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# The Living Church

Volume 156      Established 1878      Number 11

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

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

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## BOOKS

FROM SACRED TO PROFANE AMERICA. By William A. Clebsch. Harper & Row. Pp. 242. \$5.95. A Living Church Book Club Selection.

Subtitled "The Role of Religion in American History," this stimulating and informative book demonstrates some of the truth in the old saying that "our pioneer ancestors conquered a wilderness with a rifle in one hand and a Bible in the other, and if necessary, could get along without the Bible." In a time of increasing cynicism and failure of nerve in church and out, it is good to take a new look at "the rock whence we were hewn, and the hole of the pit whence we were digged."

*From Sacred To Profane America* discloses an earthy and generally healthy pragmatism, partly imposed by the necessities of physical survival, partly informed by a suspicion the monarchical and ecclesiastical systems left behind in Europe and certainly and importantly inspired by a genuine, if often naive, belief in the possibility of a *Novus Ordo Seclorum*. The combination—rifle and Bible—led to surprisingly creative results in the effort to achieve freedom for individuals in an order of community well-being. Tragically, neither the Indians nor the Negroes were beneficiaries of this development.

Professor William A. Clebsch explores six areas of American life (education, pluralism, social amelioration and personal morality, novelty, participation of diverse peoples in an open society, and nationality) and shows that the impact of religion was certainly significant though paradoxically, the end results were disappointing to the religious leaders when "profane" autonomies disowned and dispossessed their "sacred" progenitors. (The word "profane" is not used pejoratively, but rather as an escape from overworked "secular.") Perhaps the main question to be answered today is whether there is enough vitality in the sacred, in the temple itself, to carry on the effort to implement the American dream of a nation under God.

Professor Clebsch refuses to prophesy, but his book left me optimistic, provided people don't forget that there is a difference between the sacred and the profane and will stop trying to dissolve that difference in an indiscriminate secular city.

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

\*\*\*

LIGHT LIFE LOVE. By W. Norman Pittenger. A. R. Mowbray. Pp. 63 paper. Available from Morehouse-Barlow. \$1.50.

*Light Life Love* is an extraordinarily rich, illuminating and helpful book of Christocentric devotion for reading in Lent or in any other season. Dr. Norman Pittenger is at his best when he is writing devotionally. The love of God in Christ



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By GEORGE GATES RADDIN, JR., PH.D.—A history of *St. Stephen's Episcopal Church, Wilkes-Barre, Pennsylvania*. Printed by The Haddon Craftsmen, Inc., Scranton, for The Rector, Church Wardens, and Vestrymen of St. Stephen's Church, Wilkes-Barre, Inc. 750+ pages. Twelve pages of illustrations. Limited edition of 1,000 copies.

"... an unusual and valuable work in local church history; discussions of the economic and ecclesiastical setting of the church; . . . large biographical section. . . provocative views on many of the main conflicts and events in the general history of the Episcopal Church, set forth with skill and understanding . . . give a general interest and utility not usually inherent in a local parish history. . . the concept is a good one and Dr. Raddin's execution is admirable . . . a work to be recommended."

Dr. Niels H. Sonne, Librarian, The General Theological Seminary.

**Publication date: May 1, 1968. Prepublication price: \$12.50; price after May 1st: \$15.** Checks payable to *St. Stephen's Church History Committee*. Subscriptions and inquiries to be directed to *Mrs. Eleanor Y. Strobe, Parish Secretary*.

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is no mere theological subject for him, but an experienced reality to which he testifies with a gracious simplicity of style which is too rarely found.

To give you a sampling of the fare within the covers of this book we shall be quoting excerpts from it throughout this Lent.

(The Rev.) CARROLL E. SIMCOX, Ph.D.  
The Editor

† † † †  
**LEARNING TO KNOW GOD.** By J. D. Johnson and M. Jones. Bethany Press. \$2.50.

*Learning To Know God* is an excellent resource for use in classes with young trainable mentally retarded children. It is comprehensive, suggestive, down-to-earth, and specific in focusing attention to the need for flexibility. It appears to give sufficient guidance to the teacher for classes in the community for young retardates, but it has a definitely limited scope in its content. There is a specific warning to be told to all teachers, that its range of content is far less than that of the Apostles' Creed.

My boys and girls constantly speak of Jesus as personal, available, concerned, "immanent"; while "God" is "up there," "in heaven." Unfortunately, I see this resource book as making inadequate mention of our Lord, or the Holy Spirit, as Persons, mediated by the persons of concerned teachers and others. In my judgment, especially with relation to the mentally retarded, the sacramental principle should be stated and explained, with pertinent examples. This is not done.

Cooperation of concerned and experienced kindergarten and special education teachers, under the guidance of the rector, is the recommended way to organize "formal" parish Christian education for retardates. I suggest: simplification and adaptation of the Christian year, abundance of visual aids (in small doses), routine memorized prayers, variety in activity, much simple music—all saturated with love and acceptance, by the whole parish.

I wish I had had Johnson and Jones's volume for my first weekday vacation Church school. You will find it helpful in *how* to teach. I find it weak in *what* to teach.

(The Rev.) PRESCOTT L. LAUNDRIE  
Newark State School  
Newark, N. Y.

† † † †  
**BEYOND THE RANGES: The Autobiography of Kenneth Scott Latourette.** Eerdmans. Pp. 155. \$3.95.

Dr. K. S. Latourette, the revered historian of the expansion of Christianity and a prominent leader in the ecumenical movement, has given us a quiet review of his life and work in *Beyond the Ranges*. Since Yale University played such an important part in his life we get many intimate glimpses into Yale. I was immediately struck by the contrast between the picture that Latourette paints and that given by William F. Buckley, Jr.

in the book *God and Man at Yale*. Buckley, a conservative Roman Catholic intellectual, was tremendously excited over the anti-Christian intellectual presuppositions of much of the teaching at Yale. He was interested in the movement from Puritanism through liberalism and on to an outspoken anti-Christian secularism that he saw in the life of this great university. Latourette either saw no such movement or ignored it. In a sense he sat on the fringes like a Trappist monk silently saying his prayers. Such spiritual detachment, especially in an almost fundamentalist Baptist, is unusual and interesting. Latourette is more un-worldly and contemplative than Buckley.

But there are important places where the contrast breaks down. Latourette is a Christian pacifist; he has encouraged decades of students in that rejection of their contemporary political regime which pacifism represents. He joined the strident attacks on Senator Joseph McCarthy with an unascetic but very popular denunciation. Buckley took a very different position in *McCarthy and His Enemies*. "Uncle Ken" encouraged many hard-shell Southern Baptists to join the Northern liberal attack, not on racist ideas but on the very foundations of Southern society. Like any Northern liberal he was at war with the south. Latourette helped to build the ecumenical movement by destroying the roots of those who stood in its path. This is the job of a revolutionary. Perhaps Buckley really is the contemplative!

(The Rev.) PAUL B. DENLINGER, Ph.D.  
Episcopal Theological Seminary in Kentucky

\* \* \* \*

**THE CRUCIBLE OF REDEMPTION.** By Carlyle Marney. Abingdon. Pp. 63. \$2.25.

*The Crucible of Redemption* presents eight very brief, very pungent Holy Week sermons. Can we Episcopalians learn from, be inspired by a North Carolina Baptist?

Listen: "He saved others; let him save himself." And he could not. We still must weep, I think, for that. For what? That the chosen ones of God always seem to have such a hard time of it. It is the old curse against God: the cry for God to look good just once. It is the cry for God to win one—instead of losing them all. It is the cry for the Divine to come out in the open where we can see him. It is the cry for him to show his right arm and say what he's up to instead of leaving us to flounder so. *It is the cry for God to get on the side of his own people and not be so damned impartial!*"

We should know Carlyle Marney. We'll like him.

(The Rev.) ROBERT O. REDDISH, JR.  
The Diocese of Ohio

\* \* \* \*

**INSTRUMENT OF THY PEACE.** By Alan Paton. Seabury. Pp. 124. \$3.50.

One shudders to think how many books of meditations have come off the presses

since Gutenberg did his job. Not only is the quantity alarming, but, in a different way, so too the quality.

This unique work by the author of *Cry*, *The Beloved Country* and *Too Late The Phalarope* markedly avoids one of the most common pitfalls of meditational books. I refer to that certain irritating omniscient quality, the all-knowingness of man's every spiritual problem. There's usually an admittance of personal sin on the part of the author, but the sort of admittance which leaves the reader still feeling dismayingly inferior. But such is assuredly not the case here. Whether or not it's because Alan Paton has not reached the spiritual heights of aforementioned writers this reviewer wouldn't dare to say, but he felt infinitely closer to this self-admitted sinner. Perhaps it's the author's genuine humility, one of the major attributes of St. Francis whose well-known prayer forms the basis for Mr. Paton's meditations as well as the book's title.

*Instrument of Thy Peace* offers no pat religious niceties. Nor, on the other hand, is there any self-consciously dramatic immersion in social problems and human despair. The thoughts shared with us plead most persuasively for our being "not passive recipients but active instruments." The brief prologue is surely one of the most appealing ever written for a book, and the original prayers at the end of each chapter make one wish there were a whole volume of such gems.

(The Rev.) DONALD G. STAUFFER  
St. Andrew's Church  
College Park, Md.

### Booknotes

By Karl G. Layer

**The Protestant Quest for a Christian America.** By Robert T. Handy. Fortress Press Historical Series. Pp. x, 33. \$85. A brief historical approach to the American "protestant" scene during the years 1830-1930.

**In Search of Contemporary Man.** By Kenneth Hamilton. Eerdmans. Pp. 48 paper. \$85. In his attempt to identify the character of 20th-century society, the author turns for enlightenment to modern literature. Examining and commenting on several well-known passages of leading novelists, poets, and playwrights, Hamilton considers the literary, social, and cultural framework within which today's writers work.

**Contemporary Writers in Christian Perspective.** Edit. by Roderick Jellema. Eerdmans. \$85 each. *Graham Greene* by Martin Turnell; *William Golding* by Paul Elmen; *T. S. Eliot* by Neville Braybrooke; *F. Scott Fitzgerald* by Edwin M. Moseley; and *J. D. Salinger* by Kenneth Hamilton. Brief and competent additions to this excellent series.

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Patterns of Religious Commitment: Volume I



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**W**E beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

The Collect for Lent III

---

**Y**ears ago I heard from an old lady that a certain parson whom I knew was for her the supreme case of understanding compassion. It turned out that when she was a young woman, that clergyman had come to the house where her father was dying. He remained with the family a whole night, until death finally came. He had not said a word, for he knew that the family were not practising Christians. But he had been *there*, with them and for them; and they knew it. Often, I think, the clergy talk too much, when what is needed and wanted is simple sharing of an experience in loving silence. What is true for the parson is true for all Christians: the relationship which our Lord reveals to us in his whole life with us, and in his death for us, is one of identification, of fellow-living with others.

W. Norman Pittenger, *Light Life Love*. 19. Mowbrays.



# The Living Church

March 17, 1968  
Lent III

For 89 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL

### Propose \$700,000 for IFCO

By JO-ANN PRICE

A sweeping staff reorganization of the Executive Council, based on the "team-at-the-top" concept widely used in industry, was voted in closed session of the Executive Council at its February 20-22 meeting at Seabury House, Greenwich, Conn. Effective immediately for a two-year trial period, the shakeup affects an estimated 273 employees of the Church's headquarters staff. It marks the first step in a total reorganization of the national Church structure, and, using task-force operation techniques utilized by the government, will enable Church leaders to move with timely decisions into urgent programs and projects.

Approval of the staff reorganization, the biggest realignment since the Council's inception in 1920, was announced by the Presiding Bishop. Voted after an all-day executive session February 20th, it was one of a series of major actions taken by the quarterly meeting of the policy makers. In other measures on February 21 and 22 the Council:

(✓) Approved a grant of not more than \$700,000 to the Inter-Religious Foundation for Community Organization (IFCO) by the General Convention Special Program, to be paid on a 3 to 1 matching basis to community and service-to-the-poor groups under conditions (that the groups be non-violent, that their programs include all creeds and races, etc.) stipulated by Resolution 6 of General Convention.

(✓) Approved a charter for a Screening and Review Committee of GCSP, headed by Bishop Hines, with geographically representative membership drawn from community groups representing poor people, plus nominees from the Executive Council, the General Division of Women's Work, and the Union of Black Clergy and Laymen.

(✓) Adopted a record \$14,400,500 budget for 1968, higher than last year's \$13,656,963 but less, because of lack of income, than the \$14,654,041 authorized by General Convention. Top priority this year will be \$6,804,848 earmarked "to strengthen existing and new forms of corporate mission and ministry."

(✓) Approved a double-barrelled resolution affirming as its social policy on poverty four statements referred to the Council by General Convention. These called for revision of the social insurance system so it would "more effectively alleviate" poverty; extension of public and voluntary health services so that all persons needing medical

care might get it; establishment of need as the "sole criterion of eligibility" for those receiving public assistance; and studies to be undertaken for the establishment of "equitable and comprehensive systems of income maintenance." The Council then asked that "appropriate staff" develop specific proposals to carry out these policies.

Discussing the restructuring of the Council staff, Warren H. Turner, Jr., Council vice-president, termed the realignment as a switch from "a departmentalized compartmentalized assignment of responsibility" to a flexible new style of operation. "No significant new program undertaken by the Council," he told reporters, "has been done on a single-department basis since 1959."

Increasingly, programs such as Mutual Responsibility, adult work, and a variety of emergency and urban crisis projects—capped by the General Convention Special Program—have demanded the ad-

*Continued on page 24*

## NEWARK

### Report on Civil Disorders

The Rt. Rev. George E. Rath, Suffragan Bishop of Newark, said today that he welcomed the publication of a report of the Governor's Commission on Civil Disorders. Noting the virtually unanimous findings and recommendations of the 12-member commission, the bishop said that the report should lay to rest erroneous opinions that the disorders have been the products of direct conspiracy by organized criminal elements. "Housing, police community relations, job opportunities, and educational decay are the factors that cause urban unrest, and only the eradication of these conditions by the white community will bring an order based on justice to the city. Years of neglect by the community as a whole and not the incidents of a few passing days, must occupy our attention in the months ahead. Gloomy reports of little change in the last seven months should be of immediate concern to all in positions of responsibility for the city's economic and political life. Tangible concern and action by all for the needs of the nation's largest minority can no longer be delayed without adding peril to past injustice. The report demonstrates that we must do now what we should have done long ago.

"It is of interest," the bishop added, "that the commission cites the need of a new formula which would free more state

and federal funds for New Jersey cities such as Newark. Mayor Addonizio, in an initial response, seemed to feel that many of the commission's recommendations would require special funding if they are to be implemented. We await Governor Hughes's response and wonder what legislation he will submit to the Trenton lawmakers in the light of it."

## WESTERN NEW YORK

### The Dean Is Consecrated

The consecration of the Very Rev. Harold B. Robinson, dean of St. Paul's Cathedral, Buffalo, N. Y., as bishop coadjutor of the diocese took place in St. Joseph's Roman Catholic Cathedral, Buffalo, on February 24th.

The Most Rev. James A. McNulty,



Photo: R. E. Stoddard

Concelebration at the consecration

Bishop of Buffalo, and his auxiliary, Bishop Brzana, were present in the congregation at the head of a 200-member delegation of priests and religious from their diocese. Honorary attending presbyters for Bishop Robinson were the Rev. Robert S. Sweeny, a Roman Catholic, and the Rev. Dr. Ralph W. Loew, a Lutheran pastor. The Old Testament lesson in the liturgy was read by Rabbi Martin Goldberg of Temple Beth Zion in Buffalo. Orthodox and other Eastern Churches were represented in the sanctuary.

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, was the preacher. Co-consecrators with the Presiding Bishop were the Rt. Rev. Lauriston Scaife, Bishop of Western New York, and the Rt. Rev. Thaddeus J. Zielinski, Bishop of

the Buffalo-Pittsburgh Diocese of the Polish National Catholic Church.

A group of 18, including representative laity, Capt. Dale Hallock, C.A., and the Mother Superior of the Community of the Way of the Cross, presented the elements at the time of the offertory.

The altar, free standing, had been constructed by a group of laymen from the diocese, and the altar linens and frontal, were sewn by a group of diocesan women. The linens and the altar were presented to Bishop McNulty by Bishop Scaife as an expression of thanks from the Episcopal diocese for the use of the Roman Catholic cathedral.

The Presiding Bishop and seven other bishops were con-celebrants at the Eucharist. Laying on of hands took place on a small platform erected in the cathedral crossing.

## COLORADO

### More on Minnis

The Rt. Rev. Joseph S. Minnis, Bishop of Colorado, must stand trial on charges of violating his ordination vows. The accusations are contained in a presentment filed by a panel of inquiry headed by the Ven. J. Ralph Deppen, archdeacon of the Diocese of Chicago. The panel received the charges from the Presiding Bishop and reported that Bishop Minnis should go before the canonical Court for the Trial of a Bishop.

The trial must be held between April 20th and August 20th, not less than two months nor more than six months after the presentment was officially filed. Details of the charges, originated by 5 priests and 12 laymen of the Colorado diocese, have not been made public but several signers have stated publicly that they involve the bishop's personal conduct and not administrative matters.

## ARMED FORCES

### Death in Vietnam

S. Sgt. William L. Brown, U. S. Marine Corps, and communicant of St. Paul's Church, Albany, Ga., was killed as a result of enemy action near Khe Sanh, Vietnam, February 10th.

At the time of his death, Sgt. Brown was lay reader by appointment of the Suffragan Bishop for the Armed Forces, to the Episcopal congregation at First Marine Air Wing Headquarters Chapel, Dnang, a position he held for more than a year. In spite of the nature of his duties which involved photography under combat conditions, he helped organize and sustain the Episcopal chapel program at his base and arranged for Episcopal chaplains to come there, often at great inconvenience to himself and at a loss of the little free time his duties permitted him. Sgt. Brown's concern for the plight of the Vietnamese refugees caused him to solicit contributions of clothing, soap, and school supplies, which he distributed

to needy families. In addition he contributed money to relief programs in the Dnang area and contributed materials needed for the worship program at his base chapel.

His widow and children live in Albany, and his mother in DeLand, Fla.

Chap. (LCDR) Christopher B. Young, USN, states: "Little I can say can begin to reflect the contribution this man made to the life of the Church in Vietnam or to his fellow Marines."

## ALBANY

### Judge Speaks on Rebellion Today

Addressing the Troy area Churchmen's League at St. Paul's Church, Troy, N. Y., Judge Holt-Harris, Albany County Recorder Court Justice, cited current trends toward rebellion in society as one of the major reasons for supporting the Church in general, and the 2d Century Fund of the Diocese of Albany, in particular.

He spoke specifically of the use of drugs, the publication of salacious literature, and the confusion of liberty with license as "an attempt to seek one's identity with others by losing all of one's own individuality. And this may be the outcome of a universal guilt complex resulting from our knowledge that the harmony of nature is disturbed. The Church is being plagued, along with all society, by the creation of vacuums, which the present rebellion fills. Yet the Church has the real values to fill the real needs created by the vacuums. Man's stewardship over the universe, God-given, has been misused, and our *laissez-faire* attitudes and our lack of involvement in the needs of others, create vacuums in life. Paternalism in social life also results."

The judge then suggested that the 2d Century Fund, a \$2 million drive, will help to supply the real needs. "Won't we be getting our money's worth for our contribution to help the aged, educate the young people in schools where prayers are said, while at the same time strengthening the Church and ourselves?"

## MINNESOTA

### Coadjutor Installed

Ecumenism, drama, and humor were injected into the service installing the Rt. Rev. Philip McNairy as Bishop Coadjutor of Minnesota, held February 22d. He had been suffragan since 1958.

There were some 250 persons in the processional, including executives of Protestant Churches and the Minnesota Council of Churches, Roman Catholic prelates, bishops of Provinces V and VI, Minnesota Episcopal clergy, Orthodox clergy, the Bishop of Winnipeg and the Rabbi of the Minneapolis Temple Israel. One woman also was in procession, Sister Fides, president of the College of St. Catherine, a Roman Catholic school in St. Paul.

When Bishop McNairy had knocked three times on the door of St. Mark's Cathedral, Minneapolis, he was admitted with a fanfare and roll of drums. At the time of his installation by the Presiding Bishop, brass and drums swelled the organ music and still again, brass and drums were used with the organ for the singing of a festal *Te Deum* at the end of the service.

Roman Catholic Archbishop Leo Binz of the St. Paul-Minneapolis Archdiocese, brought greetings from his people, noting that although there are still obstacles to full communion among Christians, they are united by the common bond of baptism. To Bishop McNairy, he said, "I pray that you may grow more Christ-like day by day; I rejoice with you on this happy day and in the recognition you have received from those outside your Communion." He said to the Bishop of Minnesota, the Rt. Rev. Hamilton Kellogg: "I wish to thank Bishop Kellogg for his friendship and interest. Now that we both have a new coadjutor, we have more in common." The archbishop and two other Roman Catholic prelates were seated in the Chancel during the service.

The Rev. Clifford Perron, president of Minnesota's American Baptists and president of the Minnesota Council of Churches, brought best wishes of the council to the new coadjutor and added, "but seriously, as I sat here tonight, I almost wished I were a bishop, myself, but I knew the American Baptists would never accept this."

In his sermon, the Presiding Bishop paid tribute to Bishop McNairy's talents and abilities. He spoke of the responsibilities of the office of bishop, saying that "when he speaks, as he must speak of matters pertaining to the Faith, he speaks as a prophet of God—Defender of the Faith . . . for the office of bishop is a visible symbol of the 'unity' of the Church."

### Baccalaureate Services Ruled Unconstitutional

Minnesota Attorney General Douglas Head has ruled that baccalaureate services sponsored by public high schools are unconstitutional and that public funds cannot be used to finance them. However, he said privately sponsored baccalaureates may be held in public schools without violating state or federal constitutions under certain conditions:

(1) A school-sponsored exercise that is non-religious, without use of scriptures, sermon, or religious effects. Clergymen could be speakers, but not to the exclusion of others. Mr. Head noted that baccalaureates are by definition religious to many persons.

(2) Services sponsored by various churches without any school assistance, for members of their own faiths.

(3) Non-religious services sponsored by



churches, graduating seniors acting privately, parents, or other groups. No public funds or school time could be used, teachers and school administrators could not participate officially, nor could student attendance be required.

Mr. Head said such a service could be held in a public school if the building were rented to the sponsoring agency on the same basis it is rented to other groups. His opinion disagreed with the 1939 ruling of the late Attorney General J. A. A. Burnquist, who held that baccalaureate services were permissible if they did not advocate a particular creed.

The 30-page 1968 opinion, answering questions posed by the Rochester, Minn., school board, does not have the force of law. But it is expected to precipitate major changes in the conduct of baccalaureate services which, according to a 1966 survey, are held in 82 percent of Minnesota high schools.

## NCC

### Board Considers Peace, Food, Foreign Policy

A revamped U. S. foreign policy based on justice, imperatives for peace, and responsible use of power was urged by the general board of the National Council of Churches meeting in late February in San Diego, Calif. The policy statement was passed 100-14.

"In our time mankind must find peace or perish," the document entitled *Imperatives of Peace and Responsibilities of Power* declared. The demands which justice makes upon the use of power, particularly military power, was not the total concern of the board members in assessing the conditions preventing world peace.

Another resolution, "The Time of Famine," pointed out that world famine is almost here and can be more destructive to world peace than weapons. "The time of world famine has begun. Seven persons die each minute from hunger and malnutrition. One out of three children now living will carry through life some of the irreversible effects of food deficiency."

The document dealing with foreign policy listed three imperatives essential for establishment of a just peace: placing limitations of use of "military might" in order to avoid nuclear holocaust; nation building and the development of viable national institutions; and the promotion of human rights. The statement acknowledged the United States' sense of responsibility for peace-keeping, but warned that such policy might lead to arrogance or a "false moralism," and it advised against great reliance on military force to keep peace. Several illustrations of changes in policy given are: adoption of a new policy in Vietnam; espousal of an honorable formula for entry of the People's Republic of China into the United Nations, while retaining a seat for Taiwan; accep-

ance of the existence of East Germany, and recognition of the present government of Cuba; and permission for imports from communist countries.

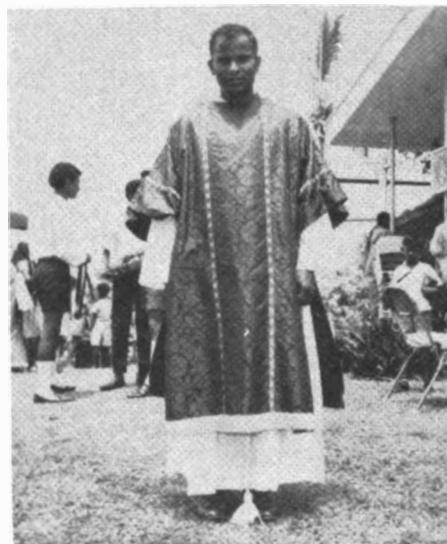
During the meetings, the board also approved a policy statement on *World Poverty and the Demands of Justice*. Concerned with issues similar to those treated in the statements on imperatives for peace and famine, it emphasized indigenous economic power, the "just aspirations of peoples" trade arrangements benefiting the less developed lands, and a vastly increased U. S. aid program.

## CALIFORNIA

### Deaconess Property Considered for Alinsky

Negotiations to lease the tax-exempt buildings of St. Margaret's House, in Berkeley, Calif., to Saul Alinsky's Industrial Areas Foundation have been announced by the board of directors of the Berkeley Center for Human Interaction, which is still listed on the tax rolls of the city of Berkeley as "St. Margaret's House, the Deaconess Training School of the Pacific." Its main building was once the residence of the president of the University of California and was obtained by the contributions of generations of Episcopal Churchwomen who also paid for the construction of a two-story chapel. The chapel has been converted to a classroom.

When St. Margaret's House was functioning as a training school for Churchwomen workers its student body so dwindled that in June of 1966 it closed its doors as a graduate school in religious education. Students went instead to Episcopal seminaries. Under the leadership of



THE FIRST ORDINATION SERVICE ever held in St. Matthew's Church, Samabula, Fiji (Diocese of Polynesia), was that of Samuel Sahayam to the diaconate. Shelters were made by parishioners for the large congregation because the church is small. Puri was prepared the night before, for the curry luncheon that followed the service. The deacon has a brother, John, who is a priest in the parish of Lautoka, also in the Diocese of Polynesia.

the Rt. Rev. G. Richard Millard, Suffragan Bishop of California, the board of the defunct institution reincorporated itself as the Berkeley Center for Human Interaction. The center is operated by two full-time and one part-time staff members and its executive director is the Rev. Trevor Hoy, former program chairman for the Diocese of California. Income for the center is derived from a UTO grant and from charges made upon those attending the various conferences held there.

The center has applied for tax-exemption as a welfare organization rather than as a college. In the application it is asserted that the center's property is not "claimed, rented, leased, or being used by some other person or organization." There is, however, one qualification to this stipulation, provided by Richard Archer, an attorney and treasurer of the board, stating that "from time to time, members of other organizations attend conferences as a part of the program associated with this program's activities."

In a statement issued on February 26th, Mr. Archer said that the center contemplates negotiations with the Alinsky organization, the Industrial Areas Foundation, "on bases which are consistent with the center's corporate purposes and are economically sound." When asked how this expressed intention to lease tax-exempt property could be done in light of his own statement that the property is not claimed, leased, or used by any other person or organization, Mr. Archer's comment was simply: "We intend to comply with the law."

## MRI

### New Reformed Commission

At its first organizational meeting February 8-9, the Mutual Responsibility Commission of the Church elected new officers and appointed 11 new members and a group of consultants. The commission has been newly reformed following General Convention.

The Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, was elected chairman, Mrs. Harold Sorg of Berkeley, Calif., vice chairman, and Mr. Walker Taylor, Jr. of Wilmington, N. C., secretary. Chairman for the past three years has been the Bishop of East Carolina, the Rt. Rev. Thomas H. Wright. He has been with the program since its beginning under the former Presiding Bishop, Arthur Lichtenberger, first as chairman of the committee on Mutual Responsibility and then as chairman of MRI as established by the 61st General Convention in St. Louis. He remains a member of the commission.

New members appointed by the Presiding Bishop, who is an ex-officio member of the commission, and by the Very Rev. John B. Coburn, dean of the Episcopal Theological School, president of the House of Deputies and ex-officio

member of the commission are: Bishop Reus-Froylan, the Rt. Rev. Ned Cole, and the Rt. Rev. John H. Burt, appointed by Bishop Hines; and the Rev. Canon Kenneth W. Cary, the Very Rev. Charles A. Higgins, the Rev. James P. Breeden, the Hon. Herbert H. Tate, Mr. Curtis Roosevelt, the Hon. Lyle G. Hall, Mr. James Garlington, and Mr. Hiram Neuwöhner, appointed by Dean Coburn.

Consultants to the commission are: the Rt. Rev. Stephen F. Bayne, Jr., the Rev. Canon Charles M. Guilbert, the Rev. James W. Kennedy, the Very Rev. Almus M. Thorp, the Rev. W. Bradford Hastings, Mr. Warren Turner, and Mr. Leon Modeste.

## NEW JERSEY

### Priest Charges Failure in City Programs

Camden, N. J., has been accused of "failing miserably" in its urban renewal and community improvement programs for the city's non-white and low-income population.

The Rev. Donald A. Griesmann, director of the Camden Episcopal Community Center, Camden, and a group of VISTA workers have made the charges in a 210-page report prepared for the federal department of housing and urban development (HUD). The report urged an immediate halt to federal financing of Camden renewal projects and highway construction, and asked for a congressional investigation of priorities given

these projects. The group maintains that highway construction has been given priority over construction of low-cost housing. Fr. Griesmann has charged that "racially discriminatory urban renewal and highway construction programs in Camden are creating conditions very much like those in pre-riot Newark." His agency has helped to relocate many families displaced by such programs.

Chief among the demands in the report is that HUD refuse to provide any funds to the city for urban renewal or slum clearance until redevelopment plans are "restructured to meet the exigencies of the present housing crisis." The report also calls for a thorough congressional investigation of all relocation procedures of both the New Jersey department of transportation and the Camden Public Housing Authority. VISTA worker Steven Leleiko of New York, who wrote the report, says the city's urban renewal program "violates every relevant Congressional Act."

Mayor Alfred R. Pierce of Camden has blasted Fr. Griesmann for attempting to pressure city officials and the federal government into halting the projects in the city. "It is time people with false ideas were exposed," he said. "He (Fr. Griesmann) is really preying on the poor." The mayor said the city must act now to build highways because big companies like RCA and Campbell Soup have threatened to relocate elsewhere unless the improvements are made. "For industry to stay in the city, this new construction

must go on. The poor must have jobs and they must have a clean city in which to live," he added. "It is people like Fr. Griesmann who seem to make a living out of making accusations," Mayor Pierce charged. "I question the motive of any person who has to resort to threats saying the city is going to burn and will become another Newark, and at the same time offering no help. They create a crisis and afterward say 'we told you so,'" he said. He also stated that the VISTA workers who have been under the priest's jurisdiction have been active in "creating disturbances. I, as Mayor, do not intend to give in to any threats."

According to Fr. Griesmann, the report was requested by the local regional office of HUD last year after letters were sent to Secretary of Housing and Urban Development, Robert Weaver, and to President Johnson, informing them of the conditions in Camden. He also said the report was financed by the national Episcopal Church, and had the full support of the Diocese of New Jersey, which comprises 14 counties in the southern part of the state.

## HONOLULU

### Bishop Praises Chaplains

Military chaplains of all faiths are doing "a superb job in Vietnam," the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, said on his return from that war-torn country. He said he was impressed by the dedication of the chaplains he met.

The bishop, who has just spent another two-week visit in Vietnam, his 12th in 6 years, said the spirit of the fighting men hospitalized there was wonderful. "I never heard any whimpering, complaining, or bitterness, and I think if I were sick myself, I would visit some of these boys to get cheered up." One of the stops on his recent tour was a small pediatrics hospital near Danang, established by American "medics," which cares for Vietnamese children. "When I visited the hospital three years ago, Vietnamese parents seemed fearful of bringing their children to the hospital. Now they seem to have no such qualms. The medics give all their time to caring for the children there, and this has won them great favor with the people."

Bishop Kennedy brought back dozens of messages to wives and families of the 25th Division, an Army contingent formerly stationed in Hawaii.

"It is obvious these boys would rather be back home," he said. "I know I dislike war as much as those who are more vocally against it. I wish there were some way to bring it to a close, and I believe our nation's leaders and military people feel the same way. Nothing is moral or immoral apart from the circumstances, and men differ in their reading of the circumstances."



**SURPRISE PARTY FOR LC CORRESPONDENT:** Members of Trinity Church, Lansingburgh, Troy, N. Y., present gifts and a purse to their rector, the Rev. Robert L. Seekins, Jr., on the occasion of the 25th anniversary of his ordination to the priesthood. Attending the party for Fr. Seekins, who also serves as correspondent for THE LIVING CHURCH in the Diocese of Albany, was the Rt. Rev. Charles B. Persell, Suffragan Bishop of Albany. [Photo by Jack Short Studios]

## Church Property Damaged by Fire

A fire that broke out in the administration building of St. Michael and All Angels' Church in Anniston, Ala., was confined to that one section of the church property. The damage was covered by fire insurance and renovating will be completed in time. Old records and photographs also were destroyed.

The church is considered one of the more beautiful of such buildings in the southeastern section of the country and is listed in Baedeker's and Cook's Tours.

## UGANDA, RWANDA, & BURUNDI

### Rivals Work Together

Anglicans and Roman Catholics, once bitter rivals in Uganda, are now working together in "a rare way" according to the Rt. Rev. Oliver Tomkins, Bishop of Bristol, England, who has completed a visit to the East African territory.

The bishop said it is good for England to remember that 65 percent of the population in Buganda, a region of Uganda, are Christians, of whom about two-thirds are Roman Catholics and one-third, Anglicans.

He quoted a bishop who told of the disillusionment which overtakes those Church members who go to "England expecting to find a 'Christian country' and of how it is—white teachers . . . who start raising questions about corporate worship in the schools which missionaries began and which are now part of the (English) system. (Corporate worship in England refers to the religious instruction provided in England's state run schools.) It had no more occurred to African Christians to speak with hostility about 'compulsory worship' than to speak of 'compulsory meals' or 'compulsory sleep.' If you believe that something is good, it does not make sense to describe as 'compulsory' its provision for all."

## ROMAN CATHOLICS

### Conditional Ordination Unprecedented

In a "precedent-shattering" ceremony in Münster, Westfalen, Germany, the Roman Catholic Bishop of Münster, Dr. Joseph Höffner, has administered conditional ordination to the priesthood to the Rev. Jay Hughes, a former priest of the Episcopal Church who became a Roman Catholic in 1960.

Hitherto, Anglican clergy entering the Roman Catholic Church have been treated as laymen and permitted to exercise their priesthood only after being re-ordained absolutely to all orders by a Roman Catholic bishop. This practice was confirmed by the bull *Apostolicae curae* issued by Pope Leo XIII in 1896, which

pronounced Anglican Orders "absolutely null and utterly void."

At the time of his reception into the Roman Catholic Church, Fr. Hughes was conditionally confirmed, but his Anglican baptism was recognized as valid and was not repeated. The ordination ceremony in Germany, which was held in Bishop Höffner's private chapel and closed to the public, is believed to be the first of its kind since the Reformation.

## METHODISTS

### "Black Power" Unit Formed

A national black-power organization was formed recently in Cincinnati, to act within the Methodist Church and to cooperate with Negroes in other predominantly white Churches. Called "Black Methodists for Church Renewal," it was voted into being without opposition by 250 delegates at the final working session of an *ad-hoc* national conference of Negro Methodists, both clerical and lay.

The group was told by leaders throughout the gathering that Negroes cannot assert their humanity until they determine their "authentic identity" as men and Negroes. Among the speakers were Stokely Carmichael and James Farmer. The latter is a former president of CORE and now a professor at Lincoln University and New York University.

Leaders of the new organization said the group will challenge the April quadrennial General Conference of the Methodist Church to remove both formal and informal segregation. At the General Conference, the Methodist Church will merge with the Evangelical United Brethren Church to form the United Methodist Church.

Mr. Farmer discussed economic and political issues, saying that the U. S. Congress is in a mood for "greater repression" rather than giving aid to the needy. Negroes will have to seek assistance elsewhere, he said. Mr. Carmichael spoke at a workshop on "Black Power and the Ministry." It was closed to the public, as were all of the working sessions. There was little talk at the Cincinnati meeting about Negroes bolting the Methodist Church. Rather, the stress was on measures to force the Church to live up to its adopted policies, which leaders said were being ignored.

## PRESBYTERIANS

### Radio-TV Spots Aimed at God-Is-Dead Theme

Comedian Stan Freberg has produced three radio spots and a color TV spot for the United Presbyterian Church's division of mass media as a response to the "God is dead" proponents. The messages, second series done by Mr. Freberg for the division, will be distributed through the Broadcasting and Film Commission of the National Council of Churches, for

use by local cooperating councils. Stations will be asked to broadcast the spots as a public service with the identification of local sponsors.

One of the 60-second radio spots begins:

Freberg: I mean he's dead.

Announcer: Not literally?

Freberg: That's the rumor. God is dead. That's what everybody says.

Announcer: Who's everybody?

Freberg: Well, everybody. A guy on David Susskind, a couple of guys at Yale, you know . . . everybody.

Announcer: O yeah. That's everybody all right. You wouldn't want to question it any deeper than that.

The spot concludes with the announcer explaining that God loves even those who are saying He is dead, and with Freberg exclaiming, "Say that's some God."

## Plan Draft Counseling Centers

The Presbytery of New York City, representing 118 congregations of the United Presbyterian Church, has sanctioned the establishment of draft counseling centers in its churches. It also declared its opposition to the Vietnam War and called upon the President to seek a negotiated peace "with all parties represented."

The centers will "assist young men to arrive at a moral position relative to this present war in Vietnam and their participation in it," the Rev. Robert P. Johnson, general presbyter, said in a letter to pastors and session clerks.

## MILWAUKEE

### Oppose View of Homosexuality

Responding to complaints from members about a recent national study on homosexuality, the Wisconsin Conference of the United Church of Christ has circulated its own statement condemning homosexuality as a devastating sickness which should not be given "fake status as . . . a simple difference in taste."

The Rev. Ralph P. Ley of Madison, Wis., president of the conference, said the complaints revolved around a booklet, "Civil Liberties and Homosexuality," prepared by the United Church of Christ social action department, asserting that the Church has a special responsibility in helping to change society's attitude toward homosexuality. He said the reply, written by the Rev. Charles E. Goldsmith, chaplain of Deaconess Hospital, Milwaukee, represented "a more valid point of view for the United Church of Christ in our opinion, and we therefore endorse it as our own." The statement was mailed to nearly 3,000 United Church of Christ clergymen in Wisconsin.

"In its overt form, homosexuality represents a misuse of the sexual faculty," Mr. Goldsmith wrote. "It is an arrested

form of development, and as such, is a pathetic, second-rate substitute for normal masculinity. As such, it certainly deserves fairness and understanding, and when possible, treatment. However, it does not deserve encouragement, glamorization, or rationalization." He traces the background of the problem, mentioning lesbianism as well as homosexuality as forms of "arrested development, a failure of learning, a refusal to accept the full responsibilities" of a masculine or feminine life. "Freud doubts whether it [homosexuality] is curable. There are indications, however, that some help can be received through psychotherapy. There is also evidence that education can help. For example, it has been found that personality development which occurs in college seems to promote more mature self-concepts in the area of masculinity and femininity."

After voicing a warning about the tendency to regard homosexuals as members of a "minority martyrdom," Mr. Goldsmith said, "The Church has a responsibility to identify those elements in life which indicate 'fullness of life' as over against those which are truncated and distorted. Our Lord said that He came that we may have life and have it abundantly. It is toward fullness of life that the Church must point. It is interesting to note how quickly those who met Jesus tested their development in life by the measure of the fullness which He offered. It was to this that they responded; in it, they found healing and strength which had not been theirs before."

## Crowther Denounces Apartheid

"The Church today needs a theology of revolution," declared the Rt. Rev. C. Edward Crowther, former Bishop of Kimberly and Kuruman in South Africa, in an address in Milwaukee. "What is the role of the Church in the face of hopeless human misery?" asked the bishop-in-exile, adding that he knows of no answer to the question which would cover all cases. He described South African racial apartheid as a "terrible disease" and said: "If you are puzzled as to how to pronounce the word, remember that it is pronounced 'apart-hate'—and that's exactly what it is."

Concerning America's war in Vietnam Bishop Crowther said that Vietnam is a classic example of the "syndrome of inadvertent involvement" for the United States, and predicted that "China is going to come into this war the moment we begin to win it."

Turning to the racial crisis in America he said that although "civil war is upon us, still it need not happen and will not if this nation begins to fulfill its promises to all its people." He charged that the Church in its present institutional form is not equipped to cope with the human situation it confronts, and cited as an

example of the Church's false priorities the parish he had recently visited which had spent \$175,000 for a parking lot.

Bishop Crowther's appearance in Milwaukee was sponsored by the Wisconsin chapter of ESCRU.

### WASHINGTON

## Seminarians Still Free from Draft Call

The new draft regulation ordered by President Johnson will have no bearing whatever on seminary students and clergymen, the Selective Service Commission has reported. A spokesman of the commission said that the memorandum applies only to those men who have been eligible for deferment, not to those who are entitled to exemption.

Clergymen and seminarians are automatically classified 4-D "on the assumption," the SCC spokesman said, "they are going to take a parish upon completion of their studies." If, however, they do not enter the ministry, they are obliged to report their decision and thereby become subject to reclassification.

## Weigel Society Names Officers

Robert Balkam, Roman Catholic layman, has been appointed executive director of the Gustave Weigel Society. The Rev. Robert D. Caldwell, director of the Southwest Ministries of the District of Columbia Baptist Convention, has been named acting chairman of the society's board of directors, the post formerly held by Mr. Balkam. Treasurer of the society is John L. Stover who is active in ecumenical relations for the Diocese of Washington; the Rev. Elwyn D. Brown, rector of St. John's, Mt. Rainier, Md., of the diocesan ecumenical commission; and Monroe Bush of the diocesan MRI committee comprise the Episcopal representation on the society's board of directors.

### THE NETHERLANDS

## New Ecumenical Agency Planned

Final plans are being made for a new ecumenical agency which will enlarge and increase the unity of action among Dutch Christians. The agency, to be known as the Council of Churches in the Netherlands, will begin to function this spring. It will replace the Dutch Ecumenical Council, a coalition of the country's major protestant Churches, and will add two new members, the Roman Catholic Church and the Union of Baptists. The only requirement for membership is that each Church member "must mutually recognize each other as a part of the true Church, in which Christ Himself is at work," according to Dr. E. J. Beker,

chairman of the Dutch Ecumenical Council.

Among the 11 member Churches are the Dutch Reformed, the Mennonite Brotherhood, Evangelical Lutheran, the Union of Baptists, the Roman Catholic, the Old Catholic, the Salvation Army, and the Religious Society of Friends. In addition, the Council has extended a membership invitation to the Reformed Church (de Gereformeerde Kerk), a sizeable conservative split of the Dutch Reformed Church. The council also offers guest membership to all religious and philosophical communities which do not define themselves as Christian but are nevertheless attuned to the Churches' goal.

### CONNECTICUT

## Lewis on Vietnam, Draft, & Christian Duty

By CLIFFORD B. WILLIAMS

The Rt. Rev. Arnold M. Lewis, Suffragan Bishop for the Armed Forces, addressed more than 370 men and boys at the 15th annual George Washington's Birthday Corporate Communion and Breakfast for Men and Boys of the Hartford Archdeaconry of the Diocese of Connecticut, at Trinity College, Hartford, Saturday, February 17th. No one, man or boy, could doubt just where Bishop Lewis stands on the issues of the Vietnam war, draft card burning, conscientious objectors, and our Christian duty and responsibility today.

Addressing himself to the young men in the audience, Bishop Lewis made these main points: The older generation has not made the mess of the world the younger generation thinks it has. The older generation has acted in good faith and has sacrificed much. Sacrifice has come by the giving of lives in all former wars; by the tilling of our lands; and by the building of our universities and colleges, to name just a few. Bishop Lewis emphatically said, "Don't sell short the older generation."

Turning to conscientious objectors, Bishop Lewis explained that there is a recognized objection based on certain religious beliefs, but said that he doubted that the average very young man was that well grounded in his beliefs. He asked, "Because of what's going on in South East Asia, does this mean you would have nothing to do with the problems of the people in West Berlin? Does this mean you would have nothing to do with any part of military duty for your country? Does this mean you would have nothing to do with the problems of the 6th Naval Force in the Mediterranean? Does this mean you would have nothing to do with the Arab world and its problems?"

Commenting on the military service, the bishop cited three important things that happen to our young men in the armed forces: "They get a sense of mis-

*Continued on page 26*

# Letter from London

The first installment of the final report of the Anglican-Methodist Unity Commission has now been published and it takes the form of the revised draft ordinal for use by the Church of England and the Methodist Church. Its title is *Anglican-Methodist Unity: Part I, The Ordinal* and it is published by SPCK and the Epworth Press at 4/-d. The following statement was issued by the Unity Commission:

"As a first installment of its final report (the rest is due for publication in early April) the Anglican-Methodist Unity Commission today publishes the *Ordinal*—the proposed forms of service for use by both Churches in the ordaining of bishops, presbyters, and deacons. The commission regards this as a primary document in its proposals for the ultimate union of the two Churches; hence the decision to publish it first and separately. Its importance lies in the fact that Anglicans and Methodists have inherited different traditions concerning the ministry. The Church of England has retained much of the pre-Reformation shape and tradition; Methodism has tended to align itself in thought and practice with that of the Free Churches. Agreement here is therefore a fundamental test of the solidity of the foundations on which a united Church can be built.

"The commission hopes that a major breakthrough has been achieved in an agreed statement on the doctrine of the ministry which appears as a preface to the ordinal. The statement argues that the priesthood of the ordained ministry must be seen as a particular and divinely-appointed element in the priesthood of all Christian people, and that both derive from the priesthood of Christ himself. With the ordinal is published a 'commentary' which deals with a number of points which caused discussion and debate when a first draft of these services was published last year in *Towards Reconciliation*, the commission's interim statement. The commission has taken note of some of these criticisms by amending its first draft. It has, however, retained the word 'presbyter' in preference to the Anglican 'priest' or Methodist 'minister,' a decision which it defends on historic grounds, though it adds, "It is not part of our task to dictate the common speech of the Church, and we neither expect nor desire that 'priest' should go out of use in other contexts . . . in the Church of England."

In addition to avoiding the word "priests" another important point is the proposed ordinal does not provide for presbyters to receive the explicit commission to forgive or retain sins. At the laying-on of a bishop's hands the form is very simple: "Send down thy Holy Spirit upon thy servant N. for the office and work of a presbyter in thy Church." There follows, however, a prayer to be said by the bishop on the duties of the presbyter and this contains what the commission calls "a reference" to the authority to forgive. This is in turn followed by the giving of a Bible which the ordinand is told is given to him "as a token of the

authority which you have received from God to preach the Gospel of Christ and to minister the Sacraments of the New Covenant" after which he is exhorted, "Be mindful of the words of the Lord Jesus to the apostles, which you heard in the Gospel, 'Peace be with you. As the Father has sent me, even so send I you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'."

In the preface to the proposed ordinal there is a statement on the nature of the Church and the priesthood of all believers. It then refers to the document *Doctrine in the Church of England* (which was the report of the commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922 and published in 1938) and to Methodist teachings, to show that from the beginning there was "a distinctive ministry" of the word and sacraments within the general ministry of the whole Church and this ministry is a "divinely appointed organ." The preface states that both Churches are agreed in holding that the laying-on of hands by "ministers with authority to ordain" is the method of ordination. Both Churches are also agreed in regarding ordination as for life. Both Churches also desire in their ordinations to preserve and transmit "the commission given by Christ to the apostles." And the titles for the three orders are said to indicate "the continuity of each order with the historic ministry."

Such comment as has already been made has been very mixed. The *Church Times*, having said that it is impossible to assess the ordinal responsibility except in the light of the full report" (which is not going to be available until April) goes on to say: "Insofar as any judgment on this document is possible in isolation, it must be that, for all its great merits, it bears the clear signs of being essentially an ingenious piece of ecclesiastical carpentry. Perhaps that is the only way to get an institutional union of two very different Churches. The question remains whether that is the right kind of unity to seek if it involves deliberate ambiguity about things which ought to be made crystal clear. . . . Granted, as it may be necessary to grant, that such deliberate ambiguity is the one and only practical way in which Methodists can be persuaded to unite with Anglicans, is that ambiguity, or is it not, too high a price to pay for this particular reunion? On the answer to that question everything depends, and it must be recognized that contrary answers will be given with equal sincerity by different people.

"As for the ordinal now published, no responsible Anglican would wish to appear carping or unappreciative of the immense amount of careful work which has gone into its composition. It would

be equally ungracious to doubt or to deny that this is an ordinal which catholic-minded Anglicans must recognize as constituting a perfectly valid way of ordaining men to the priesthood as catholic tradition understands it. This aspect of the new ordinal needs to be stressed. To some, indeed, it may seem to be the decisive factor in deciding whether to approve it. If the use of this liturgical form would undoubtedly result in men being ordained true priests of the Catholic Church, surely this is enough. Why grumble, if that much is sure and if Methodists are prepared to agree to its use? The niggling doubt remains whether it is right and honest to proceed on the basis of documents which the two sides are left free to interpret in different and, indeed, opposite ways."

Nothing much has been heard lately about the long-term future of St. Augustine's College, Canterbury. But one part, at least, of the old pattern is to be retained. The summer courses for this year have just been announced. There will be two.

1. July 22d to July 31st: The Theology of Unity and World Mission. Included among the lecturers are the Rev. Dr. Raymond Hammer, formerly professor at St. Paul's University, Tokyo, and now on the staff of Queen's College, Birmingham; the Rev. Leonard Schiff, formerly of India and for some time a CSI presbyter and now principal of the USPG College of the Ascension, Birmingham; and Canon Bernard Pawley, the Archbishop of Canterbury's special representative at the Vatican.

2. August 2d to 10th: The Renewal of the Church. Included among the lecturers will be Dr. J. H. Higginson, an educationalist and principal lecturer at Christ Church College of Education, Canterbury; and the Rev. A. C. Bridge, vicar of Christ Church, Lancaster Gate.

The fee for residence and tuition at each course will be 19 guineas (which means £20 less one shilling, which means \$48 less a few cents). But if you wish to take all the extra excursions and so on, the total fee for the first is £33 and for the second £30 (and you can do your own arithmetic over that bit). Applications should be to The Secretary, St. Augustine's College, Canterbury, England.

Since (a) he and I often share neighboring pages in the LC, and (b) he is a very old friend of mine, and (c) he was very nice to me on my short time in Korea, I hope I shall be allowed publicly to send my greetings to the Rt. Rev. Richard Rutt on his election to be Bishop of Taejon, Korea, in succession to the Rt. Rev. John Daly (who also shares (b) and (c) above).

# THE CHURCH: A Key

The "long, hot summer" of 1967 left a trail of violence and destruction in cities throughout the United States. Peoria, among the 70 largest cities in our country, experienced no riots, no violence, no destruction. Nor has it in the past years. Yet, this second largest city in Illinois has the proper ingredients of poverty, discrimination, ghetto-living, and paucity of educational and cultural

opportunities for the oppressed persons living on its south side. Cities have sought various programs and assistance from within the city, from the metropolitan area, from the state, and from the federal government. The city of Peoria has utilized the traditional tools available for amelioration of its difficulties. It also has found a simple, workable, effective, and age-old key. The key is the Church. Simi-

lar cities in similar situations in the summer of 1967 turned to city agencies, county agencies, state agencies, federal agencies. They sought the aid of the police, riot squads, and federal troops.

In January 1965, the Episcopal Church took a giant step in a venture of faith. St. Stephen's Church, the only non-integrated congregation in Peoria, moved from its former location into the heart of Peoria's center of poverty, crime, and corruption. Its vicar, the Rev. Canon George C. Stacey, with the encouragement of the Rt. Rev. F. William Lickfield, Bishop of Quincy, immediately entered the life of the south side. Mr. Leonard Caro, City Manager of Peoria, told this

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Peoria, Ill.

**By The Rev. Charles H. Graf, D.D.**

Rector of St. John's in the Village  
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A cursory examination of the practices of parishes in the Episcopal Church confirms my opinion that very few have made any provision for pensions for faithful lay employees. Most secretaries, organists, and sextons will find that when they retire they will have to get along on whatever Social Security payments are due them, plus whatever they have been able to save from the salaries they have received, salaries which are, generally speaking, less than the going rate. The Church Pension Fund will gladly suggest several plans to assist rectors and vestries in this regard. But the real point is that in a period of advanced thinking in terms of security for everyone, when labor unions and government insist on such protection, the Church lags far behind. In the Diocese of New York a resolution was recently passed urging the parishes to take out unemployment insurance for lay employees so that if a lay employee be laid off for any reason he could collect from this source for a period of 40 weeks. I should be surprised if 1 out of 50 parishes in

New York afford this protection for the Church's lay employees. In New York State, charitable institutions are not compelled to subscribe to this service.

When it comes to the clergy of the Church we congratulate ourselves on the advances, particularly those of recent date, which have been made. The new schedule of pensions at age 65, when added to the new level of Social Security, will afford at least a marginal living for retired clergy. But there is a significant difficulty with the granting of pensions to lay employees—it is going to cost a great deal of money to do it, and the parishes, under the present system of quotas and assessments, must pay heavily in "taxes."

Let me set up a hypothetical case for the average parish which wants to give its organist pension protection. The organist is 52 years of age. It is hoped that he will receive a pension of \$50 per month at age 65 when he retires. This will cost the parish treasury about \$500 per year for an annuity. If the organist is older or younger the premiums will be larger or

smaller, of course. *But!* The actual cost to the parish will be substantially more than \$500 per year because the canons relating to the quota and the assessment define that \$500 as an increase in the salary of the organist and therefore taxable in terms of the quota assessment. In the parochial reports this is one of the highest "taxable" or assessment items. It would mean for the average parish that an additional \$250 (approximately) total must be paid on the assessment and quota. The amount will vary, but only a couple of percentage points one way or the other in different dioceses. So, in effect, in order to keep up with the social thinking of our day, parishes will be compelled to find 50 cents for every dollar they pay out for pension protection and/or unemployment insurance for lay workers. The hypothetical organist, who is to get only \$50 per month when he retires, will cost the parish \$750 a year until he does. I suggest that such costs will make it virtually impossible for most parishes to subscribe to a pension plan and in fact, project a penalty for doing so.

What to do about it? Remove from the financial sections of the parochial reports as assessment items any payments made for pension premiums and unemployment insurance, whether for clergy or laity.

## THE CHURCH: *Its Pensions*

writer: "Fr. Stacey is a working pastor. He is out among the people of the south side."

The Church in Peoria has entered into the lives of the people who need it most. The Church moved physically, and so did its priest. Physical presence is not enough. The attitude of the Church makes the difference. Far from being a beneficent white father, the vicar of St. Stephen's has lived as a member of the downtrodden community. The Hon. Robert Lehnhausen says of Canon Stacey: "Father is genuine. He is no phony." The Church in Peoria has not looked upon those in need from a posture of charity, but from among them as one of them. Far from the Victorian feeling of sending missionaries to convert the "poor natives," Canon Stacey has become one of "them." Mrs. Valeska S. Hinton, executive director of the Human Relations Commission of the City of Peoria, commented: "Fr. Stacey lives there. He *knows* them." The city manager views this with equal importance. "Until you are with people, live side by side, work with them, talk with them, you can't know them and know their problems and deal with those problems," said Mr. Caro. Canon Stacey came not as a "white savior" or as a "do-gooder," but as one more resident of the south side. But, a resident with a difference. "Fr. Stacey has been the Church. He has been the symbol of the Church," declared Mrs. Hinton. The mayor has said, "Stacey is the most effective representative of the Church."

The result of the Church's moving into the south side has been two-fold. "St. Stephen's is the only church in the south side where facilities are open to extra-curricular activities," Mrs. Hinton declared. "It is the only Church within the south side that has promoted supplementary programs to Head Start," she continued. "It is the only church to sponsor baseball teams for small boys, and the only church that is open on the basis of service 24 hours a day." The mayor feels the people of the south side "know the Episcopal Church is working there." The program of the Church has meant a great deal in meeting their needs. St. Stephen's has sponsored a college career club, baseball teams, a free social service clinic, a follow-up to "Head Start" named "Stay Out Front" for graduates of the first summer program, a nursery school and day care center, and other programs which are of immediate benefit to the inhabitants of the substandard dwellings surrounding the parish buildings. Not only is the church itself open, but so is the parish hall and the vicarage.

The presence of this congregation on the south side has proved effective in meeting the real needs of the people who live there through its varied programs. This result of the move would be enough to justify the action taken by the bishop and the vicar. Fortunately for the city of

Peoria, the Church has not been satisfied with this considerable achievement.

The second result is typified by an incident in the summer of 1967 which is the closest to a riot this city has ever come. A fire broke out in a home near a large housing development. The residents of the "homes" crowded to the street in a natural response to a diversion from the hum-drum existence of life in a public housing development on a hot summer's evening. Police requested residents to return to their apartments. Many of the young resisted. Shortly, the lines were drawn with young men possibly bent upon destruction on one side of the street, and a cordon of police armed with rifles and dogs on the other. There was an impasse. The first riot was incipient. The

areas of activity," he continued. "This furthers his opportunities and the opportunity of the Church." Commenting on the "homes incident," Mrs. Hinton said, "Fr. Stacey can present the concerns of the boys to the mayor in his language, and can go back and interpret to the boys in terms they can understand what went on uptown in the seat of power." "Talk about brotherhood in a suburban parish means nothing," maintains Leonard Caro. "Communication and face-to-face contact and patience among individuals are effective. Fr. Stacey and St. Stephen's are the key in communication between the south side and the city." The mayor agrees. "Communication is one of the keys to lack of riots in the past and the key to peace in the future. The Epis-



Patrol Captain King and Canon Stacey during the near riot

vicar of St. Stephen's was called for by one of his parishioners. Arriving on the scene, he did what the police did not dare do and could not do without precipitating the impending riot. As the solid line of police parted, Canon Stacey walked through the forces of law and order and crossed the street into the midst of those organizing for battle. The representative of the Church brought both sides back from possible death and certain injury—physical and emotional—to realism and understanding, if not cooperation. "They (residents of the homes) could talk only to their own people," noted Mr. Caro. "Fr. Stacey is 'own people'." "Fr. Stacey has the trust and confidence of the people of the south side," commented Mayor Lehnhausen. He continued "They didn't want to talk with me. Both sides respect him. He played the part of the arbiter between police and people."

The one potentially explosive incident of the summer was averted by the role of the Church. It did not stop there. Canon Stacey mediated the further dispute between the people and the powers of City Hall. "The great value of Fr. Stacey is that he is the third party with the confidence of each," said the city manager. "The city has placed him in

copal Church provides that key in Peoria." "St. Stephen's is the motivating force in communication," added Mrs. Hinton.

Communication without action is often of little value. In this case, Canon Stacey organized some of the boys who were on the verge of rioting into a group which constructed garbage racks for the rest of the summer. Using donated lumber, the boys built racks that would hold garbage cans off the ground and keep them from being bent and twisted by garbage men and pranksters. This gave the boys a sense of encouragement, some pocket money, and provided a service to the community by contributing to the alleviation of the rat problem in the depressed areas. [See cover]

St. Stephen's and its priest cannot claim exclusive credit for racial, cultural, and economic peace in Peoria. Nor would it want to. It has offered itself as an instrument of the peace of Christ to both the urban ghetto and the city administration. "St. Stephen's moving into the inner city gives hope," according to the city manager. It has been effective in its chosen role. It enjoys the confidence and thanks of the city and its people. It provides an example for other congregations and other cities preparing for the long, hot summer of 1968.

# The Church and the

By A Churchwoman

I sat self-consciously in one of the Danish style chairs in the lobby. Two girls were giggling and staring at my feet which shuffled back and forth on the ugly brown rug. I didn't want my feet to move, but I had no power over them. They just kept on shuffling hour after hour. The two little girls had come to visit their mother, but were unable to see her as she had become violent the previous evening and was now locked up in room 14, the padded cell. Their father

she was still confused and forgetful from the shock treatments, and they had not given her the courage and stability she needed to undertake her household obligations again. Actually she felt safer and more secure in the hospital and dreaded the coming weekend when she was to go home on a trial basis. We learned this from the few sentences she uttered from time to time as she bent seriously over her slow-motion embroidery. She was even afraid to join the patients who were permitted outside for short walks to the corner drugstore for candy and sodas.

I was always in the lobby, my eyes on the door, hoping that sometime someone might come through it to visit me. My

small local hospital had been unable to cope with their injuries or sickness. These people had returned home with glowing reports of daily visits from the clergy and church guild members who had brought flowers and books. There had been a regular stream of clerical well wishers with prayers and sacraments when desired.

But at this hospital, only a few streets away, no priests or ministers ever came. I asked Marguerite, who was a Roman Catholic, if her priest had come. "No. In the three months I've been here, I haven't seen a clerical collar. I've had no opportunity to receive the sacraments or make my confession. But I say my rosary everyday," and she pulled the silver beads out of a pocket to show me.

When I asked the five or six patients from my section of the state if any of their clergy had come to visit, they all had the same answer. They hadn't seen or heard from them. But one of the patients had been handing around prayer cards to St. Jude, the patron of hopeless cases. Non-Romans as well as Roman Catholics had taken them and said they were sure it would help. Even a Methodist minister had one. He had lots of visitors everyday—family, parishioners, and the church organist—but no one could get him to smile or draw him out of the deep depression which kept him in the hospital week after week.

One day, after my feet had finally stopped shuffling and I had begun to talk again and could even watch TV and play cards, I got up the nerve to ask the nurse for some change to make a phone call. I entered the phone booth in the corner of the lobby to call a young priest who had moved from my part of the state to this big city. Here he had a fine intellectual parish in the college section of town. We were old friends, and I thought how nice it would be to see a familiar face if he could drop by. Also, I wanted to talk to a clergyman about the condition of my soul, as I had been brought to this hospital to prevent me from committing suicide. Now that I was better and the drugs, plus psychotherapy, were pulling me out of my formerly depressed condition, I was beginning to feel guilty about having tried to take my life, and I wanted to talk about this with a priest.

I dialed the number of his church that I found in the phone book. My dime dropped down and then I heard an authoritative secretary's voice say, "All Saints Church. Can I help you?" "Could

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*“ . . . and you visited me not.”*

stood by the head nurse's desk talking to the doctor and several nurses about his wife's condition.

Marguerite, another patient, who was undergoing daily shock treatments, jumped up from the chair beside mine and began pacing. "I just can't sit still. I've got to be moving all the time!" she exclaimed over and over. "Do you think it's the shock treatments? Oh! If I'd only get better." Every evening Marguerite's husband and children came to see her and she always seemed happier and calmer after they had been there. I had not had shock treatments and was amazed every morning when Marguerite and other patients undergoing shock arrived downstairs in the lobby of the sanitarium smiling and neatly dressed only an hour after their daily treatments.

Poor Janice sat in the corner of the settee meticulously embroidering a pillowcase which she had begun a week ago. She had already been in the hospital three months, had completed her shock treatments, and hoped soon to go home. But

husband and children could only come on Sundays, and the rest of the week I was alone in the midst of the ever-crowded lobby. No one who could walk at all ever stayed in his room, and every seat in the lobby was taken from early morning until ten at night when the nurses shooed everyone off to bed. If anyone left a chair vacant to answer the phone or go to the bathroom or go with a nurse for a shot, another patient who had been hopefully standing around would grab it. So I stayed rooted to whichever seat I had captured that morning so as not to lose the prized location in the lobby where I could watch the door. Visitors came in and out all day, mainly family and friends of the patients who lived in the community. But I had come from a town 70 miles away, as this was the only sanitarium in the area. And there were many more lonely patients who, like myself, were equally far from home.

Only a few blocks away was the large city hospital where many of my friends from home had been taken when our



# Mentally Disturbed

**"D**ammit, just another extra!" exclaimed Fr. Joe when I mentioned to him the needs of the mentally retarded and their families. Fr. Joe's blast ventilates the feelings of a concerned priest who often feels he has too big a job. Yet, for 20 years he and his predecessor have celebrated "Episcopal Communion" (as the children say) at the nearby state school. At the other state school in the same diocese another local rector visits and ministers. I would wager that over the country Episcopal priests are ministering in the same way in some 150 institutions for the retarded. Fr. Joe's "just another extra!" suggests that the Episcopal Church has not simply ignored the retarded and their families. It has a conscience about them, but it has not done, and it does not do, nearly enough.

What is the prevalence of mental retardation? Authoritative studies reveal that in communities characterized by high income and education levels the prevalence is less than one percent while the average over-all incidence is three percent. Ninety-five percent of the retarded live in their home communities; more than two-thirds of them are over 25 years of age; and about 85 percent are capable to some degree of productive adjustment to everyday life. I have made an extensive study of this subject and I want to share my findings with readers of *THE LIVING CHURCH*. I have made six nationwide published appeals, numerous visits with bishops, diocesan officers, and parish clergy. I have talked with the Presiding Bishop and with representatives of the Departments of Christian Social Relations and Christian Education of the Executive Council. Here are some data which I have to report, in simple summary form:

Three splendid *patterners' classes* are reported. In these classes, adult volunteers (as many as 70 per single child) give prescribed exercises whose object is to train the healthy parts of the child's brain to take over the functions normally controlled by the damaged parts.

Sixteen parishes report that their church property is used for weekday classes for the retarded, most of these being conducted by the Association for Retarded Children. This averages out to one out of every 602 parishes and missions.

Twenty-two parishes (one out of every 328) report that the Association for Retarded Children meets in their facilities; only three of these report a specific ministry to the retarded.

One diocesan bishop requested that the Good Friday Offering be devoted to developing curriculum and teacher training for the retarded.

One retired bishop is president of a secular group of volunteer workers with the retarded, numbering 500 members.

One parish fruitcake sale was devoted to raising money for the ARC and spreading information about mental retardation.

An inspired 8th grade class has "adopted" the local secular special class for retarded children.

One parish reports a seven-day-per-week nursery for retarded children.

Three women report taking advanced teacher training for work with the retard-

**By The Rev. Prescott Laundrie**  
Chaplain at Newark State School  
Newark, N. Y.

ted program for the mentally retarded?" Clearly, she overlooks the fact that the retarded have families who also need help. A priest friend properly pleads for the concern of Churchmen in community work, citing from his own parish laymen who volunteer their services in work with the retarded, mental health, and family service. He feels that there could be and ought to be an immense amount of such lay ministry where now there is much too little.

## Just Another Extra?

ed. One of these, over fifty, was moved to do so by attending a secular class held on Episcopal Church property.

One institution reports that it gets 350 hours per summer of volunteer service by Episcopal teenagers.

One Canterbury Club reports five years of volunteer service at a state school.

Thirty-one parishes (one out of every 223) report that their women serve as volunteers at institutions.

One woman makes 100 stuffed dolls and animals per year.

One group of Churchwomen stopped exchanging Christmas gifts among themselves to give to patients at a state school.

One priest is chairman of a state committee which formulated a comprehensive program of help to the retarded.

One priest reports having preached on mental retardation as a local problem of great proportions, urging interest and involvement.

One retort should be noted in this summary. A Churchwoman asks: "Why should the Episcopal Church have a struc-

In response to an appeal I made through *Children Limited*, published by the National Association for Retarded Children, I have received from parents of retarded children who are Episcopalians such questions as these: "How may our mongoloid daughter be confirmed?" "Where can I find a ministry of our Church for my retarded boy?" "How do we start a Church school class for retarded children?" "We need a custodial Church home for my adopted daughter when I die." St. Paul's Church, in Oakland, Calif., is doing just that.

What, then, can the Episcopal Church do for the mentally retarded and their

*Continued on page 23*

The author of this article, an Episcopal priest, now serves as chaplain of the Newark State School in Newark, N. Y. His special concern for the spiritual needs of "problem people" is reflected in his career to date; he has served as chaplain in institutions for the retarded, for the aged, for homeless men, for disturbed and delinquent boys and girls, and for tubercular patients.

# Making the Church Relevant:

While ago a group of interested parishioners met at the church office in a meeting ostensibly planned to develop a program of activity for our parish for the ensuing months and year. The feeling was unanimous that we involve ourselves in the affairs of the community in such a way as to clarify the understanding that God cares for man's total life: his family, his work, his financial problems, and his political and social concerns.

One of the members without hesitating said that if we wanted to see how successful this approach might be, that we meet with tobacco growers to discuss the hottest topic around, that is, the declining and troubled tobacco market. One of our members volunteered to get the speakers and to see about publicity. The group made suggestions and we closed the meeting with enthusiasm. The result is reflected in a letter which was published in our monthly *Newsletter* which follows:

"On Wednesday night, the 27th of September, a group of friends and neighbors came out to the church to talk about tobacco. They stayed busy asking questions and listening to answers. One of the men to whom they were listening and of whom they asked questions was Mr. R. C. Pierce, the area supervisor of U. S. Government Graders. An area supervisor in several areas of the tobacco producing part of the country for about 20 years, he seemed to know his stuff on his end of the industry. The other man who came out as our guest and expert was an old friend to most of us, Mr. Joe Koonce, our county agent. He made a good presentation of the problems that face us here in tobacco farming.

"Both these men saw tobacco as continuing to be a part of the economy of

the Southern United States. They saw the attack on the tobacco industry by health people, cancer people, doctors and those who are ostensibly concerned to be well-organized and very serious. It was recognized that ever since the days of Sir Walter Raleigh there have been attempts to restrict the use of tobacco. But they said that heretofore these attacks have been ineffectual for lack of organization and strength other than moral conviction that it was 'wrong.' Now, we have this group who attack and support their attack with what they call 'proof' of the deleterious effect of tobacco on the human organism in a very scientific way. Every day they add evidence to evidence to prove their point. This year we are feeling the effect of these attacks. The leaf that used to sell, no longer is wanted because the regulation on labeling the cigarette package will put manufacturers in competition with one another to make cigarettes with less and less nicotine and tar content. Flavor will have to be produced by some product other than tobacco. The aromatic tobacco which we have put on the floor, they don't want.

"Arguments run the gamut from one extreme to the other. But basically we are caught on the horns of this dilemma. And there is no place to hide at this point. We are in the middle and are being squeezed. I have heard a number of men express the wish that they weren't at the mercy of these people. And it seemed to them that the only way to avoid being at their mercy is to depend less and less on them for economic support. 'And that ain't easy!' You just don't throw away a proven profit maker. And you just don't throw away an allotment, or sell it, or even rent it, when you can make it pay.

"The church was a good place to talk

about this. The Church hasn't anything to offer in the way of solution to this or any other problem as long as we do not use our brains, but the Church has a lot to say about the power and motivation and inspiration to make responsible decisions and to enable you to stand under the pressures which result from them. Because God loved you so much that He gave Himself for you, you can be sure that a problem of this sort can be worked out for the best of all when He is taken into consideration and is depended upon. The Church has a part to play, and that part is *support*, strengthening power to enable you to make responsible decisions.

"For the coming months, our steering committee has devised a program of monthly discussions on topics close to the farmer and of importance to this rural community. Among topics to be discussed are: banking and finance, investment opportunities for farmers, agricultural opportunities (to diversify income), the law and legal service, Social Security and the Internal Revenue, farm marketing (scanning product future, etc.), politics (the issues and candidates), welfare and social problems in the community. These are but a few of the possible areas they have in mind to discuss. A community relations commission has been established which consists of parishioners who have

**By The Rev. Thomas A. Gregg**

**Rector of Holy Innocents Church  
Kinston, N. C.**

special interests in specific areas. For example, one of our men has been on the school board for a number of years and he is intensely interested in education and the development of our schools. Another of our number was a school teacher, and he is particularly qualified to represent the areas of agricultural opportunities. Another has interest in industry and can envision investment opportunities which can supplement farm income, and so forth. And these men and women will arrange the panel discussions and speakers in areas particularly appropriate to the times of the year in which they will arise."

As it was stated in the letter, the Church is not the place to *solve problems* for people, but it is felt that the Church is the place where our problems can be brought and, in a sense, presented to God. We seek to say in effect that our whole lives are important to God. The way we make our living, the farm, the market, the home, the society in which we live, and our government—all these are important to us and they are therefore of importance to God. The Church is where we find support in our rational decisions when we make them in awareness of our dependence on God and in Christian concern for our brothers and sisters, here and everywhere.

## ONE SOLUTION

## Neutral Against Whom?

No doubt the "Clergy and Laymen Concerned About Vietnam" are indeed concerned about Vietnam, as are we and as must be all responsible Americans. But having read some of the addresses at the recent meeting of that group in Washington, and their documentary report *In the Name of America*, we find ourselves wondering about their objectivity on a number of points. What Mark Antony said of the noble Brutus and his colleagues, at Caesar's funeral, may here be repeated and re-applied: "So are they all, all honorable men." But what of their objectivity and impartiality?

The editors of *In the Name of America* accuse America and South Vietnam of continuous barbarous violation of those "laws of war" which all civilized nations acknowledge. They document this with data drawn exclusively from the American free press. On the face of it, this strategy would disarm any critic before he can begin, for here, before our very eyes, a nation convicts itself out of its own journalistic mouth.

There is no reason, however, to assume that the American press is at all times and in every dispatch a friendly witness for the defendant, to wit, the United States of America. In their introduction the editors tell us that they cite only the atrocities and illegalities of our side, and not those of the enemy, because, as they put it, "our daily press keeps us informed of the brutalities and atrocities committed against South Vietnamese and Americans by the enemy." Here, in our opinion, they jump the track for the first time. We, too, read the American press—including *The New York Times*—and we watch the TV news programs. We have consulted many on-the-scene witnesses about the tactics of the Vietcong in dealing with villagers and peasants. Our informants include not only soldiers but chaplains, clergymen, and missionaries: people who have lived and worked there. From them we get a very different picture of the VC from that generally unprovided by the press, and the picture they give us is black with brutal terrorism and total contempt for the laws of war.

Then the editors explain that they have brought all these atrocity stories together because otherwise the American people simply wouldn't believe them. But since this information, which we wouldn't otherwise believe, is taken from the newspapers we read every day, what's new? Information means news—facts which were not known before. So this material does not qualify.

At the meeting in Washington one of the speakers was the Rev. Robert F. Drinan, S.J., Dean of the Boston College Law School. He began his address by saying: "On February 2, 1968, most newspapers in America featured a grim photograph in which the Chief of Police of Saigon held a gun to the head of a captured and presumably unarmed Viet Cong soldier. The caption to the picture indicated that the soldier was killed." That is correct. But the press captions failed to mention,

and so did Fr. Drinan, a basic law of war which pertains to this case. That law is that if a combatant does not wear a uniform, he is not entitled to the protection and immunities of a prisoner of war if captured, but forfeits his life on the spot. The prisoner in this case was dressed as a civilian. Some basic laws of war are printed in *In the Name of America*, among these the provisions of the Geneva Convention Relative to the Treatment of Prisoners of War, in which it is stipulated *inter-alia* that captured combatants, to be entitled to treatment as prisoners of war, must meet the condition of "having a fixed distinctive sign recognizable at a distance"—i.e. a uniform.

Because the VC soldiers ordinarily dress as civilians, only God knows how many civilians have been mistaken for VC and shot. Because they hole up in villages disguised as peasants, only God knows how many villages have had to be destroyed by American and South Vietnamese forces for the quite lawful military purpose of destroying the enemy. But whose atrocities are these? One need not be a soldier by trade to see,



### The Cross: A Gift of Life

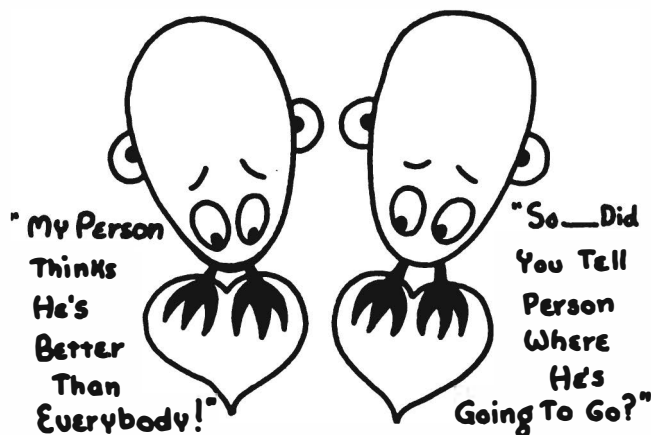
O golden cross, hanging bare and unscarred  
Against the deep red dorsal curtain in our  
sanctuary;  
Made by man of molten metal, dug from the  
body of the earth,  
Cast in the shape of suffering  
With arms outstretched, unbending,  
Arms stiff and unyielding;  
How can it symbolize the sacrifice of our Savior?  
For He did hang upon what was once a living  
creation,  
A tree fashioned by the word of God;  
A-tremble to burst forth in a shimmering sheaf  
of springtime,  
Preparing for the billowing bower of white  
blossoms,  
A joy to the soul of the beholder,  
Ready for autumn's chill to staunch the flow  
of sap  
And seasonal dictates to leave the limbs barren  
and exposed,  
Willing to accept caducity in the knowledge of  
rebirth.  
No hollow reverberations did sting the air  
To echo back to nothingness  
On that day of crucifixion;  
For the wood stood eager to receive the cruel  
spikes  
Penetrating the grain and fiber,  
Proudly supporting the sacrifice made for our  
atonement.

Margaret Hansen Mills

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## FROM ONE CONSCIENCE TO ANOTHER

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—by Virginia Munros—

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if he wants to see, that an army's methods and tactics in the field must be largely determined by those of the enemy. The authors of *In the Name of America* pay scant heed to this hard fact of war, which at best is hell for all.

As one member of the jury to which these prosecutors are appealing, we are not entirely convinced that the American press, as a witness, is always biased in favor of the defendant.

## Distinguished Congregations, Anybody?

Frankly, we are concerned about the apparent lack of general interest in our Distinguished Congregations feature. We have received almost no nominations for 1968. It may be that clergy and lay members of churches of the kind we wish to hear about and write about are too modest to tell us their story. It may be that they are too busy serving God and the world to take time out to ask themselves if they are Distinguished Congregations. Whatever the cause, the nominations we need are not coming in.

If you believe that this feature is not helpful to the Church at large, we should be sincerely grateful to you for telling us so, especially if you will tell us why. But we think the problem is in the nominating procedure. We cannot go out and start visiting all the parishes and missions in the Church to learn by our own investigation which are the great ones. We must get all our leads from the people out in the field.

Once again, therefore, we appeal to all who believe that they belong to, or know about, a particular parish or mission of the Episcopal Church which should be considered for Church-wide recognition through this magazine as a Distinguished Congregation in 1968—a

parish which, in faith and love and devotion to mission, makes the maximal use of its opportunities and resources in serving its people, its community, and its world with the mind of Christ.

Any nomination received on or before May 1st will reach us in time. All it needs to be is a simple description of the parish and statement of the nominator's reasons for thinking that this parish can be a stimulating example and source of inspiration to others.

## Reprints

We have received so many requests for reprints of two articles recently appearing in this magazine that we are making them available. Orders may now be placed for them in any quantity. (For details as to price, how to place your order, etc. see the advertisement on page 24.)

The first of these two articles to appear in *THE LIVING CHURCH* was written by a layman, Stuart G. Oles of Seattle, entitled *The Other Side* [L.C., January 26th]. Mr. Oles's essay is an eloquent defense of the traditional role of the Church as the body of Christ through which the Lord works to create His new heaven and new earth through changing men themselves rather than through changing man's political, social, and economic structures. It is to be commended to the thoughtful reading of all Churchmen today, whether they ultimately agree with its thesis or not. Mr. Oles presents "the other side" from that of the forces which prevailed at the last General Convention in his city of Seattle.

The second of these articles is by a Roman Catholic priest, a professor of theology in Montreal, Canada, the Rev. David G. Kennedy, whose article *A Roman Catholic's Views* [L.C., February 4th] is a most constructive, forward-looking discussion of what is from the Roman Catholic point of view the "problem" of Anglican orders. Fr. Kennedy takes a candid look at the COCU approach to unity, and on the basis of a well-developed chain of reasoning arrives at the conclusion that the best approach to the "problem" of finding a formula of holy orders which will be acceptable to all the Churches is by way of developing a common ordinal. Fr. Kennedy's position should be set before all the Anglican bishops who will be attending the Lambeth Conference later this year, and it is our intention to place it in their hands as a service to the Church.

Both of these articles would be excellent "think pieces" for a parish study group, or for individual pondering.

## Well Done— March On!

The Presiding Bishop and Executive Council deserve great credit for two major steps taken at their February meeting (story on page 7). One of these steps is commendable for its boldness, the other for its prudence. (Lest we forget, prudence as well as courage is a cardinal virtue in Christian moral theology.)

The first of these two laudable steps was the sweeping staff reorganization which virtually eliminates the sep-

arate, autonomous departments of the old order. As we understand the new system, everybody on the entire Executive Council staff, whatever his departmental classification (Christian education, social relations, overseas department, whatever) may now be put on the team assigned to any particular task that needs to be done. How well will this work? Nobody can tell, until it has been tried; but it strikes us as eminently worth trying. Bishop Hines and those who have worked with him in devising this drastic shake-up at "815" have used imagination, have incurred risk, and have put themselves on target for much criticism, by engineering this move. But from where we sit it looks like the kind of reorganization at the top which is needed and will result in more effective performance.

The second hard and crucial decision was the prudent one to stipulate that no monies from the General Convention Special Program (GCSP) will be advanced to the Inter-Religious Foundation for Community Organization (IFCO) except under the conditions laid down by General Convention at Seattle, among these being that only non-violent groups may receive grants. This may make for trouble between the Episcopal Church and IFCO, and it may incur the wrath of some advocates of violence, since no other religious body participating in IFCO attaches any such strings to its pledges. But the Executive Council, standing firmly on the position taken by the General Convention, maintains what we consider the right working principle, to wit: All the help we can give to people who are trying to help themselves to a better life, no help whatever to those who threaten bloody insurrection if they don't get what they want when they want it.

This meeting of the Executive Council was critically important to the very life of the Episcopal Church, which as an institution is in danger of collapse from

within, for a number of causes. It was imperative that the Church's leaders should bring to it both the boldness of faith and the prudence of wisdom which we see in these two major decisions. And they did. Our confidence in them is renewed and strengthened, and we appeal to all our fellow Churchmen to give Bishop Hines and Company their loyal support—including their prayers.

## To All Former Bundle Plan Subscribers: *Kind Greetings*

We used to have a problem which has now been solved. The problem was to get your bundle of magazines to you in time for distribution at your tract table on the Sunday of the date of publication. Due partly to complications in our own office, and partly to congestion in the mail service, we failed often to get the bundle to its destination on time. Therefore some of you cancelled your subscriptions, quite understandably, since it is hard to push the sale of a magazine a week past its date.

The former kinks have now been ironed out. THE LIVING CHURCH, both bundles and individual copies, gets into the mail on our new schedule *at least five days* earlier than it did before. It used to be on its way on the Tuesday preceding the date of publication. It now goes out on the Friday before that Tuesday, giving it eight days or more to be on the road. This should certainly "get it to the church on time" anywhere in the USA.

So come back. We hope we are forgiven.

## *Another Opinion*

from

**The Rt. Rev. John Seville Higgins, D.D.**  
**The Bishop of Rhode Island**

In his "Another Opinion" [L.C., February 4th] the rector of St. Thomas Church, New York City, made two points on the editorial "Requiem for a Closed Church" [L.C., January 7th]. First he said: "we are fully aware of the ball and chain on the ankle of the Church which is constituted by hosts of superfluous churches, perhaps more common in cities than in rural communities but all too prevalent in both." How right he is; but all of the superfluous churches are not in Minnesota. Some are in New York City; indeed, St. Thomas itself is only a few blocks from St. Bartholomew's where both congregations could be quite adequately housed. St. Thomas multi-million dollar endowment, plus the value of the land on Fifth Avenue, would go a long way to solve some of the more pressing urban problems in New York if not in the General Church.

Secondly, Dr. Morris takes the bishops to task for

their failure to deal effectively with these redundant Churches. Says he: "The lack of courage and statesmanship on the part of bishops, which this situation reveals, comes close to being a scandal. The amount of money and energy wasted in clinging to these properties is an affront to Him whom we serve." There is scandal here but it lies in Dr. Morris's accusation that redundant churches are due to a "lack of courage and statesmanship" on the part of bishops. Dr. Morris knows very well that all parishes, his included, are autonomous corporations and that the bishop has not a shred of control over them. However, if St. Thomas vestry will voluntarily give over legal control of their church to their bishop he could act with "courage and statesmanship" when the opportunity served. As things are now, he is helpless; and so is every other bishop.

# Music and Records

By Mary Stewart

## Records

**BACH: The Six Trio Sonatas; Concerto in G Major after Johann Ernst; Concerto in A Major after Vivaldi.** Played on the pedal harpsichord. E. Power Biggs. Columbia: M21 364. (2 records).

The six trio sonatas were completed in 1733, when Bach was 48 years of age and the manuscript heading indicates that the music is for clavier and pedal—clavier at that time, meaning any keyboard instrument. In the days before central heating, organists often did most of their practicing on keyboard instruments with pedals in their homes. The instruments could be either harpsichords or clavichords. It is thought that the sonatas were written for the instruction of Bach's eldest son, Wilhelm Friedemann, so it is not unlikely to suppose that these trio sonatas were heard more frequently in Bach's house than at the church, played on the organ. It is a delight to hear these masterpieces in trio form, played on the pedal harpsichord. The effect is very different from hearing them on the organ. Although sustained notes, needless to say, do not come off so well on the harpsichord, the contrapuntal workings are heard in a very new way. Recommended for harpsichord lovers and J. S. Bach enthusiasts.

**MONTEVERDI; VIVALDI; CRISTOBAL DE MORALES: Magnificat.** Roger Wagner Chorale. Angel: S-36012 stereo.

The three settings of the *Magnificat* on this disc come from three important periods of music history. An older con-

temporary of Palestrina, Cristobal de Morales (1500-1553) was a great Spanish composer of the 16th century and a master of the Renaissance period. Monteverdi (1567-1642) was the giant of music who spanned the polyphonic era of the Renaissance and the new era of early Baroque. A master of contrapuntal technique, he embraced the revolutionary new ideas of his time and combined the new and the old in an exciting duality. The *Magnificat* on this disc is from his *Vespers of 1610*. The third *Magnificat* is by the baroque master Antonio Vivaldi (1675-1741). Most well known for the great outpouring of instrumental works of the highest calibre, Vivaldi's vocal works are still almost unknown. His *Magnificat* is a beautiful work, with much variety and wonderful vocal writing. This disc is a most worthy one, both in its design to present the setting of Mary's song in St. Luke as set by three masters of three important periods in history, and in the fine performance of all three works by outstanding soloists and the Roger Wagner Chorale.

**CHORAL MASTERPIECES OF SAMUEL SEBASTIAN WESLEY.** Choir of New College, Oxford; directed by David Lumsden. Lyricord: LL 173; LLST 7173.

In the not so distant past, "enlightened" Church musicians looked with great disdain at the Church music of the 19th century, and "typical 19th century" was just about the worst thing that could be said of a piece of music. We are becoming more enlightened now, and justified as the criticism may be in many instances,

it is certain that some very fine compositions date from the Victorian period. Samuel Sebastian Wesley was the leading composer of English Church music in the mid-19th century, and his considerable gifts as a composer are well illuminated on this excellent disc. His contrapuntal skill, coupled with a rich chromatic idiom, were a revolutionary force in English Church music. The *Magnificat* and *Nunc dimittis* in E Major and five splendid anthems, are beautifully sung by the men and boys of New College Chapel.

**E. POWER BIGGS PLAYS THE HISTORIC ORGANS OF EUROPE/SWITZERLAND:** Columbia: Stereo MS 6855; Mono ML 6255.

The first part of this recital is played on the world's oldest playable organ, the organ at Sion, Switzerland, which dates from 1390. Biggs plays the music that is most suited to this remarkable instrument, the very early music. He starts with an example from the 9th century, then plays several examples from the 12th century when keyboard music was developing from the imitatively vocal to the idiomatically instrumental. The examples from the 13th to the 16th century all show the growth of idiomatic writing. Three other Swiss organs are played on this disc: those at Mendrisio, Sitzberg, and Arlesheim, with Biggs playing music of the middle and late Baroque, including compositions by Purcell, Couperin, Clerambault, and J. S. Bach. It is an audio treat to hear the wonderful sounds of these glorious old instruments with the great music of their time. An outstanding record.

## LETTERS

Most letters are abridged by the editors.

### Prayer of Consecration

I must take exception to the implication of my friend Fr. Clark [L.C., February 4th] that we should not glorify God for all his mighty acts, including our creation, while agreeing with him that the opening sentence of the new Prayer of Consecration does not, in fact, quite come off. However, I think the problem is largely one of punctuation. The comma after "earth" does not sufficiently separate the invocation from the "who-clause" that follows. More serious, the period after "image" does violence to the intimate connection between God's work in creation and in redemption by putting the two in separate sentences. A more satisfactory beginning, to my way of thinking, would be something like the following: "All glory be to thee, Almighty God, Holy Father, Creator of heaven and earth; for thou didst make us in thine own image, and when we had fallen into sin thou didst give thine only-begotten Son . . . (etc.)." Admittedly, this would result in a rather long phrase after the

semi-colon, assuming the present wording; however, the entire remainder of the paragraph really ought to be reworked, both to avoid the ambiguity of "Who made there" (coming after a colon, it ought to refer back to the Father) and to make explicit that we are still glorifying God for His mighty acts and not just reciting a list of historical events.

(The Rev.) LAWRENCE N. CRUMB  
Assistant Librarian at Nashotah House  
Nashotah, Wis.

### Thanks to Herman

I have just skimmed my February 11th issue and happened on "The Last Word on Matters of Faith." This feature both thrilled and saddened me. Thrilled me because I knew there were thousands of people across the nation laughing (probably) with me as I became more engrossed as I read along. Sad because I realized that although I laughed, the funny and fictitious people and situations were parables pertaining to the shaky structure known as the Episcopal Church. Fr. Nudix gives me strength to stay

with the Communion which at once calls itself catholic yet does fight the very precepts it claims to be part of.

Grateful thanks to Fr. Nudix and all other men like him who stand up for the orthodox faith of Christ.

FRANK L. BURGESS  
Tucson, Ariz.

### Help Needed

Will you do me a favor? Publish it either as a special notice or as a classified ad, whichever your policy directs, but publish it as soon as possible.

EPISCOPAL CHAPLAIN desires to distribute to needy refugee families in Danang, Vietnam, articles of children's clothing, soap, (especially anti-louse soap called *Kwell*), small shoes, simple toys. Check with post office on special airmail rates to Vietnam. Mail to: LCDR C. B. YOUNG, CHC, USN, Box 81, Naval Support Activity, Danang, FPO San Francisco 96695.

Chap. (LCDR) CHRISTOPHER B. YOUNG  
U. S. Navy Chaplain

## VISIT

Continued from page 16

she?" I wondered. "What should I tell her? She wouldn't know who I was. And I couldn't tell her where I was." Terrified I whispered, "No thanks. I guess I have the wrong number," and hung up. I sat in the dark, hot phone booth, numb with loneliness. Tears dripped off my nose and then I began to sob. I pushed open the door and peering through a fog of tears I started back towards my precious chair. But it had been taken by another patient while I was in the phone booth. There was no place else to go but up to my room. I struggled up the stairs, the many drugs in my body making it heavy and uncoordinated.

Reaching my room I threw myself across the high hospital bed and cried and cried. I was sick and alone and 70 miles from home and my church, and my God had forgotten me. If I were suffering from pneumonia or a broken leg, there would have been flowers in my room and visitors, and the local clergy would have been notified and would have come to see me. But who bothers with the patients in a sanitarium? That they are "all mixed-up and don't know the difference" is probably what the outsiders think. And you clergy who are reading this may justify yourselves by saying, "Why, my parishioners would be embarrassed that I knew they were there. Or they wouldn't like me writing or phoning strange clergymen to call on them in their unusual conditions."

## EXTRA

Continued from page 17

families? The answer is that it can meet their fundamental religious needs just as it meets the needs of all others. There are three special needs that call for three responses:

1. *Acceptance by others.* The whole parish, laity and clergy, should seek out in loving concern the retarded and their families. This helps toward self-acceptance, which makes life worth living.

2. *The assurance that at the foundation of things there is care and concern, that somehow "the cards are stacked in our favor."* The contagion of concerned Church family life will infect the retarded and their families (as all of us) with this assurance that in the long run God is good, and we are His beloved children.

3. *Work, vocation, challenge for continuing growth, some positive involvement with life, growth in importance as God-created persons.* By its acceptance and concern the Church supports and stimulates vocational growth in the person. From the satisfaction that comes from the doing of simple tasks in the Church, skills may be developed and encouragement given as the retardate moves into the mainstream of life. The Church surely ought to spread life and

Or perhaps you feel that your visits might upset or excite the patient, or that his psychiatrist would prefer that clergy not visit at such a time. O cruel world! Who is lonelier or more afraid than the patient who is mentally ill, or going through a drying out process for alcoholism, or suffering from a nervous breakdown? Most psychiatrists today are willing to cooperate with a patient's clergyman in helping the patient to adjust to a normal, balanced way of life. These poor patients—often sent far from home to a new, strange environment, with perhaps the horror of shock treatments to face each morning, or hypodermic needles stuck in them every few hours, or pills that render them weak and helpless and confused—these are the patients who most need the hope and consolation of religion to bring them out of their depressions just as much as, or even more than, anyone who is injured bodily or attacked by germs.

These disturbed people eventually will get well and return to their jobs and families. Then how will they think of their Churches that deserted them in their hour of need, the clergy who never came, their fellow parishioners who never telephoned or wrote or visited them? To these patients the words "When saw we thee sick and visited thee not?" have personal meaning. And to those bishops, clergy, and parishioners who did not visit, the answer by Christ Himself is even more pointed, "Verily, I say unto you, inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me."

love among all men, be they "gifted" or "average" or "retarded." Must we not confess that in practice we have tended to value the "gifted" far beyond the "retarded?" And can God have such favorites? Concerning this, Bishop Myers of California writes me: "There are things which the Church can do which no agency is capable of doing."

It should be noted that the mentally retarded have something to give to the Church as well as to receive from it. Any parish which draws them into its life will see surprising examples of faithfulness in attendance, pure devotion, and joy in performing simple assigned tasks. Let any such parish be prepared to be charmed by dedication—and also to be healthily shocked by utterly honest, forthright, simple comments. The retarded force their brethren to searching self-examination. They require the concrete, the specific, the real. The creed and the sacraments must be expressed in transformed Christian living. The strait jacket of mere verbal assent, of token activity, must be discarded for specific, sincere, heart-warming Christian action. And—I testify to this—the rewards are indescribably satisfying.

During our Lord's incarnate life, concerned people brought many needy people to Him to be healed. Much would have



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been lost if concerned persons had not acted. We who are members of the body of Christ are commissioned to be the hands by which Jesus heals and blesses today. How much is being lost through our failure to act? Christ said that He came "that they might have life, and that they might have it more abundantly" (St. John 10:10). We may surely assume that "they" include the retarded and their families as well as the "gifted" and "average" persons.

### EXECUTIVE COUNCIL

Continued from page 7

hoc multiple talents of people in several of the Council's departments and divisions, he said. "We were finding that the real barrier was departmental structure itself," Mr. Turner explained. "Many dioceses have moved in the direction of eliminating departments, and the effects of the compartmentalizing of the Council were to fragment the approaches to problems taken by the dioceses."

Specifics of the restructuring, which has been endorsed by the General Division of Women's Work, call for the death of the Overseas, Home, Christian Social Relations, and Christian Education departments, and the General Division of Research and Field Study as separate entities. The staff of the General Division of Women's Work also will probably lose its separate identity. Instead, a new body called the Staff Program Group—a "corporate" team responsible to the Presiding Bishop and Council for central planning, decision-making, and implementation of the General Church Program—will come into existence. The Council's SPG will consist of the Presiding Bishop, the deputies for Overseas Relations and Staff Activities (two new posts) and the directors of four new program units: Service to Dioceses, Professional Leadership Development, Experimental and Specialized Services, and the General Convention Special Program. The directors of finance and communication will serve as advisors. The deputies and directors, to be nominated by Bishop Hines, will be elected in an unprecedented Council ballot-by-mail and announced within 30 days by the Presiding Bishop.

Bishop Hines said the updating of the Council staff, to be followed both by a reorganization of the Council itself and decisions on the most effective role for the General Division of Women's Work, will enable staff members to do their job "more effectively in the light of today's demands." Crippling weaknesses in the old six-department-and-three-division structure lay principally in decision-making and the lack of "clear definition of responsibility," he observed. The Council thus was hampered, he noted, in responding to urgent needs.

Approval of the IFCO grant came after

## REPRINTS OF IMPORTANT LIVING CHURCH ARTICLES

In answer to many requests, reprints of the following articles are now available, at bargain prices.

1. STUART G. OLES—*The Other Side* (L.C. Jan. 28th). An intelligent and constructive critique of the idea that the world can be saved by legislation and social melioration.
2. THE REV. DAVID G. KENNEDY—*A Roman Catholic's Views* (L.C. Feb. 4th). A fresh examination of Anglican Orders by a Roman Catholic theologian, with a positive proposal for the unification of the divided Christian ministries. A most important article which we hope will be pondered by ecumenical leaders.

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councilors debated and then voted to add to its wording the condition that the money be given subject to the provisions of General Convention's Resolution 6. The grant will be made on a 3 to 1 matching basis as follows: a) \$200,000 on March 1st to be matched by \$600,000 from other sources prior to other grants from the Executive Council, and b) additional grants, not to exceed a \$500,000 total, made quarterly, at the dates of the Executive Council meetings. Each of the last mentioned grants would be contingent upon concurrent matching on a 3 to 1 basis from other sources. In addition, the Council, upon recommendation of the newly-chartered GCSP Screening and Review Committee, designated \$50,000 annually for emergency grants to dioceses, \$25,000 annually for other emergency grants, and \$50,000 annually to encourage participation in coalitions, during the triennium. Together, the grants mark the first "big money" earmarked for community groups from the \$2 million-a-year, three-year crisis fund set up as a result of Bishop Hines's urban crisis appeal last September.

According to a report by Leon E. Modeste, acting director of GCSP, administrators of the grants have been deluged with almost 200 applications. And so far, Council officials said only one grant, of \$5,000 for the Radical Action Group of Indianapolis, actually has been made under the program.

In the debate over the IFCO grant, Mr. Modeste noted that none of the Protestant, Roman Catholic, and Jewish participating bodies had come into it with strings attached to their pledges. It was true that IFCO had no "non-violent" stipulation for recipients, he said. But, he continued in response to questions from the floor, he felt nervous that "by putting our own stipulations on an organization that is trying to be formed, we would be diluting what we started out to do." Byron Rushing, 25, of Rochester, N. Y., a member of the committee, explained that if IFCO were to get the proposed \$700,000, "they will have to meet our criteria."

Inclusion of the criteria as an extra safeguard was proposed on motion by Charles M. Crump, of Memphis, Tenn., and strongly supported by several Councilors, including Dr. Clifford P. Morehouse, former president of the House of Deputies, Judge Herbert V. Walker, of Glendale, Calif., and Houston Wilson, of Georgetown, Del. These men said that the conditions of Resolution 6 should be included because the Council is responsible to General Convention and, said Mr. Wilson: "We have no choice but to tell IFCO when they release this money to the ultimate organization that the conditions of Resolution 6 must be included."

Members of the Screening and Review Committee were elected from a slate of nominees representing various parts of

the U. S. They were as follows: From the Executive Council—the Very Rev. Gordon E. Gillett, of Peoria, Ill.; and Prime F. Osborn III, of Jacksonville, Fla. From the General Division of Women's Work—Mrs. Cyrus M. Higley, of Norwich, N. Y.; and Mrs. Nadine Winter, a volunteer settlement worker, of Washington, D. C. For the Union of Black Clergy and Laymen—The Rev. Quintin E. Primo, Jr., president, of Wilmington, Del.; and the Rev. St. Julian Simkins, vice-president, of Rochester, N. Y. For the Presiding Bishop, representing the poor—Harold Hart-Nibbrig, from the West Coast, director of the Police Malpractices Complaint Center (ACLU); Mrs. Josie Sanchez, of the Minority Funding Operation for Higher Institutions in California, Esau Jenkins, developer of the Citizen Education Program in Charleston, S. C.; Mrs. Victoria Gray Adams, activist in voter registration in Hattiesburg, Miss.; Mrs. Evelyn Antonetty of the South Bronx Poverty Group, New York; and Vine Deloria, Jr., of Denver, Colo., former executive director of the Congress of American Indians. A seventh representative from Appalachia is yet to be named.

In other actions, the Council:

(✓) Heard Mrs. Harold Sorg, of Berkeley, Calif., vice-chairman of the reorganized Mutual Responsibility Commission, report that one of the new directions of the MRC is to "find a need and fill it."

(✓) Asked for a staff study in consultation with medical and scientific authorities of the moral issues involved in radical surgery such as heart transplants.

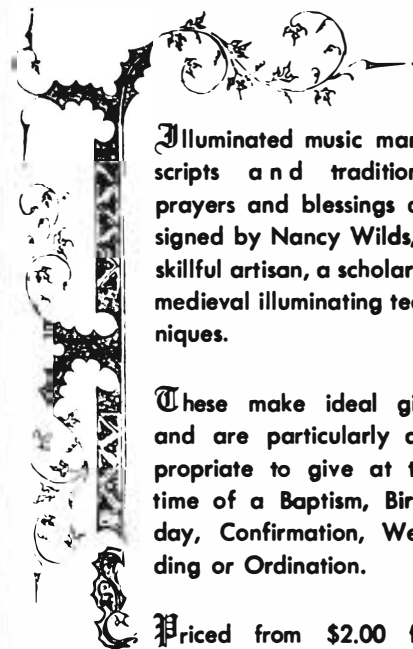
(✓) Reaffirmed its previous statement of conviction that mandatory inclusion of clergymen under Social Security does not constitute a violation of the First Amendment.

(✓) Received a proposal outlining the goals of the annual visitation to be made to every jurisdiction of the Church by Executive Council members, as requested by General Convention. The visitations, according to John P. Causey, of West Point, Va., "will instill a sense of confidence in the Executive Council which, in some areas, does not exist."

(✓) Approved a recommendation that the Church School Missionary Offering of 1969 be designated for the Ovamboland Mission, Diocese of Damaraland, in South West Africa.

(✓) Acting as the Corporation of the Episcopal Theological Seminary of the Caribbean, elected three new trustees: the Rt. Rev. George W. Barrett to succeed the Rt. Rev. Henry I. Louttit; Dr. Reul Tyson to succeed Frederick Atkinson, resigned; and the Very Rev. Sherman E. Johnson to succeed the Very Rev. John B. Coburn.

(✓) Confirmed a number of appointments including: the Rev. David R. Covell, Jr., acting executive director, to be executive director of the General Division of Research and Field Study, and the Rev. James G. Long, Jr., of the Diocese of Olympia, to be press relations officer, succeeding Douglas A. Bushy, resigned.



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## NEWS

*Continued from page 12*

sion; they acquire a growing recognition of the need for authority; they get an understanding of interdependence."

Again, specifically addressing the young men, Bishop Lewis asked, "If you don't want to serve in the armed forces and fight, are you saying 'I refuse to serve in a medical corps? I refuse to serve in the Coast Guard? I refuse to serve in any branch of communications in the armed forces? I refuse to serve in the aerospace program?' It is impossible to say to a young man, 'you can pick your own war.'" Bishop Lewis asked the young men to take a good look at their nation and to be thankful for what has been given them, and to be thankful for their Christian life and calling. He concluded by saying that if the United States does not stand up for freedom throughout the world, there is no hope for freedom anywhere.

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#### Modernized *Venite*

The junior-high class of Trinity Church, Rocky Mount, Va., had a project to translate the *Venite* into modern language. This is the final result:

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*"For the Lord is the greatest!*

*"He has possession of everything and He is dependable.*

*"He made everything.*

*"Let's worship and be humble before the Lord our Maker.*

*"For He is ours and we are His and we shall obey Him.*

*"Come to church and worship and let us all praise Him.*

*"For the Lord will come and the righteous will be found."*

### ATLANTA

#### Court Upholds Seceding Congregations

Georgia's Supreme Court has refused to re-hear a case involving two Savannah congregations which seceded from the parent Presbyterian Church, U.S., and then claimed rights to the church properties. The court originally upheld the Savannah churches—Hull Memorial and Eastern Heights—in an unanimous decision reached in January. On February 13th, it refused a motion filed by the Savannah Presbytery's attorney for a re-hearing of the case.

In rejecting the re-hearing appeal, the state's highest court said that "as to the contention that this was a matter for ecclesiastical, not civil, court, it should be pointed out that the appellants (Presbyterian Church, U.S.) in their answer

and cross-action filed in each case, specifically prayed for affirmative relief as to the property in question, thereby themselves invoking rulings by the civil court as to the matters now complained of."

Loss of the court struggle by the Church has caused concern among various Church leaders that the ruling could be extended to affect most non-Roman bodies in Georgia.

### NORTH CAROLINA

#### Sunday Sales Barred

Over the opposition of Seventh-Day Adventists and others who fought "religious legislation," the city council of Lexington, N. C., adopted by a vote of 5-1, a blue law that prohibits the sale of a large variety of items on Sunday.

The Rev. David Miller, an Adventist minister, said the Sunday closings would work an economic hardship on "our folks, who are very faithful about closing their shops on Saturday. If this law is enacted, they will be closing their shops an additional 24 hours." One opponent to the ordinance, who described himself as an atheist, said the law institutes "religious persecution based entirely on religious belief. It is absolutely impossible to have freedom of religion without freedom from religion."

The ordinance was backed by the Lexington Retail Merchants Association.

### CONVENTIONS

#### Pennsylvania: January 19-20

The Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, told delegates at the annual convention held in Philadelphia that work has begun to formulate a "clear mandate" of Church goals for the diocese. Among committees appointed are one to establish a draft-counseling program and one to define the dimensions of the area's urban crisis.

The bishop said that in the coming year "as many clergy and laity as possible" would be given a chance to suggest priorities for action. He told the 800 delegates that he was appointing a committee to "help us minister more adequately to the servicemen in our area and to those eligible for service in the armed forces as well."

One issue facing the annual convention was a 10 percent cutback in the diocesan budget, due primarily to a 9½ percent drop in financial support from some local parishes. The proposed budget drops a \$20,000 item previously allotted to the Rev. David Gracie's urban ministry and that of the Rev. James Woodruff, both controversial priests in the diocese. It has been alleged that Fr. Gracie has participated in antidraft activities. Fr. Woodruff was accused of supporting a "liberation school" in his church in Nashville, Tenn. The school allegedly taught

hatred of whites to Negro children. Fr. Woodruff is now associate director of communications for the Diocese of Pennsylvania. The bishop said he would finance the work of the two priests from money formerly earmarked for his discretionary fund.

The new budget also eliminates four small missions, including one whose vicar, the Rev. E. Marshall Bevins, was arrested last November during a black-power demonstration at the school administration building. Fr. Bevins has said he was going to the aid of a Negro girl who was being beaten by police.

### Delaware: January 23-24

Delaware Episcopalians, at their 183d annual convention meeting in suburban Wilmington, asked their bishop, the Rt. Rev. J. Brooke Mosley, to call a special convention at the earliest possible date, to take final action on the diocesan role in Project Equality, a plan in which churches use their economic power to further non-discrimination in employment. The special session also would consider such other diocesan matters as church expansion needs in the state, and involvement in working toward elimination of the causes of poverty and injustice.

(✓) After hearing an appeal from Bishop Mosley, the convention passed a strong resolution on open housing. It was the 4th successive year that a resolution on the subject had been passed.

(✓) A diocesan budget of \$312,905 for 1968 was adopted. The former budget was \$303,300. Included in the 1968 figure is \$127,000 for the National Church against a quota of \$111,280.

(✓) Convention voted not to elect delegates to the synod of the 3d Province, and to withhold further financial contributions until such time as General Convention may revise the provincial system and/or the Province undertakes a constructive and worthwhile program that could not be implemented better by individual dioceses, by diocesan *ad-hoc* associations, or by the national Church.

(✓) Approval was given for a policy of study leaves for clergy and the supplementation of clergy salaries to take up lacks in Social Security payments.

(✓) St. Matthew's Mission Church, Wilmington, was admitted to union with the convention, as a parish, having been a mission since 1846. It is now entirely self-supporting and had wiped out a considerable debt.

(✓) It was voted to end the six-year companion relationship with the Dominican Republic, but to continue the Dominican Theological Education Fund for two years more.

(✓) All church organizations were urged to familiarize themselves with the proposed Delaware Criminal Code now being re-written.

### Mississippi: January 23-25

The 141st annual council of the Diocese of Mississippi voted to give the council offering to school children who

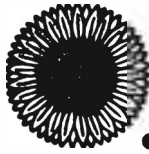
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have no lunches. This was an appropriate finale for the most far-reaching social program ever offered in this diocese. Implementing the concern for the poor voiced at the last council, and following the recommendation of the Rt. Rev. John Allin, diocesan, in his address, laymen spearheaded a series of resolutions urging every parish and mission to open its doors for Head Start or similar programs, setting up committees to work with the poor and with government agencies, encouraging clergy and laity to work with the poor and providing missions and religious services for them. This program is a return to the social concern voiced a generation ago by the late Bishop Bratton, and existing since then through a few laymen and clergy but never on this scale. Another resolution, deploring bombings, urged the new governor to set up a committee on law and order to prepare legislation for the state.

A record budget of \$298,000 was voted unanimously over lower possible priorities, and anticipated lay opposition to specific funds from the national urban crisis program, ecumenical adventures, and local problems, failed to materialize.

The council met in Holy Trinity Church, Vicksburg, which according to reports had the first window memorializing blue and gray a century ago, and which saw history again in the diocese with the adoption of the poverty program and the ratification of women delegates for the next council.

(✓) Restructuring the executive committee and reducing membership left no vacancies though a motion to reconsider this was defeated, 36-37, in the only close vote of council.

(✓) The properties of Okolona, the diocesan junior college for Negroes, which was closed two years ago, are to be used for a program of rehabilitation training in skills of Negro girls.

(✓) St. John's, Aberdeen, a parish for over a century, asked to be reduced to mission status; three new missions were admitted to council; and several missions were renamed mission stations.

(✓) One priest at council proposed joint Episcopal-Roman Catholic centers in the 32 counties with no Episcopal Church. Half of the diocesan communicants live in 5 urban counties.

(✓) The clergy conference, which met for two days prior to council, urged area convocations, more power for relocation, and a system of clerical changes to be studied.

(✓) It was announced at council that an independent campaign is being conducted to raise \$15,000 not in the budget, to send Bishop Allin and his family to Lambeth Conference.

### Virginia: January 23-24

Passing two resolutions dealing with race relations, accepting a \$942,000 budget, and pushing through routine business, the 173d annual council of the Diocese of Virginia drew to a close.

One of the resolutions called upon the people to work for fair and open housing

in their local communities; the other requested trustees of the Church schools to seek out qualified children from minority groups to be enrolled in the student bodies. Trustees operate seven Church schools in the diocese and these are not directly connected with the diocese. Therefore council could only request that the trustees make an effort to search for qualified students, rather than just opening doors, which they have done, and saying "welcome." The resolution cited a similar one passed by General Convention which asked for an active recruiting drive by Church schools, including the provision of scholarship aid, in order to provide the facilities of the schools for a broader group of students.

The adopted budget is \$10,000 less than last year's, and it includes an item of \$60,000 to be borrowed from a Richmond bank.

In his address, the Rt. Rev. Robert F. Gibson, Jr., diocesan, said that the majority of parishes are financially strong and growing but "as a diocese we have a serious and continuing problem. I do not pretend to know all the reasons or the answer for this problem. But contributing factors must include narrow parochialism and short-sightedness, misunderstanding of need, lack of interest in the Church's program beyond the parish level, and in some cases disagreement with such programs."

The new budget puts a crimp in the diocesan program. For example, camps and conferences, which have been receiving a \$7,000 subsidy, will now have to be self-sustaining. Money which was to have been allocated to help support some ecumenical endeavors, such as the Metropolitan Ecumenical Training Center in Washington, is not available. The diocese is in the midst of a self-study under the consultative oversight of the Executive Council's division of research and field study, and the results of the survey may help determine some reasons that money flows into parishes but is not passed along to the diocese and elsewhere.

### San Joaquin: January 26-27

The formal announcement of resignation by the Rt. Rev. Sumner Walters, Bishop of San Joaquin, highlighted the 7th annual convention of the diocese. Sessions were held in the Church of Our Saviour, Hanford, Calif. Bishop Walters has been the ordinary since 1944, when he succeeded Bishop Sanford, first bishop of the then Missionary District of San Joaquin. His successor will be elected at the called convention, April 26-27, at the cathedral in Fresno.

The short convention, Friday evening and Saturday, in place of the traditional Sunday night through Tuesday noon meeting, was an experiment to bring more delegates to convention. From the standpoint of numbers, the idea was a success.

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St. Philip's Church, Coalonga, and San Joaquin's exchange priest last year with Botswana, Central Africa, reported that \$14,000 had been voluntarily subscribed to help defray the costs of a suffragan bishop in Botswana.

Delegates voted to designate the 1969 convention dinner a sacrificial meal of soup and crackers for the usual price of about \$4.50, with net proceeds going to the Presiding Bishop's Fund for World Relief. A resolution which would have instituted a diocesan program of Christian social relations geared to the urban crisis program of the national Church, was referred to the committee on social relations for further study.

Delegates suggested that the 1969 convention be held in the fall rather than winter when travel in the San Joaquin Valley often is hazardous because of dense fog.

## AROUND THE CHURCH

The Rev. Donald A. Walk, rector of St. Mark's, Jim Thorpe, Pa., addressed students and faculty of the Mary Immaculate Seminary and College, Northampton, Pa., on "The Church's Characteristic Tendency." It is reported that he is the first non-Roman to preach at the seminary.

The Rev. H. Boone Porter, Jr., professor of liturgics at General Theological Seminary, was the leader of two workshops in the Diocese of Virginia in late January. The workshops, held at the Church of the Resurrection, Alexandria, and St. Paul's Church, Richmond, were to acquaint clergy and laymen with the trial use of the New Liturgy. Dr. Porter is a member of the Standing Liturgical Commission which wrote the revision.

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The Rev. Kenneth W. Taber II, former assistant rector of Holy Trinity, Greensboro, N. C., is priest in charge of Church of the Creator, Mechanicsville, Va.

The Rev. Robert M. Watson, chaplain in the ecumenical ministry at Memphis Medical Center, is diocesan canon missionary to the center. No change in position or address.

The Rev. E. Godfrey White, vicar of St. Martin's, Moses Lake, Wash., is also priest in charge of the preaching station, Othello, Wash. Address remains the same.

The Rev. Robert Wilcox, former chaplain at St. Augustine's Chapel and student center, Nashville, Tenn., is rector of St. Barnabas', Tullahoma, Tenn. Address: Box 443 (37388).

The Rev. Donald McK. Williamson, former pilot diocese coordinator for the Diocese of Tennessee, is rector of Trinity Church, 600 N. Euclid, St. Louis, Mo. 63108.

The Rev. Charles W. Ziegenfuss, former curate at St. James', Ormond Beach, Fla., is a canon of Christ Church Cathedral, 2919 St. Charles Ave., New Orleans, La. 70115.

## DEATHS

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

The Rev. Ralph Eugene Krohn, 55, rector of St. Peter's Church, Portland, Ore., died suddenly in his home, February 9th.

He was in the Dioceses of Springfield and Montana before going to Oregon in 1965. He had been at St. Peter's just a year. Survivors include his widow, Ellaine, and three sons. Services were held in St. Peter's.

The Rev. Victor Marshall Regan, 59, rector of St. George's Church, Hempstead, L. I., N. Y., died January 5th, after a long illness.

He had been rector of St. George's since 1950,

and also served as chaplain of Hempstead police and fire departments, and the safety police of Hempstead County. Survivors include his widow, May, a daughter, and a son. A Requiem was celebrated in St. George's by the Bishop of Long Island.

The Rev. John Foster Savidge, 69, retired priest of the Diocese of Newark, died in his home in Englewood, N. J., January 4th.

He had been rector of the Church of the Holy Communion, Norwood, N. J., for 88 years at the time of his retirement in 1963. Survivors include his widow, Bertha, two daughters, a son, and three granddaughters.

The Rev. Philip Louis Schenk, 89, retired priest of the Diocese of Michigan, died January 20th, after a long illness.

A former Congregational minister, he was ordained to the priesthood in 1919. He had professorial rank at the University of Michigan and was priest in charge of St. James' Church, Dexter, when he retired in 1949. He was vicar of St. Clare of Assisi, Ann Arbor, until 1957. The Burial Office was read in that church by the Suffragan Bishop of Michigan.

The Rev. Charles Briggs Shaver, 68, retired priest of the Diocese of Albany, died December 28th, in Bath, N. Y., after a lingering illness.

A former teacher, he was ordained to the priesthood in 1951, and was rector of Trinity Church, Granville, N. Y., when he retired in 1963. Survivors include his widow, Martha, two daughters, and a son. Services were held in St. Thomas' Church, Bath, N. Y.

The Rev. Marvin William Webster, 53, assistant to the rector of Truro Parish, Fairfax, Va., died January 26th, in George Washington Hospital, Washington, D. C., of multiple myeloma.

He had held teaching and research posts in Canada and the United States prior to entering seminary. He was ordained to the priesthood in 1966. Survivors include his widow, Alice, a daughter, and a son.

Sister Ruth Mary, SHN, died February 2d, at the Convent of the Holy Nativity, Fond du Lac, Wis.

She was in the 49th year of her profession. The Requiem Mass was celebrated in the convent chapel, and interment was in Fond du Lac. Sister had been the Rev. Mother Superior, 1942-1961.

Catherine Shaw Creasey, 95, widow of the Rev. Sidney W. Creasey, died February 3d, in Torrington, Conn.

She had been a deaconess missionary in Idaho before her marriage in 1906. Burial services were held in Holy Trinity Church, Gainesville, Fla., her home for many years. She is survived by Eleanor Creasey Bradner.

Stewart M. Doss, religion editor for the *Dallas Times Herald*, and correspondent for THE LIVING CHURCH and Religious News Service, died suddenly in Dallas, of a heart attack on February 5th.

He received an award from the Religious News-writers Association "for excellence in religious reporting in the secular press," and won the Texas Baptist Press Award, "for outstanding contributions to Christianity through journalism." He spent his life since his teens, in news work.

Victoria Rosa Schaeffer Eller, 55, wife of the Rev. Henry M. Eller, associate at St. James' Church, Fordham, New York City, died January 1st, in University Hospital, some weeks after a heart operation.

She is also survived by a daughter, Ruth. A Requiem Mass was celebrated in St. Luke's Chapel of Trinity Parish.

# LENT CHURCH SERVICES

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

## LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r  
Sun 7:30, 9, 11 HC; Daily Tues thru Fri

## LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsoka Ave.  
The Rev. R. Worster; the Rev. H. G. Smith  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## SAN FRANCISCO, CALIF.

ADVENT 261 Foll 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 7

## FORT LAUDERDALE, FLA.

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

## FORT LAUDERDALE, FLA. (Cont'd)

ST. MARK'S 1750 E. Oakland Park Blvd.  
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &  
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

## MIAMI, FLA.

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

## ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 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.

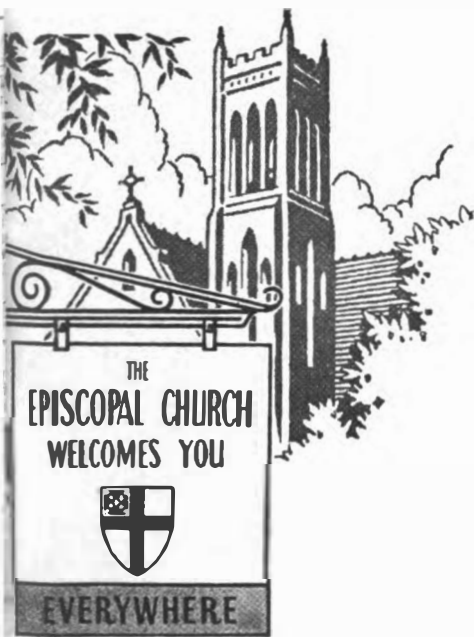
### CATHEDRAL OF ST. JAMES

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

(Continued on next page)



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

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.

