

January
28,
1968

The Living Church

Price
30 cents

MRS D STEWART TEMPLETON
617 COCHRAN DR
GREENSBURG PA 15601
SEP 15-68 PEN-2 LC4



**Abingdon's
paperbound
reprints give
you more for
your money...**

THE PSALMS

Elmer A. Leslie. A balanced and penetrating interpretation of the Psalms from which the reader will gain a new sense of the depth and beauty of the psalter and of its continuing creative power for use in public worship. 448 pages. **\$2.75**

THE GRASS ROOTS CHURCH

Stephen C. Rose. From the wealth of material that has been written concerning church renewal comes this remarkably outspoken book. It offers a positive program for a total restructuring of the church at the local level. 192 pages. **\$1.45**

THE LIFE AND MINISTRY OF JESUS

Vincent Taylor. All who seek an intellectually honest life of Jesus will find it here. "Almost anything from the hand of so reputable a scholar . . . attracts attention. He has produced a very readable volume which has something to say."—*The Christian Century*. 240 pages. **\$1.45**

SACRED AND PROFANE BEAUTY: THE HOLY IN ART

Gerardus van der Leeuw. An impassioned and brilliant investigation of the relationship between the holy and the beautiful. In simple and uncomplicated style, the author examines each of the arts and shows that the holy has never been absent from the arts, the arts never unresponsive to the holy. 384 pages. **\$2.95**

At your local bookstore

**ABINGDON
PRESS**

The Living Church

Volume 156 Established 1878 Number 4

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Suffragan Bishop of Massachusetts; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. Nathaniel Wright, Jr.,†; Messrs. Jackson Bruce, Jr.,† Arthur Ben Chitty,† Charles M. Crump,† Peter Day,† Neal Kaye,† Francis J. Starzel,† Marshall Fishwick,† John Reinhardt.†

*Director †Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

DEPARTMENTS

Booknotes	15	Letters	10
Deaths	15	News	4
Editorials	10	On the Cover	2
Features in the News	6	People and Places	15

FEATURES

The Other Side	S. Oles	8
Why Did Our Lord Not Marry	J. Tracy	7

THINGS TO COME

January

28. Epiphany IV

February

1. Ignatius of Antioch
2. Purification of the Blessed Virgin Mary
3. Ansgarius
4. Epiphany V
St. Cornelius the Centurion

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.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

LETTERS

Most letters are abridged by the editors.

Inner-City Ministry

The Church of St. Michael and All Angels in Baltimore is an inner-city parish in one of the great urban centers of our nation.

When I was called to be rector of this parish in 1959 I had little or no idea of the nature of an inner-city ministry although I realized there would be challenge involved and this was one of the determinants in my accepting the incumbency. In these past several years I have learned that a ministry of this kind must be one of diversity. While we deal, in this parish, with an established congregation of something over a thousand scattered communicants comprised largely of older people who support the fabric and program of the parish, our mission is to reach into our community. This community immediately about us includes many thousands of Negroes and a great number of culturally deprived white people. The community has just been chosen as the first area in the nation to become a Model City, with funds provided by a government agency which will help to rehabilitate the homes and to work with industry to provide job opportunities. St. Michael and All Angels is in the very center of this 20-block area, and it will be most interesting to see what may be done in an attempt to motivate the people living in a depressed section of urban America.

I think that an important factor of our ministry here which may be of some help to others in the inner-city ministry is the breadth of our effort. We have a counseling center which now includes six counselors and three consultant psychiatrists ministering to 160 persons a month who are being referred to us by nearly every profession. We are part of a social service program in the community, which we helped to establish

On the Cover

On the cover is a photograph of the new Ecumenical Window, placed in All Saints' Chapel, Sewanee, in memory of Lois Bettle and Charles Minor. (A news story of the dedication appeared in the L.C., December 24th.) The dominant position in the window is held by William Temple. Sharing the center panel with the famed Archbishop of Canterbury are: Pope John; Dietrich Bonhoeffer, with the Swastika over which he triumphed; Charles Brent, between a Philippine and a New York church; and Indian bishop V. S. Azariah preaching to Untouchables before Dornakai Cathedral. In the panel on the left are: Bishop Schereschewsky with the old Pagoda of Shanghai; F. Denison Maurice against an industrial background; Samuel Taylor Coleridge among the hills and lakes of Grassmere; Phillips Brooks with Trinity Church, Boston; and William Wilberforce at Parliament, scene of his successful struggle to abolish the slave trade in the British Empire. The right panel depicts: F. A. Muhlenberg in the role of dynamic preacher; W. R. Huntington with Old Grace Chapel and Hospital, New York; Bishop Gore with Worcester Cathedral; John Keble with Hursley Church and vicarage where *The Christian Year* was written; and Charles Simeon with Holy Trinity Church, Cambridge.

on an ecumenical basis when ten parishes pooled their resources in an effort to work toward answering the social, cultural, and spiritual needs of the people. We have established a coffee house and a program for young people, which at the moment includes a great many of the hippie group as well as other teenage youth. We now see them working together and some of them beginning to show an interest in the program of the Church. Our healing ministry is something that is well known; and we are thinking now of what may be done in answer to some of the geriatric needs of our day. One of the latest and most gratifying developments has been the opportunity given to us by the local radio and television stations to present our inner-city program to the general public.

I would like to hear what is being done in the inner-city by other priests who have a similar ministry, and I'm sure that we could benefit greatly by exchanging ideas. Many thanks for making THE LIVING CHURCH a sounding board and a resource center for all sorts and conditions of the mission of the Church.

(The Rev.) OSBORNE R. LITTLEFORD, D.D.
Rector of St. Michael & All Angels Church
Baltimore

"Eulogy"

"Eulogy" by Beth M. Applegate [L.C., November 26th] is in every detail accurate about my late husband, the Rev. Royden Keith Yerkes. No doubt the writer was writing about an imaginary person, but she may be interested to know that she actually wrote about a real person. It is so well expressed, and so true; I wonder at it, and almost know it now by heart. She has done more than she knew.

EDITH L. YERKES
Evanston, Ill.

Correction

A matter of the rankest pedantry, the sort to which no editor should be, and all are, subjected: In your editorial on "The Unexploded Shells of Jesus" [L.C., December 10th] you say that Schweitzer's remark refers to the unexploded shells of World War I. Since the remark occurs in *The Quest of the Historical Jesus* (p. 400 in my copy), and it was published in 1906 in Germany, and the original English translation was made in 1910, maybe it was the Franco-Prussian war he had in mind. Or maybe he had no particular war in mind but was merely looking for an effective metaphor. He was doing his military service and on maneuvers when he got the original idea for the book. And he was a wild man with a metaphor anyway (as well capable of academic invective of a kind that ill-befitted the advocate of "reverence for life").

(The Rev.) O. C. EDWARDS, JR.
Nashotah House

Nashotah, Wis.

Editor's comment. The rankest of all rank pedantry is that which happens to be true, and we always appreciate it.

Church and State

Well, the floodgates are open now! According to THE LIVING CHURCH [December 24th], the Church of Our Merciful Saviour in Louisville has been awarded \$50,000 by the federal government to construct lavatories,

a larger kitchen, etc., with the excuse of urban renewal. Whatever happened to the law of separation of Church and state? As an Episcopalian I thoroughly disapprove of this deal and am writing my congressmen.

If Louisville wants its downtown area renewed let them furnish the money. Also, where was the bishop when this request was made? Any church that needs \$86,000 for renewal would best be torn down. Now every church in the country that is even remotely near a downtown section will have its hands out—and rightly so. Remember, this \$50,000 comes out of our taxes. There really is no Great White Father in Washington or a Santa Claus or Uncle Sam who has money to spend unless he first takes it from the citizens who are already being taxed to death.

ELEANORE M. VAUGHN
Valparaiso, Ind.

COCU

Thank you so much for giving us [L.C., November 26th] Fr. Sheraton's article on COCU. I feel better now, relieved that someone came right out in print and said some things that I have been thinking.

LEAH MURPHY
Delmar, N. Y.

What Makes "News?"

In your issue of August 20th you had a news story on Dr. Montefiore entitled "Was Jesus a Homosexual?" In answer to a correspondent who wrote critically concerning the publishing of this story you defended yourself by saying, "THE LIVING CHURCH is a news organ. We cannot make or unmake the news. We can only report it."

But you can decide whether the news is worth reporting, whether it serves a constructive purpose. In this case it was "news" from one person only. It is very questionable whether this point of view would receive support from New Testament scholars in general. It is something the vast majority of Christians would hope is *not* so. Why raise the question about such an unpleasant possibility unless the widespread evidence forces us to?

But I want to consider this question in a much larger context: Is a religious journal supposed to publish *anything* just because it is supposed to be "news," regardless of its effect upon the readers?

(The Rev.) RICHARD G. PRESTON, D.D.
Wellesley, Mass.

Editor's comment. At the risk of being misunderstood, we can only answer this question by saying yes. People subscribe to this newsmagazine expecting to find in it the important news of Church people and events, not what we editorially judge good or bad for their souls. What made the news about Dr. Montefiore's views important, in our judgment, is his eminence as a New Testament scholar. Whether he is entirely alone in his view is not at all germane. There was a time when Karl Marx was all alone with the seminal ideas of *Das Kapital*; Hitler with *Mein Kampf*; and Newton with his strange notion of why apples fall. But if a good journalist had been on hand with the man and his fateful idea he would have broken the story for all it was worth—which was a great deal.

THOU SHALT NOT STEAL

...UNLESS YOU WANT SOMETHING BAD ENOUGH

Is this interpretation a part of the "new morality"? . . . a part of "modernizing" the Church? An informative, new, brief monograph provides insight into this timely and controversial subject. Written by the Reverend R. N. Usher-Wilson, an Anglican Church minister, THE CHURCH MUST MODERNIZE MEN speaks out against what he considers to be a vigorous drive to bring the Church into line with man's disbelief and to reduce God's demands to accommodate human desires. The author boasts no scholarship. But amid the spiritual and moral confusion generated by some widely publicized intellectuals he believes it is time for the ordinary man to assert his faith with clear simplicity. The alternative, he feels, is to be caught up and overwhelmed by an intellectual revolution he instinctively knows is wrong. Usher-Wilson's is a ringing statement.

Paper, \$.75

At your
bookseller's



WM. B. EERDMANS
PUBLISHING CO.

Grand Rapids, Michigan

The Living Church

January 28, 1968
Epiphany IV

For 89 Years,
Its Worship, Witness, and Welfare

MALTA

Statement of Faith Formed

The text of the report prepared for the Archbishop of Canterbury and the Pope by the Anglican-Roman Catholic Joint Preparatory Commission has not been made public. However, the commission issued a statement describing some of its contents. The release came at the close of the Malta gathering—the third of the commission's formal sessions [L.C., January 21st].

"We believe," the statement says, "that in the perspective of post-Reformation history this report stands out as containing the first formal joint statement ever made of the faith which we rejoice to share. A just estimate of the value and extent of this gives us confidence in moving forward to more difficult ground—that of confronting seriously the differences that keep us apart.

"We have made recommendations in this regard both for dialogue and for practical measures for growing together, but we feel that this moving forward by tackling difficulties will not prosper unless we widely share experience and learn from each other at every level of life in our Communion. We have made these recommendations aimed at deepening and enriching life in Christ, because we know that only the shared experience of renewal can show what further steps we must take. But it is clear now that, whatever these further steps may turn out to be, scholars on both sides should be engaged in serious joint study of such difficulties as those arising out of the constitution and teaching office of the Church, the place of Mary in the faith and devotion of the Church and ministry."

CANADA: ONTARIO

Anglican-United-Roman Union

Talks on union between Anglicans and Roman Catholics are progressing more rapidly than those between the Anglican Church of Canada and the United Church of Canada, Dr. Eugene Fairweather of Trinity College, University of Toronto, said in an interview before going to Malta where the formal Anglican-Roman Catholic talks were held. He is a member of the Joint Preparatory Commission.

He also said the Canadian Anglican talks with the United Church are lacking

in enthusiasm while wide areas of agreement have been discovered with the Roman Catholics. "If we get a breakthrough with Rome, we would have to seize the bird in hand. But we would continue talks with the United Church in the hope that the whole thing would become a three-way relationship." If Roman-Anglican agreement came to pass, the United Church might be invited to join the Anglican Church of Canada in a united Church which would be in communion with Rome on terms worked out by the Anglicans, he said.

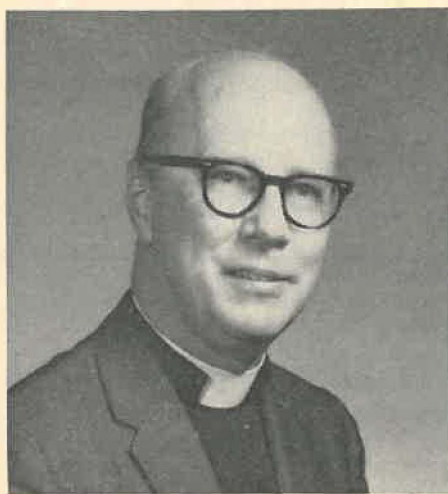
Commenting on Dr. Fairweather's view, the Rev. Ernest E. Long, secretary of the General Council of the United Church of Canada, said, "We would not be interested in anything other than organic union with the Anglican Church." He added that if Anglicans and Roman Catholics recognize each other's sacraments and ordinations, it would delay the union talks between the United Church of Canada and the Anglican Church of Canada.

SEMINARIES

New Dean for ETS-SW

The Rev. Thomas Hudnell Harvey, associate dean for academic affairs at Virginia Theological Seminary, has been elected dean of the Episcopal Theological Seminary of the Southwest in Austin, Texas, and will assume this position on August 1st.

The dean-elect holds both B.D. and S.T.M. degrees from Virginia Seminary, is a former U. S. Army chaplain, and for ten years was rector of St. Matthew's



Dean-elect Harvey

Church in Charleston, W. Va. Before joining the Virginia Seminary staff in 1960 he was rector of Grace Church, Sandusky, Ohio.

OLYMPIA

The Bible as Literature

In an 8 to 1 decision, the Washington State Supreme Court has upheld the right of the University of Washington to teach an English course called "The Bible as Literature." The court action affirmed a lower court's ruling that the course, English 309, does not violate the constitutional prohibition against establishment of religion, is not slanted in a particular religious direction, and does not promote a particular theology for purposes of religious indoctrination.

Two Bible Presbyterian ministers of Seattle and Tacoma brought suit against the university charging that the course would influence students by the religious ideas presented. They had the support of the ultra-fundamentalist Dr. Carl McIntire and other leaders of the American and International Councils of Christian Churches.

The lower court noted that the course was an elective and was not required for graduation.

The university's position was supported by the American Civil Liberties Union and the Seattle, Washington, and Northern Idaho Councils of Churches. The dean of the university's College of Arts and Science, Dr. Solomon Katz, has stated that more than 50 courses at the university include material about religion in some form. He commented that it would have been disastrous if the university had lost.

SCOTLAND

Ecumenics in Action

A Greek Orthodox priest, Fr. Cornelius, is planning to spend three months in Edinburgh on what is officially described as "a practical extension of his studies in ecumenism." During the period he will act as assistant in a Church of Scotland (Presbyterian) congregation in Edinburgh and be in residence for classes and lectures at Coates Hall, the theological college of the Episcopal Church in Scotland.

Fr. Cornelius, an archimandrite, is vice principal of the Patriarchate School in Jerusalem where he has often preached

in the Church of the Holy Sepulchre. He has also studied at the ecumenical Institute at Bossey, Switzerland. His Edinburgh stint will begin in mid-February.

WESTERN MASSACHUSETTS

Parish Gives to P. B.

A check for \$1,313.90 has been forwarded to the Presiding Bishop from All Saints' Church, Springfield, Mass., with the explanation that it represents an overpayment of the 1967 quota of the Diocese of Western Massachusetts.

In the covering letter, the rector, the Rev. Langford Baldwin, said that the gift was done with the knowledge of the diocesan treasurer who had no objection to the direct remittance from the parish to the national Church. The check represented the excess of the 1967 parish income over expenditures.

ERIE

Community Outreach Program

In Bradford, Pa., a one-time boom town where fortunes were made in oil fields, problems of poverty, with more families on relief and more sub-standard housing, have been noticeable since the 60s began.

Several years ago, Miss Mary Ann Thompson, director of Christian education of the First Baptist Church, came upon three youngsters outside the church, who told her they were hungry and that their families' relief checks had not arrived. She took them home and fed them. That was on a Wednesday. The following Wednesday there were a few more, and on each successive Wednesday there were more and more children seeking food.

Miss Thompson devised a program for these children involving games, Bible readings, talk, and always ending with a good, hot meal. Soon there were 100 children appearing each Wednesday, but the Baptist church was not able to finance the growing crowd of youngsters. The Bradford Council of Churches accepted the responsibility of this new program and engaged a paid director. Another center was opened immediately at the Methodist church. A year later the third center was opened at the United Presbyterian church, and last year the fourth center was opened in the Episcopal Church of the Ascension. The Presbyterian center is now for the teenagers 13-17. The other centers remain for children 5-12, all open each Wednesday after school.

The staffs are volunteer and include all sorts and stations—businessmen, professionals, high-school students, a dietitian who plans the menus and buys the food, a delivery man who works for the program on his day off, and they represent many Communions.

An added benefit from the Outreach is

a YWCA-sponsored program for Outreach mothers and their pre-school youngsters, geared primarily toward homemaking skills. In addition, a clothing center has been opened. It is not the usual cast-off-rummage style shop, but it offers repaired good clothing available to Outreach children.

Now in its fourth year, government agencies have offered to take over the financial support of the program, but the Bradford Council of Churches has consistently refused, preferring to keep the program voluntary and independent, and not subject to bureaucratic difficulties.

CALIFORNIA

Other Prelates Recognized in RC Consecration

Anglican and Orthodox prelates as well as a rabbi and protestant clergymen were "liturgically recognized" in the consecration ceremony for the Most Rev. Mark J. Hurley in San Francisco's St. Ignatius Roman Catholic Church. They were given the same distinction as some 30 Roman Catholic bishops who attended the rites, but they were not participants in the actual consecration. The liturgical recognition meant that non-Roman Catholics were included in procession, seated in the sanctuary, and "announced" to the congregation.

Bishop Hurley believes that the ecumenical aspects of the service marked the first time such clergy guests were accorded equal rank with the Roman Catholic hierarchy present at the elevation of a priest to the episcopacy, and that the event was a breakdown of superficial barriers to unity. He expressed hope that his consecration would become a model for similar rites in the future.

The Rt. Rev. Richard Millard, Suffragan Bishop of California, represented the Rt. Rev. C. Kilmer Myers, diocesan. Others present included: Russian Orthodox Archbishop John Shahovskoy; Mar Eshai Shimun XXIII, Patriarch of the Church of the East; Serbian Orthodox Fr. D. Bunjevic; Greek Orthodox Fr. John G. Geranios; Rabbi Alvin Fine; Dr. Roe H. Johnston, United Presbyterian; and the Rev. John C. Smith, American Baptist Convention.

MINNESOTA

Congressman Questions Churches' Pronouncements

A congressman has questioned both the value of pronouncements on political and social issues by Councils of Churches and religious bodies, and the participation of clergymen in marches. Rep. Albert Quie (R. Minn.), in an address to a national convocation of American Lutheran Church pastors at Augsburg College, Minneapolis, said most Church resolutions do not carry a lot of weight with

government officials. Usually they must be taken as representing only the views of the persons who prepared or signed them, he said.

Rep. Quie, a Lutheran layman, said there are areas in which the voice of the Church as an institution should be heard, such as taxation of church property and court decisions involving the use of the Bible and prayers in public schools. Few people would claim that the property on which churches stand should be taxed, he said, but the Church probably should support taxation of Church-owned income-producing property. He also warned that there are limits to government support of overseas relief programs: "If the Church becomes synonymous with United States foreign policy, then you get into a danger zone because government can be wrong."

Personally, he questioned the effectiveness of clergy marches on Washington, and also the effectiveness of clergy preaching, if parishioners fail to follow them in their protests.

IRELAND

Proposed Divorce Law Rapped

The Church of Ireland Gazette, official Anglican journal published in Dublin, has objected editorially to a marriage and divorce law now being proposed by the Irish Constitutional Committee. The committee has suggested legislation which would allow only non-Roman Catholics to seek divorce in this predominantly Roman Catholic republic which presently forbids divorce.

The proposed law would in effect forbid an Irish citizen from getting a legal divorce if he belonged to a religious body which forbids divorce. In its editorial objection, the *Gazette* noted, for example, that an Irish Presbyterian might be allowed to secure a divorce whereas an Irish Anglican would not. It suggested that a "very dangerous precedent" would ensue if the Church and state combined to establish laws affecting private lives. Should the proposal be accepted, said the *Gazette*, "there will be one law for a Roman Catholic, another for an Anglican, and *ad infinitum*. And what can be done in regard to marriage and divorce can be done in other areas where the law of the land and the discipline of the Churches can be brought together."

MAINE

Senior Citizens Center a Success

Because of growing emphasis on the needs of the aging, a Christian social relations committee of St. John's Church, Presque Isle, Me., set about doing some-

Continued on page 11

Features in the News

Reaction to Crisis Grant

A number of Episcopal parishes and Church leaders in Washington, D. C., have criticized a grant made by the Presiding Bishop to Julius W. Hobson, a federal government employee, to defray legal expenses incurred in litigation against the District of Columbia school system and its former superintendent, Carl F. Hansen. Mr. Hobson has received a grant of \$8,000 from the Church's urban crisis funds.

The vestries or clergy of five parishes have expressed disapproval of the grant. The vestry of one, St. Patrick's Church, wrote Bishop Hines that the grant "constitutes a new course of division within the Church." Another vestry, that of St. Alban's, charged that it was "an injudicious use of Church funds" which harmed efforts to "meet the missionary challenge of our changing world."

A spokesman for the office of the Presiding Bishop in New York City reported that several prominent individuals in the Diocese of Washington had complimented him for issuing the grant.

Mr. Hobson, a Negro, brought suit some time ago against the school system and Superintendent Hansen, charging that the "track system" introduced into the schools in 1956 allowed considerable discrimination against Negro students. Last September a U. S. district judge, Skelly Wright, ruled in favor of Mr. Hobson and ordered the "track system" dropped. Subsequently, Mr. Hansen appealed the decision and Mr. Hobson is now involved in a defense of Judge Wright's ruling. The "track system" provided that each student be placed in one of four curriculum programs: honors, college preparatory, non-college preparatory, and slow learners requiring special attention. Determination of a track allegedly was based on the ability of students. Mr. Hobson charged that Negro students were discriminated against by being placed in programs inferior to their ability, and he said that there was not a fair distribution of educational funds because of the system.

Warren H. Turner, Jr., vice-president of the Church's Executive Council, reported that Bishop Hines was responding to each letter of protest, of which there have not been many to date, by explaining that Mr. Hobson's suit qualified for

funds under guidelines permitting grants for "long-range attacks on causes of violence, to provide hope for people in ghettos." Bishop Hines is also asserting, in his reply to protests, that the Church should not let Judge Wright's decision be overruled through default because of Mr. Hobson's lack of funds. Mr. Hobson served last summer on an *ad-hoc* committee studying the social issues to which the Episcopal Church needs to give priority attention. The recommendations of this committee were part of the background of the Presiding Bishop's urban crisis program adopted by the General Convention in September.

In a letter to Bishop Hines, the vestry of St. Alban's charged that this grant put the Episcopal Church "into a role of financing and promoting an attack on an agency of government." The rector of St. Alban's, the Rev. E. Felix Kloman, added his view that the action "may violate the principle of separation of Church and state."

All Saints' Church expressed "dismay" over the allocation, warning that it might result in "massive withholding of funds not simply by conservatives but by racial moderates who are concerned and generous Church people." The vestry of All Saints' said that the merits which might be in Mr. Hobson's suit "neither pronounce a blessing on his highly objectionable actions otherwise nor qualify him as an expert in education."

The Rev. Frank Blackwelder, rector of All Souls' Memorial Church, charged that several years ago, in the course of promoting a program for boycotting Washington merchants as a means of forcing "home rule" for the District, Mr. Hobson said that "the business district ought to be burned down, or words to that effect."

He quoted Hobson as having recently said to a Howard University audience "Go left, young man." This is the man, said Dr. Blackwelder, "who has received \$8,000 and applied to Bishop Hines for \$90,000 more." The latter reference was to an application Mr. Hobson has made to the Church for a grant of nearly \$90,000 to cover the cost of an appeal to a higher court, if this proves to be necessary.

The rector of St. John's Church, the Rev. William A. Beal, criticized the timing of the grant and what he called the failure of national Church leaders to confer with local officials. The timing of it, he contended, was such as to embarrass parishes in the midst of their annual fund drives. Concerning the charge that local Church officials were not consulted about the grant, the Bishop of Washington, the Rt. Rev. William F. Creighton, said: "This is an educational matter and there is a difference of opinion on it. I do not feel that I want to comment further."

Julius Hobson is chairman of the civil rights group known as ACT. Several months ago he denounced a Negro policeman for shooting two men and declared that since the police have "declared open war on the Negro population" Negroes should buy guns to protect themselves. *The Washington Post*, in its issue of May 24th, editorially denounced Hobson's comment on this particular incident, pointing out that the policeman had used his gun in self-defense against his assailants who were choking him. It is "an act of gross irresponsibility for Mr. Hobson to fan racial unrest by damning the police regardless of the facts," the *Post* editorial said.

More recently, Mr. Hobson has complained to United States Attorney General Ramsey Clark, charging that FBI agents have been questioning his friends and acquaintances about him ever since he made his "Go left, young man" speech at Howard University. Hobson told the attorney general that such action violates his constitutional right of free speech.

Scottish Council Reorganizes

In recent years there has been a growing concern in the Episcopal Church in Scotland over the working of the Representative Church Council which deals

with the purely financial affairs of the Church.

After the meetings of May 1967 there
Continued on page 13

To me, one of the most endearing (from a safe distance) of St. Paul's qualities is his somewhat volcanic temper. I relish his explosive "never trust a Cretan." It is obvious from this that even God's saints are not immune to making ill-conceived statements which cursory examination of their most modest implications reduces to nonsense, rendering them untrue and invalid. If St. Paul had said "never trust *this* Cretan" he would have been passing on his unhappy conclusion drawn from dealings with the fellow and those of us who tend (on occasion) to rumble like Etna or to shoot fire, smoke, and debris like Vesuvius, would have less hope of finally bringing to God's control our unruly tempers.

Likewise, on examining some of St. Peter's less memorable remarks one finds "The Rock" talking when he should have been listening. (See specifically the Gospel appointed for the Feast of the Transfiguration, BCP pp. 248-9.) Again, hope is held out—this time to those who have a tendency to make Significant Pronouncements upon Serious Matters when their brains are out to lunch. In other words, "foot in mouth disease" is a not uncommon affliction, even among those who have every reason to know better, which brings me to the most recent example of a recognized authority suffering from an attack of this sort—Canon Montefiore's unfortunate public speculation as to our Lord's possible reasons for choosing not to marry [L.C., August 20th].


The news stories were tasteless enough; but the reactions, comments, and quotes concerning the canon's remarks were scarcely enlightening. I, at least, saw none that were much closer to the point than were his speculations. In fact, all the quotes I saw showed a distressing irrelevancy which might indicate that those quoted held the naive notion that they were members of an informed, well-educated Christian society to which "in" type levity might be safely addressed. Or, perhaps worse, the reactions and comments could be taken as an indication that a distressing number of Christian authorities were again demonstrating a preposterous agility for stepping carefully around pebbles only to crash headlong into mountains. Neither alternative seemed to me reassuring in a world that knows little of its Saviour and seems to care even less. So, with that said, we get to the point: "Why did our Lord not marry?"

The Nicene Creed, which is supposedly affirmed, not merely recited, at every Sunday Eucharist be it of Anglican, Orthodox, or Roman obedience, unequivocally states that our Lord was "begotten not made, being of one substance with the Father"; that Jesus Christ is "Very God of Very God"; that "He was made Man." Moreover, we are taught that He is True God and True Man. It is also stated in both the Apostles' and Nicene Creeds

that He was "conceived by the Holy Ghost" and "born of the Virgin Mary." With this firmly in mind, now I ask: What, by the laws of heredity, would our Lord's offspring have been? Would they have been $\frac{1}{4}$ divine and $\frac{3}{4}$ human? Can divinity be thus diluted? What would God's holy Church have done with (much less to) a lawful wife and offspring? The whole question is ludicrous. The implications of His marrying and having a family can only lead to the obvious conclusion that He (as usual) knew best, and that for Himself, anyway, the so-called "Christian" ideal of marriage, home, and family had to be foregone. The Second Person of the Holy and Undivided Trinity could not leave descendants.

It seems incredible that there should be anyone in holy orders who could be able to think that for our Lord—Very

credited with reporting the extant facts about our Lord. Even information that could only have come from His mother is reported by a man—and a physician at that—St. Luke. It seems presumptuous, to say the least, for anyone to speculate



Why Did Our Lord Not Marry?


God, Perfect Man—to except Himself from marriage, or from ordinary man's deepest sexual expression, presented any real difficulties or indicated any "hang ups" for Him, unless, of course, His divinity is not accepted, in which case the disbeliever's renunciation of holy orders is the only honorable—and honest—course. For if Jesus be not accepted as who He said He is, then He must be totally rejected as a liar and a charlatan, not worthy of notice.

And, since it was a man who brought up the matter in such a singularly unseemly fashion, I may as well go ahead and point out a couple of other things—that, for instance, men, not women, are

or assume that all of Christ's closest and dearest friends were men. The Gospels show us that He paid the women whom He knew the highest compliment possible—and one revolutionary in His earthly time—truly loving them and treating them

Continued on page 14

By Judith A. Tracy
Epiphany Church
Sedan, Kan.



To dissent from the views of so many articulate Church spokesmen on the subjects of race and social revolution is to meet a peculiar difficulty at the threshold: part of the liberal Churchman's ideology is the firm belief that *he* is the dissenter. Convinced that he is battling a power structure of prejudice and privilege, the enthusiast for social action, urban revolution, and Negro equality is generally oblivious to the fact that his viewpoint commands a near monopoly of publicity. Church gatherings hear essentially only one side, yet that side firmly believes its position is "bold," "explosive," or "courageous." Dissent from this liberal establishment is often greeted with something like the disbelief of a paranoiac charged with persecution.

Yet, in the faith that there are at least two sides to all controversies, and with such charity as one who feels strongly can command, an effort should be made to look at the other side of the coin. The Church is riding off on its current activism and leaving much of value behind—much to which we will in course return. Rational dialogue may not stem the tide, but surely it must be initiated. To be blunt, the assumptions on which the liberal Churchman rests his case are in large part untrue. Let's consider two.

One, it is asserted that the Church is or should be an effective prophet for our times, bringing the weight of the Christian community to bear directly on the political, social, and economic issues of our day. Armed with quotations from Archbishop Temple and his modern counterparts, we are urged to go out into the "real" world and bear witness to a "social gospel." In practice this means the Church should adopt resolutions—and initiate or support programs and legislation—to halt wars, eliminate poverty, improve housing, and so forth. The clergy, as natural spokesmen for the Church, are encouraged to preach and publicize their attitudes on every significant aspect of human life.

This approach ignores both the historical and the procedural limitations of the Church as an institution. We are, after all, a body of Christians, united only in our reverence for the Master who, unfortunately for the activist, and no matter how a few isolated bits of scripture and tradition may be over-emphasized, did *not* teach or advocate an institutionalized Church of social reform. Jesus's ministry on earth took place in a milieu of external political oppression, of immense disparity in privilege, of organized slavery, all in the midst of turmoil and change. Yet, while the sins of pride and the soul's blindness formed by wealth were the constant subject of His teaching, He neither commented upon nor urged organized assault upon the political powers of His day. Neither, of course, did He preach resignation or pacifism in the face of evil. What is significant here is not what

THE OTHER SIDE

Jesus was and is; rather it is my point that there are things He was not. He was not a politician, nor an urban planner, nor a social worker, nor a Jewish patriotic leader. Only by doing violence to the historic record can the modern activist find in Jesus an exemplar of social action. The sole act of Jesus that comes close is that pertaining to profiteers in the Temple, an act of religious character protesting sacrilege. He did not organize revolt against Rome nor did he attack slavery. There is, in short, no basis for a Christian political party in our Lord's life or doctrine.

Even more clearly is the Church subject to procedural and organizational limitations. Its natural and certainly most vocal spokesmen, the clergy, are not *responsible* spokesmen in the true sense of that adjective. Their training and education only occasionally and accidentally equip them to deal as specialists with questions of law or social policy. Their selection is largely unrelated to their capacities to speak effectively in these areas. Vestrymen, leaders of women's groups, and convention delegates are similarly limited. This is not a defect in our structure; surely no one desires that we amend our constitutional practices so that Church leaders are selected on the basis of their political, social, or economic qualifications or views. But such amendment would be a minimal prerequisite to developing a Church structure which could assume responsible leadership in national affairs. A second prerequisite for such a Church would be a practical procedure for removing leaders who are not responsive, again something undesirable for obvious reasons. It may be argued that God inspires the clergy with prophetic insight into matters of war and housing and labor policy—but history's ruthless judgment is that He hasn't, unless this generation of clergy is uniquely endowed in contrast with centuries of popes

and priests who have been wrong on so many public matters. It would be misleading to discuss instances—the Church's role in upholding the divine right of kings, the advocacy of expulsion of Jews from Spain, and the like—as they suggest an anti-clericalism which the writer does not share. It is not the character, motives, or godliness of the priesthood that is being questioned, but rather its vocation. God is, if we believe what we say, concerned with every aspect of human life, from sanitation to poetry, but He did not appoint the priesthood to regulate every such aspect, or even to speak for the Church of God as to their reform. While one can cite examples of noble leadership by individual clergy in crises of every age, the effective political and social processes of mankind have largely been secularly controlled, from Augustus and Constantine to Lincoln and Churchill. Maybe that is what is wrong with these processes, but examples of ecclesiastical government are not encouraging.

A second current attitude of the activist is his amazing faith in legislation. We live in a society in which the norms of middle-class prosperity stand in contrast to the poverty of migrant workers, reservation Indians, skidrow alcoholics, and—most evidently perhaps—Negroes in city slums. Solution? Our activists say: pass laws, develop anti-poverty programs, prohibit discrimination, build public housing units, "bus" pupils from place to place, and so on. This faith in the efficacy of legislative action is nowhere revealed in all of its sentimental illogic more clearly than in the "open-housing" laws beloved of liberal clergy. Thousands of earnest Churchmen and Churchwomen, without

By Stue
St. Steph
Seatt

THE OTHER SIDE

the slightest question but that they are doing the Lord's work, would declare it a crime to discriminate in the sale and rental of private housing. Yet there have been such ordinances or laws long in effect in various cities (New Haven and Detroit, as examples) without any visible disintegration of the central city "ghetto" and certainly without any notable end to racial tensions.

Moreover, if all the "white, Anglo-Saxon Protestants" who favor such laws, surely not less than ten percent of the population, were to sell their homes only to Negroes, the "ghetto" would vanish within a few years without sending any "bigots" to jail. Now, why hasn't this happened? For an obvious reason that the activist does not face: the overwhelming majority of Negroes either cannot afford to move out of the "ghetto," or has no desire to do so. "Open housing" laws affect these factors scarcely at all.

Much of the "war against poverty" illustrates the same relative ineffectiveness of legislation to level inequalities of economic privilege and opportunity. As a child I wondered why the government didn't print up enough money so every citizen could be a millionaire, thus abolishing poverty. I began to understand later in life, that prosperity isn't "money" at all, nor is it caused by "money"; rather, prosperity is, of course, the evidence of wealth which in turn is created from labor, land, resources, and capital, all directed by management, whether public or private. National economy is a complex mechanism whether managed by the state, left to the forces of the market, or subject to a mixture of capitalism and socialism. While legislation in the eco-

nomie field may be helpful or destructive, certainly it is not a panacea for ill-distribution of benefits, as more cultures than our own have learned.

If one defines poverty as *relative* to general prosperity, then there will always be poverty. If one defines poverty absolutely, in relation to some assumed standard, it is at least pertinent for perspective purposes to observe that in America we pay compensation or welfare payments to unemployed workers at a level *above* the average earned livelihood of most of the rest of the world. To decide what level of "poverty," however defined, is to be tolerated in a given society clearly involves a difficult choice between alternatives of tax and production policy, between minimum wage laws and the earning value of unskilled labor, and a multitude of other choices. But to the activist Churchman no such difficulties exist—someone is "poor," there are inequalities in this world, and off we must go to pass simplistic laws, dutifully recommended by Church groups or leaders quite innocent of learning or experience in economic policy. Thus a bishop recently convinced his diocese to turn over large sums to a program to rebuild "ghetto" houses, arguing that if 300 or 400 homes were rebuilt the slums would disappear—as if all experience didn't teach that impoverished neighborhoods are effects, not causes. Two generations ago the same enthusiasm led to the Volstead Act, and its method of ending alcoholism reflected the very same attitude: blind faith in legislation to cure social or economic ills. It failed because the faith was unjustified.

The truth is that simple decretal solutions to historic problems, although beloved of Church groups and Councils of Churches, are properly suspect. Neither poverty, nor intemperance, nor racial injustice, nor war—all evils of twentieth-century life as they have been of *every*

century's life—can be corrected by passing laws against them. Wise, experienced, conscientious political leaders of every time in history have grappled with these evils, and perhaps by small steps we progress. Certainly poverty in America is quite different from what our European ancestors knew only a few generations back. The change, however, does not arise out of legislation but rather is due to the enterprising spirit of a frontier America in a rich land. Today that spirit is somewhat less clear, the land is more exploited than rich, and the physical frontier is largely gone. Yet the Church, of all institutions, must surely recognize that today's problems must still be surmounted with spiritual qualities, in the broadest sense of "spiritual." The Church survives only by the Spirit, as we often proclaim echoing St. Paul, not by the Law, and yet an astonishing number of clergy see no analogy to this dichotomy in our national public affairs. Fr. Groppi, the marching Roman Catholic priest in Milwaukee, has said in substance that a Church that doesn't support "open-housing" laws doesn't deserve to exist. This startling remark, besides its myopic vision of the universe and its sophomoric intemperance, shows an almost incredible lack of understanding of the basic relationships between God, man, the state, the Church—and Fr. Groppi. No less absurd things are said by spokesmen of the Episcopal Church. The Church has nearly perished in certain periods because it became too closely identified with a particular class or social institution. Today the same danger exists as many try to identify the Church with the middle-class liberalism of the day.

When the writer expressed some of his views to an audience recently, one person arose and said, "Granting you are right, what solution do *you* have to the problems of the world?" He was a fairly typical Churchman—middle class, concerned, and harboring certain guilty feelings about his status. The answer of course is that I have no "solution" in the sense he meant. If the world were fully converted to Christ's Gospel, I suspect we would still be confronted with war, greed, intemperance, poverty, and intolerance. We would still be confronted daily with difficult personal choices of a moral character, and still would be called to account for our mistakes.

Let the Church be the Church. We are unable to recreate mankind in our current middle-class American image which, after all, has both its attractive and unattractive aspects. Let the Church be the Church because we have no choice—we are tenants for a day in God's House which will survive according to His will, not ours. Instead of trying to make the house "relevant to our times," let us put the same effort into making our souls and bodies "relevant" to God and His holy purpose.

Decent Respect for Decent Opinions

In the December issue of the diocesan magazine *The Oregon Churchman*, the Rt. Rev. James W. F. Carman speaks his mind on Vietnam with an independence of judgment which is much too rare among Church leaders today. To make our first point very bluntly: Many American clergymen are going straight down a party-line about Vietnam. The uncritical swallowing of this line by American religious and academic leaders can only be a cause of rapture to the men in the Kremlin and to all who wish the cause of freedom ill. Bishop Carman does not follow that line, or any other, except the line of his own reason and conscience. May his tribe increase throughout 1968! The following two paragraphs are a direct quotation from him:

What would I do if President Johnson were to get me, of all people, on the telephone and say, "Bishop, tell me your idea about solving the Vietnam dilemma"? (I think everybody should be prepared for that mythical phone call, and I also think it very bad taste to ask questions of the President from the pulpit which he cannot answer back.)

"Well," say I, "Mr. President, since humility is the very root of wisdom, I would call all our friends of the western world (by that, I mean all nations that define freedom as we do) and I'd say, 'Since none of you really agree with our policy, though some give unconvincing lip service to it, will you please get together and decide what we should do? Tell us in detail. Pull no punches. We will be big enough to admit there is something wrong if the whole world says so.'" (I am not sure what they would say, but if they knew without question we would follow their advice, it would be interesting to watch world opinion.)

Bishop Carman does not say that he would want the United States to withdraw its military presence from Vietnam if "all our friends" were so to advise. In our view it would be asking the impossible of the President to ask him to submit the issue of American foreign

policy to any kind of free-world referendum. After all, if a man or nation can be wrong, so can the friends of that man or nation be wrong. But as we read Bishop Carman he is urging the principle which the founding fathers wrote into the Declaration of Independence—"a decent respect to the opinions of mankind." It may be hard to maintain a "decent respect" for the opinions, say, of the Africans who recently yelled at Hubert Humphrey, "Murderer, go home!" To be sure, if this nation is to be the champion of the freedom and the rights of men the world over it must be patient as well as firm, and it must listen as well as talk. But this "decent respect to the opinions of mankind" can and must be discriminating. Not everybody who has free advice to give the United States, either at home or abroad, is competent in counsel. No "world opinion" on the issue of Vietnam or any other is worth learning if it is the kind of "opinion" registered by the counting of noses.

We hope that this nation's "decent respect to the opinions of mankind" never dies. What it calls for is a responsible, open-minded receptivity to the views, and a generous concern for the freedom and rights of all peoples. If the President were to ring us up, we would tell him that we hope that he and his administration are exercising this "decent respect" to the fullest possible extent. We would urge them to listen, not to the hurlers of eggs and epithets, but to the responsible lovers of liberty everywhere.

Decent respect is due only to decent opinions decently arrived at and decently expressed.

Born To Lead

The Rt. Rev. Frank Alexander Juhan, who died on the last day of 1967, was a man born to lead. As a Sewanee student he held the SIAA record for the half mile and was Southern middleweight boxing champion. Few men have played every minute of every game for a full football season, but Juhan did it on a championship team. He was the first football player in the south to be mentioned on an All-America selection. At 70 he still held his own with college varsity baseball players. He pioneered a nationwide movement when he opened the Florida diocesan Camp Weed in 1925. From the time he left Sewanee until he died at 80, he never failed to send one or more young men back to "The Mountain" for an education and frequently to enter theological school. He probably ranked first in the American Episcopal Church in number of men sent into the ministry. He was the first Episcopal bishop ever admitted to the National Football Hall of Fame during his lifetime. At the time of his death he was first in seniority among Episcopal bishops of the south, having served as president of the Fourth Province and twelfth chancellor of the University of the South. When he retired to Sewanee to become volunteer director of development, he sparked the financial drive which made Sewanee the first institution in America of less than 1,000 students to raise \$11 million in three years. He was a giant in spirit but with it all the humblest and most approachable of men.

ARTHUR BEN CHITTY

Of Dismas

When Orion's God intruded
This muck's viscera and was born
Out of the warm womb of a woman,
And breathed, and then all bloodied died,
And died all dead (like you and me
And Dismas) Heaven thundered rage
And hell and earth were terrified,
And Holy Saturday's slow bells
Tolled for the gone, and then they told
(Next day) of Dismas-in-the-Sun.

Henry Hutto

NEWS

Continued from page 5

thing. After various meetings had been held and all available literature on the subject had been read, it was apparent to the committee members that each area must work out its own needs. Finally a meeting was held in the Recreational Rooms, inviting all senior citizens interested. "The idea snowballed."

During the first season, the Senior Citizens Center was set up with four churches alternating in supplying refreshments and hostesses. The few times it was necessary to ask civic organizations for supplies or small financial aid, requests were granted and accompanied with the query, "Can we do more?" The content of the meetings was given over entirely to the participants to decide their own needs and wants. By the beginning of the second season, the group became self-sufficient.

The few problems expected were nonexistent—no problems because of a religiously mixed group, no problems due to variance in work or training. One woman said that because she and the rest of the Christian social relations committee members were younger, they did not realize that these senior citizens in growing older have learned that basically their needs are all the same.

CONVENTIONS

Olympia: November 9-10

Delegates attending the 57th annual convention of the Diocese of Olympia approved a proposal to give \$50,000 to the Central Area of Seattle to help establish a program to rehabilitate housing and to provide jobs for the unskilled [L.C., October 29th].

A budget of \$720,205 for 1968 was also approved. This figure includes funds to support a new ecumenical metropolitan ministry.

An expanded insurance program for clergy, with basic and major medical, life, and disability insurance factors was also approved. Total cost will be \$33,466 annually.

This convention meeting in Olympia was the first to be held outside Seattle in 20 years.

Northern Indiana: Oct. 25

Legislation authorizing a unified budget for the Diocese of Northern Indiana was adopted by the 69th annual convention that met in St. James' Cathedral, South Bend, Ind. This means that the operating and missionary budgets will become one in 1968. Congregations will pay a single assessment combining what has been separated into assessment and fair share. The operating budget was set at \$42,283, of which \$3,500 is expected to come from trust-fund income. The missionary figure

is \$124,086. The budgets were presented as single figures because the unifying action had not yet been taken.

In his address, the Rt. Rev. Walter C. Klein, Bishop of Northern Indiana, spoke of the numerical and material growth within the diocese and of hopes for administrative modernization. He also stated that the joint pilot project with the Diocese of Chicago "helped immensely in this process."

The inter-church and inter-diocesan work being done in Gary came in for the bishop's commendation. The Diocese of Chicago is sharing in the work with Spanish-speaking residents of Gary, with headquarters at Christ Church. (About 10 religious groups are in the ecumenical structure of the inter-church work in Gary, working with many of the same people.)

Convention approved bishop and council action encouraging parochial rather than diocesan missions, and that, where possible, existing diocesan missions be attached to parishes as parochial missions with a possible diocesan subsidy of specific amount and duration.

Milwaukee: November 3-4

During the 120th council meeting of the Diocese of Milwaukee in Grace Church, Madison, two new missions were admitted into union with the council—St. Simon the Fisherman in Port Washington, and St. Michael's Mission, Racine, a former parochial mission of Immanuel Church, also in Racine.

An increase of \$20,000 is represented in the approved 1968 budget of \$355,000. The increase comes primarily in the department of missions, for Neighborhood House, for St. George's in the core area of Milwaukee, and for the national Church quota. An item of \$5,000 for St. John's Home, Milwaukee, marks the first time that support for the Home has been in the diocesan budget in 100 years. Council instructed the department of missions to establish a higher minimum salary schedule for mission clergy and report back to the council meeting in 1968.

The resolution on diocesan support of family planning bills now before the state legislature drew the greatest interest. After lengthy discussion and referral back to committee for rewording, it was overwhelmingly approved. All who spoke to the issue generally favored the bills but wanted it understood that diocesan support did not imply any change in the Church's traditional moral position toward sexual relations outside marriage.

The Wisconsin chapter of the Episcopal Society for Cultural and Racial Unity sponsored several resolutions dealing with the consideration of qualified Negro clergy and laity or others of minority origins solely on personal and professional qualifications. The resolutions were adopted as presented.

The council also authorized the Bishop



Sterling Silver Flagon

Capacity — one quart

11 1/4 inches high \$270.

A Traditional Design of Merit
Cover is hinged and surmounted by
Celtic Cross.

FINE COMMUNION SILVER
ALTAR APPOINTMENTS
SPECIAL MEMORIALS
DESIGNED TO CONFORM
WITH EVERY NEED IN
CARVED WOOD, WROUGHT
IRON, MOSAIC, ETC.

Louis F. Glasier

Church Craftsman
450 Jericho Turnpike
Mineola, New York 11501
Phone: 516-741-8878

VACATION BOUND THIS WINTER?

If so, check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Week after week *The Living Church* lists the services of many Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay for a listing to inform you as to their location and schedule of services.

Visit the churches listed and tell the rector you saw the listing in *The Living Church!* If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

OSBORNE

117 Gower St. London, W.C. 1, England



CHALICES and
ALL CHURCH
SILVER AND
METALWARE

Illustrated books
sent free surface mail

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

ATTENTION: CHURCHES, SCHOOLS, ALL ORGANIZATIONS



- Excellent Profits
 - Little Effort
 - Effective Results
 - Does Usual Tasks Better
- SELL SUNFLOWER DISH-CLOTHS** to Build Clubs, Churches, Help Needy, Etc.

Write

SANGAMON MILLS, Inc.
COHOES, NEW YORK 12047

• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHINGS

STUDIOS OF
George L. Payne
15 PRINCE STREET, PATERSON 7, NEW JERSEY

TIME TO ORDER LENT BUNDLES

Lent is the ideal time to introduce **THE LIVING CHURCH** to your parishioners. **THE LIVING CHURCH** is a magazine aimed at helping the active laypeople to know and to do the things that need to be done to strengthen the parish, the diocese, and the Church around the world.

The Bundle Plan provides an effective and inexpensive way of bringing the magazine to your people. A bundle of five copies for the six Lenten Sundays and Easter costs only \$7.35. Additional copies are 21¢ each, or \$1.47 for the seven weeks.

Send orders to:

Bundle Department

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

of Milwaukee, the Rt. Rev. Donald H. V. Hallock, to appoint a Milwaukee metropolitan commission as a subcommittee of the department of Christian social action, to concern itself with the critical issues in the metropolitan area of Milwaukee, and that should the need be apparent for the appointment of additional metropolitan commissions for other urban areas in the diocese, the bishop is to establish them, each commission to consist of both clerical and lay members.

In his address to the council, the bishop stressed the problems of the urban crisis — especially discrimination in housing and the lack of legal public information on family planning. He also announced he will be away four months next year during which time he will attend Lambeth Conference, make a long visit in Milwaukee's companion Diocese of Masasi in the Province of East Africa, visit Dar-es-Salaam and Japan. During the latter stopover, he will see the educational project KEEP where, among others, there are three Milwaukee chapels due to gifts from St. Paul's Church, Milwaukee, Christ Church, Whitefish Bay, and Trinity Church, Wauwatosa.

AROUND THE CHURCH

A former Royal Air Force pilot who was awarded the Distinguished Flying Cross for bombing missions over Germany during WW II, has been **consecrated Bishop of Kalgoorlie** in a service held in St. George's Cathedral, Perth, Australia. The Rt. Rev. **James Bryant**, whose 33,000-square-mile diocese includes some of the wildest territory in Australia, began his studies for the ministry after the war.

The Bishop of Quincy, the Rt. Rev. **Francis W. Lickfield**, states that the **Birth-day Thank Offering** for 1967-68 from his diocese will go to **St. Francis Boys Homes** after the final tally in June 1968.

A series of **seminars covering religious, cultural, and social-political themes** have been arranged for the clergy of the **Diocese of Chicago** by the Rev. Nathan A. Scott, canon theologian of the Cathedral of St. James, Chicago. The first of the programs was conducted by John Reich, Ph.D., director of the Goodman Theater, who spoke on the Religion of the Theater and the Theater of Religion.

Two of the regularly scheduled meetings of the **Young Churchmen of the Mohawk Deanery in the Diocese of Albany** have been held. Meeting in parishes in Scotia, Schenectady, Guilderland, and Albany, the EYC members are seeing a film each time with the idea of its producing some thought provoking topics for discussions at their own parochial sessions. "Boomerang" and "Mr. Smith Goes to Washington" have been shown, and "Blue Denim," "Diary of Anne

Frank," "Citizen Kane," and "No Way Out" are scheduled in that order for each of the next four months.

Following his address to the **Chicago Sunday Evening Club** early in December, the Rt. Rev. **John E. Hines** met with the student body of **Seabury-Western Seminary** in Evanston, Ill. Discussion at the seminary centered on the current trends in theological education as it is related to the action of the General Convention that met in Seattle.

Several classes in the **Church school at St. John's Church, Dubuque, Iowa**, are meeting this year in the next-door facilities of **St. Patrick's Roman Catholic Church**. In turn, pupils in St. Patrick's are using St. John's parking lot for playground space during the week. Those in charge are delighted with the arrangements, for much overcrowding has been eliminated.

The recent **dialogue** based on *The Son of Man in Myth and History* by the Rev. Frederick H. Borsch, Ph.D., assistant professor of New Testament at **Seabury-Western Seminary**, involved four NT scholars. The Rev. Reginald H. Fuller, S.T.D., (Union Theological Seminary); the Rev. Norman Perrin (University of Chicago's Divinity School); and the Rev. Jules L. Moreau, Ph.D., (Seabury-Western Seminary) participated in the panel discussion with the author at Seabury-Western. The Very Rev. Charles U. Harris, dean of Seabury-Western, acted as moderator.

The Bishop of Minnesota, the Rt. Rev. **Hamilton H. Kellogg**, dedicated the new **St. Christopher's Church, Roseville, Minn.**, shortly after its new rector, the Rev. Henry H. Hoover, arrived. Speaker at the dedication was the Very Rev. Henry Hancock, Dean of St. Mark's Cathedral, Minneapolis. The structure was completed while the former rector, the Rev. Gary L. Pielmeier, was still in charge.

Dr. **Hans Frei**, associate professor of religious studies at Yale University, gave **three public lectures** on "Christological Restatements" at the **Episcopal Theological Seminary of the Southwest**, in Austin, Texas, as part of the lectureship established by the late Mr. Joe L. Crump of Midland and Mission, Texas.

During the recent **Founders' Day celebration at Kenyon College**, Gambier, Ohio, it was announced that a coordinate college for women is to be established. No dates were given on the building or the opening of the school. At the same time plans were announced for the expansion of Kenyon College, itself.

"A New Look at Alcohol Problems" was the theme of the **annual fall workshop sponsored by the Middle Atlantic**

Institute for Alcohol Studies. The Rev. Charles W. Carnan, Jr., rector of Grace Church, Newport News, Va., was executive director for the workshop that was open to clergy and laity of all faiths. The four-day meeting was held at the Roslyn Conference Center, Richmond, Va.

Named an American Fellow to the Anglican Center in Rome, the Rev. **Stanley P. Gasek**, on leave as rector of Grace Church, Utica, N. Y., reports that in his first month "on the job" he gave several talks on the **Episcopal Church to American seminarians at the North American College in Rome**, consulted with Augustin Cardinal Bea, president of the Vatican Secretariat for Christian Unity, and kept up with proceedings of the World Synod of Bishops. At the end of his term in Rome, Dr. Gasek will write his evaluation of the presence of the American Church (Episcopal) in Roman circles.

The **alumni association of the University of the South** has decided to send newsletters to its members who are serving in Vietnam, as one way of showing concern for those engaged in the war. Included with the first news sheet was a copy of an offset hand-written letter from the Rev. William Ralston, Jr., a member of the English faculty and associate editor of *The Sewanee Review*. With each future news sheet will go another letter from a member of the student body or another faculty member.

NEWS FEATURE

Continued from page 6

was violent criticism of the way proposals were brought before it, of lack of time for discussion, of too much management by committees before the actual meetings. But the biggest problem about the council is that many members simply do not attend. In theory it is a very democratic body, every church in the province being represented by its clergy and a lay representative elected by each congregation. The official membership totals 730, but in recent years actual attendance has fluctuated between 250 and 450 each year.

A committee appointed to review the administrative machinery of the Church, chaired by an Edinburgh layman, Mr. I. R. Guild, now proposes cutting the membership of the council to 330. In the future diocesan councils could elect for membership on the Representative Church Council two clerical and two lay representatives for every five or fraction of five clergy in the diocese. This would give Aberdeen 28 instead of 89 members; Argyll 12 instead of 45; Brechin 24 instead of 68; Edinburgh 72 instead of 162; Glasgow 60 instead of 167; Moray 16 instead of 57; St. Andrews 36 instead of 101.

A minority report, however, deplors the whole scheme, seeing in the possibly

increased efficiency no real compensation for the loss of full representation. All are agreed that the present system should still apply to diocesan councils which, it is felt, should be more regarded as the principal administrative bodies.

Proposals are made for a review also of diocesan boundaries by a joint committee of the Provincial Synod and the Representative Church Council, as the present dioceses are very unevenly divided population-wise. And it is likewise proposed that the Education and Social Service Boards be merged, as more and more the state is taking over work with which such bodies were formerly concerned.

Intercommunion

The saga of Scotland's search for intercommunion rolls on in its rather Gilbertian way. The panel on intercommunion originally proposed to the Provincial Synod that members of Churches with whom the Episcopal Church is conducting unity conversations should be freely admitted to communion in Episcopal churches. This happy gesture was spoiled by a rider which more or less forbade Episcopalians to go to communion in non-Episcopal churches: a rider which showed an extraordinary lack of sensitivity or even common courtesy.

The Provincial Synod climbed onto the fence over the whole business, referring it down to dioceses and local vestries, "to discover the mind of the Church." But after the Provincial Synod had met it was revealed that 122 clergy of the Church had sent a humble petition to the College of Bishops prior to the meeting asking them to suppress the whole suggestion.

This final revelation has raised a great deal of bitterness. Who, it is asked, are the 122 anonymous clergy? Who are the "senior clergy of each diocese" who ventured to put the petition before the bishops? Who started it all? Who selected the clergy to be approached? Why were others not consulted? The whole business has made for a great deal of bitterness and anger inside the Church and caused considerable cynical amusement outside it. However, it must be admitted that the majority of average members are not greatly interested in what they feel are the vagaries of the clergy, and continue to look forward to increasing intercommunion as hopefully as ever.

The Penalties of Episcopacy

A move is now going forward from the Provincial Synod to get the government to annul the last penal law against the Scottish Episcopal Church. It is still a crime for a clergyman to conduct a service without praying for—by name—the members of the royal family. It is a crime for the laity to take part in such a service. The law has long been a dead letter, but it is still on the statute book.

THOMAS VEITCH

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 6th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir

Religious Training

Charles W. Shreiner, Jr.

Headmaster

P. O. Box S, Paoli, Pa. 19301

Boynnton—Orford, New Hampshire

A hard school for boys who want to learn; Episcopal emphasis; limited enrollment; self help; constant foreign language practice; music, sports; beautiful surroundings. 300-acre farm; tuition \$1250.

FOR GIRLS

Saint Ann's School of Palm Beach

Episcopal college preparatory boarding school for girls of all denominations. Grades 8-12. Liberal Arts, Humanities stressed. Beautiful new facilities; ocean-front campus; private beach on Atlantic. Athletics.

For information write:
The Rev. James J. English, Hdm.
Dept. C, 2840 South Ocean Blvd.
Palm Beach, Florida 33480

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited. Small classes
Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

Every Church School should have a copy of **THE LIVING CHURCH** in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

One year . . . \$10.95

The
Living Church

407 E. Michigan Street
Milwaukee, Wis. 53202

CHURCH SERVICES NEAR COLLEGES

MARRY

Refer to Key on page 16

COLLEGE students need to be re-membered. 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 Hatton, 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. Derold 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. Heidt, 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.

Continued from page 7

always as individuals, human beings, real people. Despite exclusive masculine reporting, there is no evidence anywhere that He in any way whatsoever treated women as objects or inferiors, or that He ever patronized them intellectually, which is more than can be said for His Church at any time!

It is the role of women that is most misunderstood; for anyone to doubt that our Lord was not aware of this, or did not understand it, is once more to short change His perfection and deny His divinity. That men have always been somewhat confused about women, and hence about themselves, need scarcely be noted here. But to suggest that our Lord was confused is to impute to God man's own twisted timidity about sex. Internal evidence in the Gospels indicates quite clearly that there were times when Christ's disciples, and later His apostles, did not understand what He was telling them; that they, on occasion, asked the most discouragingly stupid questions on relatively simple matters. When it comes to dealing with anything as complex and irrational as sex and the status of women—not really so vastly different then from now—it would appear that Christ chose to be implicit rather than explicit. He left no specific diagram for women; He didn't leave one for men, either. Rather, He lays out the way for all people as individual human beings—God's children—accepted and loved. He speaks to each person, man or woman, equally.

In one area only did Christ exempt women—from the rigors of apostleship (and by implication, holy orders), just as God the Father earlier exempted males from the spiritually not dissimilar rigors of child bearing. Save for these quite even-handed exemptions in which the fact of being male or female matters, there are no dominical laws limiting life-roles on purely sexual lines, something a weak man, less than divine, would most surely have managed a-plenty. But our Lord's concern is for personality, for salvation, not biology which had already been taken care of. The content of His message is relevant to *people*, persons, individuals, mankind, not to males or females, men or women, girls or boys, as such.

The Church, not to mention the world, has yet to come to terms with the full implications of the Gospel even in terms of the dignity and wholesome life-fulfillment of all individuals, male or female, sick or well, tall or short, black or white. But it is a particularly sad commentary on current preoccupations that there could be such an insulting speculation concerning the perfection of our Lord's manhood, from a noted priest of His Church, and especially so at this point in our history.

BOOKNOTES

By Karl G. Layer

The Lord's Supper. By Eduard Schweizer. Fortress. Pp. xvi, 48 paper. \$.85. The biblical accounts of the Last Supper are examined with a view to answering such questions as whether the meal was a passover celebration, whether there were two types of the Last Supper in the early Church, and how Christ is present in the sacrament. Dr. Schweizer is a Swiss university professor; his scholarship is thorough.

The Psalms. By Hermann Gunkel. Fortress. Pp. xi, 52 paper. \$.85. A reprint, this time in English, of Gunkel's pioneer form-critical analysis of the Psalms. A necessary work for anyone interested in studying the subject.

Man In Search of God. By James Kavanaugh. Paulist Press. Pp. 109 paper. \$1.25. Another volume by this controversial former Roman Catholic priest.

The Church and Contraception. By John T. Noonan, Jr. Paulist Press. Pp. 84 paper. \$.95. A study of the issues at stake in the question of the Roman Catholic Church and birth control. Prof. Noonan maintains that at the present time it is possible that any contraceptive method could be accepted as legitimate by R.C. authorities.

The Origins of Political Stability: England 1675-1725. By J. H. Plumb. Houghton Mifflin. Pp. 206. \$6. A thoroughly competent study of the subject and period. One should not expect to find here an ecclesiastical history.

PEOPLE and places

Ordinations

Priests

Arizona—The Rev. Thomas W. Hasseries, vicar of Christ Church, Florence, and St. Philip's, Eloy, address, Box HH, Florence, Ariz. 85232; the Rev. Theodore G. Callaway, vicar of Trinity Church, Kearny, address Box 476, Kearny, Ariz. 85237; and the Rev. Robert B. Williams, curate at St. Mark's, 322 N. Horne, Mesa, Ariz. 85201.

Idaho—The Rev. Clyde G. Estes, priest in charge of Good Shepherd, Box 356, Fort Hall, Idaho 83203.

South Florida—The Rev. Messrs. Charles Daniel Curran, Jr., curate at Holy Trinity, West Palm Beach, Fla.; Charles Van Day, Jr., curate at Good Shepherd, Dunedin, Fla.; Michael H. Day, curate at St. Michael's, 2509 N. Westmoreland Dr., Orlando, Fla. 32804; Robert Edward Giannini, curate at St. Boniface, 5615 Midnight Pass Rd., Sarasota, Fla. 33581; Lindsay Garrett Patience, curate at St. Paul's, Winter Haven, Fla.; and John Field Riggle, Jr., curate at St. Peter's, Box 1581, St. Petersburg, Fla. 33731.

Southern Ohio—The Rev. Messrs. John E. Mason; Kyle McGee, Robert L. Lehman; Charles Taylor; Donald Wilkinson (for the Bishop of Western Massachusetts); and Stephen M. Price (by the 2d Suffragan Bishop of Connecticut).

Deacons

Atlanta—Douglas C. Turley, Jr., (former Baptist minister for 14 years) is director of chaplaincy service of the Georgia Mental Health Institute, 1256 Briarcliff Rd. N.E., Atlanta, Ga. 30306.

Lexington—J. Williamson Brown, Jr., deacon in charge of Ascension Church, Mt. Sterling, Ky., address, Rt. 3, Dare Drive (40353).

Scholarship Aid

Inquiries about the DuBose Scholarship Fund, established in 1944, and designed exclusively for aid to older men (32 and older) to be educated in Episcopal seminaries for holy orders, should be addressed to the Rev. J. Leon Malone, 206 E. Clark Blvd., Murfreesboro, Tenn. 37310.

Deposition

On December 15th, the Rt. Rev. Thomas W. Wright, Bishop of East Carolina, acting in accordance with the provisions of Canon 64, Section 3 (d) and with the advice and consent of the clerical members of the Standing Committee, deposed Wesley Byrd Lucas from the Sacred Ministry.

Suspension

On December 15th, the Rt. Rev. Thomas W. Wright, Bishop of East Carolina, acting in accordance with the provisions of Canon 64, Section 3 (d) suspended Nelson Bainbridge Hodgkins from the active ministry, suspension to end December 15, 1970.

Executive Council

The Presiding Bishop has announced the appointment of the Rev. Anthony J. Morley, former director of research and planning for the Diocese of Missouri, as deputy head of the pilot diocese program, coordinating work of 12 departments of the Executive Council as it relates to the 12 dioceses serving as laboratories for experimentation in new styles of mission and ministry, and with new structures of the Church.



DEATHS

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

The Rev. Ernest Ottaway Gallagher, 70, retired priest of the Diocese of Arizona, died December 17th, after a long illness.

He served the Anglican Church of Canada for 21 years before being received into the Episcopal Church in 1946. He was canon pastor of Trinity Cathedral, Phoenix, Ariz., at the time of his early retirement due to illness in 1960. Survivors include his widow, Leola, of Modesto, Calif. Memorial services were held in Phoenix, and following cremation, the ashes were placed in the cathedral sanctuary.

Bessie Dufour Rous Woodward, widow of the Rev. Arthur E. Woodward, died December 17th.

Her husband had been a priest in the Diocese of Missouri from 1911 until his retirement in 1947, after 26 years as rector of St. Paul's, Palmyra, Mo. He died in 1959, and Mrs. Woodward had lived in Catesworth Manor, the diocesan home for senior citizens in St. Louis. Interment was in Palmyra.

CLASSIFIED

advertising in **The Living Church** gets results.

ALTAR GUILDS

FREE SAMPLES of fine linens and price lists of transiers and sewing supplies sent upon request. Make your own for Easter or use our hand-made service. Fifty years of service guarantees only the finest. Mary Fawcett Co., P.O. Box 325L, Marblehead, Mass. 01945.

FOR SALE

EASTERN ORTHODOX BOOKS and religious items available from St. Innocent's Bookstore, Inc., 9223 - 20th N. E., Seattle, Wash. 98115. Write for complete catalogue.

JADSET SYSTEMS Offering Records. Send for free samples and information. JADSET, P.O. Box 23, Dundee, Illinois 60118.

LINENS AND VESTMENTS

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

VESTMENTS, fabrics, orphreys. Ask for folder. B. Brocklehurst, Llanarth, Raglan, Monmouthshire, England NP5 2AU.

POSITIONS OFFERED

ORGANIST-DIRECTOR for 300 communicant parish in mid-South resort and retirement area. Active retired person considered on full or part-time basis. Both personal and musical talent needed to build virtually from scratch. Reply Box E-519.*

PRIEST, share Far East mission parish and school, Guam. Background, Education and/or Administration. "Stateside" business, government and military community. 255 student school. January interviews West Coast or write St. John's, Box FB, Guam 96910.

WANTED: Housemother for boys' school in eastern Pennsylvania. Reply Box G-513.*

POSITIONS WANTED

MATURE PRIEST, available March 1st, desires correspondence with Bishops or Vestries. Pastoral and business experience. For particulars write Box E-517.*

PRIEST, 40, agricultural background, desires rural work. Reply Box C-518.*

SUMMER SUPPLY

FOUR MONTH SUPPLY needed — June through September. Small, but happy, Anglo-Catholic parish in Western Pennsylvania. Sunday duties and emergencies. Modern, comfortable rectory provided. A pleasant summer for a retired priest. If interested write the Rev. Vincent Rees Browne, P.O. Box 404, Ridgeway, Pennsylvania 15853.

MODERN RECTORY and small honorarium available for priest for July. Two churches, two Sunday services. Rev. M. Awcock, 1121 Maple Avenue, Shawinigan, Quebec, Canada.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 16 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

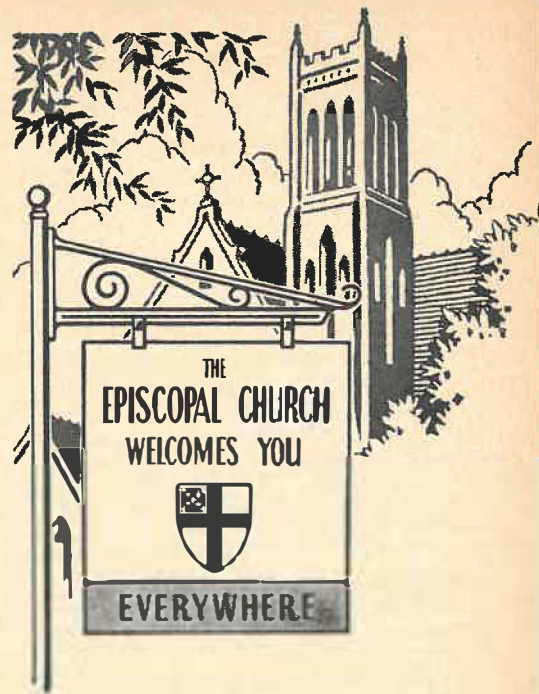
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

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

THE LIVING CHURCH

CHURCH DIRECTORY

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



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.
The Rev. R. Worster; 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; al-
so 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 Barks, 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, Penance; r, rector; r-em, 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. Ranieri, 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 (& 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.

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Mon through 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

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; Noondays 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. Long, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 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 333 Madison St.
The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

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.
The Rev. Samuel C. W. Fleming, r
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

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