

The Living Church

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WIS 53706
F L Q2

March 24, 1968

30 cents



Gompertz

The Church in Ignacio

HOLY CROSS PUBLICATIONS

West Park, N. Y. 12493

They Saw the Lord
A discussion of the Resurrection
appearances of Our Lord
by *Bonnell Spencer, O.H.C.*
Cloth, \$3.00

Passion of the King
Lenten Meditations
by *Fr. Hughson, O.H.C.*
Paper, 75c

An Episcopalian Keeps Lent
pamphlet—50¢ per 25

Three NEW titles:
Schools of Spirituality,
by *a Sister of St. Margaret*
Paper, \$1.00

A Fruit-Yielding Vine,
by *William S. Hill*
Paper, \$1.00

Toward Renewal of the Christian Life
Ed. by *Paul C. Weed, Jr.*
Paper, 50¢

THE SISTERHOOD OF ST. MARY

An American Religious Community
(founded 1865)

living the Mixed Life of
prayer and good works

Motherhouse and Novitiate

East

West

St. Mary's Convent
John Street
Peekskill, NY 10566

St. Mary's Convent
P.O. Box 310
Kenosha, Wis 53141

OSBORNE

147 Victoria Street,
Westminster, London S.W. 1, England



CHALICES and
ALL CHURCH
SILVER AND
METALWARE

Illustrated books
sent free surface mail

HEATH VILLAGE

Retirement Community and
Nursing Home (Medicare).

Endorsed by Episcopal Diocese of Newark

The Rev. C. W. Sickles, Exec. Director
Hackettstown, N. J.

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

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

Remember

**THE LIVING CHURCH
FOUNDATION**

in your will.

Requests are urgently sought to help build
a larger, more effective LIVING CHURCH.

BOOKS

THE MOUNTAIN THAT MOVED. By *Edward England.* Eerdmans. Pp. 126. \$3.50.

The Mountain That Moved is a factual account, written most touchingly and with great feeling, of the heart-rending tragedy of Aberfan. On October 21, 1966, a group of 160 children sitting attentively in their school rooms were engulfed and killed by the "mountain that moved," the huge man-made hill of coal-mine slag and slurry that slid down to bury them. It was a tragedy that shook the world, and the author, with word and picture, tells the story as he in person saw it. Yet in the end the catastrophe itself proved to be its own catalyst, for as the Bishop of Llandaff said, "Sorrow brings us all together, and bitter as its lessons are, they do more to help us understand our fellow men than any others we can learn." Nine weeks after the tragedy Christmas was celebrated in little Aberfan in Wales, "and the churches and chapels had full programs, and the theme as always was that the love of God expressed itself in action. . . . 'Christmas is about God coming and caring' was a claim made that Christmas in Aberfan."

In a sorrowing village, with seasonal sound of merry-making, the Christmas message was God is here. As C. S. Lewis once wrote, "When pain is to be borne a little courage helps more than much knowledge, a little human sympathy more than much courage, and the least tincture of the love of God more than all." A most helpful book for anyone bereaved of a child.

(The Rev.) G. F. WHITE, D.D.
Canon of Milwaukee

* * *

THE POLITICAL AND ECCLESIASTICAL HISTORY OF THE ANGLICAN CHURCH OF CANADA. By *Spencer Ervin.* Trinity Press, Ambler, Pa. Pp. 286. \$6.

Spencer Ervin has done a real service for the Anglican Church of Canada in the research and development of this history. *The Political and Ecclesiastical History of the Anglican Church of Canada* contains a great many dates concerning the growth and development both of the Dominion of Canada and the Anglican Church in that area. It is interesting to us in the United States to note that, with the large Loyalist influx of 1783, Anglican strength in the dominion, except in Newfoundland, really pointed up the future of the Church in Canada. Also, it is noteworthy that Charles Inglis, who was elected and consecrated the first Bishop of British North America, settling in Nova Scotia, had 19 years of ministry in Trinity Church, New York City, behind him.

Spencer Ervin deals with the establishment of the various dioceses in the Canadian Church, and your reviewer read with much interest the formation of the Dio-

cese of Keewatin in 1902 which reduced the size of the dioceses of Moosenee and Ruperts Land. It was here that he was ordained in 1938 and spent two years in the missionary field of Northern Ontario.

The Society for the Propagation of the Gospel of the English Church is shown by the author to have played a large role in making it possible to spread missionary work throughout the dominion. The SPG contributed substantially toward the salaries of the early bishops of the Church, and helped provide the same bishops with clergy.

One area that will be most interesting to anyone who has a concern for the Anglican Church of Canada, is the tremendous missionary zeal evidenced by the early bishops, clergy, and laity. Also, there should be for each reader an area of this narrative which will be particularly pertinent to his interest in geographical location, or the work and devotion of a particular personality in the Church. This is the fifth volume in a series, and is to be followed by a volume on the polity of the Canadian Church. The purpose of the series is to develop a better knowledge of the Church for her people, which may lead to a discovery of comparative excellences and deficiencies.

(The Rev.) O. R. LITTLEFORD, D.D.
St. Michael and All Angels' Church
Baltimore

* * *

THE AUTUMN YEARS: Insights and Reflections. By *Florence M. Taylor.* Seabury. Pp. 125. \$3.50.

Robert Browning's comforting words, "Grow old along with me! The best is yet to be," lead some of us oldsters to observe wryly, "He lived almost a hundred years ago. Perhaps conditions were different then. Growing old now is no pleasant experience."

For such of us Florence Taylor's book, *The Autumn Years*, is worth buying, often rereading, and daily meditating upon one or another of the sympathetic hints she so unobtrusively gives. Not infrequently I find an elderly person who has the secret of growing old graciously. To be in such a one's presence is a blessing. Mrs. Taylor has that secret. She is a gracious lady who has given us a book which can help all of us to grow old graciously too.

(The Rev.) E. POTTER SARIN
St. Matthias Church
Waukesha, Wis

Booknotes

By *Karl G. Layer*

The Spirit-Paraclete in the Fourth Gospel. By *Hans Windisch.* Fortress Press Biblical Series. Pp. xiv, 48 paper. \$.85. This small volume provides an introduction to the whole question of the role and place of the Spirit in the NT as well as an analysis of the paraclete passages.

The Living Church

Volume 156 Established 1878 Number 12

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

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

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

*Director †Member

EDITORIAL AND BUSINESS OFFICES

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

STAFF

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

DEPARTMENTS

Books	2	Letter from London	7
Deaths	15	Letters	11
Editorials	10	News	5
People and Places	15		

FEATURE

A Distinguished Congregation B. Buchignani 8

THINGS TO COME

March

- 24. Lent IV
- 25. Annunciation of the Blessed Virgin Mary
- 29. John Keble
- 31. Passion Sunday
John Donne

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

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

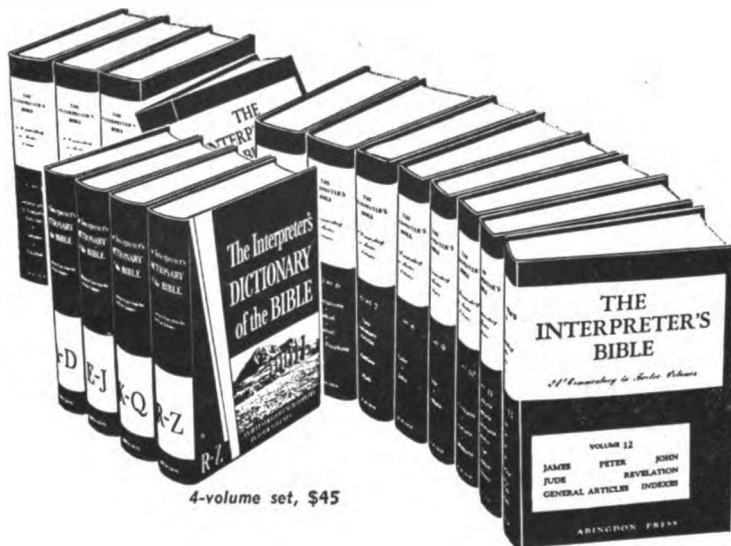
THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

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

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

March 24, 1968

*Has your knowledge
of the Bible entered
the 20th century?*



4-volume set, \$45

Each vol., \$8.75; the 12-vol. set, \$89.50.
Deluxe leather edition (sets only), \$199.50

Every Christian needs to be aware of the giant strides in biblical research, archaeology, and scholarship made since the turn of the century. Now, *The Interpreter's Bible* and *The Interpreter's Dictionary of the Bible* put this—and much more—at your fingertips! Recognized the world over as the most comprehensive Bible commentary, *The IB* gives you both KJV and RSV texts, textual exegesis, practical exposition, introduction to each book, general articles, outline and full-color maps, a thorough index. An apt companion with over 7,500 entries, *The IDB* includes every object, person, place, plant, animal mentioned; discusses theological concepts; provides 32 pages of color illustrations, over 1,000 others, and 163 maps—many in color!

At your local bookstore

ABINGDON PRESS



One of my old teachers said to me one day that a Christian *must* wear his heart on his sleeve, he *must* be vulnerable. The Christian is no stoic, who goes through life, and who lives, as if possessed by *apatheia*. He must feel and feel intensely. That can hurt; but the Lord whom we adore did not find Calvary and what preceded it a very comfortable and pleasant experience. Love is bound to be hurt, in a world which is not yet the Kingdom of God. But because the life in love is brave, is strengthened by God's own love, has a purpose to which it is dedicated without reserve, and knows itself to be built on the solid rock of authenticity or truth, it can face and accept the hurt. Yet "hurt" is not the last word about the life which is Christ and which is ours in Christ.



W. Norman Pittenger, *Light Life Love*. 34. Mowbrays.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

The Collect for Lent IV

The Living Church

March 24, 1968
Lent IV

For 89 Years,
Its Worship, Witness, and Welfare

SOUTH FLORIDA

Ecumenical Social Aid

An ecumenical, non-profit corporation, Ecumenical Developments, Inc., organized in Miami, is one of four groups bidding for the purchase of land in Miami's Negro district. Construction of project housing for low-income families is planned by the four participating churches: St. Agnes' Episcopal, St. Francis Xavier Roman Catholic, and St. John and Zion Baptist Churches. The corporation's board of directors includes three representatives from each participating church. At a recent meeting of the Advisory Board of Metropolitan Miami's Department of Housing and Urban Development, the church corporation was the only non-profit group competing for the purchase of 2.6 acres for new development. Financing would be through FHA, giving 100 percent guarantee on the mortgage.

Ecumenical Developments, Inc., offered, in addition to housing, a community building estimated to cost \$20,000, as well as the services of a full-time social service director at a \$10,000 per year salary.

The bidder will be chosen on the basis of the overall plan submitted, including design and services offered for the families who will qualify. Ecumenical Developments, Inc., is also concerning itself with the schooling in the area, believing that parents in the low and middle-income bracket would be particularly concerned. Final decision on the bids is expected before April 15th.

ABORTION

Coalition on Reform

Forty-eight religious, civic, medical, social welfare, and political groups have formed a coalition to press for liberalization of New York State's abortion law. Formation of Organizations for Abortion Law Reform was formally announced at a press conference in New York City.

John V. P. Lassoe, Jr., director of Christian social relations for the Diocese of New York, and executive vice chairman of the new group, said various member organizations may disagree on the approaches to the issue or the degree of reform sought. But all groups are "in agreement that at least the grounds for justifiable abortion recommended by the American Law Institute and endorsed by

the American Medical Association must be recognized by statute." A bill incorporating these grounds is currently before the New York State Assembly, to the effect that abortion should be permitted when there is substantial risk that continuance of pregnancy would gravely impair the physical or mental health of the mother, substantial risk of gross physical or mental defects in the child, or when pregnancy results from rape or incest.

As of last February, religious members of the coalition included the Dioceses of New York, Central New York, and Albany; the Protestant Council of New York; the New York State Council of Churches; the Presbytery of New York City; the New York Conference of the United Church of Christ; the Unitarian Universalist District of Metropolitan New York; and the Lutheran Human Relations Association of Greater New York. Also, the New York Metropolitan Region of the United Synagogue of America; the Association of Reformed Rabbis of New York City and Vicinity; the New York Federation of Reform Synagogues; the Rabbinical Assembly; the New York Council of the Union of American Hebrew Congregations; the Metropolitan Council of the American Jewish Congress; and the New York Jewish Labor Committee.

ALABAMA

"The Time Has Come . . ."

"It has now been my pleasant privilege to serve as your bishop for nearly

30 years, and I feel that the time has come for me to step down and turn this interesting work over to a younger man." With these words, the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama, formally announced his retirement at the end of the year. "I will be 69 on September 2d, and as that is a rather hearty old age, I am setting my retirement for December 31st, which will give me time to get used to being 69, before the end of the year."

He served in the Diocese of Georgia for 10 years before being named rector of Church of the Advent, Birmingham, in 1936. He was consecrated Bishop of Alabama June 24, 1938.

Bishop Carpenter said that the diocese will be in the "very wonderful and adequate hands" of his coadjutor, the Rt. Rev. George M. Murray, 48. Bishop Murray was ordained to the priesthood in 1948, and was chaplain to Episcopal students at the University of Alabama until he was consecrated Suffragan Bishop of Alabama in 1953. He became coadjutor in 1959.

EAST AFRICA

New Bishop for Zanzibar

An East African, Archdeacon Yohana Jumaa of Korogwe, has been elected Bishop of Zanzibar and Tanga, succeeding the Rt. Rev. W. Scott Baker who resigned last year. According to the announcement made in London, Archdeacon Jumaa is to be consecrated April 25th, and enthroned in Zanzibar Cathedral three days later.

The diocese has about 25,000 Anglicans among its 1.4 million inhabitants. The predominant religion is Moslem.

LONG ISLAND

Bishop Recommends Funds For Community Action

Following a day-long tour of Jamaica, N. Y., the Bishop of Long Island, the Rt. Rev. Jonathan Sherman, said he will recommend an allocation of funds from the national Church's Urban Crisis Program "for community action work in this Queens community."

"A request by the Jamaica Community Corporation for \$38,000 for a voter education and registration program has been given official diocesan approval after careful study of the corporation's mem-



Bishop Carpenter

bership and goals," Bishop Sherman stated. The JCC, an agency for the administration of OEO funds, "is planning a campaign to motivate eligible voters to become interested in political activity in the community," explained the Rev. Leonard Miller, the non-Episcopal program director of the corporation.

In order to see first-hand the problems in Jamaica, Bishop Sherman, who has jurisdiction over Brooklyn, Queens, Nassau, and Suffolk counties, met with education, welfare, police, civic, and business leaders, and visited impoverished Negroes. He also met with officers of the Jamaica Chamber of Commerce to discuss the area's social and economic future. The tour was arranged by the rectors of local Episcopal churches.

CANADA: BRITISH COLUMBIA

Metropolitan Retires

The Most Rev. Harold E. Sexton has retired as Metropolitan of the Province of British Columbia, but continues as Archbishop of British Columbia. He is 79 and reported to be the oldest active Anglican bishop in the world.

In other changes, Canada's youngest bishop, the Rt. Rev. John T. Frame, 37, has been enthroned as Bishop of the Yukon at Christ Church Cathedral, Whitehorse. He had been consecrated in Victoria. He is the 8th spiritual head of the old gold rush area which has a population of 17,000, including 4,516 Anglicans, scattered over the 200,000 square miles within his diocese.

At St. John's, Newfoundland, on the other side of Canada, the Rev. William G. Legge, 54, has been consecrated Bishop Suffragan of Newfoundland and will assist the Rt. Rev. R. L. Seaborn.

MASSACHUSETTS

Stokes Recommends Civil Disorders Report

Speaking as chairman of the Commission on Church and Race of the Massachusetts Council of Churches, the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, has warned that law and order are based on justice and understanding, on communication and opportunity, and not on police power alone. He is urging Churchpeople to take "as required reading" for Lent the report of the President's National Advisory Commission on Civil Disorders. "Our spiritual reading need not be out of the Bible," he told reporters. "A spiritual and moral crisis has been presented to us all by an arm of the government."

The most important recommendation of the report, Bishop Stokes commented, is the call for a drastic reshaping of white attitudes and actions. He insisted that what lies ahead will be costly, painful, and must be immediate, but that the alternatives would be even worse. The bishop

also said, "Lent is a time to look at moral and spiritual issues, and there is no more tremendous moral and spiritual issue before our country than this one of race. Let us recognize the depth of the crisis we face and act on it."

NORTH CAROLINA

Draft for Presbyterian-Reformed Union Completed

The Joint Committee of Twenty-Four, which has been working on a plan of union for the Presbyterian Church in the U. S. (Southern) and Reformed Church in America since 1965, held its final drafting session in Charlotte, N. C.

Among the changes made in the final draft are provisions giving greater voting representation to larger presbyteries and classes and which would affect relationships of the national governing body and the theological seminaries. The committee's decision to require a two-thirds vote (Presbyterians now require a three-fourths vote) on the united Church's doctrinal standards and dealings with other ecclesiastical bodies, is in line with the system in the United Presbyterian Church and the Consultation on Church Union. Seminaries are to "continue under control of their respective boards" pending certain actions.

In another action, the joint committee retained a provision for a unicameral governing body for local congregations, made up of pastors, associate pastors, and elders. Each local congregation would have the option of reordaining existing deacons as elders. Another provision opened the door to ordaining women as elders, an action not now permitted in the Reformed Church.

The document will be submitted to commissioners of the Presbyterian General Assembly and the Reformed Church's General Synod prior to the simultaneous meetings June 6-12, in Montreat, N. C., and Ann Arbor, Mich. If the General Assembly and the General Synod give majority approval to the plan of union, it will go to the 79 presbyteries and 45 classes (district bodies of the two Churches). If three-fourths of the presbyteries and two-thirds of the classes approve, it will go back to the two national bodies, and if approved again, the constituting assembly of the new Presbyterian Reformed Church in America could be held in 1970.

VERMONT

Released Time Asked by BREF

Leaders of a religious education program maintained by five churches in Bennington, Vt., have asked the public high school to consider a program of "periodic released time."

When it began last year the Bennington Religious Education Foundation (BREF)

rented a small ecumenical center opposite the new union high school as its headquarters, but did not try at that time to forge any official links with the public school. BREF has now asked the school's board to release students periodically, as their schedules permit, to attend BREF courses at the ecumenical center. If the program goes into effect for the 1968-69 school year, five courses in beliefs and traditions of the participating Churches will be offered to 9th and 10th graders. The 11th and 12th grade students will be able to choose from offerings: Jewish-Christian dialogue; Science and Religion; Religion and Literature; Cases in Conscience (covering sex, marriage, civil rights, war and peace, alcohol, and drugs); and Religion in Western History.

Churches participating are the Episcopal, Roman Catholic, Methodist, United Church of Christ, and Church of God.

WASHINGTON

Hobson Says Revolution Needed

Negro leader Julius Hobson preached the need of revolution from the pulpit of St. Stephen and the Incarnation, Washington, D. C., on a recent Sunday. But he said this was not the year for burning down the cities.

Questioning whether society's problems can be solved under capitalism, he said he believed "we need a revolution to change what's wrong." He proposed that those who want to burn the cities down this summer should stop and think. "I am not against revolutions," he said, "just losing revolutions. We're not ready to make a revolution yet." Hobson's talk, the first of the church's lenten series dealing with urban problems, was given at a late morning service to about 400 people.

Some time ago he brought suit against the District school system that led to the *de-facto* segregation ruling by Judge J. Skelly Wright. The decision was sought, according to Mr. Hobson, in an effort to follow the traditional urging to right wrongs through legal means. But now, he said, he finds the school system unchanged despite the ruling, and he no longer believes the law is effective. (The schools were using the "track" system, in that each student would be placed in one of four curricula: honors, college-preparatory, non-college preparatory, or slow learners requiring special attention.)

Mr. Hobson has said that while "we might be forced to make a revolution," it would fail this summer because the authorities are ready and eager to quell it. "They'll shoot us militant Negroes first, but when they run out of black militants they'll go to black people west of Rock Creek Park and on upper 16th St. The bell will toll for thee, my middle-class

Continued on page 12

Letter from London

Any illusions the Church of England may have that it is forever the indisputable center of the Anglican Communion with a lot of sister Churches looking to it for guidance have been shaken by the recent report of the Missionary and Ecumenical Council of the Church Assembly.

The report points out that when the Toronto Congress called for an extra £5 million financial support, the already known needs at that time were in excess of £12 million. But even the £5 million have not been forthcoming.

"During the years that have elapsed," the MECCA report says, "the responding Churches have taken up only one third of the projects and completed only one tenth; and the total amount to which all Churches have contributed or to which they have so far committed themselves barely exceeds a million pounds. The Church of England's share of this total should have been 137 projects amounting to £300,000. In fact, only some 44 projects have been undertaken, and towards these some £43,000 have so far been remitted." In the period concerned, the income of the British missionary societies has dropped by some £40,000, partly because some of the dioceses which have accepted projects have done so at the expense of their former missionary responsibilities. The net result of this changed apportionment of support for missionary work is about £3,000 of new money to be set against the effects of inflation running at about four percent per annum. To maintain its existing obligations the Church of England in 1966 needed an increase of £65,000 over 1965 and this would have to be repeated year by year.

The report says that many decisions in the lives of provinces are now rightly made without reference to England. But, these changes should not mean that the Church of England should opt out of its responsibilities to the rest of the world. The wealth and manpower of the Church of England still far exceeds that of other provinces. Almost two out of every three

of baptized members (27,600,000 out of 74,161,000) of the Anglican Communion are members of the Church of England. This puts our Church in a powerful but dangerous position. It is necessary to insure not only that the Church of England sees its real responsibilities towards the rest of the Anglican Communion but also that it is aware of the dangers of using its wealth and influence in a paternalistic or dominating way. In this connection, the report says that while the Church of England is still in some ways the dominating partner in the Anglican Communion and still sends far more missionaries abroad than any other province, PECUSA is the main financial contributor.

Noting the growth of relationships across the world with other Churches, the report says this "raises the question of newly united Churches to one another and to the world confessional bodies. We need now to seek forms of mutual responsibility wider than simply Anglican. . . . Newly united Churches, when they come into existence, should not be left out of the fellowship of other Churches, or penalized because they have taken the bold step of uniting. Yet the time is not ripe for world confessional bodies to cease to exist." The report rules out the idea of major Church negotiations being on an international basis: "There are those," it says, "who question very seriously whether the development of individual union schemes should be encouraged at all. They argue that union negotiations should rather be on an international basis: the Anglican Communion, for instance, should enter into conversations with the Lutheran World Federation or the Roman Catholic Church on a Pan-Anglican basis. Such an approach would require a massive strengthening of the central organisation of the Anglican Communion as well as considerable sums of money and time of theologians. Quite apart from these practical considerations, such an approach would put smaller Churches like the Anglicans and Methodists at a grave disadvantage in terms of manpower and resources for such work, in comparison with the larger denominational groupings like the Roman Catholics and the Baptists or Lutherans. It is also very questionable whether such conversations would ever come alive at the local level. Different Churches have different features, sociologically and geographically, with which such worldwide conversations could not easily grapple. Unity, like missions, if it is to be real, must be local as well as universal. Nevertheless, the need for joint consultation and the sharing of important issues between the Churches is of great importance."

The report looks forward to this year's

Assembly of the World Council of Churches at Uppsala and to the Lambeth Conference which "can, and indeed should, be a real turning point."



The Roman Catholic Episcopal Conference of England and Wales has now given permission for Roman Catholic deaneries and parishes to become full members of local Councils of Churches where the local ecumenical situation makes such membership acceptable. This encourages Roman Catholics to take part in common social witness and service, and to share in the planning and conducting of joint acts of worship and prayer for unity and other matters of common concern. Only in rare circumstances, however, are Romans allowed to attend the Eucharist at other churches and in no circumstances may they receive communion. Not all Roman Catholics agree, however. The Roman Catholic Bishop of Clifton, Dr. Rudderham, has reinforced his ban, imposed at the time of the Week of Prayer for Unity, against pulpit exchanges.

Another problem which gets constantly tougher for the Romans is the number of priests who are giving up their orders. Latest among them in this country is a Dominican prior, aged 42, who has described his Church as being in "a sorry mess." Recently he has been criticized for statements on such subjects as birth control and celibacy. Last week he accused his Church of accepting apartheid in practice in South Africa alongside an occasional condemnation of it. He is leaving the priesthood altogether and hopes to take up social welfare work. He says he believes he can do more for the Church as a layman than as a cleric.

So serious has the problem of Roman priests giving up their ministry become that the Archbishop of Westminster, Cardinal Heenan, has approved the setting up of an agency to help both priests and nuns to leave the priesthood or the religious life. The agency is to be headed by the Auxiliary Bishop of Westminster.

DEWI MORGAN



A Distinguished Congregation



Sunday school

“It doesn’t even *look* like a church!” is the usual comment. A small, round, redwood and aggregate building at the entrance to a black-top and mercury-vapor parking lot isn’t the usual church-goer’s idea of a church. But

tion meetings, dinners by groups ranging from local organizations to civic groups. Groups holding square dances, teen dances, concerts, plays, parish suppers, worship, award ceremonies, and rainy-time nursery-school play find the building

as the Church in the Marketplace on television, in newspapers, and in national magazines. The willingness of this congregation to face squarely the nature and role of the Church in the community has made impressions on parishes all over the



Dedication: September 25, 1966

what is a church but the people who use the building? If it uses the people, describing a monument to piety and showing nothing of personal commitment to God and man, is this a church?

The congregation and priest of the Church in Ignacio, Calif., the “Church in the Marketplace,” confront the unrest of these questions in a way that redefines tradition. The place itself is used in much the same manner as the first-century church buildings were used—as a meeting place, communications center, recreational area, educational facility, and worship place. The cult and the community have had to learn to get along within the same four walls. Each has had to suffer the pain of sharing and both have grown in grace in the process.

In its function as a community center, the church houses a daily nursery school, resident Little Theater company, an adult art program, and a community teen-age group. In addition to these regular activities, the same floor space accommodates ladies’ luncheons, home-owner associa-

tion meetings, dinners by groups ranging from local organizations to civic groups. Groups holding square dances, teen dances, concerts, plays, parish suppers, worship, award ceremonies, and rainy-time nursery-school play find the building

perfectly appropriate for their uses. The fabric of the building is as much for the service of the community as are the priest and the congregation. There is a strong awareness among these people of participation in the ministry of the building. Accordingly, the vicar, the Rev. Charles Gompertz, has not stressed the organization of service groups such as ECW and men’s clubs within the mission. Instead, the importance of individuals’ working and witnessing out in the world has been stressed. Many of the people of Ignacio are out in the community working in the local Head Start program, teaching job skills with the OEO program, doing volunteer hospital work, and working with youth as guides and advisors in various other programs. The mission is well represented in both the civil rights and peace movements and on a number of diocesan committees and boards. The community of Marin County is very well aware of the Church in Ignacio through the witness of the people. It has received recognition for its work

world. This is reflected in the mail and the visitors from far and wide that are received and welcomed to the church.

Personal stewardship and service toward the building itself has also built community relationships in a positive fashion. At every activity taking place in the church building, members of the congregation are present. These people generally oversee whatever function, from barn-dance to art show, pointing out light switches, unlocking doors, and so on. Inevitably, these church representatives find themselves in the evangelical situation of answering the question: “What’s this place all about?” And the answers explaining how the church functions in a community center go back into daily lives with people who thought merely to use the building. Often, people who come to play, come again to pray.

Locally, the impact of this experimental mission is hard to assess. In membership numbers, the congregation has grown from zero to 100 families in the first 14 months of its existence. Augmenting this

Th



of sermon

core membership are visitors—sometimes quite constant ones—who furnish the air of newness, change, and forward movement to the Sunday services. Since services are held “in the round” with the altar in the middle of the congregation

is unknown; each has seen the other faces and names, and conversation naturally follows during this informal period.

As for the stewardship of money, it is noteworthy that in the every-member canvass of last October, the average weekly pledge was \$6.94 per family. An interesting sidelight to this canvass was the setting aside of a “tithes of the tithes” in a savings account for use in relief within the parish and community of Ignacio. This money has been well used to alleviate the “pinch on middle-class man” caused by his lack of financial resources on the one hand and his non-qualification for public assistance on the other. The Church is there to fill the gap.

It cannot go without being mentioned that the flavor and personality of a church reflects the quality of the clergyman. The vicar of the Church in Ignacio, Fr. Gompertz, is a young man with a growing family in an area that expands and changes daily. There is an air force base and several so-called “Bedroom Communities” or areas developed exclusively

By Barbara Buchignani

The Church in Ignacio

stances of rapid community expansion, transient population, minority influx, and the thousand and one economic, social, and spiritual problems these people bring, Fr. Gompertz’s mission is so diverse as to demand his acquaintance with and expert handling of not only individual problems but those of the community at large. In the context of priest, social servant, community worker, friend, advisor, and informed man, Fr. Gompertz is among the leaders of the “involved” community around him.

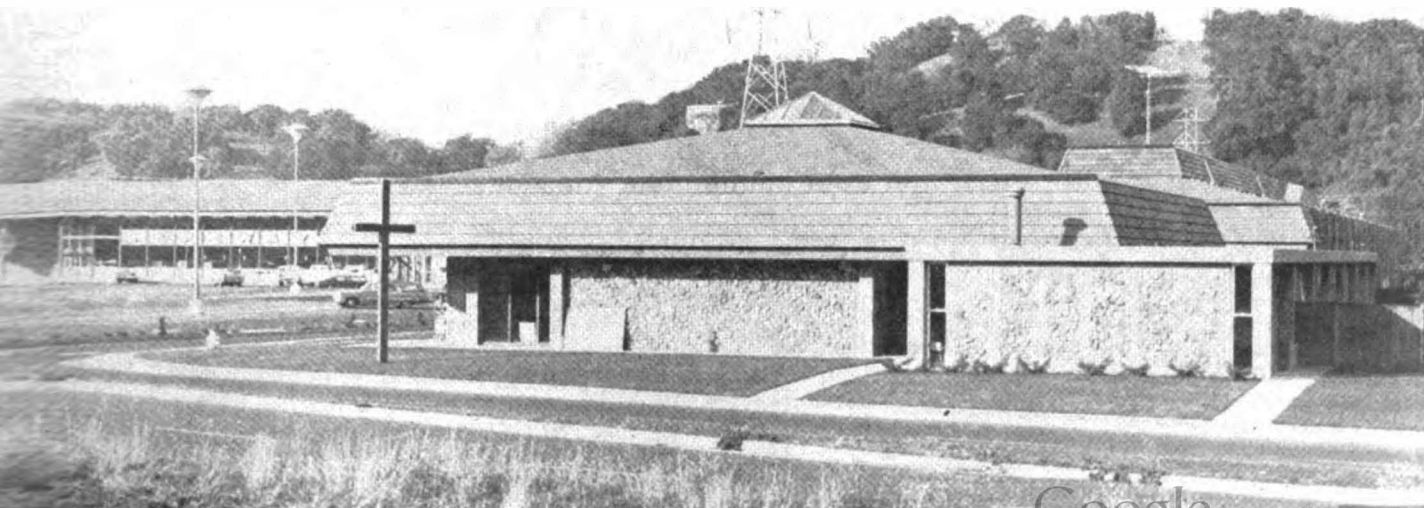
The disciples and apostles met in communion with the Master and each other, then dispersed to carry the Good News to everyone they came in contact with. Without doubt, the major factor in the

Church in Ignacio

and the vicar’s lectern in a different aisle nearly every Sunday, visitors and regulars alike look at each other’s faces instead of the backs of necks. There is a coffee hour after the service, and no one

with single-unit dwellings and perhaps a grade school and little else around an older small town that is itself exploding into population figures of more than triple its size ten years ago. Given the circum-

growth of this mission is the direct result of these new ambassadors for Christ who connect spirit and truth, and the love of God with their lives, and thus make their lives commitments to His service.



Expiation, Propitiation, or What?

“If any one sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins, and not for ours only but also for the sins of the whole world” (1 John 2:1-2). So reads the last of the Comfortable Words in the proposed new liturgy of the Eucharist. “Expiation” is herein offered as an improvement upon the word “propitiation” as an English translation of a rather obscure Greek word (*ilastos*). In our view, it is an improvement, but we raise the question whether it is good enough to be allowed to stand with no further quest for something better.

The verse itself, I John 2:1-2, contains two images of Christ which to the modern mind appear as incompatible. In the first, He is the advocate, attorney, pleader for sinners with the Father; in the second, He is Himself the fine paid, or penalty suffered, or offering made, on behalf of His guilty clients. The divine attorney begs the forgiveness of the divine Judge for His poor clients. He gets them off—but only by paying their fine literally in His own blood. To be sure, on the “substitutionary” theory of the Atonement held by countless Christians of past and present, this is exactly what happens in the great transaction by which God and man are reconciled. But it is not really a New Testament doctrine, and it is entirely incongruous with the primary premise of Christian faith that God is love.

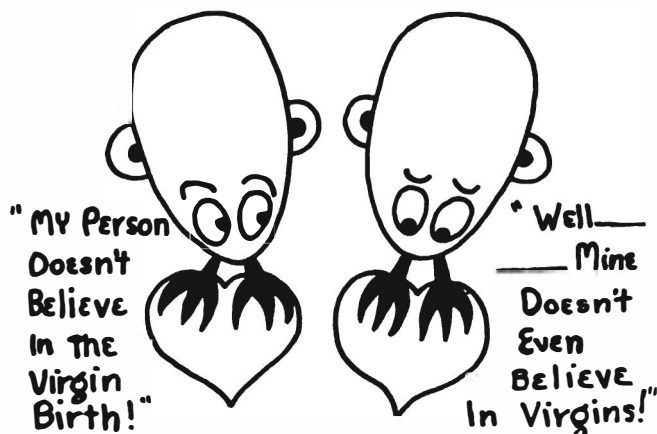
To propitiate somebody is to persuade—or bribe—that person to cool his anger, to drop his charges, to shake hands with his offender and call it quits. To propitiate an angry God would be to talk Him off or

buy Him off so that His anger will turn to accepting and forgiving love. The word translated “propitiation” has no such meaning in biblical Greek; so it is not only a mistranslation but a gravely misleading one which has done no end of harm. It is beyond doubt that many people today regard themselves as “post-Christian” because what they have been miseducated to suppose is the “Christian” idea of God offends both their reason and their sense of justice. God is not dead; but the idea of God as a bloodthirsty autocrat in His “holy temper” must be dead in any man’s mind before a knowledge of God as Love can possibly be born. It is well known that some “Christian atheists” of today seem to be saying “God is dead; long live Jesus!” There is no Gospel in this cult of the “good Jesus minus the bad God.” Jesus minus God is no Saviour. He is indeed only a figure contrived by pure fancy. But many people find themselves looking for saving truth down that blind alley because they are alienated from what they wrongly suppose to be the orthodox Christian idea of God as the omnipotent Purist who must be appeased with innocent blood before He will come to the peace table with guilty offenders.

“Propitiation” is not the word we want. But is “expiation” any better? The several dictionary meanings of the verb “to expiate” are: “to avert by religious ceremonies”; “to extinguish the guilt of”; “to pay the penalty of”; “to make reparation for”; “to extinguish by suffering to the full.” All this is better than “propitiate” for one big negative reason: it lacks any suggestion that Christ by His sacrifice brings about a change in God’s attitude toward sinners, from anger to love. It still, however, implies that Christ suffers as a substitute for sinners and that it is this vicarious punishment of the Innocent One which makes atonement for the guilty.

No such conception as this can be squared with Christ’s teaching of the nature of atonement between God and man in His story of the prodigal son (*St. Luke 15:11-32*). All Christian theorizing and dogmatizing about the Atonement should start from this story as its base, and should keep “touching base” throughout its course, if for no other reason than to guarantee that the character of God will not suffer distortion in the process of reasoning. The father of the prodigal yearned for him to come home, but it was only when the young man came to himself that the wonderful thing began to happen. It was the father’s love that did it all—even moving the boy to repentance by just “being there” as the fact of his existence from which he could not escape. But nobody else could do the boy’s repenting and returning for him; no substitute for his own repenting and returning was available or possible. There is one difference between that story, as Jesus told it, and “real life” as forgiven and restored sinners in Christ experience it. In the story, no personal messenger from the father came out to the son in the far country to tell him and to show him that the father still loved him as much as ever. (The elder brother could have been a veritable Christ, had he risen to this embassy of love.) The story was told before the Lord who told it had Himself become the risen and living Hound of Heaven. In the life of His redeemed people a messenger from the Father comes—Jesus Christ the righteous. He comes to show them the Father, to show them the way home, and to lead them and keep them in this way. He comes not only to be the expiation for their sins but above all

FROM ONE CONSCIENCE TO ANOTHER



to be their helper and healer, the pardon-bringer and the grace-giver.

And so we submit that the Comfortable Word which reminds us that Christ is "the expiation for our sins" says not nearly enough. By saying too little about the nature of the reconciliation between God and man, it virtually falsifies the glorious truth which is so much better expressed in the earlier Comfortable Word—"that Christ Jesus came into the world to save sinners." We conclude that the quest for the right word as a replacement for "propitiation" must continue.

Julius Hobson, Guest Preacher

We've heard it all before—freedom of the pulpit, the Church must be relevant, Christ was a revolutionist, we mustn't be judgmental; and we'll hear it all again, after we've said what we are about to say.

The place for Mr. Julius Hobson to say what he said on a recent Sunday from the pulpit of St. Stephen

and the Incarnation in Washington (see page 6) was someplace else. And they billed it as a lenten sermon! Mr. Hobson's prediction that this summer, if there is civil disorder in Washington, "the authorities" will shoot militant Negroes first, then "go to black people west of Rock Creek Park and on upper 16th St." is to say in effect to any Negro: "The authorities" are only awaiting a pretext for shooting you.

We shall be told that this is not all that Mr. Hobson said—that we are "quoting him out of context." That accusation has long since ceased to afflict our conscience, when we have quoted accurately at least a part of what a speaker said. Mr. Hobson said that the police are the enemy. This is a declaration of war, spoken from a pulpit of the Church, against those "authorities" whom—Christians believe—God has appointed for the protection of all citizens against the lawless and violent.

Mr. Hobson's right to speak is not here being called in question. His right to speak what he said from a place and position set aside for the preaching of the Gospel of Christ Crucified is not only questionable, but, in our judgment, indefensible.

LETTERS

Most letters are abridged by the editors.

Ministry to Retarded

Re. *Just Another Extra?* [L.C., March 17th]: The concern and support of the Editor for my research and article is deeply appreciated. Parochial emphasis and space limitation leave unrecognized other areas of Episcopal MR work: religious orders of women, camps, research centers, schools, Christian education classes, etc.

I would hope that every diocesan monthly would survey and publish what is being done in its own jurisdiction.

(The Rev.) PRESCOTT L. LAUNDRIE
Chaplain of Newark State School

Newark, N. Y.

"Sensitivity Training"

The American public finds itself today in the midst of a great investigation nexus. We check on Medicare, Medicaid; we engage in research on "pot" and LSD; we instruct our laboratories to determine the effects and efficacy of everything from obesity pills to contraceptive pills. We apparently are leaving no capsule unturned. From "dolls" to filters we are there, checking, checking, checking. But there is one area in the life of the Church that has not been investigated from a moral point of view, or if investigated, has been done by those who have stacked the deck in their favor. I refer to the so-called *sensitivity training*. I believe this program which is often paid for by National Church funds I presume, or at least encouraged by the same, to be on morally thin ice.

To be sure, those who are exponents, devotees, or converts to this dubious practice will say immediately that I don't understand, or am ultra-resistive, or have unfathomable insecurities, or any one or a number of similar red herrings. The fact remains, however, that I ask these people to lay seriously to heart the possible immorality of engaging in a process that lures people into intensely charged psychodramatic situations which the

"leaders" are neither qualified to handle, nor trained to control.

As I recall, the whole scene began with what was called some years ago, the *Intensive Weekend*. This was to be a high-octane religious happening in which we were to "get to know ourselves" through a "fall" and "redemption" experience. As a result of much group participation in these hegira, our parishes were to come alive, be on fire. I have yet to see even a whisp of smoke as a result of the Intensive Weekends. As the interest and trust in this method and purpose waned, the evangelists of this type of psychiatry-without-portfolio changed the name to the *Parish Life Conference*. This sounded a bit more innocuous, and had no more of the profound effects than its predecessor was supposed to have had. As this in turn lost its savor, the name was changed again to the *Group Life Laboratories*. Now this title had a real ring to it, and the word "laboratory" gave it the kind of scientific sound that was to baptize the idea. However, it was the same old wine in a new skin, only this time it was stated in "toney" terms. Here—if one was fortunate enough to get in a select group—one could hear a bishop call a brother bishop a hyphenated-type person, and this was great because in the group dynamic situation it is very naughty to "cuss and tell."

Now, like the fabled phoenix, the thing has come alive again in what is termed *sensitivity training* (big business has almost given up the group dynamics bit as an invasion of privacy). In the latest version, in an alleged group situation, a person may tell another that he desires to take the blonde across the room to bed, but fast, and this is not only OK, but good, for holy cow, it's honest! Big deal. So why does the Church spend money so that we can admit our collective concupiscence? Like, it's here. Nobody needs to tell the other about it. I believe that the Church is spending money (who knows how much) in allowing people to engage in activities that should properly be reserved for the medical profession, letting those so engaged delude themselves into

believing that this experience will help them in their ministries/life, and that by its participation and encouragement the Church is blessing the individual's expression of his weakness to a whole group and saying that this is a good thing to do. It almost seems to me like a psychic-orgy.

The Church has always stated that we confess our sins in our private prayers (if this means anything anymore) or within the framework of the sacrament of penance. She has never endorsed the you-tell-me-your-sins-and-I'll-tell-you-mine method. And so, concerning the *sensitivity training* gambit as for me, I'm forced to say, sorry about this; the Church should know better.

(The Rev.) JON C. CROSBY

Assistant at Church of Our Saviour
Baltimore

The Disturbed Demonstrator

The emotional outburst of the college student shown in the picture of the demonstration against the Dow Chemical Co. [L.C., February 4th] is without question very disturbing. It is a vivid expression of a deeply-felt righteous indignation, I would think. What should have been in the picture, to my mind, is a group of Christians carrying signs with the words, "Evil devices are an abomination to the Lord" (Prov. 15:26). When are we Christians going to mean business about "renouncing the Devil and all his works"? Time is running out.

(The Rev.) MELVIN ABSON

Geneva, N. Y.

The editorial on "Dirty Fascist" was so dispassionate and detached that it seemed like the work of an up-tight person feeling the need to say something, anything.

I am a liberal and I'm feeling the life situation today. I feel that whoever wrote the editorial isn't feeling it. If the Church doesn't feel it, forget it. Feeling it is like nails being pounded into wood.

(The Rev.) DAVID A. CRUMP
Rector of St. James Church

Newport Beach, Calif.

SCHOOLS

FOR GIRLS

Saint Ann's School of Palm Beach

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

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

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited. Small classes.

Music, Art, Dramatics, Sports, Pool.

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

FOR BOYS

THE CHURCH FARM SCHOOL

Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 6th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir Religious Training

Charles W. Shreiner, Jr.

Headmaster

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

PORTER-GAUD SCHOOL

Charleston, South Carolina

A distinguished Episcopal preparatory school for boys, founded in 1867. Boarding, grades 9-12. Limited openings. Fully accredited. High standards with emphasis on character and scholarship. Graduates enter leading colleges. Interscholastic sports, Social, cultural events. New, modern buildings on 70-acre campus. Catalog:

William L. Chapman, Albemarle Point
Charleston, South Carolina 29407

SUMMER SCHOOL

SHATTUCK SUMMER PROGRAMS

54th Session June 16-July 27

An exciting opportunity for boys to explore new areas of study not usually available to them at their present grade level. Or to strengthen basic skills, correct deficiencies, and earn academic credit in regular subjects. Shattuck's full summer program also provides a wide choice of recreational and extracurricula activities including 8 land sports, 5 water sports, and cultural trips.

Camper Group (10-12): English, math, nature, typing. Conversational French, Spanish, German.
High School Group (13-18): Advanced exploratory and creative courses in the humanities, math, science, English, art, drama, creative writing. College prep courses for preview, review and credit.

Golf, tennis, softball, soccer, track, archery, riflery, basketball, sailing, swimming, water-skiing, canoeing, boating.

Write for catalog: Director of Admissions,
A-683 Shumway Hall, Faribault, Minnesota 55021

The LIVING CHURCH makes
an ideal gift for College Graduates.
One year \$10.95

NEWS

Continued from page 6

brown friend." He said many whites would suffer from police repression, adding that many are members of his organization, ACT. The reason he has not joined the Black United Front is because they [whites] would not be eligible, he said.

A legal entity known as the Hobson vs. Hanson Fund received \$8,000 from the emergency fund which the Executive Council at its September meeting in Seattle, set apart for use in response to needs resulting from civil disturbances. Carl F. Hanson is the former superintendent of the District of Columbia school system [L.C., January 28th and February 18th].

COLLEGES

Sewanee's Budget Highest In History

An operating budget of \$6,351,867 for the next academic year of the University of the South has been approved by the board of regents. The figure represents an increase of more than a quarter of a million dollars over any previous budget.

The regents also voted to offer college preparatory education for daughters of the university's faculty and staff as day students at the Sewanee Military Academy, beginning the next academic year. In other action the regents authorized a contract for construction of a new building for the academy, and the preparation of plans for a new college dormitory, and appropriated \$100,000 for the construction of faculty housing, as needed, for rental.

It was also announced that St. Mary's School for Girls, whose operation by the Sisters of St. Mary was ended last summer, will no longer be administered by the University of the South. The university has assumed responsibility for the school for the current year.

WCC

Request Nigeria to Allow Red Cross Operations

The World Council of Churches' executive committee has called on the Nigerian federal government to cease interfering in the distribution of medicines and other relief supplies in Biafra, the eastern region which has seceded from the African country. Nigeria was asked "to act in accordance with international convention so that humanitarian operations of the International Red Cross can go forward on both sides of the conflict."

The committee stated that difficulties had been experienced by the WCC in efforts to deliver supplies to Biafra to match those already sent to Nigeria. The committee pledged to continue seeking

ways of making WCC aid available on "an equivalent basis to both sides." The request also carried the plea for a negotiated settlement of the Nigeria-Biafra dispute and the resolution to explore ways of working with the Roman Catholic Church for peace and the relief of suffering caused by the conflict.

MASSACHUSETTS

Information Service Well Established

The Personnel Information Service, formerly under the auspices of the Province of New England, is continuing under the direction of the Bishop of Massachusetts, the Rt. Rev. Anson P. Stokes, with an office in Wright Hall of the Episcopal Theological School, Cambridge, Mass.

From September through December 1967, the office received requests from over 30 parishes, often furnishing from 10 to 30 individually completed clergy questionnaires to a given parish. In addition to the names already on file, requests for registration forms were received from 30 other clergymen. At the present time 90 percent of the New England Episcopal clergymen are registered, as well as 200 clergymen from outside Province I.

The information service was begun some 10 years ago by the Rt. Rev. W. Appleton Lawrence upon his retirement as Bishop of Western Massachusetts. It has been a pioneer project and it is hoped by those in charge that it will serve as a "laboratory experiment" for the national Church.

MISSOURI

Mission Society Hears Gottmann

Urban growth is not only a characteristic of this century, it is also a hope. Dr. Jean Gottmann, author of *Megalopolis* and a world-wide city planner, told members of the Overseas Mission Society of the Church recently.

Dr. Gottmann, in St. Louis, Mo., to address the OMS at its 15th annual convention, said the surge to the city is an "outcry for a better life through concentration in large urban systems which come mainly from the people from the grass roots." Yet, he said, "this is resented by most authorities whether they are political or academic, temporal or spiritual. This political resistance to urbanization makes it so much more difficult to solve the various material problems arising from urban growth where it develops."

While the nature and functions of the city have been changing, concepts, ideas and beliefs about them have not kept pace, he said. The ancient functions of the agora, the Acropolis, the Forum, and the academy are becoming the very essence of urban life and landscape. He cited the increased construction of arenas

stadiums, and amphitheatres as cases in point. People like to gather in such spots in a "collective ritual" which gives the city dweller the feeling he belongs to his community without losing the elements of privacy and almost anonymity which the dense formation of the city provides. City dwellers seek such density even for a change, Dr. Gottmann said, pointing out that they flock to vacation resorts often more densely crowded than the areas they leave behind.

Dr. Gottmann is a Knapp Distinguished Visiting Professor at the University of Wisconsin-Milwaukee. The theme of the convention was "A World of Cities." Responding to Dr. Gottmann's address were Dr. Laurence D. Howard, vice president of the Danforth Foundation, St. Louis, and Dr. José Miguez-Bonino, visiting professor of World Christianity at Union Seminary, New York City. Convention dinner speaker was Mr. A. Donald Bourgeois, executive director of the St. Louis Model Cities Agency.

CONVENTIONS

Atlanta: January 24-25

The Diocese of Atlanta in its 61st annual council held in the Cathedral of St. Philip, Atlanta, passed resolutions favoring open housing and equal job opportunities for all, calling on Congress to rescind the recent amendment to Social Security legislation which cuts off welfare funds to needy children whose fathers are absent from home, and calling on the Georgia General Assembly to liberalize, with safeguards, present abortion laws.

Other resolutions receiving favorable action included: studying the feasibility of a half-way house for persons leaving prison but not yet adjusted to a life of freedom; and a motion directing that the 1968 Church school offering be divided equally between a Puerto Rican project and Emmaus House.

The council defeated a resolution calling for an enlargement of the standing committee to a geographically represented group of 12 members. Instead a committee to examine and recommend changes in the organization of the diocese was called for.

A record budget for the diocese was approved: The assessment budget amounts to \$99,805.16, and the Church program budget is \$445,970.22.

The tone of the spirit of Christian mission evident in all the meetings was set on the first day with the address of the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta. Much of the council's positive action came from requests he made, or problems he presented. He also spoke of the danger of anarchy in dissenting against government policies: "An orderly dissent is one thing. An assault against an ordered society is quite another.

A NEW EDUCATIONAL OPPORTUNITY FOR EPISCOPAL CLERGYMEN

Seabury-Western Theological Seminary announces cosponsorship with the Garrett Theological Seminary of the

SUMMER SESSIONS

June 24 to July 19 July 22 to August 16

Up to 8 quarter hours of academic credit is offered in each of two four-week sessions.

Courses under twenty-six distinguished scholars in virtually all the theological disciplines: Bible, History, Theology, Philosophy of Religion, Christian Ethics, Counseling, Parish Administration, Christian Education, and Homiletics.

COSTS:

Tuition: 8 hours \$75; 6 hours \$65; 4 hours \$50; 2 hours \$30.

Meals: In the Garrett Dining Hall, \$2.90 per day—less on a weekly basis.

Housing: For single students in Seabury Dorms, \$28.00 a session. For families in Dorms and Apartments from \$56 to \$115 depending upon size of family and cooking facilities.

Beautiful location on Northwestern University campus two blocks from Lake Michigan, within easy distance of Chicago with its shops, museums, theatre, sports and nearby Ravinia's concerts and ballet.

For special catalog and other information write:

Garrett/Seabury-Western Summer Sessions
The Rev. Jules L. Moreau, Associate Director
600 Haven Street, Evanston, Illinois 60201

The Living Church Book Club

offers as its current selection

FROM SACRED TO PROFANE AMERICA

by William A. Clebsch

Dr. Martin E. Marty says of this book: "Everyone talks about 'the American Dream' but few have helped account for it. Professor Clebsch gives religion its due in a treatment that is always responsible and never dull."

The author, an Episcopal priest, is Professor of Religion and Humanities at Stanford. His subject is the role of religion in American history. He discusses it in this book as a scholar who has an unusual gift for the pungent phrase. This is a book we can only describe as intellectually lively, as well as informative.

If you were to buy this book from your book store it would cost you \$5.95, plus sales tax if you have one in your state. Members of The Living Church Book Club get this, and every selection, for just \$4.

Moreover, you may return any selection you don't wish to keep, within ten days of your receiving it, and get full credit towards a future selection. To join the Club, send us the coupon below, today, to insure getting your copy of *From Sacred to Profane America*.

THE LIVING CHURCH BOOK CLUB
407 E. Michigan St., Milwaukee, Wis. 53202

Send me a copy of *From Sacred To Profane America*, and enroll me as a member of THE LIVING CHURCH BOOK CLUB.

Enclosed is \$16.00 to pay for one year's subscription. It is understood that I shall receive four books a year, and that I may return any book within ten days for full credit on a future book club selection.

Name _____ (Please print or type)
Address _____
City _____ State _____ Zip No. _____
Signed _____

In an anarchy, no one has rights. . . . Our Lord, Himself, whose Gospel is sometimes quoted as justification for defiance and for violence, never sought to destroy the political or the ecclesiastical institutions of His day. . . . He chose the more responsible, harder way of patient hard work, complete dedication, and conversion of people from the inside out."

Florida: January 25-27

Delegates and visitors from the Diocese of Florida meeting in St. Christopher's Church, Pensacola, heard the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico, preach at the missionary service that opened the 125th annual diocesan convention.

Dinner speaker was the Presiding Bishop who talked on three things that are "required of the Church": the Church needs a high degree of flexibility to face the challenges of the 20th century; the Church needs a continuing education program for the laity; and the Church must be prophetic and "we have to stand on the frontiers of the world's need."

Convention action included final approval of the charter change that permits women delegates to the annual convention.

After lengthy debate over the adoption of the \$437,582 budget, resolutions were passed that the department of missions of Florida receive \$139,000, enabling the diocese to raise the minimum salary of mission clergy to \$5,700 for married men, and \$4,800 for single men, and

\$5,768 to begin an urban ministry in Jacksonville. The Executive Council will receive \$133,707 for 1968, which is 31 percent of the pledges to the diocese.

The convention resolved that "the Bishop of Florida be asked to name a commission to examine the possible formation, in concert with the Diocese of Alabama, of a new Diocese of Northwest Florida and South Alabama, and that the commission so appointed be empowered to meet with a like group from the Diocese of Alabama, if one be appointed." The resolution followed much investigation and the presentation of numerical facts on totals of the two geographical areas: 23 parishes; 25 missions; 8 mission stations; 10,926 communicants; 41 clergy; total disbursements \$1,449,652; and diocesan giving \$163,657.

On vote of convention, the annual Church school missionary offering is to be sent to the Episcopal Child Day Care Centers, Inc., at St. Mary's Church, Jacksonville. The first unit of this pre-school program was opened in March 1966, and is operating at its approximate capacity of 85 children. Licensed by the state, the center's budget for 1968 breaks down to \$12 per week per child, with parents paying 46 percent in the form of fees.

It was reported that Cathedral Towers, a retirement center in downtown Jacksonville, has its 250 units filled, and a waiting list of all types of accommodations. The Cathedral Town House with 200 units is expected to be ready for occupancy in the fall of 1969.

\$43,771 was appropriated to establish a new department of college work, with the funds marked for two chaplains at Florida State University, two at the University of Florida, and part-time chaplains at Florida A&M and Jacksonville University.

The Bishop of Florida, the Rt. Rev. Hamilton West, gave his address with the first part a state of the diocese message and the second on the recruitment of men for the ministry. The convention was so moved it resolved that part two of the address be read in every parish and mission at a Sunday morning worship service.

The 1969 convention will be held in Jacksonville Beach, with the host parish being St. Paul's-by-the-Sea.

AROUND THE CHURCH

The Rev. William F. Lynch, S.J., writer in residence at St. Peter's College, Jersey City, N. J., gave three lectures open to the public, at the **Episcopal Seminary of the Southwest, Austin, Texas**, on the "Secular Crisis of the Religious Imagination." The lectures were part of the Joe L. Crump Lectureship in Theology and Culture.

An announcement has been made that **Anglican Bishop Graham D. Leonard** of Willesden, northwest London, and **Roman Catholic Auxiliary Bishop Patrick J. Casey** of Westminster, will lead a **joint Anglican-Roman Catholic pilgrimage to Lourdes**, in August.

CLASSIFIED

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

ALTAR BREAD

WHITE and whole wheat Priest's Hosts and People's Wafers. Orders filled by return mail. Write for samples and price list to: **Altar Bread Department, St. Mary's Convent, P. O. Box 310, Kenosha, Wis. 53141**

ALTAR GUILDS

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

FOR SALE

CHORAL and Organ Sheet Music, Recordings. All publishers. 10% discount on music—20% discount on records. Mailed post-paid. Order from **Music for the Church, 113 Hornby Drive, Painted Post, N. Y. 14870.**

HANDBELLS

WANTED, set of handbells. State price. The Rev. H. Leigh-Pink, 2216—17th St., Bakersfield, California 93301.

LINENS AND VESTMENTS

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

POSITIONS OFFERED

NEEDED—organist for suburban parish 14 miles from Washington, D. C. 2000 communicants. One service—one choir. Reply **Box T-530.***

POSITIONS WANTED

CHOIRMASTER-ORGANIST, Churchman, married, employed, desires parish wanting quality music. Reply **Box B-534.***

EXPERIENCED organist and choirmaster familiar with the Liturgy, desires change. Reply **Box L-533.***

ORGANIST-CHOIRMASTER: Churchman, good background and experience, desires change to thriving parish in suburban or resort community. Reply **Box S-529.***

ORGANIST-PART TIME: 14 years' experience desires position in medium to large parish. Presently located in Central New York area. Will consider change for right offer. Reply **Box M-532.***

PRIEST, twenty years' pastoral and business experience, invites correspondence regarding parish or institutional position. Send information and your requirements to **Box E-522.***

PRIEST (71) retiring soon after 18 years' ministry needs augment poverty pension. In good health. Church school superintendent 20 years before ordination. Business experience—advertising, promotion, management, plus six years with Armed Forces. Southwest preferred. Reply **Box J-525.***

SUMMER RENTAL

FOUR BEDROOM summer home available August, Biddeford Pool, Maine. 3 minute walk to sandy beach; 300 feet from rockbound coast. TV, fireplace. Write: Ven. Richard Pease, 138 West Passaic Avenue, Rutherford, New Jersey 07070.

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

SUMMER SUPPLY

CAN SUPPLY, June or July. Would like Northwest or West. Reply **Box C-535.***

LOOKING FOR PRIEST interested in "rectory vacation" at Grace Church, July. Easy access. New York, many interesting vacation spots. Write for details: Rector, 84 Seward Avenue, Port Jervis, New York 12771.

TEXAS RECTOR interested in doing summer supply 3 or 4 weeks in another area. C. E. Permenter, Box 3321, Waco, Texas 76707.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 2 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 16 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

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

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

PEOPLE and places

Ordinations

Priests

Tennessee—The Rev. J. Lee McLean, Jr., priest in charge of Grace Church, Paris, Tenn., address, 455 Whitehall Circle (38242); and the Rev. W. Jackson Wilson, rector of Christ Church, South Pittsburg, Tenn., address, 214 Holly St. (37380).

Deacons

Michigan—Harry T. Cook II, assistant at Christ Church, 960 E. Jefferson Ave., Detroit, Mich. 48207; and Richard E. Daniels, assistant at St. Paul's, 3201 Gratiot Ave., Port Huron, Mich. 48060.

New Mexico and Southwest Texas—Fernando Herrera Salsar, with the OEO, Artesia, N. M., address, Box 1308 (88210).

South Florida—Clifford George Parks, on the staff of the Church of the Resurrection, 11173 Griffing Blvd., Miami, Fla. 33161.

Perpetual Deacons

Tennessee—William Dolph Schneider, Church of the Advent, Nashville, Tenn. (history professor at Vanderbilt University), address, 1509 Dresden Circle (37215).

Retirement

The Rev. Harold R. Baker, rector of Immanuel Church, Racine, Wis., since 1939, retired February 1st, for reasons of health. Address: 404 St. Lawrence Ave., Janesville, Wis. 53545.

The Rev. Albert J. Chafe has retired as execu-

tive secretary of the department of Christian education for the Diocese of Massachusetts. Until June 1st, he will serve as assistant in charge of All Saints', Chelmsford, Mass., during the rector's sabbatical leave. Address: 174 Main St., Nabbasset, Mass. 01861.

The Rev. Harold Cutler, rector of St. Thomas', Vernon, N. J., since 1962, has retired. Address: 1 Wilson Rd., Apt. 2A, Sussex, N. J. 07461.

The Rev. John B. Lyte, Ed.D., rector of All Saints', Providence, R. I., since 1933, retired January 7th. He has been elected rector emeritus. Address: Trintown 4 Corners, RFD # 3, Box 262, North Scituate, R. I. 02857.

The Rev. Edward M. Pennell, Jr., canon chancellor of the Diocese of South Florida, executive director of St. Bernard Foundation, and vicar of the Mission of St. Bernard de Clairvaux, North Miami Beach, Fla., will retire May 31st. He will be an honorary canon of the diocese. Address May 1st: 60 Maywood Dr., San Francisco, Calif. 94127.

The Rev. John Paul Jones, assistant rector of Grace-St. Luke's, Memphis, Tenn., since 1962, has retired for medical reasons. Address: 1435 Herbert, Memphis (38104).

Seminaries

Albert V. Whitehall, former planning officer for the California committee on regional medical programs, is director of development of the Church Divinity School of the Pacific, Berkeley, Calif.

General Convention

John Ward Seabury, vice chairman of the board of trustees of Seabury-Western Seminary, and communicant of Christ Church, Winnetka, Ill., has been named lay member of the Joint Commission on education for Holy Orders.

Armed Forces

Chap. (Capt.) David W. Kent, 05 510752, 71st Evacuation Hospital, APO San Francisco 96318. (in Ple Ku, South Vietnam). [Home: 7308 Pinedale Dr., Columbia, S. C. 29204].

DEATHS

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

Correction: The last name was omitted in the obituary notice for the Rev. John William Grant Schaefer. We regret the error. [L.C., March 10th].

Deaconess Dorothea M. Betz, 81, died in her home in Kansas City, Mo., February 2d. She had been a deaconess for 41 years.

She worked in the Dioceses of Oklahoma, West Missouri (UTO worker), and Long Island, where she was canonically resident at the time of her death.

Kathryn Cocroft Harriman, wife of the Rev. Charles J. Harriman, retired priest of the Diocese of Pennsylvania, died in their home in Philadelphia, February 17th.

The Harrimans were at St. Paul's, in Portsmouth, R. I. St. James the Less, Philadelphia, and St. Paul's, Woodbury, Conn., before he retired in 1951. Survivors include three children and four grandchildren.

Mary Alward Williams, 77, retired secretary and assistant treasurer and book-keeper of the Diocese of Southern Ohio, was buried from Grace Church, Cincinnati, February 3d.

Mrs. Williams, widow of Charles E. Williams, was secretary to Bishop Reese from 1916 to 1931 when she became secretary to Bishop Hobson, retiring in 1956. Survivors include two sisters, Vera Kennedy, and Leah Fowie. Bishop Hobson, retired Bishop of Southern Ohio, officiated at the Burial Service.



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 Watska Ave.
The Rev. R. Worster; the Rev. H. G. Smith
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fall 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 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

FORT LAUDERDALE, FLA. (Cont'd)

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

FORT MYERS, FLA.

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

ORLANDO, FLA.

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

LENT CHURCH SERVICES

(Continued from previous page)

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

FLOSSMOOR, ILL.

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

LOUISVILLE, KY.

GRACE CHURCH 3319 Bardstow Rd.
Adjacent to three motels on 3 E, South of I-264
The Rev. Alfred P. Burkert, r
Sunday Masses 8 & 10; Daily Masses as scheduled.
Call Church office 502-454-6212

NEW ORLEANS, LA.

ST. GEORGE'S 4600 St. Charles Ave.
The Rev. W. P. Richardson, Jr., r; the Rev. H. A. Ward, Jr., c
Sun 7:30, 9, 11, 6; Daily HC; C Sat 4-5 & by appt

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 15 & 35); Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH 322 E. Hamilton Ave.
Sun HC 8, 11 (MP 25), MP 9:15 (HC 25); Daily MP 7, EP 7:30; Wed HC 6:30, 10, Thurs 6

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. S. Hohenschield, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarratt; the Rev. D. E. Watts, asst
Sun B H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu & EP

BROOKLYN, N. Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matka, Ph.D.; the Rev. M. J. Hatchett
Sun 8 HC, 11 MP (HC 15); Fri HC 7:30

ST. PAUL'S (Flatbush)

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

LEVITTOWN, N. Y.

ST. FRANCIS' Swan & Water Lanes
The Rev. Robert H. Walters, v
Sun Eu 8, 10, 12; Sat Ev 5:30; C Sat 5

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (G HC 10 Wed); EP 3:00

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

EPIS. CHAPLAINCY TO KENNEDY INT'L AIRPORT AT PROT. CHAPEL; The Rev. Martin L. Bowman, cnsp. Sun 12 HC, Thurs 12:10 HC, Easter 12 HC

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

The Living Church

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

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch 5 10, Cho Ev 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r;
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev 8 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), MP 11; EP 4; Daily ex Sat HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

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

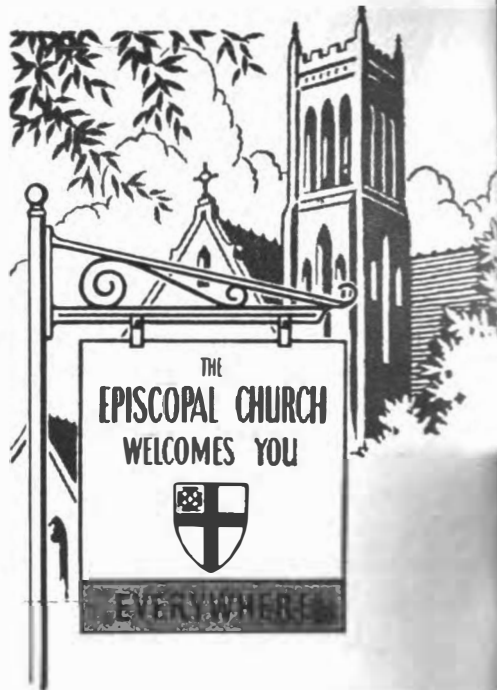
ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC with MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Long, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP & EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat 5-6 & by appt



GRACE CHURCH
LOUISVILLE, KENTUCKY



ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Cagulat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish). Eu Mon thru Wed 8; Thurs thru Sat 9

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

SOUTHERN PINES and PINEHURST, N. C.
EMMANUEL CHURCH 350 E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10; Fri HC 5:30

TOLEDO, OHIO
TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the Rev. S. H. Caldwell, the Rev. L. F. O'Keefe
Sun 7:45, 9, 11; Mon thru Fri HC 12:15

PHILADELPHIA, PA.
ST. LUKE & THE EPIPHANY 330 So. 13th St.
Sun HC 9, 11 (15 & 35); MP & Ser 12S & 45; Healing Service Tues 12:10

NEWPORT, R. I.
EMMANUEL Spring, Dearborn & Perry Sts.
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC 15); Thurs HC 10:30

CHARLESTON, S. C.
HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

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

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

ST. THOMAS, VIRGIN ISLANDS
ALL SAINTS'
The Rev. Raymond E. Abbitt, S.T.D., r; the Rev. Richard A. Watson, asst
Sun HC 5:30, 8:30, 10:30; Ev & B 7:30; Masses daily 6:30; C Sat 5