

The Living Church

March 3, 1968

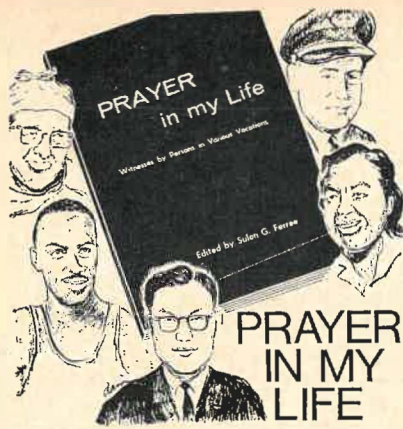
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O LORD, *who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, World without end. Amen.*

The Collect for Lent I

The sort of "vermiform" view of ourselves which seems to characterize a good deal of our Anglican liturgy is not genuinely Christian. We are indeed sinners, but the continual dwelling upon what miserable creatures we are is unhealthy and morbid. The Gospel is not a desperate expedient to get us out of our given manhood; each of us knows that all is not well with him; each of us knows that he has "fallen" from the intention which God has for him. But the way in which a Christian comes to know all this is by the contemplation of the sheer love of God in Jesus Christ, which shames him into an acknowledgement of his defection; we ought not to expect or engage in a continual harping on our dirtiness and the evil of our ways. Nor should we allow ourselves to pursue what von Hügel so amusingly and so accurately described as "a spiritual flea-hunt." Our sin will be quite plain to us if we only *look*: look first at the crucified Lord and then at ourselves.

W. Norman Pittenger, *Light Life Love*, 17. Mowbrays, London.



WITNESSES BY PERSONS IN VARIOUS VOCATIONS

EDITED BY SULON G. FERREE

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The Living Church

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and Welfare of the Church of God.*

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THINGS TO COME

March

3. Lent I
John and Charles Wesley
6. Ember Day
7. Perpetua and Companions
8. Ember Day
Thomas Aquinas
9. Ember Day
Gregory of Nyssa
10. Lent II

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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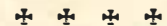
BOOKS

CHURCH WORSHIP AND CHURCH EDUCATION. By Iris V. Cully. Westminster. Pp. 187. \$4.50.

Throughout this helpful book on Christian worship and education the reader becomes aware of the importance that Dr. Iris V. Cully places on participation and involvement. From formative years through old age, a person is concerned with and gives witness to the things of his life in which he is an active part. Anyone who owns stock in a business is vitally interested in how the business is run, how the dividends are paid, and in the overall success of the enterprise. Dr. Cully emphasizes that a Christian's worship and education and his subsequent witness always will be related to the depth and reality of his participating in the total life of the Church. This book serves as a good guide to pastors and teachers who are responsible for making worship meaningful and Church education helpful. Worship and education bring many factors into play in the church and in the classrooms. Dr. Cully deals with almost every factor including the person who worships and how he worships in hymns, reading, movement, architecture, silence, and expression.

The Christian world is concerned with renewal of worship. This renewal demands many changes, but primarily it demands an understanding of worship. *Church Worship and Church Education* is a good attempt to help us understand.

(The Rev.) DORSEY G. SMITH, JR.
St. James' Church
Ormond Beach, Fla.



THE JON DANIELS STORY. Edit. by William Schneider. Seabury. Pp. 111. \$1.95.

Was it all a long time ago, an incident, shocking, deplored at the time but now forgotten? Jon Daniels's murder on August 20, 1965, just after his release from a jail near Selma, Ala., was but one of several such incidents involving civil rights workers. Perhaps we were more affected by this particular murder since it happened to "one of us," to an Episcopal seminarian. Jon Daniels, with ESCRU sponsorship, had taken up residence for several months in Selma in order to provide a kind of continuing presence after the drama of the early spring when thousands of northerners had come and gone. Jon did what he could to answer "yes" to a situation. We may have relegated the facts to a corner of our minds—so much has happened since. A reading of this slim volume could serve to remind us that Jon's total giving of himself was not more than is required of all of us, and that really there was nothing special about Jon Daniels except that he showed forth not only with his lips but with his life that we are all called to be saints.

The Jon Daniels Story consists of a

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long biographical introduction by editor William Schneider, chaplain to Episcopal students at Harvard and Radcliffe, and a collection of Daniels's available letters and papers. At least one of the latter, "A Burning Bush," received wide circulation by ETS and ESCRU, and is most moving, compelling reading. The biographical data provides some insight into Jon's development from indecision about himself into a strong sense of the meaning of Christian obedience. The letters and papers to some degree round out a picture of a young man seeking the meaning of life.

As a whole the book is certainly not a scholarly treatise, but it is not meant to be. It should be very useful for Christian education at the high-school level (and beyond) for, as Joseph Fletcher commented, ". . . biography is the way to communicate theology." In particular, those of us who feel ourselves associated with the cause in which Jon Daniels gave his life will want to add this volume to their collection of valid documentaries. Note also that all proceeds from the sale of *The Jon Daniels Story* go to the Jonathan Myrick Daniels Fellowship Fund at ETS, "To support the involvement of seminarians in areas of continuing social concern."

ELIZABETH F. HOWARD
Church of St. Michael and St. George
Clayton, Mo.

* * * *

THE JOHN HOWARD GRIFFIN READER.
Edit. by Bradford Daniel. Houghton Mifflin. Pp. xi, 588. \$8.50.

Bradford Daniel, a Texan, is the former editor of *Sepia* magazine, and a well-known writer on race relations. He has brought together in *The John Howard Griffin Reader* some short writings, and excerpts from longer writings, of Mr. Griffin, the Texan who became world famous by passing as a Negro in the South and describing what he saw and felt. That book, *Black Like Me*, was later made into a movie. Mr. Daniel has given us also an introduction to Griffin by the American critic, Maxwell Geismar, and a sample of Griffin's photography. In dealing with Griffin's longer writings, his method is to give us selections from the work, tied together by summaries of his own. Some of the Griffin writings are introduced by excerpts from the author's journals so that we are able to see him at work.

Perhaps this book was designed to be a text for college use. In that case it would have been better to have given fewer works and given them in full. If the work is designed to introduce the general reader to Griffin, I fear that it will fail of its intent. The book is too bulky and costly for the average reader.

Of Mr. Griffin's great talent there can be no doubt. His first work, *The Devil Rides Outside*, is an astonishing piece of writing. For all its defects, it has in it

the seeds of greatness. Griffin's book *Nuni* (1956) seems to have had a wider circulation than his first. (I found it in my small-town library.) Here he tries his hand at a different kind of satire, and this too is exciting. *Black Like Me* is perhaps the one Griffin book that everybody has heard of, and that more people ought to read for themselves for it cannot be condensed. However, it is in the shorter writings, those in which he attacks racial injustice and censorship, that Griffin is at his best. When he is writing out of his grief and anger and shame, he has a voice like Jonathan Swift's.

Mr. Daniel seems to have near-idolatrous feelings about Griffin. These spill over to embrace Griffin's friends and acquaintances, even the people whom he has photographed. Between pages 339 and 370 are some beautiful pictures made by Griffin. Mr. Daniel has described them in footnotes, and everybody there is the world's greatest something. Thomas Merton is there, and the eloquent Trappist is described as "one of the world's distinguished religious authors."

Thank you, Mr. Daniel, for introducing me to Griffin's works. He must be made better known. He is a writer who grows.

(The Ven.) STANLEY ATKINS
The Archdeacon of Milwaukee

Booknotes

By Karl G. Layer

White Reflections on Black Power. By Charles E. Fager. Eerdmans. Pp. 118 paper. \$1.65. The book explores the meaning of this still-new concept. The author addresses himself to the white people of this country who are concerned with the turbulent racial situation. After describing the major elements of the "black-power" concept, Fager goes on to consider the responses to it by both white and Negro critics. He finds the concept not only legitimate but sweeping in its implications and decisive for the future role of the white liberal in the Negro struggle.

A Critical Period in American Religion. By Arthur M. Schlesinger, Sr. Fortress Press Historical Series. Pp. viii, 39 paper. \$.85. A study by the famous "secular" historian, of American non-Roman Catholicism in the period 1875-1900. The impact of Darwinism, biblical criticism, urban and social problems, and the reaction against Roman Catholicism.

Images of Religion in America. By Jerald C. Brauer. Fortress Press Historical Series. Pp. x, 35 paper. \$.85. In his presidential address to the American Society of Church History, Prof. Brauer applies to the "American Image" the insights supplied by European observers of the American scene. The observers selected are non-clerical and non-polemical.



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March 3, 1968
Lent I

For 89 Years,
Its Worship, Witness, and Welfare

COLORADO

Repercussions to "Friends"

Formation of a "Friends of the Bishop" group, to aid Colorado's diocesan, the Rt. Rev. Joseph S. Minnis, in defending against a canonical charge of improper personal conduct, has brought repercussions from three sources.

Richard T. Paynter of Littleton, Colo., an executive whose name was listed as a member of the steering committee of the group, disavowed any connection with the movement. He wrote the Rev. Edward F. Ostertag, committee chairman: "In view of the partisan stand your group has taken and in view of my stand on the matter, which I made crystal clear to you the morning after the initial organization meeting at St. Mary's, I must ask that you withdraw my name from your letterhead and accept my resignation as a member of your committee." Mr. Paynter, who is chairman of the diocese's stewardship committee and a member of its board of trustees, stated he had refused at the organization meeting to become a member of the "Friends of the Bishop" committee but his wishes were disregarded.

The Rev. Edward S. Gray, rector of St. Mark's, Denver, wrote the committee that it was advancing an "immoral proposition" in making a judgment on the charges against the bishop and asking the people of the diocese to do likewise "before the duly appointed bodies (of the Church) make a decision." Fr. Gray objected also to use of the diocesan newspaper's mailing list for distributing the committee's letter and to soliciting funds from his parishioners without his permission. He stated that the committee's actions "usurped the rights and privileges of every rector in the diocese," and demanded an apology "for this precipitous, uncanonical, uncatholic, and uncharitable action."

The Rev. Bart J. Cunningham, curate at St. Mark's, challenged the committee's concept that Bishop Minnis, the person, is entitled to loyalty, asserting the first loyalty must be to the Church. In a letter "To the Group which calls itself the 'Friends of the Bishop,'" Dr. Cunningham concluded: "A bishop who is alleged to have said to clergy who respectfully question the prudence of the letter broadcast by the 'Friends of the Bishop', 'Let this be a warning, I am out to get you priests', is certainly one about whom the Prayer

Book would say that this is devouring of the flock and not a feeding. . . . If loyalty is to be sought, let it be loyalty to the People of God. . . . This is no time, gentlemen, for lightweight thinking. No man, the bishop, priest, or deacon, has the right to injure the souls of the People of God for his own selfish ends."

NEW YORK

Clergy See Troubles Ahead for Church

A basically somber picture of the future of the Church, with some overtones of hope but with a general prophecy of troubled times ahead, was portrayed by a panel of clergy meeting in New York City. The panel, which according to one observer ranged from theologically liberal to far-out, was assembled by the Reader's Digest for a forum on: "Are You Disturbed by the 'New Religion'?" None of them was.

Chairman of the session held at Union Seminary was the Rev. Canon David Edman, assistant at Christ Cathedral, Rochester, N. Y., and ecumenical chaplain at Rochester Institute of Technology.

Other panelists included the Rev. Malcolm Boyd; the Rev. William S. Coffin, Jr.; Dr. Tom F. Driver; Dr. William Hamilton; Dr. Paul L. Lehmann; and Rabbi Richard Rubenstein.

In response to a question put by Dr. Hamilton of New College, Sarasota, Fla., who is known for his advocacy of the "death of God" school of theology, as to where religion is heading, Dr. Lehmann of Union Seminary appeared to be the most optimistic. "We are heading toward increasing confrontation on encounters of the emerging age of doubt and the emerging age of faith. It will be given to faith to welcome experiment and it will be given to the experimenters to pause over the baby before throwing the baby out with the bath."

Mr. Coffin of Yale University was also hopeful but with conditions. "If we could separate that which is fundamentally important in our Churches from all the unimportant, we would have the structures for people to operate by," he said.

Another Union Seminary man, Dr. Driver saw the Church as "a captive and ideological rationalist for those elements in our Western world which have it made. . . . But a new society is coming. In the new ferment around the world, some

institutions are going to crumble. The Church may be one of those institutions. But if it crumbles, it will crumble because it is an agent of those who have made it and not of those who are on the make."

Fr. Boyd was even more pessimistic, although accepting the same general analysis. The future of religion, he said, is inextricably bound up with the future of society. Deploring what he called the "chaplaincy of the status quo," he said, "I don't think anything radical is going to change. We will continue to have cheap grace and the blessing of the status quo." Asserting that "renewal is not enough" to save the Church, he called for more drastic changes. "We've got to get the rugs up so you can't sweep any more under them."

Rabbi Rubenstein, chaplain to students at the University of Pittsburgh, Carnegie-Mellon, Duquesne, and Chatham College, expressed firm support for the contention of communications expert Marshall McLuhan that the book-supported or linear culture is losing out to the electronic, sensuous culture based on a television-oriented view of life. Therefore, he said, "Judaism and Protestantism, which are both religions of the Book, are in more trouble than Catholicism, which is a more turned-on, sensuous religion."

Dr. Lehmann felt this view was an over-simplification. "Even if they are religions of the Book, the Book is of the people. There is a new kind of life style emerging. It is misleading to take linear or verbal as the dividing line. People are still trying to face the basic problems of life, whether they are linear or electronic."

The forum had begun with an unorthodox worship service conducted by the pastor to the city's jazz community, the Rev. John Gensel of St. Peter's Lutheran Church. It featured performances by Duke Ellington, Joe Newman, and Eddie Bonnemere. The confession section of the service was performed by three modern dancers—students at Union Seminary—who acted out prayers spoken spontaneously by the congregation.

NEWARK

Grants Distributed

Grants totaling \$48,100, from the 1967 income of the Wilks Fund of St. Peter's Church, Morristown, N. J., have been announced by the Rev. S. Hughes Garvin, rector and chairman of the committee

which reviews requests and recommends grants. The '67 grants raise to \$565,242 the total distributed from the fund's income over the past 16 years.

Since 1952, when the church received \$1,250,000 in a bequest from the late Sylvia H. G. Wilks, the income from a major portion of the original gift has been for worthy causes, both religious and secular, both at home and abroad. This year's recipients number 16, both people and places. \$21,500 will be distributed in the Morristown area, with \$3,000 going to the rector's fund. Agencies in the Diocese of Newark and the state area of New Jersey will receive \$11,800, and national grants total \$9,700. The latter include the College of Preachers (\$200); Episcopal Church Foundation (\$2,500); Virginia Theological Seminary (\$4,000); and St. Christopher's Mission, Anchorage, Alaska, (\$3,000 toward its first church structure). International commitments total \$5,100.

EPISCOPATE

On the Draft and War

The Bishop of New York, the Rt. Rev. Horace W. B. Donegan, in a pastoral letter, has reiterated his stands on freedom of the pulpit, draft resistance, and the Vietnam War. Noting that "a number of our clergy and laity are torn between conflicting loyalties in regard to Vietnam," the pastoral reproduced a 1954 address in which he asserted that "no one can tell a clergyman or a bishop what to say, or what not to say, unless he be guilty of heresy." The preacher "does not claim infallibility" and all members of the Church may disagree with a clergyman, but "freedom of the pulpit . . . is a right which is essential to the health of the Church, and to its power to witness against evil. . . ."

Bishop Donegan conceded that the issuance of the pastoral was triggered by the sharp disagreement between an Ellenville, N. Y., rector and his vestry [L.C., February 25th]. The pastoral also included advice he gave to a seminarian who turned in his draft card, and a 1967 address he made on the Church's attitude on war.

In regard to Vietnam, he said, "my counsel is direct and uncomplicated: a man must do what his conscience dictates, for a person's conscience is his ultimate authority and freedom." A person must then willingly "bear whatever consequence his conscientious decision brings to him," he said. He cautioned that while there may be occasions "when the law of God supersedes the law of the land," it must be remembered that "no land can exist without law. I cannot advise you to break the law and would not do so," he wrote the seminarian.

The pastoral quotes from the bishop's address to the 1967 diocesan convention in which he contended that the Church

"must talk of Vietnam": "We cannot allow ourselves to become absorbed in the political and social issues," the bishop said, "to the extent that we forget our Christian conviction that all war is wrong. . . . If we are to discuss today the right and justice of our participation in the war in Vietnam, then let us discuss it as a necessary or unnecessary evil that overrides or does not override our conviction that all war is wrong."

PITTSBURGH

New Coadjutor Consecrated

As far as can be determined, the consecration of an Episcopal bishop in a Roman Catholic cathedral in Pittsburgh marked another "first" in Church relations in the United States.

The Presiding Bishop was the chief consecrator of the Rev. Robert B. Appleyard as Bishop Coadjutor of Pittsburgh. Other consecrators were Bishop Pardue and Bishop Thomas, both of the Diocese of Pittsburgh. Presenting bishops were James Duncan, Suffragan Bishop of South Florida, and John Esquirol, Suffragan Bishop of Connecticut. Preacher was the Very Rev. John Coburn, dean of the Episcopal Theological School. Bishop DeWitt of Pennsylvania and Bishop Warnecke of Bethlehem also took part in the service. Members of the St. Barnabas Brotherhood served as acolytes at the Eucharist. The procession included representatives of the civil and religious bodies throughout the area, and the Most Rev. John Wright, Roman Catholic Bishop of Pittsburgh. The bishop had granted permission for the use of St. Paul's Cathedral for the consecration. (The ceremony could not be held in Trinity Episcopal Cathedral because of a fire last summer.)

Immediately following the service, a

reception for Bishop Appleyard and Mrs. Appleyard was held in Cathedral High School across the street from the cathedral.

HONOLULU

A New Suffragan

To the hymn "Praise to the Lord" the procession for the consecration of the Rev. E. Lani Hanchett entered St. Andrew's Cathedral, Honolulu, after having formed at St. Peter's Church on Queen Emma Street.

The Presiding Bishop was chief consecrator and celebrant. Other bishops present were: Hallock of Milwaukee; Rusack of Los Angeles; Carman of Oregon; Rose of Southern Virginia; and the host bishop—Kennedy of Honolulu. Bishop Carman was the preacher. In addition to the Episcopal clergy of the Islands, clergy of the Hawaii Council of Churches, and Roman Catholic prelates and priests were in procession and in the choir.

Immediately following the service, there was an outdoor reception in Queen Emma Square so that all or most of the 900 who attended the consecration could greet the new Suffragan Bishop of Honolulu, the Rt. Rev. Edwin Lani Hanchett, 48 years old.

AFRICA

Bishop Alderson Dies

The Rt. Rev. Cecil Alderson, Bishop of Mashonaland (Rhodesia), died February 12th, in Johannesburg, South Africa. The bishop had been in Johannesburg on Church business when he had a heart attack in January and was hospitalized there.

He became Bishop of Mashonaland in

Continued on page 15



Bishop Appleyard gives blessing at conclusion of his consecration

Photo: S. Morgan

Lessons for the Liturgy

The *Liturgy of the Lord's Supper* provides that "a Lesson from the Old Testament may be read after the Collect and before the Epistle, according to the Table of 'Psalms and Lessons for the Christian Year.'" The reason for the restriction of the lessons to this table is because it was felt unwise to leave the selection to the random choice of the celebrant. These lessons, however, are designed for Morning Prayer. Those marked with an asterisk do have some relation to the lections at the Sunday

Eucharist, but they are often rather long, and sometimes not directly associated with the Gospel, which the other eucha-

ristic lessons are supposed to be expounding.

The following table of lessons has been devised specifically for the Eucharist. The Prayer Book allows other Lessons for special occasions, and the trial use of the new liturgy should qualify as such. These lessons are all from the Old Testament except for the few occasions when the Prayer Book Epistle is itself an Old Testament lesson. On those days a passage from the New Testament is suggested as a substitute Epistle.

Compiled By The Rev.
Bonnell Spencer, O.H.C.

a member of
**The Standing Liturgical
Commission**

Letter from London

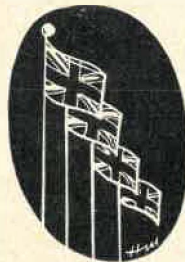
Back in the war we used to hear a great deal about marshalling yards. They are places where bits and pieces of railroad trains collect and in due course get assembled into various long snakes going in different directions. I have a sort of marshalling yard in the third drawer on the right of my desk—though all its contents are destined to go in one transatlantic direction. It is labelled "LC" and into it pop all my ideas and sources for what you eventually read—at least we hope you read it.

Usually there are one or two large topics which take up all the available space. The result is an accumulation of items which are small in size but can be of interest in showing trends. Like Joost de Blank's Memorial Service—though that was far from being small in size. In fact, Westminster Abbey was packed. Among those present, apart from the dean who officiated, were the Archbishop of Canterbury and enough bishops to start a mini-Lambeth Conference, the Apostolic Delegate to Great Britain, Archbishop Cardinale, the Most Rev. Patrick Casey, representing Cardinal Heenan, the Rev. Kenneth Slack, a Presbyterian and sometime secretary of the British Council of Churches, the Rev. Maurice Barnett, minister of the Abbey's immediate neighbor, the Methodist Central Hall, and a host of notables representing the incredible number of interests to which Joost de Blank lent his abilities and his charm. His ashes were interred in St. George's Chapel in the Abbey. It was an occasion which showed that ecumenical gatherings are no longer limited to "official" events.

Talking of ecumenical matters, there is a very rapid development in this country in the number of local Councils of

Churches which now include Roman Catholic representation. All in all, we have some 550 to 600 such local councils in this country. All but 30 of them have some form of participation with Roman Catholics, if only in the Week of Prayer for Christian Unity. Some 220 councils have official RC observers.

Still ecumenical, the Bishop of Carlisle, the Rt. Rev. Cyril Bulley, has called for closer relationships between the Church of England and the Roman Catholics. Speaking to a Salvation Army meeting he said that the Rt. Rev. Harvey Goodwin, one of his predecessors in Carlisle, had denounced the Army and its founder General Booth: "Bishop Goodwin spoke what he conceived to be true as he saw the truth then, but I believe that, in the light of your history since, he would have me stand before you now in penitence, to acknowledge a false judgment



and to rejoice with you for what, under the hand of God, the Salvation Army has done for God's people through the hundred years of its life. You have a lot to teach us and we have much to offer you. The Salvation Army has been and is making a very rich contribution to the ideal of the Church and its redemptive work. I picture it doing all that in a much closer relationship with the Church,

demonstrating to the world our unity one with another in what I would call a sacramental association. But I picture the Army too preserving its own identity, bringing its vigor, its enthusiasm, its compassion, its zeal into the total life and witness of the Church."

Humanists of the secular variety have recently had a bit of a shock with the findings of a survey organized by a lecturer in education at the University of Durham. He has done nationwide research on religious education and comes up with the answer that 80 percent of the teachers of this country are satisfied with the present arrangement whereby pupils are expected to attend school worship unless their parents say they do not wish them to do so. Eighty-four percent of the teachers said it was part of the state school's business to help children to know and understand about Christianity. Sixty-six percent wanted the schools to continue to be required by law to provide religious instruction and 84 percent wanted schools to continue to provide religious instruction even if not required by law to do so. There had been a widespread idea that the teachers, being required to teach religion, were among the most opposed to compulsory religious teaching. This survey has exploded such an error.

How many bishops are going to fail to get to Lambeth because it costs more than they can afford? The Missionary and Ecumenical Council of the Church Assembly has hinted that there might be several if the richer provinces do not do something to help them. An appeal towards traveling expenses for overseas

Continued on page 13

Old Testament Lessons

for use with

The Liturgy of the Lord's Supper

Advent I	Amos 5:14-15, 18-24	Easter II	Ezekiel 34:11-16
II	Micah 4:1-4	III	Exodus 14:21-27
III	Isaiah 35:3-6	IV	Exodus 19:1-9
IV	Isaiah 40:1-5	V	I Kings 8:35-40
Christmas Eve	Micah 5:2-4	Ascension Day	^c II Kings 2:6-12
Day	Isaiah 9:2-7	I	Ezekiel 37:1-14
St. Stephen	II Chronicles 24:17-21	Whitsunday	<i>Wisdom</i> 8:1-9
St. John	Ezekiel 1:4-10	Trinity Sunday	Genesis 1:1-3, 26-27; 2:7
Holy Innocents	Jeremiah 31:15-17	I	Deuteronomy 6:1-7
Christmas I	Isaiah 7:11-14	II	Isaiah 49:1-6
Circumcision	Exodus 3:1-7 ^a , 13-14	III	I Kings 8:46-52
Christmas II	(Hebrews 2:14-18)	IV	Jeremiah 8:8-12
Epiphany	Isaiah 60:1-6	V	I Kings 18:21-24, 36-39
I	Zechariah 8:4-8	VI	Micah 6:1-8
II	Isaiah 42:1-7	VII	Jeremiah 32:17-23 ^a
III	II Kings 4:1-7	VIII	Ezekiel 34:1-6
IV	II Kings 5:9-14	IX	Genesis 50:15-21
V	Isaiah 5:1-7	X	Hosea 11:1-7
VI	Daniel 7:9-10, 13-14	XI	Jeremiah 7:1-7
Septuagesima	Isaiah 5:18-21	XII	Jeremiah 1:4-10
Sexagesima	Ezekiel 3:17-21	XIII	Leviticus 19:13-18
Quinquagesima	Hosea 6:1-6	XIV	Deuteronomy 8:11-18
Ash Wednesday	(Hebrews 12:1-7)	XV	Genesis 8:15-22
Lent I	Genesis 3:1-8	XVI	II Kings 4:32-37
II	^a I Kings 17:17-24	XVII	Proverbs 25:6-10
III	^b I Kings 22:19-28	XVIII	Isaiah 11:1-9
IV	Exodus 16:2-7 ^a	XIX	II Kings 20:1-6
Passion Sunday	Exodus 24:4-8	XX	Isaiah 42:8-13
Palm Sunday	Zechariah 9:9-12	XXI	Genesis 15:1-6
Maundy Thursday	Jeremiah 31:31-34	XXII	Micah 3:8-12
Good Friday	Genesis 22:1-13	XXIII	I Samuel 26:5-13, 22-25
Easter Day	Isaiah 40:9-11, 28-31	XXIV	Isaiah 51:1-6
I	Exodus 12:21-27	Before Advent	(Hebrews 3:1-6)

HOLY DAYS

St. Paul	Isaiah 52:7-15	Transfiguration	Exodus 34:29-35
Purification	(I Corinthians 1:26-31)	St. Michael	Daniel 12:1-4
Annunciation	(Galatians 4:4-7)	All Saints	<i>Ecclesiasticus</i> 44:1-14
St. John Baptist	(Romans 11:1-6)	Dedication	Genesis 28:10-17
St. Peter	Isaiah 61:1-6	Independence Day	Deuteronomy 28:1-2, 7-12 ^a
	Thanksgiving Day		Deuteronomy 8:1-10

COMMONS

Apostles	Isaiah 6:1-8	^d Martyr	II Chronicles 24:17-21
Evangelists	Ezekiel 1:4-10	^d Other Saint	<i>Wisdom</i> 3:1-9

^aIn v. 17 after woman add: of Sidon
^bBegin: Micaiah said.

^cBegin: Elijah said to Elisha.
^dIf needed for a patronal festival.

By The Rev. Deane W. Kennedy

Rector of the Church of the Transfiguration
San Mateo, Calif.

How fortunate you are, my brothers, and what a thing of glory it is that you are to be ordained today to the servanthood of the Church in a time when the Church herself is beginning to respond to the divine call to be the servant of the world—a Church no longer presenting herself to the world in the habiliments of royalty but in the garments of humility and in the spirit of her Divine Lord, prepared to wash the feet of the world.

Only 30 years ago, the Rt. Rev. Hensley Henson could say in an ordination charge that the “clergyman is placed in society to keep the flags of religion flying in the face of the world’s aggressive secularity.” I think we would not phrase it so today. The image of a Church defiantly flying

acter of the Healer: “Whether this man is a sinner or not, I do not know: *One thing I know*, that whereas I was blind, now I see.” And in a letter of St. Paul to the Church in Philippi, the Apostle wrote: “That I may know Him, and the power of His Resurrection and the fellowship of his sufferings, being made conformable unto His death: . . . Brethren, I count not myself to have apprehended: but this *one thing I do*, forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark of the high calling of God in Christ Jesus.”

“One thing I know—though I was blind, now I can see.”

“One thing I do—I press toward the mark

One thing I know—

One thing I do—

its flags is dimmed by the clearer vision of a society which for the most part no longer looks in the direction of the Church’s banners nor much cares whether they fly or not. The “aggressive secularity” is even more obvious than it was 30 years ago. But the Church today is beginning to see the world less as an enemy to be defied than as people who are crying for the peace of Christ; less as a hostile force to be overcome by the power of our theological argument than as men to be loved “with the love of Jesus.” I have said that it is a thing of glory to be a deacon in the Church today, a servant of the servants of the world. From what source then is this glory?

In the 9th chapter of St. John’s Gospel, a man who had been blind from birth said to the Pharisees who were hectoring him to acknowledge the diabolical char-

acter of the high calling of God in Christ Jesus.”

I think that the order in which I have placed these passages is the order of their importance for your ministry and for mine.

You who are here to be made deacons have received the theological training that the Church deems essential to the exercise of your ministry. But I have a question to ask you: Does this mean that you know *Him* and the power of *His Resurrection*? Will it be clear in your ministry, as clear as the fact of your erudition and grasp of theological truth, clear as a beacon on a high hill, that though you were blind, He it was who made you see? Helmut Thielicke, German theologian and teacher, tells his classes in beginning theology that they must know the difference between a “conceptual experience” of Christ, gained from the classroom so that one may discourse learnedly of Christology, and a “primary experience,” a knowledge not about Him but of Him so that a man can

say: “I know whom I have believed.” It appears to me that St. Paul could speak of “pressing toward the mark of the high calling of God in Christ” only because one day he was made to know that he was blind, before he could see. The first and primary condition of true and faithful servanthood in the Church of Jesus Christ is surely this knowledge, gained not so much from others as from being thrown down in the dust of some Damascus Road of your own life. *Then* you minister in power; *then* you preach with conviction; *then* you win men, even in this “aggressively secular” world, to the service of Jesus. The Archbishop of York has said that: “the true authority of a man’s ministry comes when a man can say not merely ‘I hold this view,’ but ‘I am held, grasped by this God.’ This is the final, quiet, undeniable authority of holiness.” And such personal holiness is gained, I believe, only at the expense of time spent in prayer and recollection, in the faithful reading of the daily Offices, and in the keeping of your trust with our Lord, in the loving meeting of the Eucharist. So having made certain, then, that you can speak with the conviction of a man born blind, but reborn to see the beauty of Christ, I think you can then go on where St. Paul went on to say: “*One thing I do—I press toward the mark of the high calling of God in Christ.*”

The Church is seeking new ways of serving the world, new paths to follow, new means of expressing the eternal truth of the lordship of Christ. Structures will change, and structures must change. For God came *not* to save institutions, but men. But *this* will not change: that “the disciple is *not* above his Master, nor the servant above His Lord. It is enough that the disciple be *as* his Master, and the servant *as* his Lord.” The Rev. John Wesley was once accused of hoarding silverplate when England was at war and needed the financial support of her people. His reply has become famous:

“Sir, I have two silver teaspoons here in London, and two in Bristol. This is all I have at present, and I shall not buy any more while so many around me want for bread.”

It is in this spirit that our bishops have called for the renewal of the Church. Such renewal will come to little so long as it remains only institutional. But when it reaches down into the life of the individual Christian, and particularly into the life of the man ordained to lead God’s people, and that man has his priorities straight, that one must first know Christ in all His beauty and then press on further toward the mark of God, then the renewal we pray for will come. “*One thing I know. . . . One thing I do. . . .*”

Finally, my brothers in Christ: In a moment the bishop with the authority of the apostolic commission will ask if any one knows any impediment or notable

Continued on page 12

As it is suitable for Embertide, we here reprint this sermon preached by the Rev. Deane W. Kennedy on the occasion of the ordination of deacons at Grace Cathedral, San Francisco, in June 1967.

Liturgical Changes: By Whose Authority?

One fundamental point about the current proposals for revision of the Book of Common Prayer needs to be clearly understood by all concerned Churchmen, and evidently it is not, if the queries and assertions we are getting from some readers are admissible as evidence. That is the fact that the General Convention of the Episcopal Church in the United States of America does indeed have authority to revise the American Book of Common Prayer, and it also has authority to authorize for trial use "a proposed revision of the whole Book or any portion thereof," in the language of Article X, section b of the Constitution of the Church. We have been asked to express our view as to whether the last General Convention had constitutional authority to allow the substitution of the proposed new eucharistic liturgy for the Prayer Book office, even on a tentative trial basis. As we read Article X in the Constitution we can come up with only one answer: It most clearly had such authority.

There are some who charge that the Episcopal Church's freedom to revise its own liturgy does not logically imply freedom to revise any doctrinal content of the Prayer Book. The distinction is essentially academic. Any change in liturgy is a change of doctrine at least in its liturgical expression. Thus, the omission of the term "satisfaction" from the Prayer of Consecration means that the old feudal "satisfactory" doctrine of the Atonement no longer is given explicit liturgical acceptance (for which, say we, may the heavens rejoice and may the earth be glad).

If the American Church in its liturgical reforms were to revise its doctrine so drastically that the Anglican Communion as a whole would exclude it from the family, the result would be sheer disaster. We know of no one who wants to see this happen, and we have no fear that it is about to happen. But everybody should be clear on the constitutional point that the General Convention has power to authorize *any* change in the content of the American Book of Common Prayer. No other reading of the relevant formularies makes any sense at all.

The question is being raised with special anxiety concerning the proposed changes in the text of the Nicene Creed, more particularly the change from "I believe" to "We believe" and the proposed omission of the phrase declaring that the Holy Spirit proceeds from the Father and the Son. It is argued by some, and we agree with them, that the American Church ought to make no change of this kind without assurance of the consensual approval of the other Anglican Churches. But, after all, the "I believe" and the *filioque* were both, historically, "revisions" of the text which were made by provincial rather than by universal ecclesiastical authorities. If the General Convention of the Episcopal Church U. S. A. has no catholic authority to "tamper with" the catholic creed of the Church in the 20th century, did

the Bishop of Rome in the 11th century have any greater authority to do so when he added the *filioque*? If any Episcopalian will say that he had, such a one should not be surprised if he is accused of ultramontane tendencies!

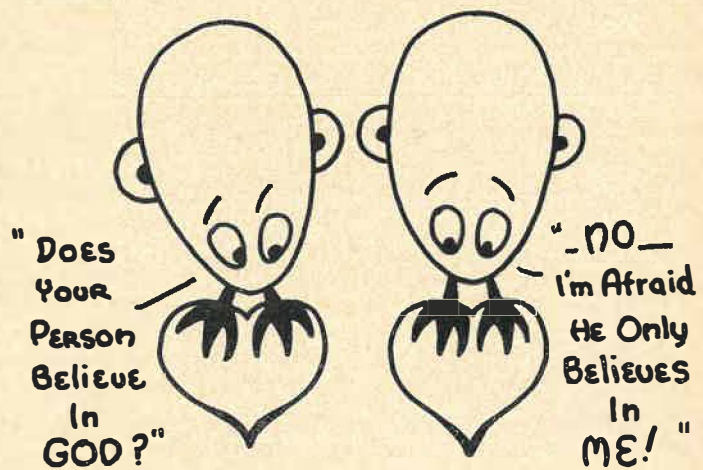
One further word seems in order. It is the General Convention — and not the individual clergyman, not even the individual bishop — which has authority to revise the Prayer Book and to authorize trial uses. The Church is now in an experimental mood and program. That it should be so was authoritatively decided at Seattle. Every Churchman is urged to participate in the experiment as a "consultant" whose views and reactions are valued. But nobody is invited to experiment with the experiment in his own way. Where the proposed new liturgy is in trial use, under the direction of the bishop, the parish clergy are bound to conform to it to the letter. Liturgical lawlessness at this time is especially dangerous to the unity of the Church. And it is certain that the proposed new liturgy is not being given a real trial at all, except where it is being used with scrupulous conformity, without addition, subtraction, deviation, or emendation.

The Edifying Eggheads

What is conscience? How does it look, feel, behave? Henry Mencken defined it as "that inner sentinel that warns us someone is looking." Is that definition adequate? Can conscience ever be a fun chum, or must it always be a necessary nuisance?

Whatever the answers to these questions, Lent is a season for serious communion with conscience, and so we begin with this issue a series of graphic dialogues — "from one CONSCIENCE to another." Our artist is Mrs. Virginia Munroe, of Cowansville, Québec. She

FROM ONE CONSCIENCE TO ANOTHER



—by Virginia

Munroe—

thinks pictorially about the realities of the inner life, seeing conscience as a gnomish egg-head. These sketches are not meant to be entertaining. They are meant to be edifying, to use a shamefully misused and very necessary word. That which edifies is that which builds up the soul in some necessary element of healthy life, such as self-vision, or radical honesty with ourselves.

These laconic dialogues between two consciences about their "persons" can edify any person who knows his need for growth. We present them as ascetic theology rather than as comic-strip entertainment. We dare to hope that they will help many viewers to keep a Lent of growth in self-knowledge and in sensitivity to the Voice and the Light within.

God Is Not Guilty

Judge Robert S. Hewitt of West Palm Beach, Fla., was undoubtedly right in dismissing, as "absurd, frivolous, and disrespectful" an electrician's damage suit against "God and Company." The plaintiff, George

Albrecht, suffered an injury in 1964 during a rainstorm when the sidewalk on which he was standing collapsed and he fell into a pit. When he brought a damage suit against the city and the construction company he was advised by a trial jury that the collapse had resulted from "an act of God." It was then that Mr. Albrecht conceived the idea of suing "God and Company," the "company" being about 30 churches in the area who, presumably, were liable and suable as "agents of God."

The judge was right, we grant, in dismissing his suit. But is the state right in continuing to call such mishaps "acts of God"? This magazine isn't a church in the West Palm Beach area but we like to think that we are in some sense agents or friends of God. At any rate we try to speak good of His Name whenever we can. And so now we offer a motion: that the phrase "act of God" as conventionally applied to mishaps resulting from bad weather or any other non-human cause be expunged from all statutes and other legal documents. Mr Albrecht was permanently injured in that mishap. If the final legal determination of the matter is that God did it, we feel that God has a strong case for a suit for defamation of character.

Another Opinion

from

Nancy Watt

**Children's Librarian of the Public Library
Palm Springs, Calif.**

Your editorial "The Degradation of the Liberal Dogma" [L. C., February 4th] was written from deep personal concern. I recognize this and respect it, but object both to the use of conjecture as a basis for your meditation, and to the meditation itself.

Pointing to the photograph of an unidentified young man in a state of frenzied torment you propose, with no factual backing, that his condition results from training by the liberal party line. Is it not equally possible to conjecture that he is, to paraphrase one of your earlier quips, a refugee from conservatism? Either is possible. Neither truly matters here. The young man's background is not in question, unless you insist on using your conjecture as fact. What disturbs you — and me — about the photograph is his condition.

My work brings me into daily contact with young people. That and being mother of three teenagers exposes me constantly to the reality of their pressures. You are right in saying that the increasing accumulation of knowledge and its complexity forces each student into painful choices. He must eliminate some disciplines in favor of others. This alone can torment and confuse. It seems probable that part of today's youthful anguish derives from a terrible awareness that in our automated world a leisurely study of Vergil or Shakespeare is unthinkable. Your young man was born into the age of applied $e = mc^2$. This is not his fault; it is not the fault of the liberals, nor is it yours or mine. It is the result of man's inexorable reaching. But the way we handle our lives, how we

teach our young people to handle theirs in this awesome technological environment is surely the responsibility of everyone. Name-calling will never help, especially when the name used as a pejorative should be worn with pride by its bearer: liberal, conservative, Tory, Whig. If it is not consonant with sound educational process to yell "Dirty Fascist!," neither is it sound to yell dirty anything else. How disheartening to us laymen to listen to you, and other clergy of stature, scholarship, and influence, flail your opponents with wit and clever implication. Churchmen of all persuasions do so more and more, finding some bitter pleasure in destructive rhetoric.

The purpose of Christianity is reconciliation. It seems to me that reconciliation will never come so long as each of us insists on shifting blame for the world's problems. Your literary deftness in blaming those who profess to be liberals proves your superior control over the wild young man who blames the cops and Dow Chemical. Perhaps this makes you more right than he. I doubt it. I feel, however, that his torment, and maybe yours, has gone far beyond the point where words like liberal or conservative or gentleman or creep matter. He is hanging by his fingernails. Maybe we all are.

Can we learn to stop looking for scapegoats? Is it not charged to each of us, liberal and conservative, Fascist and Communist, hawk and dove, believer and atheist, man and woman, even you and me, to look at that photograph and ask in fearful humility, "Lord, is it I?"

LETTERS

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

Christian Education

I should like to reply to your editorial entitled "What Mean These Statistics?" [L.C., January 21st] I think that this goes much deeper than a mere decline in our Church school enrollment. The Episcopal Church appears to be in a peculiar, if sad, position in not being able to attract people to its membership, and because we do not have the number of people that we should have, we do not have the Sunday school enrollment that we should have. There are numerous reasons for this, and I am sure that you have many of your own. Certainly our reserved character, our resistance to change, our archaic Prayer Book and Hymnal, our unfortunate image to the American people, our lack of genuine evangelism, and our inadequate theological education are among the factors which I believe contribute to this situation.

However, getting back to the Sunday school question, I am afraid that this is not the answer for our program of Christian education. After some six years in the priesthood, I wonder if we are not wasting our time and a great deal of effort in continuing what we know to be a failure. If we examine carefully the middle-aged and younger Episcopalians, as far as their knowledge of the Church and her teachings is concerned, I am sure that we could arrive at some startling conclusions which indicate that Sunday schools have definitely not been effective. After all, what can you do in 35 to 40 hours a year of instruction? And when we think of the money which has been wasted in buildings to be used for this amount of time, it becomes a national scandal.

Perhaps these statistics reveal something hopeful because it appears now that maybe people are taking seriously their vocation in training their children at home. After all, this is the heart of Christian education, and no Sunday school can be a substitute for it.

I certainly agree that we should get back to the basic method of imparting the faith of the Church. I believe that there are modern ways that we can do this effectively. As an alternative to the Sunday school system, we could offer such things as classes for parents during the week at night, emphasis on the family service on Sunday, released-time education where it is permitted, confirmation instruction that would last at least one year, parish library development and advertisement, and a subscription to THE LIVING CHURCH for every Episcopal family.

(The Rev.) JOHN R. NEILSON
Vicar of St. Bartholomew's Church
Cherry Hill, N. J.

Editor's comment. Somehow that very last specific suggestion strikes us as especially meritorious.

For 25 years I have been a teacher and administrator in Episcopal schools. Because

my special field is the Bible and religious education, I have also worked with various groups in trying to improve our Church schools.

I agree most heartily that we need to go back to the fundamentals in our Christian education. We also need to become more aware of the things children really ask, rather than ones adults think they ask. In this school we have a question box for children in grades one through five. As the person who handles the classes resulting from these questions, I find increasingly that they are not what one would expect were one to consult teachers' guides.

Another point which I would add to the editorial is that the growth in adult education may well become much more important than the seeming decrease in enrollment of children. Better informed parents, after all, produce more knowledgeable young. However, I do wish that the Church as a whole would begin looking more deeply into the resources it does have.

CATHERINE O. COLEMAN
Headmistress of St. John's School
Olney, Md.

I speak not as a "professional" educator but as one who has taught Church school for 20 years, grades 3 thru 7, and used just about every course presented by the "professionals," from Seabury to Parish Press. And I know that the students I have had have not been impressed with any of the gimmick-type courses or the so-called "relevant" ideas we have been told they are wanting. I have always found them to be most fascinated and most truly interested and most eager to know more when the "basic Christian content"—the "theology"—the trying to realize the why of the Eucharist, the place "where the action is" for real, is taught.

What can be done? I would like to suggest what, but I am sorry I don't know how. Each parish priest should have a weekly or biweekly class of instruction on basic doctrine and theology—not "discussion groups"—and each parent and teacher—especially "lifelong Episcopalians"—should attend regularly for at least one school term. How many of our parishes now have any real instruction (and I don't mean the 15-minute sermon) for the adults? Mostly I see they have all kinds of discussion groups where each person speaks his opinion of various matters. Well and good perhaps, but they don't have foundations. Perhaps adult instruction could be a requirement of enrolling your child in the Church school. The enrollment would, therefore, drop, I'm sure, but wouldn't the result be, in the long run, stronger Church schools leading to future increases? Wouldn't the enthusiasm of those children whose eagerness is nurtured by family interest and knowledge finally cause the others to ask mom and dad to let them come too to see the action and to see what the others are so enthusiastic for?

And, please God, no more "continuation of quest for winning gimmicks." I truly believe that the children want to know the why of "theology," "basic Christian content," and they actually yearn to want to accept the "hard sayings that many hear and walk no more." I know from experience and having had the students volunteer their opinions to me that they don't want just "buzz groups" or "social action" talks, without the

basic Christian content. They don't want to build the roof before laying the foundation.

AUDREY M. TIERNAN
Los Gatos, Calif.

San Antonio Hospitals

For the last year the San Antonio clericus has taken on the job of ministering to Episcopalians in the two large military hospitals in San Antonio. On any given day we are in contact with 40-50 Episcopalians. We are aware that there are far more Episcopalians in the hospitals than we contact, but we do not know their names or locations unless they register themselves as Episcopalians or make themselves known to us as we walk through the halls. We would appreciate it if you could inform your readers that we are available and of the various ways they can bring themselves to our attention.

1. Register as an Episcopalian upon entry into the armed forces rather than as a "general protestant."

2. Register as an Episcopalian at the first opportunity on admittance to any service hospital or aid station. You may wind up at Brooke General or Wilford Hall.

3. Inform the chaplain's office at either Brooke General or Wilford Hall, as soon as possible after admittance to these hospitals that you are an Episcopalian. The service chaplains will call us.

4. Patients or relatives also can call or write me at Cathedral House, P.O. Box 6885, San Antonio, Texas 78209; phone: 512-TA 4-5387.

(The Rev.) GERALD W. MASON
Institutional Chaplain
Diocese of West Texas

San Antonio

Church and Scouting

I would like to ask four questions of your readers: (1) Is our liturgy sufficiently unique that it is important for Episcopalians to participate in a Prayer Book service on Sundays? (2) Is it important that young people who participate in movements of proven character-building worth be provided a suitable religious experience? (3) Is it important that our Church be represented in the organized religious program at the world's largest camp for young men? (4) Does our Church have any responsibility toward young people other than those in "Poverty Pockets"?

During the summer of both 1966 and 1967, Philmont Scout Ranch and Explorer Base, near Cimarron, N. M., provided rugged outdoor camping experience and leadership training to more than 16,000 young men of high-school age. An additional 7,000 adults, most of whom were accompanied by their families, attended training sessions for Scouters. The youth sessions last 12 days, and many overlap two Sundays; the adult sessions are of varying length. In addition, some 500 employees serve the ranch during the 2½-month camping season.

The appropriate National Scouting Committees provide permanent chaplains for the camping season. Last summer this included three Roman Catholic priests, two "protestant" (Methodist) ministers, a Jewish rabbi, and a Mormon elder. The Episcopal Church was conspicuous by its absence. Only one organized Episcopal service has been held at Philmont during the past two seasons, on August 14, 1966.

Unfortunately, our Church has not insisted that the Boy Scouts of America tabu-

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late us as Episcopalians on their records. We are designated as "Protestant, Catholic, or Jew." It is impossible to state how many of the 23,000-plus participants at Philmont are Anglicans. I suspect that a large number are. I know that many of the 500 employees are Episcopalian.

What choice exists for these individuals in fulfilling their religious obligation? Attend the Roman Catholic or protestant services, since the closest Episcopal Church is 40 miles distant? Are these adequate for an Episcopalian? I feel not, if my experiences during the past two summers with them are typical. Another choice, of course, is to do without church, but for the staff, this involves ten weeks. I will be a staff member myself this summer, and I would like to heed the requirement that I "celebrate and keep the Lord's Day by regular participation in the public worship of the Church."

The Diocese of New Mexico and Southwest Texas is financially unable to place a resident clergyman at Philmont, and the nearest clergy are prevented by other commitments from serving the Ranch. Since Philmont is a national camp, and serves men and boys from every part of this country, does this not make this problem one for the national Church? I have written to the Presiding Bishop on two occasions (October 10 and November 16, 1967), but curiously, I have not received to this date (January 28, 1968) a reply to my inquiries.

Several solutions to the problem have been suggested by interested individuals. The more preferable of these would be to have a full-time priest appointed to serve Philmont during the camping season. This individual should celebrate the Holy Eucharist on Sundays at camping headquarters and other large staffed camps; he should organize Anglican staff members to conduct lay services at other areas. He could be any interested clergyman, including active retired priests and seminary faculty members. A second solution might be to assign a seminarian as part of his internship program to Philmont. He should organize Anglican staff as previously indicated as well as conducting his own services. Frequent Sunday celebrations of the Holy Eucharist might be possible with the cooperation of priests who vacation in the area. A resident chaplain is the obvious answer. Surely, our Church has sufficient resources in personnel and money to acknowledge its responsibility in this matter!

GEORGE W. CONNER

Vermillion, S. D.

Julius Hobson

Re. the "prominent individuals" who have complimented the Presiding Bishop for his grant to Mr. Hobson [L.C., January 28th].

KNOW — DO

Continued from page 8

crime in you which would stand in the way of your ordination as deacons. I much doubt that any one of you is a notable criminal, and I know of no impediment in any of you. But I would say this to you: the only impediment that will impoverish, enervate, indeed all but invalidate your ministry, though a thousand bishops lay apostolic hands upon you, is

There are literally hundreds of prominent individuals in the District of Columbia and the Diocese of Washington. The prominence of some is more transitory than the prominence of others. There is also a proliferation of opportunists in this arena where change and growth is daily fare. If the Presiding Bishop truly wants an unbiased, knowledgeable, just opinion of Mr. Hobson's score, he could take counsel with the bishop of the diocese.

GARLAND LAMB

Silver Spring, Md.

Prospectus

Here is my renewal for two years more of **THE LIVING CHURCH**. I would renew for three years if I felt convinced that the Episcopal Church will survive that long under its present leadership.

ERNST E. SCHNABL

Chicago

Book Recommended

May I please call to the attention of your readers a book which will probably be of more interest to all now than at the time it was written: *Jewish Antecedents to the Christian Sacraments* by Dr. Frank Gavin?

(The Rev.) RALPH T. MILLIGAN
Society of St. John the Evangelist

Cambridge, Mass.

Episcopal "Recognition"

I have just finished reading your news story [L.C., January 28th] about the "recognition" accorded various ecclesiastical dignitaries in California. I thought you might be interested to know that I was given precisely the same treatment recently (procession, seated with the other bishops, etc.) during the consecration of two Roman Catholic auxiliary bishops in Guatemala.

(The Rt. Rev.) WILLIAM C. FREY
Bishop of Guatemala

Guatemala City

Liturgy and Lambeth

Two bits of wisdom from a retired priest: This is no time to meddle with the liturgy. Our beloved Church is too unsettled theologically, socially, spiritually, and otherwise for us to make changes in the liturgy.

Why don't our bishops (with their wives and chaplains) forego Lambeth this year and devote the money thus saved (over half a million dollars) to the Presiding Bishop's Fund for World Relief or for the relief of poverty? The Rt. Rev. Ralph Dean was quoted recently as suggesting that there wasn't much business for Lambeth this year, anyway. And travel abroad is being discouraged this year by our President.

(The Rev.) GEORGE E. GODERHAM

Vallejo, Calif.

that you do not know the love of Christ, or knowing it, are unwilling for His sake, to wash the feet of His people. You will recall that after the Resurrection of our Lord, and after Peter's acceptance of his Lord's forgiveness for having failed Him, Jesus did not say to Peter, "Peter, are you wise and learned and eloquent? Are you sound in your theology and sure of your Christology?"—not even, "Peter, are you committed to righting the injustices of society?" But, "*Peter, do you love Me?*"

LETTER FROM LONDON

Continued from page 6

bishops was made in England some months ago. So far it has reached only one-third of its target.

The Lambeth Conference, incidentally, seems to be having its effects in advance in some cases. Quite a number of bishops are resigning in time to allow a younger man to come to Lambeth in their places. The Rt. Rev. John Daly, Bishop of Taejon, Korea, for example, and the Rt. Rev. Laurence Woolmer, Bishop of Lahore, Pakistan. The Bishop of Polynesia, the Rt. Rev. John Vockler, still in his early forties, also has announced his resignation.

The Bible has been in the news lately. That is really a silly way of putting it since the Bible always seems to be in the news, if only because of the incredible sales of the plethora of translations which

gush forth. But the news this time is about the first computer-set Bible. Called *The Bible of the Seventies*, it is a profusely illustrated version of the RSV and is published by the British and Foreign Bible Society. Its 1,200 pages are stored on 2,000 feet of magnetic tape while the paper tape input to the computer is 10¼ miles long.

Another Bible item: Communist state presses in Rumania are printing 100,000 copies of it. Paper and ink for that lot have been dispatched by the British and Foreign Bible Society. The Bibles are destined for the 10,000 parishes of the Orthodox Church in Rumania. But before we get too excited it's well to do the arithmetic. It only means ten copies per parish.

Meeting in Rome, the council responsible for the Anglican Centre in that city has decided to invite the various provinces of the Anglican Communion to nominate and sponsor visiting scholars to be associated with the centre for a period of study.

Raising funds for overseas missionary work certainly gets no easier in the U.K. But that does not prevent a constant stream of new and enterprising appointments. Take four just announced by the United Society for the Propagation of the Gospel:

The Rev. Thomas Frederick Butler is to help set up the department of engineering at the University of Zambia and he is also to join the staff of Lusaka Cathedral. He graduated from Leeds University with a Master of Science degree with first-class honors and his specialty is electronics and electrical engineering. His seminary was Mirfield.

The Rev. Stanley Musa Nyahwa is a Rhodesian and was educated in his own country and in the U.K. In addition he spent some time in the U.K. working with broadcasting services, school-teaching, and being a curate in a Yorkshire parish. Under the wing of Zambia Christian Council he is to be executive officer for radio and television.

The Rev. Graham Moffat Dowell has already seen chaplaincy service in Ethiopia and Cyprus. He is to be chaplain to the University of Zambia.

Dr. Michael Sammes, formerly a research worker with I.C.I., one of Britain's chemical giants, and also at the Institute of Technology, Cleveland, has been appointed lecturer in chemistry at the University of Zambia. He is an expert of agricultural chemistry.

Mrs. Butler, a school-teacher, is a graduate of Leeds. Mrs. Sammes is a qualified nutritionist.

Barely a century ago the first missionaries were carving a primitive way up through Central Africa. Who says there's no progress?

DEWI MORGAN

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PEOPLE and places

Appointments Accepted

The Rev. Richard H. Ash, associate director of the Educational Center, St. Louis, Mo., is to be director of research and planning for the Diocese of Missouri and bi-diocesan pilot coordinator. Address April 1st: 1221 Locust St., St. Louis, Mo. 63103.

The Rev. Robert W. Betts, former curate at Grace Church, Salem, Mass., is to be rector of Trinity Church, 318 S. Duchesne Dr., St. Charles, Mo. 63301, April 1st.

The Rev. Gaston deF. Bright is part-time rector of Ascension Church, Bloomfield, N. J. Address: 350 Berkeley Ave. (07003).

The Rev. Alvin P. Burnworth is part-time assistant at Grace Church, Westwood, N. J. Address: 55B Magnolia Ave., Montvale, N. J. 07645.

The Rev. Clarence Butler, deacon, is assistant at St. Mark's, St. Louis, Mo., and a graduate student at Washington University. Address: 842C LePere Ave., University City, St. Louis, Mo. 63132.

The Rev. Frank A. Cheever is priest in charge of St. Thomas', Vernon, N. J. Address: Box 155 (07462).

The Rev. H. Llewellyn Fairchild, former rector of St. Matthew's, Newton, Kan., is rector of Leeds Parish, Markham, Va. Address: The Rectory, Markham (22643).

The Rev. Robert E. Fosse, former priest in charge of Epiphany, Flagstaff, Ariz., is now rector of the parish. Address: Box 1473 (86001).

The Rev. Myles J. Gill, former assistant at St. George's, Pennsville, N. J., is vicar of St. Clement's, Belford, N. J. Address: 304 Church St. (07718).

The Rev. Marshall W. Hunt, former assistant at Grace Church, Detroit, Mich., is rector of the parish. Address: 1926 Virginia Park (48206).

The Rev. Lyman G. Kauffman, former curate at St. Thomas', Miami, Fla., is curate at St. Paul's, 815 High St., Des Moines, Ia. 50309.

The Rev. Andrew G. Kunz, Jr., former staff member of Grace Hill House, St. Louis, Mo., is vicar of Grace Church, 2600 Hadley St., St. Louis (63106).

The Rev. Gilbert E. Laidlaw, former vicar of Christ Church, Calumet, Mich., and auxiliary protestant chaplain at Calumet AF Station, is dean of Grace Cathedral, Menominee, Mich. Address: 922 Tenth Ave. (49858).

The Rev. Harry Leigh-Pink, former vicar of St. Stephen's Mission, Stockton, Calif., is associate rector of St. Paul's, Bakersfield, Calif. He is also correspondent for THE LIVING CHURCH from the Diocese of San Joaquin, and editor of The San Joaquin Star. Address: 3507 Balboa Ave. (93304).

The Rev. Donald G. A. MacLeod, former rector of St. Mary Magdalene's, and St. Andrew's, both in Newark, N. J., is rector of St. Clement's, Hawthorne, N. J. Address: 275 Lafayette Ave. (07506).

The Rev. V. Stanley Maneikis, former curate at St. John's, Mt. Prospect, Ill., is curate at All Saints', Ft. Worth, Texas. Address: 5001 Crestline Rd. (76107).

The Rev. Charles R. McGinley, former rector of St. Edward's, San Jose, Calif., is rector of St. Matthew's, 2001 Windsor Dr., Newton, Kan. 67114.

The Rev. Victor O. Reigel, rector of St. Stephen's, Jersey City, N. J., is also archdeacon for Hudson. Address remains the same.

The Rev. William L. Richmond, with the U. S. Navy for the past two years, is rector of Trinity Church, Madera, Calif. Address: 1001 Lillian St. (93637).

The Rev. Gene A. Rose, former curate, then associate rector of All Saints', Providence, R. I., is now rector of the parish. Address: 32 Stewart St. (02903).

The Rev. Charles W. Sacquety, Jr., former associate rector of St. David's, Southfield, Mich., is vicar of Grace Church, 15650 Reek Rd., Southgate, Mich. 48192.

The Rev. Jack E. Sanders, former assistant at St. James', Greenfield, Mass., is now rector of the parish. Address: 8 Church St. (01301).

The Rev. William Schnitzer, former rector of Good Shepherd, Pawtucket, R. I., is assistant at St. Paul's, Paterson, N. J. Address: 269 E. 32d St. (07504).

The Rev. William C. Seitz, Jr., former rector of St. Andrew's, Akron, Ohio, is rector of St. Matthias', Clermont, Fla. Address: Box 645 (32711).

The Rev. Herbert William Stevens, former staff member of All Saints', Detroit, Mich., is assistant at St. Paul's, Roseland Ave. and Oak Lane, Essex Fells, N. J. 07021.

The Rev. David B. Tarbet, former curate at St. John's, Fort Worth, Texas, is curate at Grace Church, 1115 36th St., Galveston, Texas 77552.

The Rev. Andrew F. Wissemann, former rector of St. James', Greenfield, Mass., is rector of St. Stephen's, 67 East St., Pittsfield, Mass. 01201.

The Very Rev. Donald R. Woodward, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., is to be vicar of Trinity Church, Broadway and Wall, New York, N. Y. 10006, May 1st.

Restoration

On February 1st, the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, acting in accordance with the provisions of Canon 65, Section 5, remitted and terminated the Sentence of Deposition pronounced on Ralph Rohr, Ph.D., December 1937, and restored him to the Order of the Priesthood.

New Addresses

The Rt. Rev. Nelson M. Burroughs, retired, Box 436, Chatham, Mass. 02633.

The Diocese of Colorado, 727 E. 16th Ave., Denver, Colo. 80218. For all diocesan offices and departments, and for the Bishop of Colorado.

The Rev. Harry Hansen, c/o School of Portuguese and Orientation, Caixa Postal 15, Campinas, S. P., Brazil.

The Rev. Milton S. Kanaga, retired, Ormond Hotel, Ormond Beach, Fla. 32704.

Living Church Correspondents

Western North Carolina—The Rev. Thomas Droppers, rector of St. James', 415 Vance Ave., Black Mountain, N. C. 28711, is correspondent for the diocese.

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HOUSEPARENTS: Mature, unencumbered couples, ages 35 to 60, wanted as houseparents in a private school for boys. Five day week, pleasant working conditions. Starting salary \$3,000 per year for each person plus room and board. Please write Mr. Frank Travaglia, Jr., Starr Commonwealth for Boys, Albion, Michigan.

PRIEST to fill vacancy in parish at Superior, Wisconsin. Submit biographical history and size of parish now serving. Write Frank Mahan, Senior Warden, St. Albans, Superior, Wisconsin 54880.

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

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THE LIVING CHURCH

The Living Church

NEWS

Continued from page 5

1957, and his responsibilities were increased when, in 1961, he was also named dean of the Province of Central Africa. He went to Africa in 1938, became Bishop of Damaraland in 1949, and in 1951, Bishop of Bloemfontein. Since 1957, Bishop Alderson's home had been in Salisbury, Rhodesia.

An opponent of Rhodesian Prime Minister Ian Smith, he openly denounced the Smith regime in 1965 when the white minority government unilaterally declared its independence from Great Britain. He told his diocese that Christians have not only the right, but perhaps the duty to disobey unlawfully enacted statutes. He was a champion of non-violence in dealing with social and political disagreements.

MISSOURI

Bishop Challenges Students

The Rt. Rev. George L. Cadigan, Bishop of Missouri, challenged the graduating class of St. Louis University, a Jesuit institution in St. Louis, to become initiators of change that will break down "barriers and rivalries for the good of this city."

In speaking to the midyear class, the bishop proposed the university develop

its recently-organized Center for Urban Studies into a Joint Center, coordinating the resources of universities, city agencies, and businesses, in solving problems of the metropolitan area. Universities are "failing to measure up to the problems and opportunities of these times," he said, because they have not given directions to the knowledge and experience possessed by the students. "I am led to conclude that the role of the university is not so much to free men from their limited perspectives, but rather to free men for commitment, to free men to shape their future."

CUBA

Bishop Preaches to RCs

The Rt. Rev. José A. González, Bishop of Cuba, preached at the Roman Catholic cathedral in Havana, at the ecumenical service that closed the Week of Prayer for Christian Unity.

Bishop González, believed to be the first non-Roman to deliver a sermon from the pulpit of the 180-year old cathedral, pointed out that, in ecumenical relations, allowances should always be made for the difficulties which may arise due to the stand Churches may have to take on basic matters. As an example, he said, "I trust that some day the Roman Catholic Church will admit the validity of Anglican Orders, but would it be reasonable

for me to expect the Church of Rome to take such a step, even for the sake of unity of the Church, while the See of Rome honestly considers that its stand cannot be altered?"

SEMINARIES

New Study Program at PDS

The Philadelphia Divinity School will reopen its graduate school next September with courses leading to the degree of Master of Sacred Theology. The program is to be known as Continuing Education for Clergy, and as "a course of graduate study beyond the first degree level for clergymen who are actively involved in ministry."

Courses are so scheduled as to be available to persons living within reasonable distances of the seminary, and will meet ordinarily on Mondays. The entire degree program, however, may be completed by qualified students in one academic year of full-time residence. There is also an ecumenical aspect of the program. Up to three of the eight required courses may be taken, with faculty approval, at the following seminaries: Crozer (Baptist), Eastern Baptist, Lutheran in Gettysburg, Lancaster (United Church of Christ), and Lutheran in Philadelphia. Courses may also be taken, with permission, in the University of Pennsylvania graduate department.

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;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D. D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S 2430 K St., N. W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

FORT LAUDERDALE, FLA.

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

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

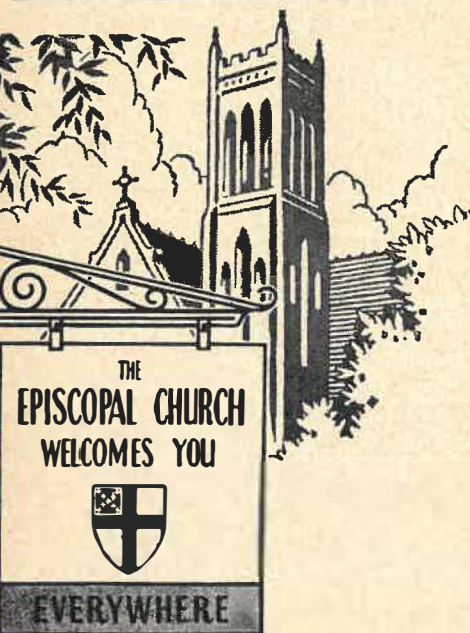
CHICAGO, ILL.

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"
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(Continued on next page)

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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.

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

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 1S & 3S); Wed 12:15 HC

LONG BEACH, MISSISSIPPI

ST. PATRICK'S 200 East Beach
Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by appointment

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu & EP

BROOKLYN, N. Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D.; the Rev. M. J. Hatchett
Sun 8 HC, 11 MP (HC 1S); 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 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; 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. Marlin L. Bowman, chap.

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

The Living Church

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

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

TRINITY

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
The Rev. Carlos J. Caguait, 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

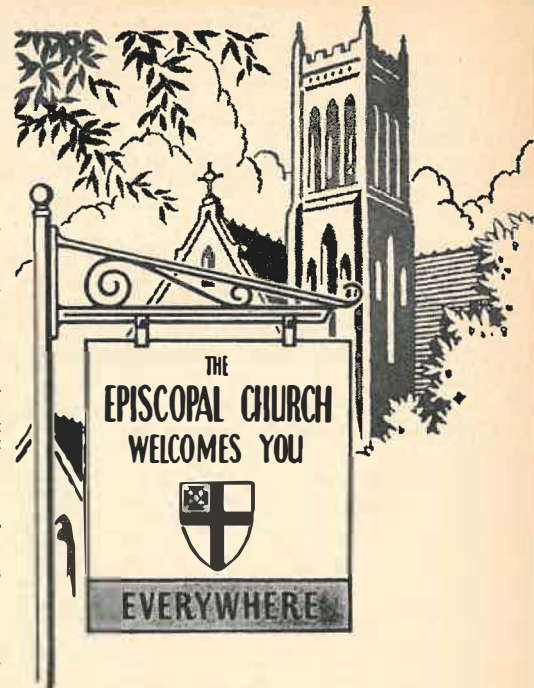
No. Ferry St.
The Rev. Darwin Kirby, Jr., r; the Rev. Richard W. Turner, the Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7, Mon & Thurs 10; Tues, Wed & Fri 12:05; C Sat 4:30 & 8-9

SOUTHERN PINES and PINEHURST, N. C.

EMMANUEL CHURCH 350 E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10; Fri HC 5:30



Chapel in the Auditorium of the Parish House of HOLY CROSS CHURCH ACAPULCO, MEXICO



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 (1S & 3S); MP & Ser (2S & 4S); 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 1S); 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

RICHMOND, VA.

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

SEATTLE, WASH.

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

ACAPULCO, GRO., MEXICO

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

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Eng), 8 & 11:30 (Spanish); Wed & HD 6:30 (Spanish)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Miss Mary-Virginia Shaw, Lay Associate
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

ST. THOMAS, VIRGIN ISLANDS

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

March 3, 1968