body in every detail, including your entire nervous system and your brain (thinking apparatus), is highly distinctive. You are not built like anyone else." The author reveals a man who has a tremendous appreciation for the God of Creation.

You Are Extraordinary is a most interesting and thought-provoking book. It deserves much attention especially in relating its thesis to the field of education and the learning process. The young person (high school) will be fascinated with the clarity of presentation and the relation of miscellaneous facts previously collected to a new understanding of his individuality; the older person will find profound understandings about who he is and why he is an individual in a world of individuals.

(The Rev.) A. DONALD DAVIES
Seabury-Western Seminary

Booknotes

By Karl G. Layer

The Living of These Days. By Harry Emerson Fosdick. Harper & Row. Pp. ix, 324. \$1.95. The autobiography of one of the Church's best known preachers.

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A laywoman of a mission which was divided by serious tensions and divisions composed this litany for use by the congregation. She wishes to keep her name, and the name of her congregation, anonymous. We publish this litany with the thought that perhaps some other congregation with the same problem of unhappy divisions within itself may be helped by using it.

A Litany

for a troubled congregation

Almighty God, to whom this mission (or parish) was dedicated by faith and consecrated by love, keep the hearts of its people dedicated and consecrated to Your service, and no other.

Hear us, O Lord.

Blessed Lord Jesus, help us to empty our hearts of envy, ambition, malice, and guile, that we may worthily receive Your love and grace.

O Christ, hear us.

O Holy Spirit, by thy mighty power, guide and direct the faithful here, that this mission (or parish) may continue to be an instrument of thy love.

Good Lord, hear us.

From any who would seek to make this "their" Church and not Yours,

Good Lord, deliver us.

From all inflexibility of mind and stubbornness of heart,

Good Lord, deliver us.

From seeking to glorify anyone or anything other than our Saviour Jesus Christ,

Good Lord, deliver us.

From allowing this mission (or parish) to become a temple of the middle class,

Good Lord, deliver us.

From allowing this congregation to indulge in self-worship,

Good Lord, deliver us.

From fear of the truth,

Good Lord, deliver us.

From privy councils, petty conspiracies, shortsightedness, and underhandedness,

Good Lord, deliver us.

From any deliberations made without serious prayer for Your guidance,

Good Lord, deliver us.

Grant, O Lord, that each member of this mission (or parish) will seek Your guidance and be open to the direction of Your Holy Spirit, so that any time You ask him for an accounting, Lord, he may give it, without shame.

Lord, have mercy on us.

Grant, O Lord, that each of us remember that this is Your Church, not ours.

Lord, have mercy on us.

Grant, O Lord, that each of us will make Christ the very center of our existence, and truly realize that, without Him, there is no existence.

O Christ, hear us.

Grant, O Lord, that those in this congregation who do not know Christ, will seek to do so, for if He is not in our hearts, then this building and everything in it is a mockery.

Lord, have mercy on us.

Grant, O Lord, that each of us, when we step in through these doors will offer ourselves to You in love, and when we step out through these doors will offer ourselves to You in service.

Hear us, Good Lord.

Grant these petitions, our Father, for the sake of Your blessed Son, our Saviour, Jesus Christ.

Amen.

The Living Church

January 14, 1968
Epiphany II

For 89 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL

Board of Education Appointed

Taking the second step toward the improvement of the education of clergy, the Presiding Bishop has appointed a committee of experts to a board for theological education. According to the announcement, the work of the board will be to implement the recommendations of the Pusey committee.

The first step was the committee report, *Ministry for Tomorrow*, that followed an 18-month study by a committee of 11 members.

Those who are appointed to this new board are: Hershner Cross, vice president of General Electric Co. and trustee of the Church Divinity School of the Pacific, 6 years; Amory Houghton, Jr., chairman of the board of Corning Glass Works and trustee of Episcopal Theological School, Cambridge, 3 years; Mrs. Harold C. Kelleran, head of the Department of Christian Education at Virginia Theological Seminary, a member of the Executive Council, and the only Pusey committee member to be appointed to the board, 3 years; Prof. James A. Martin, chairman of the department of religion, Columbia University, 6 years; the Rev. Walter J. Ong, S.J., Roman Catholic educator, author, and professor of English at St. Louis University, 3 years; the Rev. Charles Price of Harvard University Memorial Chapel, 6 years; the Rev. Almus M. Thorp, Jr., assistant at Christ Church, Cincinnati, and a graduate of Union Theological Seminary, Class of 1966, 3 years; the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, the board's convenor, 6 years; and Dr. Charles V. Willie, professor of sociology at the University of Syracuse, 6 years.

A sum of \$250,000 has been appropriated by the Church to implement the work of the board for a three-year period, 1968-1970.

ACI to Dissolve

A committee of five persons has been named to assist the director of the Home Department on the administration of funds previously controlled by the American Church Institute, it has been announced by the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania and chairman of the Home Department of the Executive Council. The committee

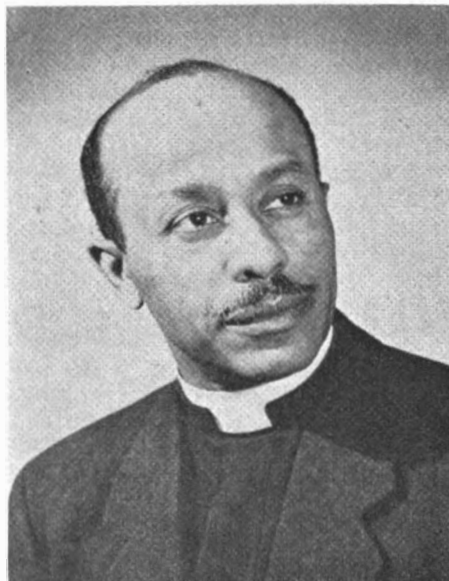
members are: Dr. Stephen J. Wright, president of the United Negro College Fund and former president of Fisk University; Dr. James A. Colston, president of Bronx Community College; Dr. Charles V. Willie, head of the department of sociology of Syracuse University; Mrs. James L. Godfrey, a representative of the Church's General Division of Women's Work and member of the Home Department of the Executive Council; and Mrs. William L. Gardner, a member of the diocesan council of the Diocese of New York.

At the December meeting of the American Church Institute the Rt. Rev. Daniel Corrigan, director of the Home Department of the Council, announced that steps have been taken to dissolve the Institute. The ACI is an Episcopal Church organization serving predominantly Negro colleges in the south. It has been in existence since 1905 and is the successor to the Commission on Negro Work established in 1865 to help the Negro and poor white in the south to overcome the deprivations in education and other matters resulting from the Civil War.

T. L. Caution to Retire

The retirement on June 30, 1968, of the Rev. Dr. TOLLIE L. CAUTION, associate secretary in the Home Department of the Executive Council, has been announced by the Presiding Bishop.

Dr. Caution has spent 22 years with



Dr. Caution

the Executive Council, with responsibility for work with cultural and ethnic groups in the United States—Negroes, Puerto Ricans, Mexican-Americans. He has also served on the Joint Committee on Indian Work and the Joint Committee on Race.

The work that he has done with the Executive Council is being taken over by the new department of General Convention Special Program established last November. Between now and his retirement date, Dr. Caution is assisting the new department personnel in identifying and assuming his functions and is a consultant to the unit.

MINNESOTA

Released-time Classes Discontinued

The Greater Minneapolis Council of Churches will discontinue most of its weekday Church schools early in 1968. These are religion classes which public school children in the 4th, 5th, and 6th grades attend during school hours on "released time" one hour each week at centers away from schools. Shrinking enrollments—part of a national trend—prompted the directors of the council to accept the recommendation of its weekday Church school board to end most of the classes.

Two pilot projects dealing with religion and education will be continued by the council. One involves working with religious and school leaders to develop a sound approach to teaching about religion in the public schools. The other involves experimenting with new approaches to religious education in the inner city.

Released time classes have been conducted in Minneapolis by the council since 1923.

NEW JERSEY

4-D and 1-A at Issue

A local board of the selective service system in Camden, N. J., has reinstated the 4-D classification of the Rev. Henry Bucher who had filed suit against the board when a 1-A classification was sent to him after he turned in his draft card in protest to the Vietnam war. Mr. Bucher's suit was one of three cases involving reclassification of clergymen who have protested the war. The National Council of Churches and the American

Continued on page 16

Pulpit and Pew—

When I was a seminarian working at St. Alban's Church in Washington, D. C. the rector let me preach to the 9 A.M. congregation once a month during my senior year. I remember how it took at least three weeks to prepare a sermon for this one Sunday a month. It was then for the first time that the specter of writing a sermon every week for the rest of my life came upon me. I knew it would be completely impossible. And so I went to see the rector to state my fears and to say that perhaps I should drop out of seminary. He said to me, "Any man can preach who does three things. He must pray, he must read, and he must call on the congregation." Within these three requirements are found the obligation of the man in the pulpit to the man in the pew.

During the course of my short ministry I have known a few men I considered spiritual giants. Not all of them were famous or well known. Indeed, only some of them were clergymen. But every one of these men said how important it is for any Christian, and thus also for preachers, to listen and to wait for, and even to wrestle and to argue with the Word of God. Every man who would undertake the awesome responsibility of preaching this Word needs to listen to what God has to say. He needs to escape from the hustle and bustle of parish life, if only for a few minutes each day, to reflect and to be quiet and to think. Prayer does not necessarily mean getting

down on our knees and lifting our heads to the heavens. It does not require us to go and sit in a church building. We need not say one word. But if we open ourselves and for just a short time shut out the telephone and the typewriter, we may feel the presence of God and somehow know in our heart what it is He requires of us.

And this leads into the second bit of advice given to me: to be faithful in reading. Here again the great barrier is the constant interruptions which come with each day. I have often wondered to myself what a clergyman did with his time before the invention of the telephone and the mimeograph machine. One of the greatest obstacles to a minister's preaching is his feeling that he is too busy to spend time reading and studying. It is true that the life of a clergyman in the 1960s is far more complicated and distracting than it was 50 years ago. Parish organizations are more demanding; there are more community organizations like the Red Cross and the United Fund which are continually calling upon the clergy, as upon everyone else, to give of their time. People today are much more aware of emotional disturbance, with the resulting increase in counseling hours. And so there is a great temptation to give up and to surrender completely to the hustle and bustle swirling around us. A few months ago I talked with a clergyman who is the rector of the largest church in a neighboring diocese. During

our conversation I asked him what he had been reading lately. He replied, rather apologetically, "I haven't read a new book in five years. I just can't find the time." Then he looked at me and said, "Don't let that happen to you." Of course any preacher needs to build upon his own ideas and thoughts. But he also needs to keep abreast with the latest discoveries and opinions in the theological world. He needs to review what the great commentators and interpreters of the ages have to say about a particular section of the Old or the New Testament. He is required to keep up with current events and with what the analysts of the present scene are saying. Above all, the preacher needs to read to be as well rounded as possible, not only for sermon ideas and illustrations but also to grow himself. To read in a disciplined and thorough way requires self-control and dedication. But is this too much to ask of a man who would attempt to preach the Word of God?

The third suggestion given was to call on the people. Before I went to seminary I was a lieutenant in the United States Marine Corps. One of the first lessons a junior officer learned in that fine organization was to know the men under him. This did not only mean their names but also their interests, their strengths and weaknesses, and their aspirations and hopes. The same obligation "to know the

By The Rev. Charles M. Riddle

**Rector of Calvary Church
Tarboro, N. C.**

troops" is placed upon every clergyman. If a man attempts to spend part of his time with the congregation, he will discover that every aspect of his pastoral ministry will begin to affect and influence his sermons: his counseling, the visiting of the sick, his time spent with the elderly and the lonely, the long waits with the dying—all of this will come across in his preaching. In my short ministry I have found it extremely difficult to preach to strange congregations. But when I have spent time in the homes and offices of the people or sat with them in a hospital room or even had a cup of coffee with them in a restaurant, then theological expressions like redemption and reconciliation and resurrection no longer appear as abstract ideas but rather as the very interpretation of what is happening in our everyday world. You cannot love a man from a pulpit. You can only love him within the joys and sorrows, the hopes and disappointments, the birth and death of his existence.

And this leads to our final theme. What is the responsibility of the congregation? If the preacher is responsible to the people in the pews, then they are also responsible to him and to the Word he is attempting to proclaim. There has to be a relationship between the preacher and

Mutual Responsibility

Continued on page 16

One of the easiest forms of ecumenism has seldom been mentioned and would result in the parish's being able to increase the rector's salary very substantially. It is based on eliminating the present-day extravagance of having eight or ten auditoriums in each town, each used at most for three hours each week, that is, 2 percent of the time. Even tax exempt, as they now are, they still are ruinously expensive to maintain, heat, light, and pay someone to clean. Aside from a few somewhat religious pictures, plaques, or busts there is nothing religious about the several auditoriums except that the seats are dreadfully uncomfortable and so tightly wedged together that kneeling is practically impossible for those past 45. The solution is to have one auditorium and only one in the whole town.

The city of Le Havre, France, was practically wiped off the face of the earth by British and American bombers aiming at the German submarine installations there in World War II. A beautiful new city has been rebuilt, perhaps the most modern and up to date in all Europe. A beautiful new cathedral is the center of the city. The seats are theatre style, nicely cushioned, so that the service does not have to be restricted to one hour because the seats are so dreadfully uncomfortable. The distance between rows of seats per-

By Col. Shipley Thomas
Church of the Transfiguration
New York City

mits easy access; and the kneeling cushions, which are hinged onto the seat in front, make a very comfortable and inviting "prie-dieu." The people really kneel there, not just hunch. There are no distracting works of so-called religious art; not even any stained glass windows with gaudy, life-size figures with pained expressions and a lavish growth of beard. No! The plain walls are interrupted with lozenges of colored glass, so arranged as to throw a mixed colored light toward the altar. Of course no one ever sees Le Havre, they are so busy getting on or off the steamer train; but the new city is beautiful and the cathedral a lovely place to sit and rest.

During World War II, the United States Army, not through any great spirit of ecumenism but merely to save money and hasten construction, devised the universal military chapel. One was found sufficient for each new base or camp. The chapel had a revolving altar and a separate sacristy for each brand of religion. A sort of quick scene shifting changed the sanctuary, or whatever you might call the big alcove which holds the altar, rail, pulpit, lectern, etc., from one religion or subdivision thereof to another. Pictures, hangings, candles, altar stones, crucifixes, crosses, or star of David came and went.

Most churches today are downtown, built many years ago when the parishioners could walk to church. Today no one walks to church; everyone goes by automobile. The old churches have no adequate parking facilities so it is difficult to go to church. Also, the churches are now in such undesirable neighborhoods that evening services are unattended, if held at all, and only the extremely brave dare attend the midnight Mass. Going to church has become almost a penance or a pilgrimage. And yet there is the rather insistent call to build a bigger and better parish house to encourage non-religious functions in some vague hope that thereby more parishioners might be induced to "sign up." It does not work that way.

The way to the solution is fairly simple. Suppose the eight or ten various religious bodies with downtown churches should get together in a sort of spirit of ecumenism and buy 50 acres out on the highway but with a bus line into town. Along the highway would be built a very long one-story basement building. This

doors which, during the week and when no big religious services were scheduled, would be the great community movie theatre, subject, of course, for recapture for major religious services on the high and holy days. It would also serve for meetings, political rallies, and all sorts of civic functions. The income would be impressive. So, also, would be the income from the many shops and the parking lot. The churches would then sell their old downtown properties and move out. From behind the two great sliding doors when these were slid back, a beautiful chancel would appear with pulpit, lectern, seats for visiting clergy, an altar rail, and a complete altar and reredos with stained glass and all that is considered necessary to be hung and draped for every separate religious service. It would only take a few minutes to change from one to another. And how about the choir? No, it would not be in the chancel. Only those churches which can afford a choir school can today afford the luxury of a vested boys' choir. The sight of 12 buxom

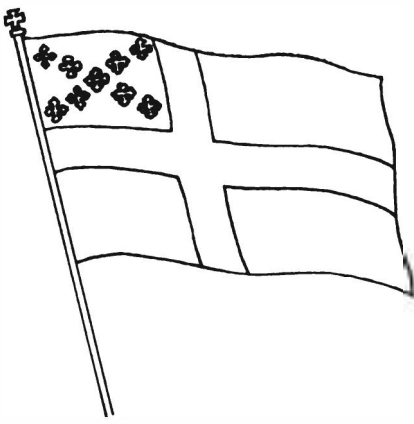
Sharing the Church

would be the parish house for every known denomination and sect. All such buildings are essentially the same. The ground floor would simply be a flock of rooms for Sunday school, meeting rooms and organization headquarters, all with fire doors opening onto the street. In the center would be the main entrance to the great church, and rest rooms. This also would, on six days of the week, be the entrance to the movie theatre. In the basement there would be the great kitchen where 20 ladies could work up the usual chicken salad with celery and hot dogs midst lots of choice conversation; an ample dining room; more rest rooms; and the inevitable basketball court. One would mount a few steps from the street into the narthex or vestibule where the usual pamphlets are offered for sale or the tickets for the movies at other times would be sold and then enter the great church or movie theatre, for whichever the auditorium was then being used.

The great auditorium would be closed at the far end by two enormous sliding

ladies, in purple robes and mortar boards, makes worship very difficult. The choir, organ, and motion-picture projector would be in a gallery over the main entrance, at the rear of the auditorium.

On either side of the auditorium would be fire-exit doors leading out to an open cloister. On the far side of the cloister would be, on each side, a long building. In this there would be, despite Queen Victoria's anger at "prayers of a weekday," chapels for the Romans, another for the Anglicans, and for any other brand of religion which might wish to hold daily services. In these chapels the reserved sacrament would be when not carried in for a service in the main church, statues, the confessional, the baptismal font, plenty of room for those attending weekday services, thus providing a chapel always open for meditation. These two buildings would also house the sacristies of all the other Communion. The doors at the far end, next to the chancel, would lead, under a covered



By The Rev. Robert S. McGinnis

Assistant at Grace Church
New Orleans, La.

Flags and banners have been used by the military, nations, and royalty century after century. Since Christ is our King, and this is the Church Militant, it seemed appropriate for the Church to adopt their usage. By the seventh century Christians were using crosses with

red streamers attached for street processions in Rome. Out of such traditions have arisen parish and diocesan flags and banners as well as those which designate particular Communion within Christianity. The papal flag, and the flags of the Church of England and the American

An Order for The Blessing of Flags

(Immediately after the creed the detail shall present the flags before the clergy at the altar rail, the congregation standing.)

I. PRESENTATION

Vestryman: Reverend Fathers, these flags are presented today to the glory of God and in loving memory of

II. RECEPTION

Priest: In that day the root of Jesse shall stand as an ensign to the peoples;

Response: Him shall the nations seek, and his dwellings shall be glorious.
(*Isa. 11:10*)

Priest: The Lord be with you, etc. . . .

III. PRAYERS AND BLESSING

1. Collect for the Nation: BCP p. 263
2. Collect for the Church: BCP p. 254
3. The Blessing:

Almighty and Sovereign Lord, whose Kingdom is everlasting, and to whom all the nations are accountable; accept these banners of our Nation and our Family within the Church. Bless these flags that they may always be symbols worthy of our loyalty and respect. And let their silent beauty and heritage in this place of worship remind us of the seriousness of our allegiance to both dominions. Through

Jesus Christ our Lord, under whose sign of the Cross we live and die. Amen.

4. Our Father, who art in heaven
(*At this time the detail will deposit the flags in their respective stands.*)

IV. Thanksgiving

1. *Pledges of Allegiance:*
(*American Flag:*) I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all.
(*Episcopal Flag:*) I pledge allegiance to the flag of the American Episcopal Church, under whose discipline I reside in the Anglican Communion, and solemnly renew my baptismal confession of faith in Jesus Christ and my vow of obedience to Him as Lord and Saviour.
2. *Hymn No. 143 "God of our Fathers"*
3. *Benediction:*
The Lord bless us and keep us, the Lord make His face to shine upon us and be gracious unto us. The Lord lift up His countenance upon us, and give us peace, both now and evermore. Amen.

Episcopal Church, are examples. Also, the "Christian Flag," displayed in many protestant churches, is familiar.

The Episcopal Church did not have an official Church flag until October 16, 1940, when the General Convention, meeting in Kansas City, Mo., approved one. The Joint Commission on Flag and Seal had been working on this endeavor for almost 20 years. The acceptable design adopted for the official flag was the idea of Mr. William Baldwin, deputy from the Diocese of Long Island. The red, white, and blue of "Old Glory" were the appropriate colors chosen for the new Episcopal Church flag. The white canton stands for the purity of Christ and His followers. The large red cross, superimposed upon the white rectangle, symbolizes the blood of the Saviour and the Christian martyrs. The Madonna-blue field in the upper left hand corner represents the sovereignty of God's kingdom in the universe. There is an intended reminder of our heritage from the Church of England, that being the red cross of St. George. And at the same time this cross is an ecumenical symbol of our oneness as Christians. The nine white crosslets (placed in the blue field) recall the nine original dioceses in America in 1789. The crosslets are arranged in the form of an X, or St. Andrew's cross, to commemorate the fact that the first American bishop, the Rt. Rev. Samuel Seabury, received his consecration through the bishops of the Episcopal Church in Scotland.

This flag is more than just a brightly colored piece of cloth. And it has more value than simply being an additional decoration for the chancel. It is a visible symbol of our rich heritage as well as marking our place as one of the 19 self-governing bodies in the world-wide Anglican Communion. And this ecclesiastical ensign also is a reminder of our obligations and bounden duty as Christians in this branch of the One, Holy, Catholic, and Apostolic Church of Christ.

The Episcopal Church flag, along with the American flag, may appropriately be displayed in churches. The chancel seems to be the most common location. The Rt. Rev. Arnold M. Lewis, Bishop for the Armed Forces, reminds us that the American flag should be placed on the Gospel side and the Episcopal flag on the Epistle side since the latter is a denominational banner. The flags may be carried in procession following the crucifer and torch bearers. Special feast days and national holidays should not be overlooked as timely occasions to display the flags outdoors. And they may be displayed outside regularly as is the custom at the Episcopal Church Center in New York. A pledge of allegiance both to the American and Episcopal flags can become a valuable activity for children during assemblies at vacation Church schools, children's missions, or Church camps.

When I am called upon by life and circumstances to spend time in a hospital and am labeled by the registrar or receptionist *Patient so and so in Room No. 007*, I would like certain wishes of mine to be respected and observed both by the members of my family and all well-intentioned and curious visitors.

(✓) In the beginning, when I am registered, Dear Family, please specify my religion as *Episcopal*. I have no desire to be visited, counseled, or proselyted by every *protestant* minister, no matter how sincere, who might see me as "fair game."

(✓) Do call my rector or the church office immediately. Do not wait for them to find out I am ill or hospitalized by the grapevine, Ouija board, by highly indignant and impatient relatives, or until after I have returned home.

(✓) Please! Please! Do not invite any other ministers or priests to visit me simply because you might know them, think they are nice, or feel there is safety



voice and conversation, will be more than appreciated.

(✓) If the clergyman happens to be in the room when you arrive please offer to step out and let us have a few minutes alone. There will be things we both will want to say that will require the private counsel of a parishioner-patient with his priest.

(✓) Please keep in mind that silence and solitude are an important factor for rest and the healing process. Therefore,

Dear Hospital Visitor

By The Rev. James D. Furlong

Associate at the Church of the Good Shepherd
Dallas, Texas

or more grace available in the *numbers game*. Give my rector and/or his clergy staff credit for knowing and doing their job.

(✓) Leave your own personal fears and worries at home. I am well aware that you have them. I haven't the least concern over the neighbor's cat or dog, or Uncle in Timbucktu who has contracted Dengue fever. In short, I do not need to hear any stories of similar illnesses, operations, and the like. I will have plenty of references around me if I need them. This is my life, my encounter with sickness and no one else's. Please, when you come, bring not only flowers and other appropriate outward and visible expressions of life, hope, and of joy, but wear a good countenance, wear a smile and expression of courageous Christian love and concern that will bolster and not weaken my own faith and belief. Remember that you have come to visit me and minister to me—not I to you! Your kind consideration as to the length of your visit, to such things as smoking and joking, and to the subjects and tone of your

quality rather than quantity of visits is what I will really need.

(✓) Last of all, remember me in your prayers as I will remember you at the throne of God. Ask for His guidance and His direction that you may be used by Him, according to His will, as a channel of His grace, His Love, His healing power, when you knock and enter and visit the sick.



A Prayer For Those In The Legal Profession

O God, the just and merciful Judge of all mankind; look upon us whom you have called to promote justice in dealings among our fellow men, to clear the innocent, and to convict the guilty.

Keep our consciences alert in borderline cases.

Give us courage and strength to persevere through the labyrinths of the law and hearts to love our neighbors as ourselves.

We pray in the Name of Him in whom all is fulfilled, Jesus Christ our Lord.

Amen.

The EC Prayer Card

Today's Christian businessman — faced with the task of bringing Christ into his "9-to-5" workday world — finds himself thrown into the midst of a society which almost dares him to succeed in the endeavor.

The Churchmen of the Diocese of Chicago, through its main program thrust of vocational seminars, has already helped

A Prayer For Those In The Medical Professions

Lord God, you have called us to minister your healing gifts to our fellow men.

Give us the wisdom to know what we can and cannot do.

Steady our hands and freshen our minds in all our endeavors.

Help us to encourage each other in our common cause of sharing in the divine work of making men whole,

Through Jesus Christ our Lord.

Amen.

over 1000 lay businessmen recognize that "Christ is in the parking lot, the office, the commuter station, etc.", and as a result these men have re-evaluated their roles as Christian "salt-spreaders" in the breadwinner world of expense accounts, sexy secretaries, corporate espionage, and up-the-income-ladder psychology. In short, they have admitted their weaknesses as men. They have opened their hearts

A Prayer for Those in the Engineering Professions

O Lord our Governor, whose name is excellent in all the world and whose glory is set above the heavens; when we consider the works of your hands: the moon, the stars, the grandeur of the heavens and the earth, we wonder why you care for us, who are not worthy of the honor.

We are thankful for the share you give us in your creative purpose.

Forgive our neglect of so great a trust, and help us to achieve the measure of noble manhood you have shown and given us, through Jesus Christ our Lord.

Amen.

By Jim Phillips
Director of Communications for
The Churchmen of Chicago

A Prayer For Those In The Education Professions

O Lord Jesus Christ, who sat in the midst of the doctors, both hearing them and asking them questions; encourage those of us who teach today.

Help us to realize where we stand as figures of authority and how we measure as examples of human dignity.

Give us grace to fill the emptiness we often feel and the endurance to serve what may seem to be futile.

Let us enjoy with you the reward of a person made whole, through your everlasting intercession and love.

Amen.

and minds to Christ and what *He* means to man's "9-to-5" life. The seminars have given businessmen of many occupational groups an opportunity to discuss their moral and spiritual concerns. These very gatherings have led to a remarkable response for "more seminars and more time to discuss in depth." And that's not all. Out of the Churchmen movement has come a series of prayer cards; each card, conveniently sized for carrying in a bill-

fold or wallet, has a prayer printed on it. The prayer is specific according to the profession or occupational group of the individual carrying it. Each prayer is also based on those problems felt to be paramount by the seminar attendees.

At a time when real estate and civil rights storms hit the Chicago area, the Churchmen had already conducted a seminar for real-estate profession men and women. Out of their heated discussions came a bright ray of hope for the Christian future — and a prayer for "Those in the Real Estate Profession." Physicians were quick to ask for their own prayer; men of the legal profession soon followed suit. Perhaps the most interesting seminars were held by salesmen. Here were individuals who faced a tremendous variety of moral dilemmas — everything from the temptation of falsifying sales reports to padding expense accounts to "not telling everything about the product." Their prayer was, never-

A Prayer For Those In The Sales Professions

O God the Father, Creator of heaven and earth; you have called us to share in distributing the fruits of the earth and the products of the work of men.

Keep us respectful of the goods we sell, honest with the people we serve, and fair with our competitors.

Forgive us when we settle for less than the best and right; and help us to grow more loyal to our calling and faithful in our being,

Through Jesus Christ, our Lord.
Amen.

theless, simple and to the point. Soon followed the engineers, teachers, managers, entertainers, office workers, and those in the communication and financial professions who gave prayers specifically designed to help them in their challenging roles as Christians in their work-life.

With the phenomenal growth of the Churchmen movement — between 15 and 40 will show up for an individual seminar — the path has been cleared for other professional groups to join in the emphasis-on-Christ-in-the-occupational world momentum. Over 1000 laymen of the Episcopal Church in the Chicago diocese have participated in these Christian vocation seminars; the entire movement has already been publicized in Chicago newspapers, and *The New York Times* was quick to do a write-up on the activities.

These seminars have struck a solid, challenging note in a world of laymen who *must* gain true knowledge of their *real* ministry. A thriving Church needs this knowledge in the hands of its laity.

EDITORIALS

The Epiphany Of Power

What St. Mark calls in the Gospel for this Sunday “the beginning of the gospel of Jesus Christ, the Son of God” could also appropriately be called the epiphany of ultimate power. “The beginning of the Gospel,” the opening act, the first disclosure, is the omnipotent Holy One’s stooping in love to identify Himself with sinners by receiving the baptism for sinners.

The word “omnipotent” applied to God has had a widely and gravely mischievous effect. For some reason the *omni* part of the word steals attention from the *potent* part, despite the fact that the latter is the real subject and the former only a modifier. Consequently, the word “omnipotent” is commonly taken to mean that God can do simply anything whatever. Once people reach this conclusion they are not long in proceeding to the disastrous deduction that God, being able to do simply anything whatever, can deny Himself, break His promises, and if we are His pets He can destroy our enemies simply to please us. (Of course, if He can do simply anything whatever He can have pets, and being not only omnipotent but omniscient He will naturally have the good taste to make *us* His pets.)

Christians with any familiarity with the Gospel know that they cannot, as Christians, conceive of divine power in any such way as that. They know that if the revelation of God in Christ is true, the almighty power of God must be such power as Jesus manifested in His ministry of self-denying love. But even the life-long believing Christian has trouble seeing, with the absolute clarity and conviction which should be his, the epiphany of omnipotence which is in truth the Gospel of Christ. For being a fallen human as well as a Christian he says within himself: “If only *I* had the power, the freedom, the ability, the opportunity, I would make myself lord and master of all creation. But, alas, I haven’t,

so that’s out, and I can only resign myself to my mortal weakness.” The epiphany of divine power in Jesus is a paradox which stuns the human mind. Here, in Him who for our sake became poor, man encounters the almighty and eternal One. All power, all freedom, are His. He has, literally, all the power in the world to do for Himself what man, indulging his daydream of the downtrodden, imagines he would do for himself if only he could. What God does with all His power is to spend it all on His human creatures.

There is no logic by which the omnipotence of Christ-like love can be demonstrated. The Christian existentialist is right in insisting that it is only by one’s own direct participation in the mystery that one can learn the mystery itself. Thus Christianity is the supreme mystery-religion. The power of love to “do all things” can be discerned and apprehended only by those in whom that power richly dwells and energetically works. The selfish man can never hope to understand it. To him it is foolishness. But, as St. Paul says, to those who believe—to those whose belief issues in loving action—the Cross is the very power of God. The Cross is love in action. It never fails. It is the power of God; it is, ultimately, the only power there is.

Answers, Anybody?

A news release from “815” announces the appointment by the Presiding Bishop of “a distinguished committee of experts” to a board for theological education, charged with “implementing the recommendations of the Pusey Committee in the life of the Church.”

The list of appointed experts is rather baffling. What makes a person an expert in this field? One of the appointees is a professor of sociology, which isn’t surprising, since sociology is as “in” in higher ecclesiastical circles nowadays as theology is “out.” Another appointee is a Jesuit who teaches English. There are two laymen from the top echelons of big business. And most baffling, a graduate of Union Theological Seminary, class of 1966. He evidently became an expert on theological education in the Episcopal Church by going to a non-Episcopal seminary, and not very long ago. The news release does inform us that he was president of his senior class in seminary. Maybe that’s what did it. There is not one Anglican (or any other) theologian of recognized standing among these experts, nor is there one experienced parish priest now in parish work.

So there is this question about how one becomes an expert in this field of theological education.

The committee has \$250,000 to do its “implementing” with, appropriated by General Convention. We have a question about that too, the answer to which might be of interest to the Church at large. How on earth does even a committee of experts go about spending a quarter of a million dollars implementing the Pusey Report? Answers, anybody?

P.S. Another question: How do you implement something?

An Urgent Appeal

God—Please be big to me.
I’ve scattered my pernicious brain
all over the countryside
of the Planet called Earth
And I’m afraid I’ll do it
on Mars.
It isn’t fair to your plan
for the species to mess it all up.
I thought about this over a can
of kippered herring and a
matzo cracker.
I’m really concerned.

Judy T. Sternbergs

CHURCHMEN — VISIT LONDON AT LAMBETH-TIME

The centennial meeting of Bishops of the world-wide Anglican Communion will meet July 25 in London. This is your invitation to be there . . .

The Department of World Mission of the Diocese of No. Carolina has arranged three group-rate trips to encourage Churchmen to experience the pageantry of our historic and world-wide Anglican Communion in the hope that they will return home to interpret that history to their home parishes.

An opportunity for parishes to honor leading laymen or clergy with a once-in-a-lifetime visit to our Church's homeland!

Group 1—July 2-31: tour cost per person \$925.*

Group 2—July 10-Aug. 3: tour cost per person \$792.*

Group 3—July 9-Aug. 3: Transportation cost only per person: \$320.*

*Includes most meals, private bath accommodations, Pan Am Economy Jet N. Y. to London to N. Y. (Group 3 cost covers transportation only from Philadelphia to London to N. Y.)

Write for information, complete itinerary, or reservations to:

The Rev. Loren B. Mead
Department of World Mission
200 Hayes Rd.
Chapel Hill, N. C. 27514
or
Continental Travel Agency
Box 689
Chapel Hill, N. C. 27514

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Letter from London

In the same week came the announcements that the magistrates had granted a license to sell intoxicating drinks in the crypt of Woolwich Parish Church and that a Roman Catholic priest will shortly be joining the interdenominational staff of that church. There is no connection between the two events but it is worth noting that they receive no undue attention in the British press. What would have been utterly *outré* so few years ago is now accepted as the norm in a church now regarded as a home of the avant garde. (Sorry about all that French, but it does say what I mean.)

Perhaps the French crept in because the Roman Catholic priest who will accept the leadership of an Anglican rector, the Rev. Nicolas Stacey, is from that country. The Rev. Henri du Halgouet, 52 years old (older than the rector) is a philosophy graduate and a member of the order of the Missionary Oblates of Mary Immaculate. He has worked in Central Africa, Canada, and Corsica. He has been a superior provincial of his order. It was when he was temporarily working in a London Roman Catholic parish that he happened to visit the Greenwich Social Centre which is related to Woolwich Parish Church. Meeting Nicolas Stacey, he attended a few meetings of the staff which includes five Anglican priests and a Presbyterian minister, a Methodist minister, and a Baptist minister. Subsequently, with the permission of the Bishop of Southwark, Dr. Stockwood, he was invited to become a member of the team. The Roman Catholic Archbishop of Southwark has given his "qualified permission." A press release says Fr. du Halgouet's participation will be "on an informal basis, as no sacramental involvement is possible. He will join other members of the team in prayer, fellowship, and social work." Like the rest of the team, Fr. du Halgouet will earn his living by carrying on an ordinary secular job during weekdays. He will teach French at a local girls' school.

As to the drinks license, this will permit the sale of intoxicants to young people over the age of 18 who attend the biweekly youth sessions in the crypt "discotheque." The license is granted for one year. One of the rector's hopes is that this new facility will help young people to learn to be moderate in their drinking.

Alongside the story of ecumenical manpower there is the story of ecumenical bricks and mortar. Three Communion now hold services in St. Jude's Church on the Westwood housing estate, Peterborough. They are the Methodists who recently began worshipping there.

the Church of England who occupy the temporary building on lease from the Ministry of Defence, and the Roman Catholics who began using it as a regular Mass center about a year ago.

The Methodists hold a morning family service there on the second and fourth Sundays of each month. A local Roman Catholic priest says an evening Mass at St. Jude's every Sunday. The Rev. Roy Dooley, who has been Anglican priest of the Conventional District of St. Jude's since 1964, said: "We are delighted to welcome our Methodist friends and we look forward to a period of growing cooperation between the Churches." Anglican services are held every Sunday and on some weekdays.

A less reconciliatory report comes from Coventry Cathedral. The architect, Sir Basil Spence, has resigned because of "a clash of temperaments" with the provost, the Very Rev. Harold Williams.

Said Sir Basil: "I recognize his qualities but he has never given any indication that he recognizes mine. I carried on for five years after the cathedral was consecrated but eventually the position became untenable."

Said the provost: "We shall always regard Sir Basil as the architect of the cathedral. We would never dream of doing any major structural work without consulting him, although it is true that we thought it better to employ a local firm for small matters of maintenance."

Bone of contention, apparently, is when does a small matter become a big one. The provost decided to move the bishop's room in the cathedral precincts to a new site.

The Rt. Rev. Philip Wheeldon is taking an unusual step. He is returning as Bishop of Kimberley and Kuruman, the see he resigned in 1965 on grounds of health. Since his return to England, Bishop Wheeldon has been Assistant Bishop of Worcester. He will succeed his own successor, the Rt. Rev. Edward Crowther who was deported from South Africa for his anti-apartheid activities early last year. Like any other Church worker now entering South Africa, Bishop Wheeldon will be subject to an entry visa tenable in the first place for only one year but renewable at the discretion of the authorities.

Bishop Wheeldon said that the invitation to return had come like "a bolt from the blue." His two years in England had completely restored his health after two operations. He was now able and very

willing to return. During the war he was Assistant Chaplain General of the Eighth Corps.



The historic meeting between Pope Paul and the Archbishop of Canterbury is now available on a phonograph record from Mercier Press Limited, 4, Bridge St., Cork, Eire. It is something to hear an Archbishop of Canterbury being applauded in the heart of Rome. On the reverse side the Bishop of Ripon, Dr. Moorman, and the Roman Catholic Bishop of Leeds, discuss the implications of this meeting.

DEWI MORGAN

SHARING THE CHURCH

Continued from page 9

archway, directly into the Roman chapel on one side and to the Anglican chapel on the other. Those worshipping daily would, therefore, in no way interfere with the weekday movies and vice versa. A tremendous parking lot would surround the church on three sides, unless a part was set aside as "God's Acre" for a burial ground; and the entire property then would be surrounded on three sides with a huge shopping center. All this would be owned by the combined churches and the income would be the basis of increasing the rector's and other clergies' salaries.

But how would it work? It would be quite simple. There need never be any mixed community service. Each sect or denomination would be allotted an hour from 6 A.M. on Sunday until all had been satisfied for their service. I can find no reference in scriptures that 11 A.M. is the only time for service. No one would be completely happy, but think of the income. And setting up for the service would be relatively simple. The acolytes would be standing in the covered archway ready, as soon as the preceding service would be over, to go in with the ornaments, candles, and tabernacle. At the close of the Anglican Eucharist the priest who was celebrating would pronounce the benediction, hand the chalice and paten to the master of ceremonies, the missal to the first server; an acolyte would roll up the fair linen, another would fold up the frontal. Then, the procession led by the verger, followed by the thurifer and boat boy, followed by the crucifer and the above mentioned acolytes in reverse order, then the six candle bearers, would halt for a minute while the celebrant blew out the presence lamp, grasped the portable tabernacle, and the procession would move with dignity from the chancel to the chapel across the cloister.

In this day of increasing ecumenism and increasing costs, is not this suggestion worth some serious consideration?

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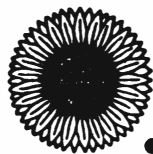
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PULPIT & PEW

Continued from page 8

the congregation or there is no sermon. It also needs to be preached by them through their active interest and concern, by their attempting with all their mental and spiritual and physical faculties to be a part of what is being said. The man in the pew does not come to be entertained. The real test, not only of the sermon but of the entire service, is not whether the man in the pew enjoyed it or found the preacher eloquent or the music uplifting or the liturgical hangings beautiful, but rather if he came to realize the meaning of the words, "Lord, be merciful to me a sinner," to be followed by the great proclamation, "Thanks be to God who giveth us the victory through Jesus Christ our Lord." The Danish philosopher and religious thinker of the last century, Søren Kierkegaard, has written that most people look upon a church service with the idea that the preacher is the actor and the congregation is the audience. But,

wrote Kierkegaard, all of us are the actors and God is the audience.

The obligation of the man in the pew to the man in the pulpit can best be stated by a conversation I accidentally overheard one time. On a particular Sunday the rector of the church had chastised the congregation for not singing. After the service a parishioner went up to him and said, "I am tone deaf and cannot sing a note and so I do not try. But during the sermon hymn, when others are singing around me, I say a silent prayer that God will be with the preacher on this particular morning and that God will somehow speak through him. And then I say a prayer for myself and for the rest of the congregation in which I ask God to help us all listen attentively and honestly that we may do God's Word in our own lives." If both preachers and parishioners will dedicate themselves to each other and to God with this type of understanding and loyalty, then there will be no sorry plight of preaching in our Church, or in any Church, wherever God's Word is proclaimed.

NEWS

Continued from page 7

Civil Liberties Union have co-sponsored the protest. Mr. Bucher is a staff member of the NCC.

ACLU officials have charged that the reclassifications (from 4-A to 1-A) came as a result of a memorandum from General Lewis B. Hershey, director of the National Selective Service, last October, instructing local draft boards to review the status of those delinquent in relation to the Selective Service System. The law requires each man to possess his draft card. It has been charged that the memorandum and the reclassifications in effect use military service as punishment for protest.

NEW HAMPSHIRE

St. Paul's Plays for Unitarians

A jazz quartet of St. Paul's School students, "The Jazz Bag," presented five Christmas carols at a Sunday morning service held prior to Christmas, in the Unitarian Church, Concord, N. H. Their treatment of the music included improvisations on original themes.

The Unitarian minister, the Rev. Paul Beattie, spoke on: "Have a Jazzy Christmas."

AEC

Missionary on Furlough

Miss Susanna Turner, who has been dean of women and registrar at Cuttington College, Liberia, West Africa, is in the United States for a two-month furlough. Following that she will tour the colleges belonging to the Association of

Episcopal Colleges to speak about Cuttington, which though overseas, is a member of the association.

Before going to Liberia, Miss Turner was headmistress of St. Catherine's School, Richmond, Va.

NEWARK

Funds for Convict Rehabilitation

A controversial but successful experiment in human rehabilitation received a boost when Methodist, Episcopal and Reformed agencies pledged some \$21,000 to its continuance.

Project Anti-Recidivism is a grass-roots program in Jersey City designed to help ex-convicts find jobs and keep out of further trouble with the law. It was begun in April 1967 under the sponsorship of the Jersey City Council of Churches. Supported by Church funds and a \$130,000 grant from the Office of Economic Opportunity (OEO), the project, since last June, has helped 92 men find employment after their release from jail or prison. Spokesmen for the agency said that "while generally some 78 percent of persons convicted of crimes return to a life of crime after serving their sentences, in Jersey City this recidivism was reduced to a mere 5 percent among persons reached by this project."

Despite high praise from a number of Church and civic groups, Project Anti-Recidivism has been in hot water since it began. On July 30th, the OEO district supervisor recommended that Mr. Roy Kennix, the project's director, and two project workers be suspended for alleged involvement in a riot, and threatened to

cut off the project's \$130,000 in federal funds. The OEO support was due to run out December 31, 1967, but at the present time, no official word of what to expect has been received.

AUSTRALIA: QUEENSLAND

Monks to Work in the World

A group of Anglican Franciscan Friars in Port Moresby, New Guinea, has announced plans to revive the example of their patron saint and earn their livelihood "at ordinary work in the world."

Their residence, St. Francis House, in Tortulla, a suburb of Port Moresby, will be opened in January. Brother Philip, the first native of Papua to take perpetual vows, will be in charge of the house.

OKLAHOMA

Vicar Honored

The Rev. Vern Jones, vicar of St. John's Church, Woodward, Okla., was honored recently with a commemorative evening service of the Holy Eucharist, for his ten years of service to missions in northwest Oklahoma. The Rt. Rev. Chilton Powell, Bishop of Oklahoma, was the celebrant and also the speaker at the dinner following the service.

In addition to St. John's Church, Fr. Jones is vicar of four other missions which he founded: He celebrates the Eucharist each week at the Chapel of the Good Shepherd within the state mental hospital in Ft. Supply; The Whirlwind Mission in Watonga serves some 75 Cheyenne Indians who live 75 miles out of Woodward; and St. Charles the Martyr, Buffalo, and St. Joseph's Mission in Shattuck, minister to scattered Churchmen in farming and ranching areas.

Guests at the service and dinner included Dr. Harold Witten, superintendent of Western State Hospital, and the Rev. Daniel Cronin, pastor of St. Peter's Roman Catholic Church, Woodward, who read the Gospel at the Eucharist.

CANADA: ONTARIO

Inter-communion a Step Closer

The possibility of inter-communion between members of the Anglican Church of Canada and the United Church has moved a step closer. The subject was one of the major items on the agenda of the General Commission on Union that met in Bolton, Ontario, in mid-December. A committee has been authorized to study the possibility of a covenant which would allow for inter-communion. Some Anglican and United congregations have been participating in each other's communion rites, but official sanction of the Anglican Church has not been given for these particular services.

In addition to the 20 members from

each Church, co-chairmen from commissions on doctrine, liturgy, constitution, legal matters, and the Church in the world attended the General Commission meetings. One of two permanent secretaries to work on Church union was named at the meeting. The Rev. Canon Ralph R. Latimer, general secretary of the Anglican Church of Canada, will assume full duties of the new position June 1st. It is expected the United Church will make a similar appointment shortly.

Dates for the completion of commission reports are: doctrine, liturgy, and the Church in the world—December 1968; constitution—June 1969; legal matters—December 1969. The final document, prepared by the General Commission with details of how union is to be consummated, is to be ready for presentation to the two Churches by June 1972. It will be submitted for approval to the highest Church courts, the General Synod of the Anglican Church and the General Council of the United Church. The two bodies may meet together in late summer or fall 1972. If this final document is approved, it will go to the appropriate bodies throughout both Churches.

SCOTLAND

Further Developments on Intercommunion

At the autumn meeting of the Provincial Synod of the Scottish Episcopal Church the principal matter of business, as has already been reported in these columns [L.C., December 3d] was the recommendation of the panel on inter-Church relations that communicants of Churches with which unity talks are going on should be freely admitted to Holy Communion. The synod decided to refer the matter to the whole Church through the diocesan synods and councils and the parochial vestries and committees. The addendum to the recommendation which declared that this suggestion was not to imply reciprocal intercommunion did not make for good will with the Church of Scotland which might have welcomed the statement itself but certainly could not approve of the postscript.

It has now become known that even before the Provincial Synod met, a humble petition was presented to the College of Bishops by seven senior clergymen—one from each diocese—on behalf of 122 incumbents in the province who disapprove of the suggestion of the panel. What has not become known is who the seven seniors are or the 122 whom they represent, or indeed, how and when or by whom they were gathered together. They total about half the clergy in the Church, so it may be suggested that on this point the clergy are about equally divided.

But it would seem that many of the laity would go all the way now towards



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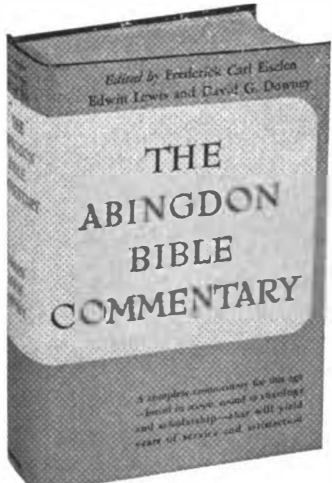
"Bless you, Fr. Andrew, for making it clear that love is never what we do; it is what we let be done to us. . . . To let the light in, not the darkness out. . . . to accept that destiny, to seek, to know and then to serve the Lord of all creation, is our purpose just as it is the purpose of the peach-tree to bear peaches."

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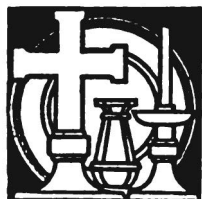
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free inter-communion. One influential group writing in the Church's monthly paper quotes with approval a statement of the Dean of Norwich: "If, as I feel, one has neither the right nor the desire to question the validity of the orders and sacraments of others, then the case for an approach to Church unity through a genuine intercommunion seems honest and right, and the way most likely to serve the end we all desire."

At a recent meeting of the Scottish Church Union, Canon Barkway of Glasgow pointed out that there are unofficial meetings now going on between the Church of Rome and the Church of Scotland, and an exaggerated exclusiveness on the part of the Episcopal Church might result in its being left out on a limb on its own. Meantime fuller statements are being prepared both by the panel and the dissident clergy on their differing positions.

THOMAS VEITCH

SEMINARIES

Swiss Professor Visits ETS-SW

The Rev. H. Henry Brunner, minister of the Reformed Church of Zurich, Switzerland, is conducting a seminar on theology, society, and the contemporary Church at the Episcopal Theological Seminary of the Southwest, Austin, Texas. The seminar is part of the month-long program of study in which each student carries only one course. A similar program is being held at the Austin Presbyterian Theological Seminary, and students and faculties of the two seminaries are sharing jointly in some courses and in twice-weekly chapel services.

Dr. Brunner has taught at Wellesley College, and served for several years as student pastor at the University of Zurich and the Federal Institute of Technology. Since 1959, he has been a member of the team ministry serving a parish in the Zurich suburbs. His visit to the seminary is under the Joe L. Crump Lectureships in Theology and Culture.

SOUTH AFRICA

Blasphemy Trial

The Dean of Capetown, the Very Rev. E. I. King, has appeared in court as a witness for the defense of a Capetown University student who was charged with blasphemy. Christopher Pritchard, 21, editor of the university's student newspaper, *Varsity*, is charged with publishing an article on a university symposium, "Is God Dead?", which "wrongfully and unlawfully publicly blasphemed God and reviled the Supreme Being by circulating disbelief in His existence and contemptuously describing acts inconsistent with God's attributes." He is also charged with publishing an article blasphemous or

offensive to religious convictions of a number of South Africa's inhabitants.

One of the first defense witnesses was Prof. Martin Versveld of the university, well known Roman Catholic layman and professor of philosophy, who said that the words "God . . . is beginning to stink," did not offend him. In reply to another question about the ordinary man who has not read Nietzsche, Altizer, and "so-called theologians," and his reaction to the words, "God begins to stink," the professor replied: "I think if he had been brought up simply and traditionally, he would be offended."

Dean King said he found the words neither offensive nor blasphemous, and that similar sentiments had been expressed for a long time by many people, particularly undergraduates. He thought it was "a healthy sign they say these things, though I don't agree with them." In answer to another question, the dean said in part that "God cannot be outraged by any description of Him, however derogatory. I feel only pity for people who speak thus of God."

Mr. Pritchard's case was adjourned to May. It was reported that he had been "rusticated"—suspended by the university for his part in allowing the questionable articles to be published in the school paper.

The last case of blasphemy to be tried in South Africa was in 1962 when a man was prosecuted for painting Christ on the cross with a human body and a monster head. Blasphemy in South Africa is a common law offense, carrying a maximum penalty on conviction of a \$700 fine and a 6-month imprisonment.

NEW JERSEY - NEWARK

Bishops Back Migrant Bill

The bishops of New Jersey and Newark and their suffragans have voiced strong support for passage of a bill designed to improve living conditions for the state's migrant workers.

The Rt. Rev. Alfred L. Banyard of New Jersey and the Rt. Rev. Leland Stark of Newark sent a telegram to the New Jersey Senate asking that body to pass Assembly Bill No. 957 which would give the state government authority to regulate housing and other living conditions in camps provided for some 23,000 migrant workers in the state. Signing the telegram with the bishops were the Rt. Rev. Albert VanDuzer, Suffragan Bishop of New Jersey, and the Rt. Rev. George E. Rath, Suffragan Bishop of Newark.

NCC

On Higher Education

The National Council of Churches has announced receipt of a \$48,500 grant from the Danforth Foundation to underwrite costs of planning a major three-year study

of critical issues in higher education. The project, known as a "colloquium on new directions in higher education," was endorsed by the general program and planning committee of the NCC which authorized the Council's department of higher education to make it their first priority for the next three years.

The purpose of the project is to provide opportunities for students, faculty, and administrative officers from higher education and churches "to engage in study and experimentation on some of the critical issues in higher education, especially those that relate to basic human values."

ATLANTA

Emmaus House Program

By The Rev. HARRY C. TISDALE

In the space of just a few months a remarkably effective institution has made itself indispensable to the people in the Summerhill section of Atlanta. Emmaus House, sponsored by the Episcopal Church, is in the section of the city that has known racial riots and knows poverty well.

There is an ecumenical atmosphere in the operation of the House—the director is an Episcopal priest, the Rev. Austin M. Ford; co-workers are Sister Mary Joseph of the Order of Notre Dame de Napur, and Daryl Schmidt, a Mennonite ministerial student who is on a year's leave of absence from his seminary.

Mr. Ford has worked in inner-city endeavors for some years and his experience has taught him that results of the House programs would depend on permitting local residents to make decisions and to take the initiative in the making of plans or programs. This approach has led to a diversity of activities. A club, the Emmaus House Welfare Rights Organization, works out of the House itself. This group of 150 adults has its own officers, raises money, lends money to those in need, and makes grants to those in extreme poverty. One of the greatest services as winter has set in has been to provide money for a number of poor families to have gas turned on to heat their rooms or houses. Another service of the organization is providing information and know-how to the poor regarding welfare or other agencies, such as employment opportunities and surplus food provisions. With the advent of Christmas, the group collected toys and set up a shop where residents bought presents for their children. The advantage is two-fold: residents bought articles at reasonable prices which is better than taking handouts, and the groups' treasury was enlarged to meet future demands.

The schedule of Emmaus House shows the valuable daily services offered in the imaginative community program. Sunday, Church services; Monday, supervised homework for school children; Tuesday,

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If you write a nominating letter, simply tell us what you know about the congregation you are nominating which will give the judges a clear picture of its ministry.

Anybody may make a nomination except employees of The Living Church Foundation. Winners of last year's awards are not eligible for this year's competition.

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members of a suburban Baptist Church conduct a tutorial program for 25 children especially referred to them by a local school principal; Wednesday, Thursday, and Friday, free day care for children, enabling parents to leave their homes for outside activities; Saturday, an all-day Bible school headed by Sister Joseph Maureen, S.N.D. On certain days there are enrichment programs such as singing, drama, and art.

The property occupied by Emmaus House consists of three old residences in downtown Atlanta, but only two have been in usable condition. The neighborhood, once one of affluence, is now a slum of the city. The House is a bright spot on the scene.

ENGLAND

Summer Schedule for Central College

Although St. Augustine's College, Canterbury, the Central College of the Anglican Communion, was formally closed at the end of the academic year of 1966-67, its governing body is now working on plans for a new future for the institution. Meanwhile, the international summer courses at the college will continue. Two have been planned for the summer of 1968 with the interest of American Churchpeople in mind. The first course, July 22-31, will have as its theme "The Theology of Unity and World Mission." The second course, August 2-10, will be on "The Renewal of the Church."

The summer courses will include several visits to places of Christian and historic interest in England and Northern France. The all inclusive fee for the first course is \$90, and for the second \$84. Further information may be secured upon request from: The College Secretary, St. Augustine's College, Canterbury, England.

KOREA

The Life and Death of a Bishop

The Rt. Rev. Arthur Ernest Chadwell, 75, died in Korea, a land he loved and served well for some forty years as priest and as assistant bishop.

As a mission priest, Fr. Chadwell worked in Chinch, Paikch'on, and later in P'yongyang, before he was imprisoned by the Japanese in 1940. It was in the latter city that he did his greatest work in Korea as a parish priest, covering the rural area as well as the city, training a whole generation of curates, and serving as archdeacon of the northern area.

After his release from prison in 1941, he went to Ceylon and later Colomba until the end of the war, eventually returning to Korea in 1949. He was in Ch'ongju for a year before the communist attack came. As senior missionary priest,

Fr. Chadwell emerged as the natural leader of the Church in Refuge in the Pusan area. By train and by foot he went south with the refugees, managing to get money from banks just as the doors were being closed and so was able to keep at least some of the clergy fed and paid.

Because of the unknown whereabouts of Bishop Cooper, Diocesan of Korea, the need for an assistant bishop was acute. The Korean clergy were consulted and they asked for the consecration of Fr. Chadwell whose consecration took place in Westminster Abbey, St. Andrew's Day, 1951.

Bishop Chadwell's willing and devoted service as caretaker and as assistant must surely be reckoned as among the rarer of spiritual gifts. During the last year before his retirement in 1963 he was also priest in charge of Inch'on and so startled that tired old congregation into a new lease on life that it shows abundant signs of growth.

The bishop died quietly, November 21st, in the home of his foster daughter, a fatherless child whom he had befriended before WW II. Her children called him Grandfather. Services and cremation were in Pusan, and the ashes were taken to Seoul where a Requiem Mass was celebrated in the cathedral. Interment was in Yangwha-jin.

✠RICHARD RUTT

John Daly Retires

Because of his doctor's advice, the Rt. Rev. John Charles Daly, Bishop of Taejon has resigned. He had been in Korea since 1955. He has accepted the appointment of Assistant Bishop of Coventry, England.

Bishop Daly was consecrated May 1, 1935, in a service held in All Hallows' Church, Barking-by-the-Tower, England. His first see was Gambia and the Rio Pongas. The bishop was in Korea for 12 years, during which time he worked toward the updating of the Church and the restructuring of it, especially after the war. Under his tutelage the seminary was reopened in new premises, the Seoul Students' Center (St. Bede's) was built. industrial work was begun in Hwangji, and the old diocese was divided in two. He leaves a Church full of hopes, having given the grounds for that hope.

The Rt. Rev. Richard Rutt is the assistant bishop.

DELAWARE

Mosley on Dissent

President Johnson and those in high places pay lip service to the democratic principle of dissent, but favor it mostly when it is not practiced, it was charged by the Rt. Rev. J. Brooke Mosley, Bishop of Delaware, in a lecture at Ursuline Academy in Wilmington. "Thus Selective Service becomes a device to punish young men who dissent; thus the President of

the United States says that a hero's death in Vietnam has been caused not by the grievous miscalculations of the government but by those who would correct the miscalculations of the government," Bishop Mosley said. He predicted "an increase of such attacks on dissenters as the fever of war increases and as positions harden."

Bishop Mosley accused the government of issuing a "long succession of contradictory position statements" on the war, citing several examples, among them the administration's announcement that U. S. forces would not go beyond the 17th Parallel, but they did. He urged dissenters to continue in their efforts despite the fact that "we are told we are incompetent to make a critical judgment on so complicated a matter."

Advocating the right to religious objection to national policy, the bishop said that "each day it grows more difficult to reconcile our allegiance to God with

support of the foreign policies of the United States Government."

CONVENTIONS

Chicago: October 17-18

Participation by the Diocese of Chicago in the Chicago Interreligious Council on Urban Affairs (IRCUA) was underwritten financially by the 130th diocesan convention, making it possible for the diocese to join with the other sponsors: the Roman Catholic Archdiocese, the Methodist Rock River Conference, the Chicago Presbytery, and the Jewish Council on Urban Affairs.

The convention also gave unanimous approval to the program budget of \$890,-156, which includes the \$6,000 allocation for IRCUA, the inter-Church effort to deal with urban problems and tensions in the Chicago area.

The new parish of St. Joseph's Church, Chicago, was welcomed to convention, as was the new mission congregation of St. Hugh of Lincoln, Elgin, Ill.

Numerous resolutions on draft counseling, Vietnam, and equal opportunity, especially in the building trades, were presented and debated. Among those adopted was a resolution calling on diocesan clergy and laity to review their club affiliations and "to seek actively to change, whether by withdrawal or other measures, whatever discriminatory policy and practices may be found." The diocese was also asked "to refrain from holding meetings in clubs or restaurants where there is discrimination of membership or guest policy."

The Hon. Walter S. Underwood, of the Church of the Ascension, Chicago, who has been chancellor of the diocese since 1951, was named chancellor emeritus. He is to be succeeded by Mr. Arlindo

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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 24

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS' 132 No. Euclid Ave., Pasadena
 The Rev. T. E. Lynberg, chap.
 Sun 8, 9:10, 11; College Group at Winnett Hall Tues noon; at Church Sun 7

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 Washington Ave.
 Frs. A. E. Jenkins, C. K. Landis, W. S. Cox
 Sun 8, 9, 10, 11; Canterbury Club

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
 The Rev. James A. Mills, chap. & assoc r
 Wed 5:15 HC Shove Chapel. Canterbury activities

FLORIDA

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL UNIVERSITY CENTER
 The Rev. A. G. Noble, D.D., chap.
 Sun 9, 10:30; weekdays as announced

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CAMPUS MINISTRY, Room 117 A.M.B.
 The Rev. John McKee, chap.
 HC 9 Sun, Durham Chapel

ILLINOIS

BRADLEY UNIVERSITY Peoria
ST. STEPHEN'S 464 - 1st Ave.
 The Rev. G. C. Stacey, v & chap.
 Sun 10:15; 5 (2d & 4th S)

UNIVERSITY OF ILLINOIS
 Champaign-Urbana

ST. JOHN THE DIVINE Champaign
 Rev. F. S. Arvedson, chap., Rev. M. D. Pullin, ass't
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
 Daily: MP, HC, EP

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY—Epis. Student Center 320 E. College
 Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.
 Sun 7:30, 9, 11, 5:15 and as announced

MARYLAND

UNIVERSITY OF MARYLAND
 College Park Campus
 (Suburb of Washington, D. C.)

MEMORIAL CHAPEL
 Rev. W. K. Smith, chap.; Rev. Wm. Flanders, assoc.
 Sun HC & Ser 9, 11, MP & Ser (Interdenominational)
 Daily HC 12 noon

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
 The Rev. G. Russell Hutton, chap.
 Sun 10 & 7 HC; Tues & Thurs HC

NEW YORK

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING
 (Studio Club; East End Hotel)

EPIPHANY York & 74th, N. Y. 10021
 Clergy: Hugh McCandless, Alanson B. Houghton,
 Lee Belford, Charles Patterson, Francis Huntington
 Sun 8, 9:30, 11; Thurs 11, 6:30

NEW YORK (Cont'd)

UNION COLLEGE Schenectady
ST. GEORGE'S N. 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; C Sat 8-9

NORTH CAROLINA

DUKE UNIVERSITY Durham
EPISCOPAL UNIVERSITY CENTER
 The Rev. H. Bruce Shepherd, chap.
 Sun 8, 9:15 HC; 6:30 Ev; Thurs 5:15 HC

OHIO

LAKE ERIE COLLEGE Painesville
ST. JAMES' 131 No. State St.
 The Rev. Thomas R. Waddell, r
 Sun 8, 10, Eu 7:30 Wed on campus as announced

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY
 (University Park Campus)
EISENHOWER MEMORIAL CHAPEL
 The Rev. Gerald W. Stump, chap.
 Sun MP & Ser 11; HC & Ser 6:15; Wed HC 7

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
BARTH HOUSE, St. Theodore's Chapel 409 Patterson
 The Rev. E. L. Hoover, chap.
 Sun HC 10, EP 6; weekdays as announced

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
 The Rev. E. Guthrie Brown, r
 Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WILLIAM & MARY COLLEGE Williamsburg
BRUTON PARISH CHURCH Duke of Gloucester St.
 The Rev. Joseph E. Trimble, Jr., chap.
 Sun 8, 9:30, 11, 5:30; Thurs 5 HC Wren Chapel

WISCONSIN

ALL MILWAUKEE Universities and Colleges
ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
 Sun 8, 10, 12 Noon; ES & B 7:30; Daily Eu 7, EP
 5:30; Wed Eu 12:10; C Sat 4:30-5, 8-8:30

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
 The Rev. Harold O. Martin, r
 Sun 8, 9:15, 10 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
 The Rev. R. E. Ortmyer, r; Phone: 754-3210
 Sun 8, 9:15, 11; weekdays as announced

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
 The Rev. Paul K. Abel, chap., the Rev. C. A.
 Thompson, ass't
 Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory 3216 N. Downer Ave.
 The Rev. John H. Heldt, chap.
 Eu, MP, EP daily; supper Wed 5:30

WISCONSIN STATE UNIV La Crosse
CHRIST CHURCH 9th and Main
 H. C. Mooney, r; D. E. Culver, c; A. M. G. Moody,
 deacon
 Sun HC 8, 9:45, 5:45; Daily HC

The Directory is published
 in all

January and September issues.

If your Church serves in a College
 Community, and your listing is not
 included, write to the Advertising
 Manager for the nominal rates.

Cate of Christ Church, Winnetka, who
 has been assistant chancellor.

The diocese has completed six years of
 companion relationship with the Diocese
 of Zululand and Swaziland, East Africa,
 and is entering a new companion relation-
 ship with the Diocese of Southwark,
 England, which comprises that part of
 London located on the south bank of the
 Thames, and faces many of the same
 problems that are known in Chicago. The
 Rt. Rev. Gerald F. Burrill, Bishop of
 Chicago, said in his address that there
 would be exchanges of personnel and
 sharing in programs, and about \$15,000
 would be needed to initiate the program.
 He also said that this new relationship
 would provide for six clergy sabbatical
 exchanges in 1968, as a part of the con-
 tinuing education program for his clergy
 that is to be activated next year.

The bishop also announced that the
 proposed New Liturgy will be used for
 all celebrations in the diocese beginning
 with Advent I and continuing through
 the Easter Octave, 1968.

Michigan: October 20

Social action was a theme of the 134th
 annual convention of the Diocese of
 Michigan meeting in Detroit's Masonic
 Temple. In addition to approving the
 1968 budget of \$983,470, including
 \$400,000 for the general Church, the
 convention also:

(✓) Voted to rearrange the proposed bud-
 get for urban work, increasing its \$23,500
 to a total of \$61,500.

(✓) Passed a resolution urging draft
 counselling service in each convocation.

(✓) Instructed the executive council of
 the diocese to petition the President of the
 United States and the Secretary of Defense
 to commence action necessary to remove
 ecclesiastical deferments from military ser-
 vice for seminarians and clergymen.

(✓) Tabled a statement on Vietnam sub-
 mitted by the Episcopal Peace Fellowship
 in the diocese, after voting to delete a state-
 ment protesting bombing in Vietnam.

(✓) Passed an addition to Canon 29
 Sec. 3 (b) reading: "All sales of property
 shall be made without reference to the reli-
 gion, race, color, or national origin of the
 purchaser."

The Rt. Rev. Richard S. Emrich, Bish-
 op of Michigan, said in his address that
 "because we deal with the pressing needs
 of the world, let us not forget the peren-
 nial needs of men. Because we deal with
 the material and spiritual problems of
 our cities, let us not forget the abiding
 and diverse needs of the souls of our
 people." He announced a new diocesan
 commission on evangelism to be headed
 by the Very Rev. Leslie G. Warren, dean
 of St. Paul's Cathedral, to "extend the
 missionary work of the diocese and to
 win souls to Christ."

Special addresses to convention were
 given by Mrs. Charles F. Trapp, chair-
 man of the diocesan committee on Alaska

PEOPLE and places

This and That

Donald C. Bolles, former consultant to the Executive Council, has been named public relations head of the American Lutheran Church's planned international university in Freeport, The Bahamas.

The Rev. H. Lawrence Reese, has resigned as rector of St. Matthias', Clermont, Fla., to teach at Shimer College, Mt. Carroll, Ill. 61053.

The Rev. Douglas F. Styles, has resigned as rector of St. Mark's, Fort Lauderdale, Fla., to study at Duke University, Durham, N. C. 27706.

The Rev. Robert G. Sharp, has resigned as rector of St. James', Ormond Beach, Fla., to study in England.

New Addresses

The Rev. Imri M. Blackburn, Ph.D., retired, Hickory Lake Apt. 202-A, 2497 Old Concord Rd., Smyrna, Ga. 30080.

The Ven. C. Shannon Mallory, on furlough from South West Africa, until March, 6922 Katherine Ave., Van Nuys, Calif. 91405.

Living Church Correspondents

Eau Claire—The Rev. Wayne L. Smith, secretary of the Diocese of Eau Claire, is the correspondent for the diocese. Address: 212 California Av., Eau Claire, Wis. 54843.

Renunciation

On December 8, 1967, the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, acting in accordance with the provisions of Canon 60, Section 1,

and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by James Duncan Kenna. This action is taken for causes which do not affect his moral character.

Churches New and Old

Grace Church, Louisville, Ky., is observing its centennial as an organized parish this year, having served 13 years as a mission. Address: 3319 Bardstown Rd. (40218).

St. Mary the Virgin, New York City, is marking its centennial, beginning with a liturgical conference January 15-17. Address: 145 W. 46th St. (10036).

Armed Forces

Chap. (Capt.) Allen W. Brown, Jr., Off of Post Chap, XVIII ABN Corps, Ft. Bragg, N. C. 28301.

Chap. (Maj.) Jon M. Lindenauer, HQ US Army Missile Com, Redstone Arsenal, Ala. 35808.

The Living Church Development Program

The Purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged\$13,811.95
Receipts Nos. 8253-8264, Dec. 26-29 230.00

\$14,041.95

—the companion diocese; Miss Patricia Page, a missionary to Zambia, which is the MRI companion diocese for the Diocese of Michigan; and the Hon. G. Men-nen Williams.

St. Clement's, Inkster, was admitted into union with convention.

More than 700 attended the convention dinner and heard the Rev. George C. Beazley, Jr., president of the Council on Christian Unity of the Disciples of Christ, speak on Church Union. The Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, was guest preacher at the pre-convention service held in St. Paul's Cathedral. Bishop DeWitt is a former Suffragan Bishop of Michigan.

AROUND THE CHURCH

St. Chad's Anglican and Pope John XXIII Roman Catholic congregations have signed an agreement to build a joint \$550,000 worship center in a suburb of Assiniboia, Manitoba, Canada. Neither could afford to build a church, but together they can raise sufficient funds, according to the Anglican rector, the Rev. Edward Morand. The congregations will share all facilities but will worship separately. Each has been using rented space.

CLASSIFIED

advertising in The Living Church gets results.

CAUTION

Caution is suggested in connection with I.B.M. cards that look like invoices from one or more of the many so-called business directory publishers, mainly located in the Los Angeles area. The rector of a Church in Connecticut sends us an I.B.M. card apparently mailed out at random from California to churches whether or not they request the directory services; the card is laid out so as to look like a bill. Buried in the small print is a statement that it is not a bill. Better Business Bureaus have warned about this type of promotion and it is suggested that clergy check with the local BBB.

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THE CONGREGATION OF SAINT AUGUSTINE, A Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

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CHURCH DIRECTORY

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ST. MARY'S 3647 Watsko Ave.
The Rev. R. Wester; the Rev. H. G. Smith
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, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

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

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 C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, 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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat 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

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.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Berks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat
5-6 & by appt

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; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; P, Panacea; r,
rector; r-am, rector-emeritus; Ser, Sermon; Sol,
Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

LOUISVILLE, KY.

GRACE CHURCH 3319 Bardstown Rd.
Adjacent to three motels on 31E, South of I-264
The Rev. Alfred P. Burkert, r
Sunday Masses 8 & 10; Daily Masses as scheduled.
Call Church office 502-454-6212

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranlen, r
Sun Masses 8, 10 (Sol); Daily: Mon thru Fri 7;
Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor 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

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, 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

BROOKLYN, N. Y.

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

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 (6 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 Mon, Tues, Thurs, Fri 12:10; Wed 8 &
5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open
daily for prayer.

SAINTE 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.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol
MP & HC 7:30; Daily Ev 6

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8, 10, MP Ser 11 ex 15; Wed HC 7:30,
Thurs HC & LOH 12; HD HC 7:30 & 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

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. 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, also Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 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; Noontday ex
Mon 12:10. Church open daily 6 to midnight

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

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; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; 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
The Rev. Carlos J. Caguia, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish);
Eu Mon thru Wed 8; Thurs thru Sat 9

CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins): 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6,
Sat 4:30-5:30

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

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

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