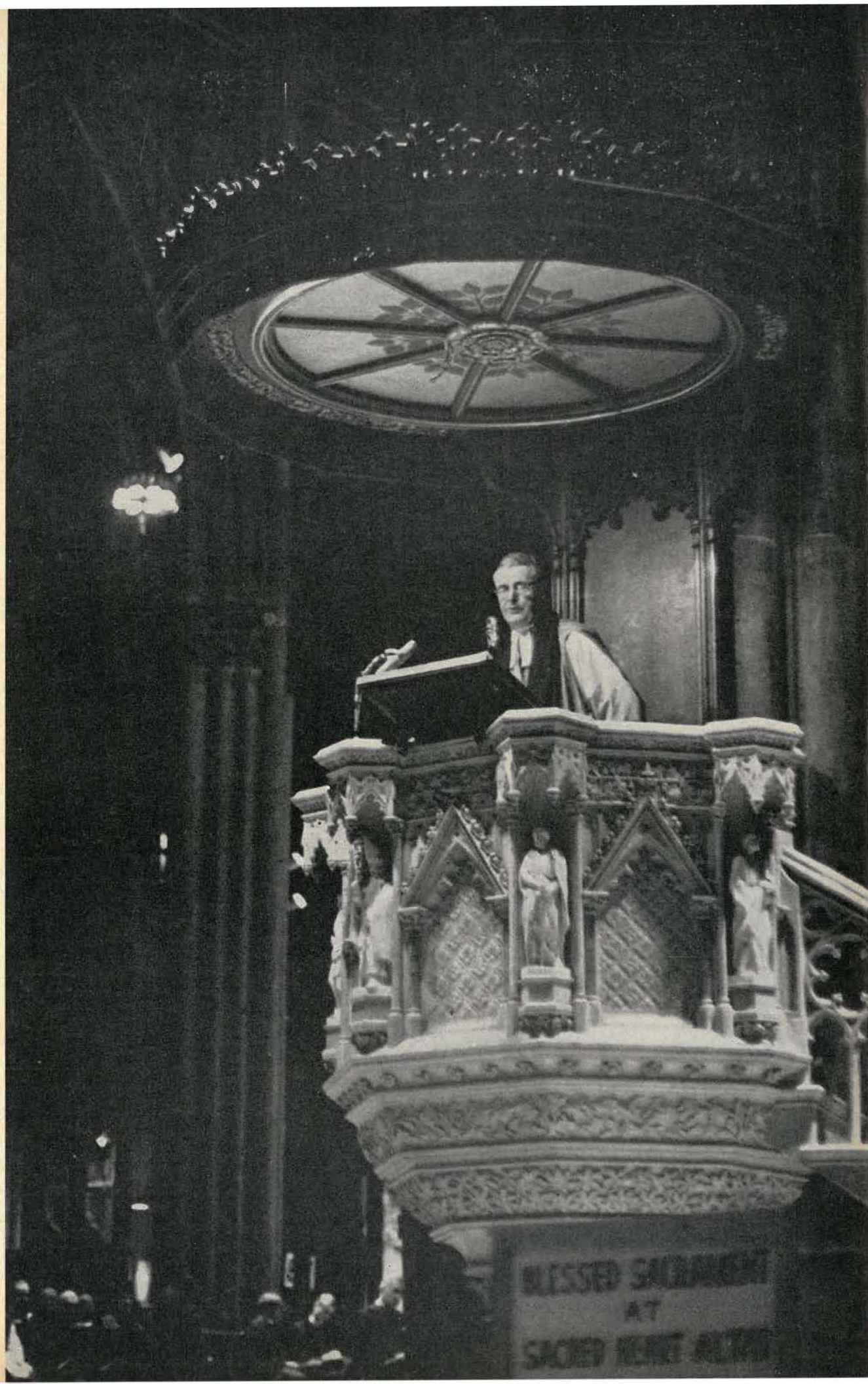


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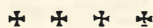
BOOKS

THE MODERN VISION OF DEATH. Edit. by
 Nathan A. Scott, Jr. John Knox Press.
 Pp. 125. \$1.95.

This series of essays on the significance of death as it is seen by six of our contemporaries such as Amos Wilder, Hans Morgenthau, and Joseph Haroutunian, has been collected and introduced by Nathan Scott, professor of theology and literature at the Divinity School of the University of Chicago. One hopes that it is another sign that men are finding it at least appropriate to discuss what Ladislau Boros calls "the Mystery of Death" in his most helpful book published in 1965. Certainly Scott, in his introduction, must not be far from the mark when he says, "the testimony which is here gathered may suggest something of how actively and freshly much of the more representative intelligence of our period has grappled with a perennial perplexity." A suggested bibliography is included in the paperback.

For many of us the starting point of *The Modern Vision of Death*, however, might well be the last essay, Joseph Mathew's "The Time My Father Died." It is an account of a deeply personal experience magnificently shared in words, and read in place of a sermon could hardly fail enabling members of any congregation to open their minds and hearts to the question: What does it mean to die?
 (The Rev.) ROBERT L. CLAYTON

Zion Church
 Manchester Center, Vt.



WOMEN OF THE CHURCH: Role and Renewal. By Sister Mary Lawrence McKenna, S.C.M.M. Kenedy. Pp. 192. \$4.95.

One of the many problems facing the postconciliar Roman Catholic Church is the status and functions of the "new nun." *Women of the Church* tries to put the subject in historical perspective as well as the even more fundamental question of meeting "the crying hunger of our times for genuine community, freedom, . . . mutual collaboration, and complementarity between the men and women in the service of the Church." As Sister Mary Lawrence McKenna reminds us (p. 165), "A one-sidedly male Church will not be able to do it. So long as women are treated as minors and thought of as inferiors by the official Church, there is . . . a considerable 'wrinkle' to iron out in the Bride of Christ." Herein is no plea for "priestesses" but rather for a recognition of and rehabilitation of the early and noble tradition of the *devoti* as found in the first few centuries of the development of the Christian Church.

The book focuses on three of the "minor ecclesial orders," viz., widows, deaconesses, and virgins. It is the author's contention that each reflected, on the whole embodied, the evangelical counsels

of "poverty," "obedience," and "chastity" respectively. The historical evidence adduced in favor of this thesis seems uncritical, oversimplified, and in some instances just plain confused. For example, the question remains whether these categories referred to "orders," "roles," "status," "functions," and/or "states of life." The groups are described in all of the foregoing ways.

Apart from the flimsy historical reconstruction (140 pages of the total), the book can be commended, especially the final two chapters, for its insight into the basic vocation of women in the Church as grounded in the twin charisms of *prophecy* (teaching and prayer) and *service*. The author is a wise woman who appreciates the tension created by the tradition of monastic spirituality for those whose vocation is really defined by the gifts of prophecy and service. One can understand why she was appointed to serve as a member of the Pennsylvania Governor's Commission on the Status of Women and has been entrusted with the responsibility of the spiritual formation program of and director of novices for the Medical Mission Sisters.

(The Rev.) ALDEN D. KELLEY
 Bexley Hall

Booknotes

By Karl G. Layer

Christianity and the Arts. By Donald Whittle. Fortress. Pp. xiv, 157 paper. \$1.50. This volume is an introduction to the dimensions given to artistic judgments by Christian faith. The method is to examine specific works and media of art with a view to disclosing their particular comment on "the ultimate questions about man," rather than to indulge in theological speculation or in the erection of theories of aesthetics. Illustrated.

Rome and Canterbury. By Arthur M. Ramsey. SPCK. Pp. 12 paper. 2s.6d. A reprint of the Archbishop of Canterbury's now famous Dublin lecture of last June.

My God My Glory. By Eric Milner-White. SPCK. Pp. xvii, 190. 21s. A definitive edition of Dean Milner-White's prayers.

Protestant-Catholic Marriages Can Succeed. By Paul and Jeanne Simon. Association. Pp. 122. \$3.95. The volume is written by a couple who actually live in the titular marital situation, and describes their own solutions and problems. Stressed all the way through is the necessity for love, understanding, and sympathy. Compromise also must of necessity be an important ingredient if both parties are genuinely serious about both their Church affiliation and the success of their marriage.

The Living Church

Volume 156 Established 1878 Number 7

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and Welfare of the Church of God.*

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THINGS TO COME

February

- 18. Sexagesima
- 24. St. Matthias
- 25. Quinquagesima
- 27. George Herbert
- 28. Ash Wednesday

March

- 1. David
 - 2. Chad
 - 3. Lent I
- John and Charles Wesley

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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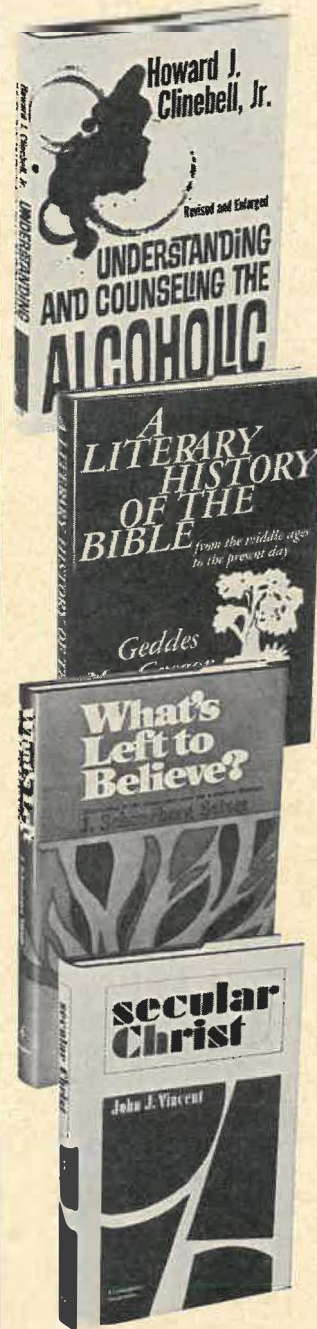
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February 18, 1968

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UNITY

Cover Story: New York

The Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, believed to be the first non-Roman Catholic to occupy the pulpit of St. Patrick's Cathedral, New York City, outlined to a unity service congregation, details of plans designed to create a new council of Churches in the city, to include all religious bodies. The service, sponsored by the Archdiocese of New York in association with the Graymoor Friars, marked the close of the 1968 Week of Prayer for Christian Unity.

In his sermon, Bishop Wetmore said that the thrust for unity in New York City is finding expression "in two proposals now being acted upon by the various authorities." The first proposal is for a council of Churches of the City of New York. Such a council would be created by a merger of the present Protestant Council of the City of New York and the Queens Federation of Churches. While the interchurch protestant organizations in the other four boroughs are units of the Protestant Council, the Queens federation is autonomous. The proposed council "will from the very beginning be wide open in both of those directions from which most of cooperative Christianity has been blocked—wide open on the one hand to the full participation of the Roman Catholic and Eastern Churches at every possible level of participation, and wide open on the other hand to the great store-front population of this city—the pentecostal and evangelical groups who show such growing strength and sacrifice yet have such little contact with the older Communion."

The second proposal, the bishop said, is "to establish an association for Christian mission in the City of New York to serve as a coordinating agency whereby all of the various forces of Christian mission in the city, whether they be churches or social agencies or religious societies, may be brought together for consultation and mutual support." All official decisions for both agencies have not yet been made, but it is hoped that by September the association, which has already been incorporated, will be in actual existence and have its staff on the job, Bishop Wetmore stated.

Protestant, Greek Orthodox, and Roman Catholic clergy also took part in the service. The processional hymn was "Praise to the Lord, the Almighty, the

King of Creation" and the recessional was "Now Thank We All Our God." "Faith of Our Fathers" also was sung. The congregation repeated together the Apostles' Creed and the Lord's Prayer, as well as the responsive reading of the 24th Psalm and a litany of confession, thanksgiving, and prayer for unity.

West Missouri

An "Inter-Church Special" of *The New People*, newspaper for the Roman Catholic Diocese of Kansas City-St. Joseph, was distributed at all Christian unity services in Kansas City and surrounding areas. The edition, keyed to the Week of Prayer for Christian Unity, emphasized ecumenical projects and agencies. It was distributed by the Metropolitan Inter-Church Agency (MICA).

The inter-church agency replaced the local council of churches last year and includes among its members the Archdiocese of Kansas City, Kan., and Diocese of Kansas City-St. Joseph (both Roman Catholic), and Episcopal, Presbyterian, Methodist, Baptist, and Disciples of Christ Churches.

Among the features in the special edition was the story of the Diocese of West Missouri conference "to help reshape Church structure to meet the pressing needs of right now." Another report covered the high-level ecumenical talks among Roman Catholics and Anglicans.

Toronto

It was the third ecumenical service on a large scale in Toronto, but the first ever held in the Roman Catholic Cathedral of St. Michael. Preacher was the Rt. Rev. George B. Snell, Anglican Bishop of Toronto. The Rev. Clifford Elliott of Metropolitan United Church read the lesson from the altar dais. Hymns sung were familiar to Roman Catholics, Anglicans, and Protestants, and the order of service was printed in French and English.

Msgr. M. Pearse Lacey, rector, welcomed the congregation and said never in the cathedral's long history had there been a meeting more filled with the spirit of Christian hope.

Albany

Speaking to an overflow congregation in St. Anthony's Roman Catholic Church in Troy, the Rt. Rev. Allen W. Brown, Bishop of Albany, told the people that

Christ gave few rules: "Do this," the Eucharist, and "Love one another." Love implies unity, for without love, there is no unity, he said.

The occasion was an evening service held during the Week of Prayer for Christian Unity, in which Greek Orthodox, Protestant, Episcopal, and Roman Catholic clergy took part. Bishop Brown noted the large number of clergy in the congregation and stated that the glory of such a service was that we "have come together to show that Christians can communicate and not to examine differences of opinion about faith and order, important as those differences are."

Newark

Newark Roman Catholic, Episcopal, Greek Orthodox, and Protestant clergy took part in the Sunday service of worship and prayer during the week of Prayer for Christian Unity, January 18-25. The service, held in St. Patrick's Roman Catholic Pro-Cathedral, Newark, N. J., drew an overflow congregation.

Acolytes from the host cathedral and Trinity Episcopal Cathedral led the procession of vested clergy representing seven churches, each man having a part in the service. Preacher was the Rt. Rev. George E. Rath, Suffragan Bishop of the Diocese of Newark. His appearance marked the first time a non-Roman had occupied the pulpit in St. Patrick's Cathedral.

During the week, services of 20 minutes' duration were held in downtown offices under the auspices of the seven churches. The concluding service of Unity Week was held in Peddie Baptist Church with Auxiliary Bishop Joseph A. Costello of the Roman Catholic Archdiocese of Newark preaching.

Scotland

With two anti-pope demonstrations reported at cathedrals, Scotland's major city, Glasgow, seemed to have provided most of the religious controversy during Britain's observance of the Week of Prayer for Christian Unity.

The demonstrations were led by the Rev. Jack Glass, minister of Zion Sovereign Grace Baptist Church, who with his followers engaged in scuffles within the churches. In one instance, stewards escorted the group out of the service, but in another, police had to be called to restore order. Mr. Glass has said that the demonstrations were "tremendously

successful. We will keep up this sort of thing until the whole ecumenical movement is abandoned."

Europe

On the Sunday of the Week of Prayer for Christian Unity, the clergy and congregations of Anglican, Orthodox, Protestant, and Roman Catholic Churches united for a service in the Greek Orthodox Cathedral in Paris, France, at the invitation of Metropolitan Meletios, Exarch of the Ecumenical Patriarch for the Greek Orthodox of Western Europe.

Canon Pieplu of St. Pierre de Chaillot and Dean Riddle of the American Pro-Cathedral of the Holy Trinity, led the litanies from the Taizé Book of Offices; French Protestant Pastor Courthial preached; and the Papal Nuncio to France pronounced the Benediction. Music from the various liturgies was provided by the choirs of the Greek, Russian, and American cathedrals.

During the service, Metropolitan Meletios presented to Pastor Marc Boegner of the French Protestant Church, and a revered leader in the Ecumenical movement, the Cross of Athos awarded him by the Ecumenical Patriarch of Constantinople.

A CORRECTION

Reaction to Crisis Grant

We regret that we erred, albeit inadvertently, on several points of fact in our issue of January 28th in the news feature entitled "Reaction to Crisis Grant." We reported that \$8,000 had been granted to Julius W. Hobson from the Church's urban crisis funds. Actually, the grant was not made to Mr. Hobson but to a legal entity known as the Hobson vs. Hanson Fund, and it was made, not from the urban crisis funds authorized by General Convention but from an emergency fund which the Executive Council, at its September meeting in Seattle, set apart for use in response to needs resulting from civil disturbances.

We incorrectly described Mr. Hobson's current legal involvement as a "defense of Judge Wright's ruling" that the District of Columbia school board's "track system" of classifying students is illegal. Mr. Hobson's present legal position is that of the plaintiff in the original court action, who is now being summoned to appear in the appeal case. Bishop Hines, in explaining his grant, holds that Mr. Hobson should not go unrepresented, because of lack of funds, in the pending hearings before the federal court of appeals.

Although our statement is correct that Mr. Hobson has applied to the Church for a second grant of nearly \$90,000, we were misinformed as to the purpose of this application. If granted, it would not be used for further legal costs. A

spokesman for the Executive Council has described Mr. Hobson's purpose as "a surveillance project, a policing effort to study further the practices of the District of Columbia board of education." The same spokesman emphasized that no decision has yet been made as to this application.

NEW JERSEY

Civil Disobedience and the Draft

The general board of the New Jersey Council of Churches has affirmed the principle of non-violent civil disobedience but has rejected a resolution supporting five men under indictment for counseling young men to avoid the draft. The board also endorsed the position of conscientious objection to particular wars, stating in a resolution that the obedience of a citizen to his conscience, "even when such action is contrary to the law or policy of the state, is fully consistent with the traditions of the Christian faith." But the board added that such action, "to be just, must be non-violent and should not infringe on the civil rights of other citizens," and that the objector must "be prepared to pay whatever price may be exacted for such obedient (to conscience) action."

In the resolution, the board offered its own full moral support to selective conscientious objectors, and called upon the "Christian community" to minister to them and to their families "in whatever hardships may come in the exercise of their conscience." Copies of this resolution were sent to President Johnson; Attorney General Ramsey Clark; Gen. Louis B. Hershey, national director of Selective Service; and senators and representatives from New Jersey.

Decisively rejected by the board was a further resolution which would have deplored "recent actions of the government in harassing the opposition to its war policies" by the "discriminatory indictment" of five men, including the Rev. William S. Coffin, Jr., chaplain at Yale University, and Dr. Benjamin Spock, on charges of conspiring against the draft. Opponents of the support resolution argued that the five had violated the Selective Service Law and that they had wanted the indictment so theirs could be a test case.

MINNESOTA

Church Barred to Speakers Urging Violence

A Minnesota Episcopal race relations group has been asked by a bishop to select neutral places for its meetings if the speakers might favor violence or overthrow of government. This would bar the use of Episcopal churches or the Episcopal student center at the University of Minnesota for such meetings, the Rt.

Rev. Philip McNairy, Bishop Coadjutor of Minnesota, said.

Bishop McNairy's request followed the appearance of a Minneapolis Negro doctor dressed as a KKK member wearing two pistols and carrying a rifle at a meeting of the Episcopal Society for Cultural and Racial Unity at the Episcopal center. The bishop made his request in a letter to the Rev. Denzil Carty, rector of St. Paul's Church, St. Paul, and chairman of ESCRU in Minnesota. The bishop, a member of ESCRU, said he saw no reason why ESCRU should not continue to meet at the student center and at churches when the speakers were not advocating violence. He explained in an interview that the danger in having extremist speakers in a church is that they may turn away members who have opposite views. He said the Episcopal Church has members of the extreme left and the extreme right and is trying to speak to both groups.

The incident that touched off the bishop's request was the appearance of Dr. Herman Dilliard, an advocate of an armed Negro "community protection unit," at last month's ESCRU meeting. He said at the meeting that George Washington, Thomas Jefferson, and Patrick Henry were "nothing but rapists and murderers" who bought and sold slaves.

Fr. Carty said his group would seek out churches of other Communion for its meetings. He said he did not think that Dr. Dilliard or Matthew Eubank, Minneapolis Negro community organizer, had advocated violence or overthrow of the government at the meeting in question.

CENTRAL AFRICA

American Grant Cut

The following letter was received several weeks ago by a friend of the Rev. Jack Biggers, a priest of the Diocese of Mississippi now serving the Church in the Diocese of Malawi, Central Africa.

"Your problems don't seem unsimilar to ours. I have just returned from the meeting of the D.S.C., and things have hardly ever been worse for us. We have a large debt, and a deficit next year of \$24,000. The American Church was sending \$33,000; but immediately after the very depressing financial picture for 1968, we received a letter stating that their grant was being cut by \$21,000 in January 1968. Including our money from USPG [United Society for the Propagation of the Gospel], we will have about \$65,000 on which to run the diocese.

"Some seemed to feel that the cut in the American grant was a vote of no confidence; but I explained the program now in progress to take care of some internal matters as an aftermath of the riots, dissension, and anger demonstrated there over the past two years by the underprivileged. Still, I could not help but remember that the result of this cut to our schools, hospitals, clinics, and churches will be very severe indeed, and that the poorest there would be one of the wealthiest here. Our school children and many of our teachers have no books. Three parishes in this archdeanery have built new

school blocks—molded, burnt, and placed the bricks with their own hands—to discover now that neither the government nor the diocese can help in the roofing. The rains are coming and the grass, which might have been a temporary remedy to the situation, has been burnt off the land, as it is every year. We are going to have some difficult days.”

VIRGINIA

Bishop Mason Dies

The Rt. Rev. Wiley Roy Mason, 89, retired first Suffragan Bishop of Virginia, died December 25th, after a long period of failing health. He was suffragan from 1942 until his retirement in 1951, having served under Bishops Tucker and Goodwin.

His major episcopal responsibility was to oversee the struggling Episcopal missions in the western Virginia mountains. Before his elevation to the episcopate he had been archdeacon of the same field, known as Blue Ridge, for 16 years.

Bishop Mason was a graduate of William and Mary, '04, and Virginia Theological Seminary, '07, and was ordained to the priesthood the following year. He was rector of Christ Church, Charlottesville, 1918-26.

Survivors include, his widow, Mary, two sons, ten grandchildren, three great-grandchildren, and a sister.

Services were conducted by the Bishop of Virginia in Christ Church, Charlottesville, and interment was in St. John's Churchyard, King George, Va.

MAINE

Special Law for Women “Vestrymen”

Maine's legislature has passed a law permitting women to serve on vestries of Episcopal churches within the state which also comprises the Diocese of Maine. The law was required since vestries, which can make contracts, are incorporated and as such, come under the State Corporation Act.

The 1965 convention of the Diocese of Maine voted to permit women to hold offices on vestries. So, at last, Maine now has some women vestrymen—Mrs. G. O. Cutler, St. Peter's Church, Portland; and Mrs. Gordon Merriam and Mrs. D. Heubisch, both of St. Andrew's Church, Newcastle.

SPRINGFIELD

Former LC Staff Member Dies

The Rev. Forrest Hilarion Olmstead Bowman, 68, rector of St. Matthew's Church, Bloomington, Ill., since 1945, died December 19th. He had been hospitalized just a few days after a coronary attack.

He was ordained in the Diocese of Milwaukee, in 1925, and served there

during the early years of his ministry. From 1927 through '29, he was associate managing editor of *THE LIVING CHURCH* and also its poetry editor, and editor of *The Living Church Annual*, predecessor of *The Episcopal Church Annual*. Before going to Bloomington, he was institutional chaplain in Dwight, and Pontiac, Ill., and served churches in Chicago.

A Requiem Eucharist was celebrated in St. Matthew's Church, with the Bishop of Springfield officiating. Interment was in Funks Grove Cemetery. Survivors include his widow, Phyllis, and one brother, Howard. A memorial to Fr. Bowman has been established for the church he served so long in Bloomington.

LONG ISLAND

Former P.B. Preaches at Installation

A former Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, 77, preached at the recent service of installation of his son, Franklin, as rector of Grace Church in Brooklyn Heights, N. Y., making a strong defense of the parish as an institution and of the Church's right to be concerned over social issues.

Asserting that it is “utter nonsense” to expect the parish to disappear as a Church institution, he told the congregation: “The parish is where the people are, all sorts and kinds, saints and sinners, and some odd ones who come to church because they are welcome no other place. The first great purpose of the parish is to testify that God lives and that God cares.”

Bishop Sherrill, who now lives in Boxford, Mass., was Bishop of Massachusetts, 1930-47, and Presiding Bishop, 1947-58, when he retired. He was also the first president of the National Council of Churches, and was a co-president of the World Council of Churches.

IRELAND

Prelate's Statement on Unity Criticized

The Most Rev. John McQuaid, Roman Catholic Archbishop of Dublin, has asserted that the observance of the Week of Prayer for Christian Unity is “chiefly an occasion for humble prayer that God in His mercy, by the intercession of Our Lady, may hasten the day when all Christians, now unfortunately separated from the Holy See in faith and discipline, may accept the One True Church of Christ.” The implications of this sentence were called unacceptable by the Church of Ireland *Gazette*, official organ of the Anglican Church. The protestant daily *Irish Times* also published an editorial criticizing the archbishop's statement.

The Rev. J. M. G. Carey, vicar of St. Bartholomew's, Dublin, said in a sermon that Archbishop McQuaid's idea of unity “seems to be out of spirit with that of the Vatican Secretariat for Unity and is dis-

appointing because it would make it difficult for all the followers of Christ to join in prayer for unity thus conceived.” The *Irish Gazette* editorial asserted that the week of prayer is “for unity,” without definitions of “what form it should take or in what form it should come about. . . . We must work and pray for what we know to be God's will for His Church, knowing that the final dispositions are His.”

In a sermon for the observance, the Most Rev. Cornelius Lucey, Archbishop of Cork, said that it is no service to ecumenism to overlook the differences among Churches, or to consider one Church as good as another. “We Catholics believe in our Church with the pope at the head as the Church founded by Christ to carry on His work of worshipping God and sanctifying men. Other Christian Churches there are, but they have neither quite the same fullness of truth nor quite the same abundant aids to salvation that the [Roman] Catholic Church has. If we regard them as second bests without glorifying in our own more favored rating, we have the correct catholic attitude towards them.” A similar note was sounded by Fr. Carey, the Anglican vicar, who said that “ecumenical dialogue is never intended to mean a sort of watering down of theological beliefs in order to discover a lower common denominator.”

TEXAS

Councils Draft Constitution

A joint committee of the Texas [Roman] Catholic Conference and the Texas Council of Churches has approved a preliminary draft of a constitution which would establish the Texas Conference of Churches. Approval of the draft-constitution by the 16 members of the joint committee clears the way for action by the Council of Churches and the Roman Catholic Conference.

Delegates to the Council of Churches' state general assembly will vote on the proposal at its meeting in San Antonio, March 18-20. Roman Catholic bishops in the state will consider the proposed constitution at a meeting also scheduled for March.

If both units should approve the charter, the joint committee would be able to have a final draft of the constitution ready this summer. It would then be submitted for approval by the judicatories of the member churches of the State Council of Churches.

The preamble approved by the joint committee states: “Jesus Christ has called his people to unity. In obedient response to that call and in recognition and affirmation of that essential unity, those churches in Texas whose members proclaim Jesus the Christ as their divine Saviour and Lord and that choose to

Continued on page 13

Letter from London

New readers begin here. Latest moves in the continuing story of progress towards unity in the U.K. were recorded in L.C., February 11th. That episode included announcements of services for the observance of the Octave of Prayer for Christian Unity. Now continue.

The first-time-ever service conducted by laymen (R.C., Anglican, Methodist, plus Salvation Army Band) in Westminster Roman Catholic Cathedral had a congregation filling all the aisles.

What we did not state was the reception given to the Archbishop of Canterbury at the climax service a few days later when, for the first time, an Anglican Archbishop preached in Rome's leading shrine in England. The Primate, wearing choir habit, was led into the cathedral to be greeted by Cardinal Heenan who immediately embraced him with the kiss of peace. The packed congregation (standing under the pulpit as well as in every aisle) burst into loud applause and cheering. When silence eventually came, Cardinal Heenan told Dr. Ramsey that the historic visit was like the fulfillment of prophecy. "It is a sign of the rapid advance in understanding between Christians in this country that my invitation and your acceptance aroused no criticism in either Communion," said the Cardinal. (He was dismissing, as well as he might, the handful of protestant demonstrators outside the cathedral who had shouted "Traitor" to Dr. Ramsey as he entered. Dr. Ramsey had not apparently noticed them either.)

In his sermon, Dr. Ramsey said that Anglicans, Roman Catholics, and others were able to take part in this service in accordance with the terms of the common declaration which he and Pope Paul had signed at their meeting in Rome. "We know that there are big differences between us," said Dr. Ramsey. "We do not pretend that we have solved these. We know that we sometimes upset one another by things we do and say. We know that a long ecumenical journey lies ahead of us. Yet already we find ourselves in a new situation, and nothing has helped that situation more than the great emphasis which the Vatican Council placed upon holy baptism." Dr. Ramsey said that through baptism Christians already share, in Christ, "a deep mystical bond. And in the strength of it we are able now, with the authority of both our Churches, to worship together on many occasions and to act together not as rivals but as allies in serving God and serving humanity in its many distresses."

The reintegration of Christendom, said the Archbishop, means not only coming together ecclesiastically. "If it meant only that, it could never happen at all. The

integration of Christendom includes the deeper union of all of us with Christ. In this we can all be helping one another by our prayers and our own self-consecration. Christendom means Christ ruling in human souls. And it means also Christ ruling in our unselfishness in our economic life, in peace between nations, in the caring for the homeless and the hungry, and for the old and the lonely. Every act of unselfish service which helps to bind the wounds of broken and divided humanity can be helping the cause of unity. In all these ways God wills that men should welcome one another."

Just two days before, Dr. Ramsey had been preacher at the Hinde Street Methodist Church in London's West End and again we quote him:

"It is my belief that the goal of us Anglicans and Methodists is one Church in which we shall be organically united. It is also the belief of those taking part in the Anglican-Methodist Conversations, and it is the belief of the Faith and Order Conference of the British Council of Churches. On the Anglican side I would quote the report of the Lambeth Conference of 1958, presided over by Lord Fisher of Lambeth, where Resolution 30 refers to the Anglican-Methodist discussions in England and commends the first stage of what has been proposed 'on the understanding that organic union is definitely accepted as the final goal'. It is clear that the phrase 'organic union' in that resolution meant the bringing of those concerned into one single Church structure. Why is there this deep body of conviction that the goal of Anglicans and Methodists in this country is their union within one single Church? Why are we not content with a goal of separate Churches in communion with one another?"

"First, let it be clear that we believe in the unity we already share in virtue of our common baptism and our common allegiance to Christ as Lord. Let it also be clear that we do not think that uniformity in



Dr. Ramsey at Westminster

Christian customs is necessary, nor what some people call a monolithic structure. None the less, the baptized Christians in any locality should on New Testament principles be one in organized fellowship as well as in belief and sacrament. We cannot imagine St. Paul tolerating parallel 'denominations' of Christians in Ephesus or Corinth or Rome. The Christians in England are meant to be one Church, the *ecclesia* of God in England in communion with the *ecclesia* of God in Uganda or Ceylon or New Zealand or where you will. It is the unity of which New Delhi spoke in the vivid phrase 'all in one place.'

"Second, there is in this country an urgent practical need to recover the New Testament principle of the one *ecclesia* of 'all in one place'. Patterns of life are changing rapidly with the new housing estates and the new industrial areas, with new fields for a missionary Church. It cannot be right to bring into new areas of population a Christian mission divided into denominational structures often competing in their activities. The missionary situation makes Christian conscience cry out against this.

"Third, theologically the office of a bishop as one of the bonds of unity in the local Church is stultified if we create in the same locality parallel denominational episcopates designed to continue for an indefinite time. I am sure that all sound theology concerning the bishop's office would agree here.

"Finally, and this is a matter of hard fact, it has been made clear enough that Methodists and other Free Churchmen are not ready to take an episcopate into their system just as a condition for freedom of communion between the Churches. They have however shown their readiness to consider taking the episcopate as part of the structure of common Church life if there can come about a united Church in which treasures given to all of us by God in our several history can be shared together.

"So the goal which our Churches are considering is the goal of one united Church. For my part I would rejoice in the changes which the Methodists would bring, as we welcomed one another in humility, believing that Christ was welcoming us in a unity of His making and His gift. That welcoming of one another would start with the first stage, the stage of reconciliation and full communion. But we could not rightly welcome one another in full communion without being ready to grow together and subsequently welcome one another in the fellowship of one united Church. We watch with eager interest meanwhile the steps which the Presbyterians and Congregationalists are taking towards union in this country, and we believe that their sharing with us in one united Church is the true goal."

Meanwhile, we are still in the Church of England and the Church of England is still incontrovertibly its own controverting self. Lord Fisher of Lambeth proved it by a letter to the Church press on the eve of the Octave of Unity:

"I have been committed to the cause of
Continued on page 15

THE TRIAL LITURGY

Having by now become used to the Proposed Liturgy, or sufficiently used to it both as celebrant and as congregant to worship under it without strain, I think that it is time to make a few preliminary remarks about it, not in any spirit of cavil or carping but in the hope that what I have to say, from a theological as well as a more liturgical point of view, will precipitate other similar discussions.

At the outset it should be said that the Commission responsible for the liturgy is to be praised for its diligent efforts and its measurable successes. While I cannot begin to approve of all the substitutions and changes, I can appreciate the enormous difficulty the commission faced in dealing with so complex and so subtle an entity as the eucharistic rite. Scarcely

its introduction in the Western form of the creed. Two things immediately spring to mind in this connection: 1) "By what authority" is this change effected (or even proposed)? Is it adequate and is it realized that this change separates us, in this particular, not only from the rest of the Anglican Communion but from the whole Western tradition? 2) Is it theologically justifiable? Does it really make the creed more compatible with the New Testament witness or does it distort that witness in the presumed interests of ecumenicity? My own theological judgment is that the *filioque* clause is sound, that it is "worthy of all men to be received," and that a more legitimate substitution—if one is to be made at all—would be "who proceeds from the Father *through* the Son." This form is not only more in

By The Rev. James A. Carpenter, Ph.D.

Professor of Theology
General Seminary

anything affects the Church's life and morale so poignantly as liturgical shape and style, and I am certain that the framers of the new rite have cleared up a number of long-standing liturgical abuses and theological anachronisms. This notwithstanding, a number of new liturgical abuses (or more mildly expressed, errors) and theological anachronisms, as was inevitable, have been introduced. I shall take them in order, both of importance and as they appear in the rite.

First, there is the matter of the *filioque* clause in the creed—"who proceedeth from the Father and the Son"—and its substitution with the single procession—"who proceeds from the Father." This change, I suppose, was instituted in the interests of placating the Eastern Orthodox Church which has, of course, militantly opposed the double procession since

keeping with the Pauline and Johannine tradition but it might well satisfy the Eastern Church too. In any case, it presents what the Western creedal clause seeks to express, and that more exactly.

The changes in the Penitential Order and its occasional use are admirable though I do think that when it is used the eleventh paragraph in the Prayer of Intercession—"Have mercy upon us . . .", etc.—should be omitted, being used *only* when the Penitential Order is not said. And although I believe that this intercessory prayer is better, in many respects, than the Prayer for the Church in the authorized rite, it is too wordy and should be pruned down to a more suitable length. Moreover, the language is not as liturgically fit as it might be, and the seventh paragraph should be completely redone, particularly if it is to speak to the modern

situation effectively. "Those who farm the fields and tend the woods; who gather the harvest of the lands and of the waters . . ." reflects a distinctly 19th-century note, a note both saccharin and not a little sentimental.

In the Preface, the substitution of the word "truly," which has today become virtually a vulgarism, for "very" is questionable in the extreme.

While I am personally pleased with the Canon—more than with any other aspect of the proposed changes—there are two issues which I think ought to be aired. The first is minor. Why delete "souls and bodies" from the offering of ourselves? This is an emphatic usage, a usage that powerfully indicates that our offering is to be *total*. Secondly and much more importantly, it seems to me that the eucharistic sacrifice is rather more obscure in the new Prayer of Consecration than in the old. This should be remedied, and could be easily done by the addition of some such phrase as: "which we unite to our pleading of the one sacrifice once made," these words being said after mention of "this our sacrifice of praise and thanksgiving."

Several other minor points might be mentioned. The final "and ever" of the Lord's Prayer might well be deleted inasmuch as the deletion would bring us in line with most protestant usages (and Roman Catholic usage too, as the doxology is used occasionally by Roman Catholics these days). Further, it seems to me that the Prayer of Humble Access should be made optional or "for use on occasion" at the least, revising the final phrase to read "that our sinful souls and bodies may be washed and made clean by His body and blood. . . ." The word "precious," both here and elsewhere, should be deleted as it has become "precious" in the pejorative sense for the modern mind. And no matter how ancient the usage, "Holy things for the People of God" ought to be gotten rid of. Instead the sentence could read simply: "Take these Holy Mysteries [not *things*, which smacks of the impersonality we should strive to get rid of] in remembrance . . ." etc.

I cannot express sufficient joy at the sound and sane substitution of "Holy Spirit" for the word "grace" in the Thanksgiving. This is all to the good, stating the matter precisely and unambiguously.

My final comment has to do with the dismissal. Its *expression* (not its *intent*, surely), to a theologically sensitive ear, bespeaks too much of the Pelagian frame of reference. In order to put the case more clearly it should read: "Go forth in peace in the power of Christ's resurrection. Be strong in the Lord and of good courage in the Spirit . . ." etc. This would unmistakably put the emphasis where it belongs: not on us or our efforts, but on Him by whom is all that we are, have, and will become.

Preliminary

Observations

Is The Machine RUNNING US?

An article in *The New York Times* of January 8th by the religion editor, George Dugan, reports the contents of an editorial in a recent issue of *World Outlook*, a Methodist journal. It declares that a mood of frustration pervades all Churches these days and it lays the blame upon too much organization and direction "from the top" and the belief on the part of the general membership that the machinery of the Churches "is running us and not we the machinery." An editorial in *THE LIVING CHURCH* of January 14th seemed to echo the same complaint and to document one evidence of its truth. Both editorials met with grateful response from my troubled heart.

We in the Episcopal Church are certainly not to be excluded from those other Communion in which the membership feels that it is being run by the machinery. I have satisfied myself that there are hosts of Episcopalians feeling as I do, on this score and I gather that the editor of *THE LIVING CHURCH* is one of us. I believe we are so preoccupied with what we suppose the Church ought to *do* that we have lost sight of what the Church ought to *be*. We are so obsessed with the necessity for programs of social activism and so victimized by the operation of Parkinson's Law that we succeed chiefly in augmenting and proliferating our headquarters personnel to say nothing of our committees of distinguished experts, without really deepening the life of the Church in the areas of what she should *be*. The machinery is running us and it also seems to be running away. Is anybody running the machinery that is running us? That's the \$64,000 question! The illusion is hard to dispel that a problem has been solved when a new committee or a new department has been set up. The Church's definition of expertise often seems "Alice-in-Wonderlandish" from the viewpoint of the business world.

The definition of "implementing" which is requested by *THE LIVING CHURCH*'s editorial will prove to be as elusive as that of "restructuring." Things have been implemented for many years in all Church circles without the emergence of any clear definition for the word, and restructuring, though a relatively recent equivalent, is threatened by even greater cloudiness of definition to say nothing of being threatened by the contempt which often follows the familiarity of overuse. If you add the amount of money earmarked for implementing MRI administration over three years to that for implementing the Pusey Report it ought to buy an awful lot of implementing with a good spate of restructuring to boot. If the effectiveness of the Church could be measured by the amount spent for implementing and restructuring, we would have no reason for any mood of frustration.

Soon after the last General Convention, a communication came from "815" to

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By The Rev.
Frederick M. Morris, D.D.

Or Are We Being IMPLEMENTED TO DEATH?

Rector of St. Thomas Church
New York City

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

Moral Neutrality

I wonder what will happen to the Christian faith if the present trend continues—that is, the disregard for what the scriptures have to say. This concern is heightened by the apparent flaunting of the scriptures by some men who are ordained to the priesthood. Many of our guardians of the faith in Jesus Christ are diluting scriptural teaching in order to please men, afraid that they might hurt feelings and therefore, hurt the purse strings.

I am particularly concerned with a recent conference of Episcopal priests in the New York City area where they discussed the possibility of placing a "morally neutral" label on homosexuality. I find no place in scripture where such a label is justified. In fact, I find just the opposite—read Gen. 19, Lev. 18:22, Lev. 20:13 and Jude 7. These are just a few references.

Whether by consent or accident, a sin is a sin and no amount of mental gymnastics can change it. Our Lord never said that a wrong doing or sin was all right as long as it hurt no one else. What He did say was: "Repent ye of all your sins and be forgiven, and sin no more." He taught that if you earnestly are determined not to sin again and do happen to fall, you may again ask forgiveness if you are sincere. But, nowhere do I find the Lord saying it is all right to sin under any circumstance. If we let Christianity continue to decline with watered-down versions of sin and lean towards humanistic moral ethics, then the martyrs who died upholding the faith of the Gospel of Jesus Christ, died in vain.

(The Rev.) JACK R. HABBERFIELD
Rector of St. Barnabas' Church
Nicholasville, Ky.

We're Sick

Each week I keep hoping that a change may take place and that THE LIVING CHURCH might live up to its name; but alas.

Would it be possible for you to take a vacation from writing editorials? "Thoughts: At the Requiem for a Closed Church" was on the "sick" side. Could the "closed" communion be an indication of a "closed" mind?

There is need for THE LIVING CHURCH but you make for a "credibility" gap.

(The Rev.) HADLEY B. WILLIAMS
Rector of St. Mark's Church
Evanston, Ill.

"Study Sex No More"

Why on earth does the Executive Council of the General Convention need to appropriate \$83,000 for the study of human sexuality? There must be hundreds of foundations and centers and psychiatric departments in this country doing the same thing. All the Church needs to know is contained in the 10 Commandments (if you obey 9 of them the 7th will come easy), in the first chapter of Romans, and in our Savior's teaching about purity and lust. I wish minis-

ters of the Word would preach the Word and quit "studying" sexuality.

KATHARINE BECK
Royalton, Vt.

Editor's comment. Well, maybe for some it will come easy.

Revising the Creed

I was interested in the comment of the Rev. F. Nugent Cox [L.C., December 31st] concerning the substitution of "We believe" for "I believe" in the creed (New Liturgy). Aside from the fact (cf. the Rev. John Macquarrie) that the Liturgical Commission had no authority to change the creed, I hereby announce that I, for one, positively refuse to say, "We believe." This is not sheer perversity. I cannot know what other people believe, especially in view of the New Theology. When it comes to belief, I can speak only for myself: "I believe." I shall also add the *filioque* clause. Whatever the arguments for or against it, no one was empowered to strike it out.

MARGARET KEPHART
Ithaca, N. Y.

"Sharing the Church"

The article on *Sharing the Church* [L.C., January 14th] was so utterly unbelievable that I am not sure that it is a serious piece of writing. If it was not written as a parody, I wish to make the following comments:

"Sharing the church" is the most grotesque distortion in the name of ecumenism that I have ever seen. If that is what the ecumenical church is to be, I am sorry to say that I want no part of it. Since Col. Thomas insists on being so thoroughly practical in such great detail, I should like to point out a few practical things to him.

First, I will acknowledge that many downtown churches are poorly attended, but it is a pity that they must exist in "undesirable neighborhoods." That there may be too many churches in the downtown area is not a reason for us to ignore these "undesirable" people who live in the neighborhood and who are, in fact, the People of God.

Second, these downtown churches are not easy to close. Quite apart from the sentimental attachment of some parishioner to an old church is the fact that some of these buildings are real historic monuments, particularly in Col. Thomas's own New York City. This is not to ignore the problem, however, because I believe that such churches can be a distinct handicap to a congregation.

Third, I would like to know which of the "eight or ten various religious bodies" is going to bring its congregation together at 6 A.M. on Sunday morning.

This article seems to have been written "not through any great spirit of ecumenism but merely to save money and hasten construction," and I deplore its publication in the name of ecumenism. Those churches that have gone together to build a church are acutely aware of the problems presented by it and I am sure that they are concerned with more than saving money. I have great difficulty accepting the article with any seriousness.

L. W. GARRENTON
New York City

UTO Boxes

As a long-time subscriber to THE LIVING CHURCH I find your editorial entitled "What

about those 'Christian' Blue Boxes?" [L.C., December 31st] most misleading. The "faithful women who place their thank offering in the UTO box" know that their offerings will be allocated by fellow Churchwomen of their own choosing. The Triennial delegates, elected in each instance by the women of their own dioceses and districts, are the only "administrators" who decide the portioning of the United Thank Offering.

In my travels and in my reading I find great enthusiasm over the grants which were made at the last Triennial from the UTO. Personally I think it is great that \$3 million was granted to the Presiding Bishop's Crisis in American Life Fund; \$2,265,917.47 given at the time of the Triennial Meeting, and the balance of this \$3 million to be added during the triennium. What possible need could have greater urgency than this crisis? Readers will also remember that regarding the whole question of "Christian Blue Boxes," a resolution was passed at the Triennial Meeting that conversation be initiated relative to the United Thank Offering's becoming a thank offering of the entire Church.

As I continue to use my "Blue Box" I shall include prayers of thanksgiving that we Churchwomen continue to elect delegates who are such courageous and wise stewards of the United Thank Offering.

PRISCILLA M. HOWE
McLean, Va.

Socio-political "Prayer"

Some time ago you objected editorially to the so-called invocations at public functions which are not prayers but speeches. I approve heartily of this position.

Now [L.C., December 31st] you present—apparently with your approval—the "prayer" for the Holy Innocents. This is not a prayer but a socio-political speech—in fact a tirade giving the author's personal views of what is wrong with the United States today. It is not addressed to the Almighty but to the listeners or readers. The whole text implies that the allegations or accusations apply to the "other fellow" not to the one offering up the "prayer."

Whether you publish this letter or not, please do not use my name. I do not wish to be classed as one who approves of "greedy landlord, cruel (?) congressmen" or who wants to see innocents slaughtered by any of the means suggested in the "prayer."

NAME WITHHELD
New Orleans

Christian Education

Re. "What mean these statistics?" [L.C., January 21st].

Thank you for saying it. Now if we can only find someone who will start to think it. Then we may find someone who will start it. We are pushing our children so hard to become adults it is pitiful. Is it so wrong to be a child and grow up as a child? Children must be given something basic to build on and the Prayer Book is a good place to begin. We give them so many tangible things in our daily living, why not return to this tangible element in our religious living.

I enjoy your reporting and editorials very much.

HAROLD S. MARSH
Cleveland

EDITORIALS

Is This Trip Necessary?

There was once a bishop in the Church of God whose name was Paul. He earned his livelihood making tents. He batted around the world, and was batted around by the world, quite a lot of the time when he wasn't in jail. He underwent a series of exceedingly unpleasant ordeals, as the faithful are reminded at the Eucharist this Sunday (Sexagesima) when they hear the Epistle. He didn't draw any salary from the Church. It seems unlikely that he ever took a vacation. He lived and died before the Church Pension Fund was born, but that is immaterial since he wasn't allowed to live long enough to face the problem of retirement income.

Bishops have fallen upon better times in our day. Most of them, as we see them, are hard workers at their multifariously demanding job—at any rate when they are actually at home and on the job. But some of them have one thing conspicuously in common with Bishop Paul, in being “in journeyings oft.” We mean no offense in raising this subject. We have heard it raised in recent years by scores of good Churchmen, clergy and laity. Must a bishop spend so much of his time travelling outside his diocese?

A Lambeth year like the present one is an ideal time for a bishop and his wife to take that leisurely world tour. Duty first, at Lambeth; thence to Paris, Rome (maybe a picture with His Holiness for the folks back home?), the troubled Near East, the troubled Far East, a few days on the golden sands of Waikiki, and so home and back to work—now an authority on the Near East and the Far East.

Such apparently is the path of apostolic duty for some bishops. But to many Churchmen this doesn't look like apostolic hardship at all, but luxury living. The bishops at Seattle voted for a budget and program of unprecedented magnitude for the current triennium. Because of the Presiding Bishop's urban crisis program there have had to be severe cutbacks in provision for many valuable missions of the Church. Might not the Church's fathers in God set a helpful example of self-discipline in this year of crisis?

We, too, shouldn't half mind a leisurely world cruise in 1968, and we'd love to spend a day or so in Saigon so that we too could be an authority on Vietnam. But the bishops keep telling us about the portents of terrible trouble in the streets of American cities this year, where there may be open insurrection with Americans shooting at one another to kill. If any such dreadful possibility eventuates, is Waikiki the best place for the chief soldier and servant of Jesus Christ to be when blood, fire, and tears are the order at home? If the prospect is as perilous as the Church's leaders at Seattle have said that it is, perhaps every bishop contemplating that leisurely cruise should ask his conscience: Is this trip necessary?

A Temple's Pillars

I do a secret sorting
Out of good and evil.
In this private act
I find myself divided
Not in even parts
But in lopsided parts.
I will not confess
To you, nor to myself,
Which lopsided
Is evil—
But I will tell you again
One of these parts is good.
Not even Devil can
Avoid that . . .
Much to his consternation.

Judy T. Sternbergs

Your Neighborhood Prison

It is to be hoped that the public exposure of the incredibly cruel and inhuman treatment of prisoners at the Arkansas State Penitentiary will stir Americans of all states to take a hard searching look at their prisons.

Good Christians are normally good citizens, and good citizens have a habit of looking in another direction from the institutions provided for the correction of those legally adjudged to be bad citizens. Why is it that so many sermons are preached about the inhumanity of man to man with specific reference to almost every place except the prison in one's own neighborhood? If it were the prevailing view of American Christians that whatever is happening to the men behind bars is

Renewal?

Last Sunday
the pulpiteer began
his halting reference
to life and liturgy anew

he spoke of changes
commas, circumstance

of trying out a rite

and spoke suburban syllables
the you-who
not the
Thou

but to that sursum corda
the only answer heard

ho hum

William Goddard

no worse than they deserve, that the only reason for putting a man in prison is to make him pay and pay and pay, this apparent indifference to the plight of convicts would at least make logical sense. But most of us believe that a prisoner is a human being like ourselves; that there, but for the grace of God, go we; that he must be given every opportunity to live as a man made in the divine image if he so chooses. A public institution of "correction" which deals with prisoners on any other basis than that is itself a crime; and in our society it is the responsibility of all its citizens—but above all of those "good" ones who belong to Churches and who talk much about the responsibility of the Christian for all who suffer wrong.

This may be the time for socially concerned Churchmen to undertake in their communities some on-the-spot inspection of correctional institutions, to see what goes on in them. Their Lord has said of some of His faithful servants, "I was in prison, and you visited me."

The Gospel According To St. Mugg

Recently two eminent educators have spoken some noteworthy good sense about university students of today. One was Nathan Pusey, president of Harvard, the other was Malcolm Muggeridge, now resigned rector of Edinburgh University.

Dr. Pusey, in his annual report to the Harvard Board of Overseers, paid his scanty respects to the "belligerent nonsense" of those students "who feel they have a special calling to redeem society." He made it clear that he was "not speaking of students who are sincerely concerned about the war or who choose to participate in orderly protests for whatever reason, but rather only of a small group of over-eager young in evidence on many campuses in recent years." About these latter he said: "Safe within the sanctuary of an ordered society, dreaming of glory, they play at being revolutionaries and fancy themselves rising to positions of command atop the debris as the structures of society come crashing down."

He might have added that these young people are the way they are because they have been pumped full of hops by some of their elders, of two groups: first, academic leaders of the sort who think that education should follow the movement of mass thinking rather than leading and directing it, and second, clergymen of the sort who think that they are lost if they can't show the world that they are thoroughly "with it" and more youthful than the young. When the elders tell the juniors that the elders have made a hopeless botch of everything, ever since the expulsion of the prototypal elders

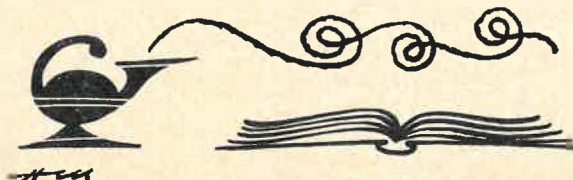
from Eden, and that it's up to the juniors to take over immediately and completely lest the world perish, quite understandably the juniors believe it. They are too young to know better, which is one of the disadvantages of being young.

Whoever may be responsible for this malformation of young minds, the time has come for some elders to humble themselves under the mighty hand of God and to confess that they have been preaching hot air. As part of their penance perhaps they should be required to quote Kipling, whom they have long abhorred but who had the right word for this occasion: "We are none of us Jehovahs, not even the youngest of us." Young people are well aware of this, except when they have been brainwashed by irresponsible elders.

Mr. Muggeridge, over in Edinburgh, resigned the rectorship of the university out of disgust with the present generation of students. Maybe he should have stuck it out, out of duty. Preaching his valediction from the pulpit of St. Giles Cathedral he laid the lash of a merciless tongue upon the sex-and-pot cultists who abound on the Edinburgh campus. Said he: "It's one of those situations a social historian with a sense of humor will find very much to his taste; all is prepared for a marvelous release of youthful creativity; we await the great works of art, the high-spirited venturing into new fields of perception and understanding. And what do we get?—the resort of any old slobbering debauchee anywhere in the world at any time—dope and bed. The feeling aroused in me, I have to confess, is not so much disapproval as contempt." He went on to say: "To add to the macabre comedy of our situation, into the ribald scene of confusion and human inadequacy there break idiot voices prophesying a new Jerusalem just around the corner. What are we to do about it?—this crazy gadarene slide. I never met a man made happy by money or worldly success or sensual indulgence; still less by the stupefaction of drugs or alcohol. Yet we all, in one way or another, pursue these ends—as the advertiser well knows. He offers them, in technicolor and stereo sound, and there are many takers; the politician likewise, often with the nondescript retinue of clerical support, offers the same package in collective terms. And underneath we all know how increasingly hollow and unconvincing it is—the Great Society, Mankind Coming of Age, Men like Gods, all the unspeakable cant of utopianism on the run."

Somebody who heard this inspired blast, and didn't like it in the least, dubbed it with a sneer: "The Gospel According to St. Mugg." For our part, blessed be the name of Mugg. It's a pity he is leaving the university. The world of higher education needs his sanity. But wouldn't it be grand if he would come over here and find his place in the American Church or on the American campus?

*Muggeridge, thou shouldst be with us at this hour;
America hath need of thee; she is a fen
Of stagnant waters, altar, sword, and pen.*



NEWS

Continued from page 6

express and bear testimony thereto in this manner do hereby constitute themselves into the Texas Conference of Churches."

The Rev. Canon Gerald McAllister of San Antonio, president of the State Council of Churches, serves on the joint committee.

NEW YORK

Bishop Reports on Apartheid

Apartheid has reached a point in Rhodesia where segregation of blacks and whites is more complete in some areas of the country than in South Africa, according to the Rt. Rev. K. J. F. Skelton, Bishop of Matabeleland, Rhodesia, and Botswana. This has a decidedly adverse effect on the local support of the Church in Rhodesia, which seeks to maintain its position as virtually the only institution in the country providing a place where black and white people can sit down "together to speak the truth in love with one another," he said.

Speaking before a meeting of the American Church Press in New York, Bishop Skelton said that governmental policies of Ian Smith's Rhodesian Front Party are stamping out what was formerly a trend toward more equality among white and black, with what has been called by a recent UNESCO report, "police state methods." Specifically:

(✓) Colored (mixed blood) Rhodesians can now be evicted from homes where they have long been neighbors of whites and moved to segregated communities, without regard to property rights, if 50% of their neighbors request it;

(✓) Blacks can be forbidden to enter certain parks which have been designated white only. (In South Africa blacks may enter parks but may not sit on benches);

(✓) Segregation of school sports, which have been multi-racial for the past 10 years, has been established by three new government actions—school heads have been advised that Africans may no longer play soccer with Europeans; parents' associations must ask for integrated sports events in schools in order for them to be scheduled at all; and schools have been told that they must provide separate showers and locker rooms for blacks and whites if they do play.

Bishop Skelton reports that none of the above orders has been allowed to appear in the Rhodesian press.

In his opinion, the policy of the Smith government of "separate facilities, separate development" represents a reversal of progress made during the past 10 years toward a more liberal relationship between blacks and whites. He claims that Rhodesia is almost completely cut off from news and information from the outside world. One priest in his diocese comments that if Rhodesia has a new flag designed, which it is considering, one of the symbols should be the ostrich, sym-

bolizing the intense parochialism of the country and press.

Bishop Skelton called for more and continued interest in Rhodesia by Americans through the companion diocese relationships, in order that Rhodesia may not be completely cut off from the world. At present, the half of the Diocese of Matabeleland which is in Rhodesia has such a relationship with the Diocese of California whose support provides subsistence, scholarship aid, and the continuance of devotional and educational work. The other half of the Diocese of Matabeleland, which consists of the country of Botswana, has a companion relationship with the Diocese of San Joaquin. Together, the two sections of the diocese cover an area about twice the size of the whole state of California, and Church membership consists of approximately 10,000 Southern Rhodesians and about 5,000 Botsuwans.

OHIO

Study Unit to Explore Education Issues

Top education executives of the United Church of Christ, the United Presbyterian Church in the U. S. A., and the Episcopal Church have endorsed an exploration team of six members whose main objective will be to spot major issues and questions which the Churches must face to develop future educational plans and programs. The team will report to its supporting Churches by next December.

The Rev. William A. Morrison, general secretary of the United Presbyterian Board of Christian Education, said that the team "will be trying to find out the likely setting of Christian education in the late 1970s, and also the forms that Church education will take."

Joining Dr. Morrison in making the announcement were the Rev. Edward Powers, executive secretary of the division of Christian education in the United Church board for homeland ministries, and Mrs. David Hunter, director of the Department of Christian Education of the Episcopal Church.

After the sponsoring agencies have the team's report in December, the Churches will then decide jointly on the next steps for research, experimentation, and program development.

PUBLICATIONS

Journal Reaches 150th Anniversary

The Presbyterian Outlook, a weekly magazine which serves both the Presbyterian Church, U. S., and the United Presbyterian Church, U. S. A., is celebrating the 150th year of its heritage during 1968.

The publication traces its lineage to 1819, with the introduction of *The Mis-*

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sionary, absorbing a host of Presbyterian publications in the intervening years. In 1944, it became the *Outlook*, and a decade later, *The Presbyterian Tribune* joined the *Outlook*. Since 1943, Aubrey N. Brown, Jr., has been editor.

WASHINGTON

Religious Broadcasters Meet

A resolution which would have put the National Religious Broadcasters Association on record as opposing right-wing and left-wing extremism was forced off the floor at a meeting of that organization in Washington. After one delegate denounced the resolution as "dishonest" and "cheap," a move to table the motion prevailed before supporters could defend it.

The controversial resolution would have put the association on record as urging religious broadcasters to avoid the "closed-mind extremes." The most vocal opposi-

tion came from David Lutzweiler of Ridgefield, N. J.: "If we pass this thing," he said, "the press will right away lead the public to thinking we mean the John Birchers and the Carl McIntyres, and I don't think it would be fair to them." After defending the John Birch Society, he said that such a resolution would offend a large number of Christian listeners. "John Birch was a dear missionary," he said, "who probably had won more souls to the Lord than any one of us here tonight."

Earlier, in an address to the broadcasters, Dr. Carl F. H. Henry, editor of *Christianity Today*, scored irresponsible indictments by radical extremists who purport to be broadcasting the Gospel of Christ but present diatribes on political issues. He appealed to the broadcasters to cooperate on a broad program to "give dramatic opportunity and visibility" to Christian realities "in the context of modern thought and life."

PEOPLE and places

Appointments Accepted

The Rev. Marlin L. Bowman, former vicar of Christ the King, East Meadow, N. Y., is the Episcopal chaplain at Kennedy International Airport, N. Y. Address: 730 Seaman's Neck Rd., Seaford, L. I., N. Y. 11783.

The Rev. Alan F. Bray III, former chaplain and special assistant to the superintendent of Culver Military Academy, Culver, Ind., is headmaster of St. James School, and canon of the Cathedral of Our Merciful Saviour, both in Faribault, Minn. Address: St. James School, Faribault (55021).

The Rev. Milton Brown, former chaplain of Texas Military Institute, San Antonio, Texas, is rector of St. James', Del Rio, and priest in charge of St. Andrew's, Brackettville, Texas. Address: 206 W. Greenwood, Del Rio (78840).

The Rev. William I. Carter, former vicar of St. Augustine's, Benton Harbor, Mich., is canon city missionary and director of Christian social relations for the Diocese of Western Michigan. Address: c/o the diocese, 643 W. Crosstown Pkwy., Kalamazoo, Mich. 49001.

The Rev. Robert W. Cunningham, former rector of St. Gregory's, Muskegon, Mich., is in graduate school, Wayne State University, Detroit, Mich. Address: 70 W. Alexandrine, Detroit (48201).

The Rev. Carl R. Dahlen, former vicar of Trinity Church, and chaplain at Wisconsin State University, River Falls, vicar of Calvary Church, Prescott, and St. John's, Ellsworth, Wis., is vicar of St. James', West Bend, and St. Aidan's, Hartford, Wis. Address: 136 S. 8th Ave., West Bend (53095).

The Rev. Michael McKean Davis, former assistant at Epiphany Church, Kingsville, Texas, is chaplain of Texas Military Institute, San Antonio, Texas. Address: 800 College Blvd., San Antonio (78209).

The Rev. Harold W. Edmondson, former vicar of St. Peter's, Rockport, Texas, is assistant rector of Holy Faith, Santa Fe, N. M. Address: Box 1848, Santa Fe (87502).

The Rev. William G. Edwards, former rector of St. Francis', Rutherfordton, N. C., is rector of Grace Church, Asheville, N. C. Address: Box 8013, Asheville (28804).

The Rev. John F. Evans, former assistant to the rector of St. John's, Lafayette Square, Washington, D. C., is rector of Our Saviour's, Brookland, 1616 Irving St., N.E., Washington, D. C. 20018.

The Rev. Clayton W. Graves, former vicar of St. Martin's, Clewiston, Fla., is studying at Nashotah House, Nashotah, Wis. 53038.

The Rev. Glenn H. Hewlett, former rector of St. Peter's, Paris, Ky., is associate rector of All Souls', 2300 Cathedral Ave., N.W., Washington, D. C. 20008.

The Rev. Paul C. Kintzing, Jr., rector of St.

Stephen's, Providence, R. I., is clerical chairman of the 1968 Episcopal Charities Fund Appeal for the Diocese of Rhode Island. The campaign dates are March 10-April 16.

The Rev. Benjamin V. Lavey, rector of St. John's, Sturgis, Mich., is to be dean of the Cathedral of Christ the King, Kalamazoo, Mich., March 1st.

The Rev. Charles E. Miller, former rector of St. Mary's, Washington, D. C., is rector of St. Andrew's, 1809 Rutland Ave., Cincinnati, Ohio 45207.

The Rev. William T. Newland, former assistant to the rector of St. John's, Mt. Rainier, Md., is priest in charge of St. John's, 5th and Lexington, Arlington, Va. 22204.

The Rev. O. W. Nickle, former rector of the Church of the Messiah, Gonzales, and priest in charge of St. James', Hallettsville, Texas, is rector of St. Paul's, Brady, and priest in charge of Good Shepherd, Eden, Texas. Address: c/o the church, 11th St., Brady (76825).

The Rev. Robert B. Rickard, former rector of Our Saviour's, Brookland, Washington, D. C., is in graduate school, Vanderbilt University, 21st Ave. S., Nashville, Tenn. 37203.

The Rev. Dale C. Rogers, former chaplain of Bishop Clarkson Memorial Hospital, Omaha, Neb., is rector of St. Luke's, 6th & Kansas Sts., Chickasha, Okla. 73018.

The Rev. Richard E. Shinn, former vicar of Grace Church, Southgate, Mich., is assistant executive secretary for the Diocese of Michigan, 4800 Woodward Ave., Detroit, Mich. 48201.

The Rev. Max E. Smith, former rector of St. Peter's, Butler, Pa., is rector of St. Michael's-of-the-Valley, Box 336, Ligonier, Pa. 15658.

The Rev. Edwin S. Sunderland, Jr., is rector of St. John's, Newton, Mass. Address: 311 Lowell Ave., Newtonville, Mass. 02160.

The Rev. Timothy C. Trivaley, former assistant at Holy Comforter, Charlotte, N. C., is rector of St. James', Lenoir, N. C. Address: 101 Rectory St. (28645).

The Rev. Marvin W. Webster, former associate rector of All Souls', Washington, D. C., is assistant to the rector of Truro Parish, Fairfax, Va. Address remains unchanged: 10107 Gray Rd., Potomac, Md. 20854.

The Rev. I. Seaman Williams, former vicar of St. Michael's, Chickasaw, Ala., is on the staff of St. Luke's, 111 Whalley Ave., New Haven, Conn. 06511.

Seminaries

The General Seminary—New faculty appointments for 1968-69, are: the Rev. J. Robert Wright, Ph.D., class of '63, assistant professor of ecclesiastical history; the Rev. Boyce M. Bennett, class of '53, and former tutor at GTS, instructor in Bible; and the Rev. Rowland J. Cox, class of '53, chaplain.

LETTER FROM LONDON

Continued from page 7

full communion between the Church of England and the Methodist Church as long and as deeply as any. Some recent experiences have served to convince me that, if this cause is to be rescued from disaster, a blunt word must be spoken and, if it is to gain a hearing, must be spoken bluntly.

"The report *Towards Reconciliation* says with truth that some Anglicans hold that episcopal ordination within the historic succession confers on the ordained presbyter 'a unique and indelible priestly character'—which traditionally means that the bishop has impressed on him an independent personal sacerdotal 'character' which separates him from the laity here and forever hereafter. This doctrine or opinion has no place in the doctrine of the Church of England. It is not to be found in its formularies. It is not grounded in the teaching of the New Testament. It is not acceptable to most members of the Church of England. It is explicitly repudiated by the Methodist Church. We are told by the commission not to ask whether the proposed service of reconciliation is a service of episcopal ordination or not; but it is deliberately left open for any Anglicans who wish to do so to claim that indelible character is thereby imposed on Methodist ministers. There can be no true reconciliation until possibility of such a claim is removed.

"If the two Churches will say openly that neither of them holds this doctrine of in-

delibility of priestly character episcopally transmitted, most of the unhappy suspicions and hesitations now prevalent in both Churches will disappear. If the Methodist Church would take the initiative and agree to adopt episcopacy on its own original merits (and demerits) simply as a part, along with the scriptures and the creeds, of our legacy from the early Church, all remaining grounds for suspicion or hesitation would disappear and the way to full communion would be wide open. And in the sacramental and organic unity of full communion there remains ample freedom for diversities and reasonable disunities of opinion between and within the two Churches, provided only that they do not injure that God-given unity which is inherent in the Church Militant here on earth."

No one can accuse me of hyperbole if I make a simple comment: Lord Fisher's "blunt speaking" has aroused a storm of disagreement.

DEWI MORGAN

IMPLEMENTATION

Continued from page 9

the effect that the belt-tightening recommended by the Budget and Program Committee would soon be put into effect. I wrote my congratulations and asked for some specific figures to show where and how the belt-tightening was being implemented. So far I have had no figures

which, by the way, is an example of the poor public relations between "815" and "us." St. Thomas Church has recently taken a rather drastic step in the attempt to demonstrate the seriousness with which many of us view the situation and to elicit, if possible, what we would call an adequate response from the sphinx-like facade of headquarters. A token "withholding" of a small part of the quota was voted by the vestry. Some members were quite emphatic in stating that it would require a large amount to attract the kind of attention desired. I insisted that I thought a gesture (\$1,500 in this case) would be sufficient to put the message across. So far I have been proved completely wrong. But we intend to stay with it and we would be pleased to hear from other concerned persons.

Let the Church *be* the Church and what she needs to *do* will be done. Let the Church stand by to encourage, to applaud, and to pray for the business and industrial leaders of our nation who are mobilizing as never before to come to grips with urban decay and all its frightening consequences actual and potential. They know how; they have the power; theirs is the expertise; theirs is the urgency of necessity in a very special sense. Let the Church not attempt to compete with but rather to "implement," in her very special way, the awakening of the nation's private sector.

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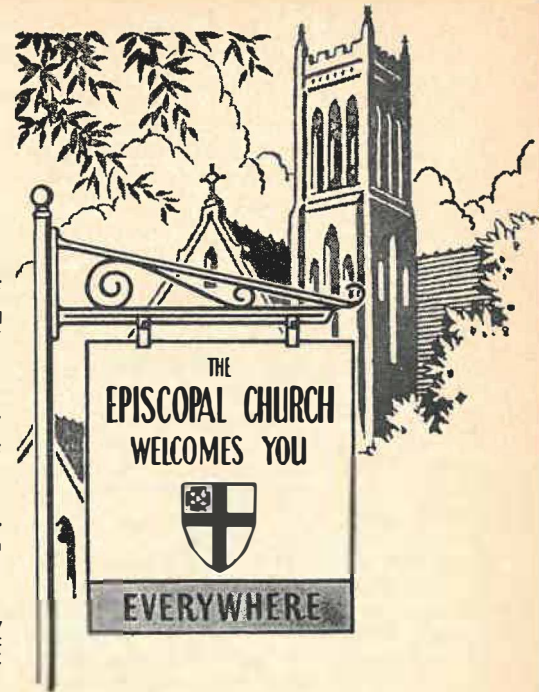
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GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Mon through Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol
MP & HC 7:30; Daily Ev 6

ST. 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. Caguati, 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

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

SEATTLE, WASH.
ST. PAUL'S 15 Roy St. at Queen Anne Ave.
The Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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

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