

# The Living Church

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Church

September 22, 1968

25 cents



**T**he primary task of the Church is to glorify God by leading all mankind into life in Christ and this always involves a continuous advance in the practice of prayer in the Spirit. The bishops attending this conference therefore call upon the clergy and laity of the whole Anglican Communion to join with them in their determination in humble and penitent dependence upon God, to deepen and strengthen their life of prayer, remembering always that our Lord's periods of withdrawal for prayer were a prelude and preparation for His further service in the world that the Father might be glorified. To this end the Church should search to discover those forms of spirituality and methods of prayer, both corporate and personal, which meet the needs of men and women today, such as those expressed by Michel Quoist in his book called *Prayers of Life*. The Church should pay more attention to the development of that capacity for silent prayer which exists in all her members, and should encourage corporate and personal waiting upon God.

*A Call to Prayer by  
The Lambeth Conference 1968*

# The Living Church

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

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## DEPARTMENTS

Books	2	Letter from London	17
College Services	20	Letters	14
Deaths	22	News	6
Editorials	15	People and Places	22
		Report from Ireland	9

## FEATURES

Lambeth Report	R. Ruff	5
The Lord's Supper in the 20th Century	J. Casserley	12
The Peace of the Lord	L. Crumb	11
The Liturgy from Another Angle	D. Perry	10

## THINGS TO COME

September

- 22. Trinity XV
- 25. Sergius
- 26. Lancelot Andrewes
- 29. St. Michael and All Angels
- Trinity XVI

**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.

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# BOOKS

**WRITINGS IN TIME OF WAR.** By Pierre Teilhard de Chardin. Harper & Row. Pp. 302. \$5.95.

Here is the core of the deep thinking for which Teilhard de Chardin is famous. *Writings in Time of War* is easier reading than Teilhard de Chardin's later works, and would be helpful as an introduction to some of his more difficult books. His creative evolution reminds us of Bergson's *elan vital*, but with a greater emphasis on Christ as both power and goal. Another Frenchman, a scientist, wrote a book some 20 years ago which could be a companion volume to this deeply spiritual and philosophic work by Teilhard de Chardin. I refer to *Manifest Destiny* by Le Comte de Noüy, a book the like of which does not appear once in a hundred years.

Teilhard de Chardin writes to make men see and feel, and to witness to an impassioned faith in the richness and value of the world. "We have to test and select and let only one altar stand in the sanctuary." Some critics have accused him of creating a new religion. This charge can be laid to rest. He is a firm believer in the basic discoveries of science, and a convinced and erudite exponent of the great truths of the Christian faith. Creation is still going on, and at the heart of all is Spirit. "The evolution of the universe has an absolute direction, which is towards Spirit." Amid the prophets of doom and gloom today, Teilhard de Chardin stands as a Christian optimist. God will bring His plan to pass, time is on His side, and man is God's junior partner. The chapter on "The Priest" will give renewed insight to the universal aspect of "the Mass," and the breadth and depth of Christ's eternal sacrifice.

This is a book to read slowly as an antidote to the amazing superficiality of much of today's religious fare. It will not only prime the preacher's pump; it will give refreshment to the thirsty soul.

(The Rev.) FREDERICK R. ISACKSEN  
*The Church of St. Luke & the Epiphany*  
Philadelphia

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**THE NEW RUSSIA: Communism in Evolution.** Edit. by Denis Discherl, S.J. Pflaum Press. Pp. x, 203. \$5.95.

Denis Discherl has edited a typically academic pastiche designed to demonstrate that the ogre stage of Communism is safely in the past and that now everything is moving toward sweetness and light. This is the academic justification for the political expedient of "building bridges to Soviet Russia."

Who are the people who lend themselves to this type of academic fraud? For the most part, assistant or associate professors in small liberal colleges with no academic reputations to lose, plus a few researchers or consultants. The pro-

fessors get pages in print which zealous deans can count but not read as a basis for academic promotion. There are two breaths of fresh air in this collection: a retired French colonel takes issue with the theme of the book and an anonymous traveller to Russia obviously knows the political scene. Paul B. Anderson, on the staff of the National Council of Churches, defends Soviet repression of Christianity as he has done for years.

*The New Russia* has been disproven and outdated by the Soviet occupation of Czechoslovakia. Fortunately these academic illusions crumble when action speak louder than words.

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

+++

**ECUMENISM OR NEW REFORMATION?** By Thomas Molnar. Funk & Wagnalls. \$5.95

Some of the literature of the Reformation period strikes the modern reader as humorously crude. We smile when we read the title of a Reformation tract: *A Reply to the Braying Donkey of Martin Luther*. Another pamphlet that attracted considerable attention in that day was described as having been produced by "a farmer who could neither read nor write." All in all the Reformation produced a tremendous range of polemical writing. Whatever else one might say about it, it was certainly not dull.

*Ecumenism or New Reformation* by Thomas Molnar belongs to this class of writing. Its prose is unpolished, and there are a considerable number of mistakes of fact. One startlingly inexcusable assertion is that at the time of the Reformation all of the works of art and beauty in churches in Northern Europe were destroyed by the Reformers. This was certainly not the case throughout Scandinavia or most of Germany, and Dr. Molnar ought to know that. During the Thirty Years' War churches and their art works were destroyed inadvertently in the course of many battles, but the Lutheran Reformation was definitely not iconoclastic.

Like the Reformation polemical literature, this book is not dull. Behind its bitter and acrimonious verbiage, lies a concern that the Roman Catholic Church is destroying itself from within. The confusion and anarchy which have been the marks of Protestantism have found their place in the Roman Church according to the author. The cause of the trouble can be found in the fact that "the Church-intellectuals have . . . accepted the post-Christian era as a reality, even as a desirable reality, and have subscribed to the analysis of a Feuerbach, a Comte, a Marx, a Nietzsche, leading to the abolition of Christianity." Dr. Molnar thinks that the best thing about the Vatican Council is that it revealed how many traitors there really were quietly spreading their poison within the Church. By "Church-intellectuals," the author

neans Chardin, Rahner, and people of heir ilk. Special condemnation is reserved for Sr. Aloysius who called for a new kind of Church. The author writes. 'But, of course, Sr. Aloysius's Church is not that of Christ: it is a business organization of bureaucratic priests and hard-eyed, Sartre-quoting nuns, always eager to make a deal with the powerful.'

Crudely written or not, the author is asking a profound question: Is the Roman Church really opening its windows into the modern world, or has it sold out to the world? He asks, "Why should a young catholic girl wish to become a nun when nuns now attend charm courses like airline stewardesses, and their menus in the convents are discussed on the food pages of ladies' journals?" The author sees this, not as modern at all but a crude imitation of 17th-century abbesses and prioresses with their mundane and coquettish way of life. "Every act of callousness represents a diminution of reverence, a decrease and weakening of vocation, a spreading of cynical indifference throughout the Body of Christ, and increasing consternation among hopeful converts."

Maritain, in *Le Paysan de la Garonne* makes a similar protest, but his manner is refined and full of brilliant good humor. Thomas Molnar treats this life-and-death struggle within the Church with dead seriousness. His book shows an anger and frustration which must be felt by many.

(The Rev.) WILLIAM H. BAAR, Ph.D.  
Emmanuel Church  
La Grange, Ill.

+ + + +

**RELIGION IN AMERICA.** Edit. by William G. McLoughlin and Robert N. Bellah. Houghton Mifflin. Pp. 433. \$6.50.

Book reviewers are not in general noted for humility. Usually the reviewer struts into court, assumes the judge's seat, and renders his verdict. I approach this book in no such attitude. The editors have assembled for this symposium a formidable list of contributors. Francis Littell, Edwin Gaustad, Martin Marty, Thomas O'Dea, Harvey Cox—I mention only the names that mean most to me—are names to conjure with.

The thesis of *Religion in America* is stated by Prof. William G. McLoughlin in his brief but pregnant preface: that religion in America has since 1950 been in the process of a Great Awakening comparable to the movements of 1740 and 1800. All the essays are attempts to define, analyze, characterize this awakening.

Assuming, for the sake of the discussion, that this is true—and it is obvious that something is happening to religion in these United States—the historian will note two obvious differences between this disturbance and those previous awakenings. There is a notable change in intellectual quality and content. George

Whitefield and Peter Cartwright, leaders of the previous movements, were magnificent rabble rousers but not distinguished by intellectual power. This today is a movement of intellectuals. The previous awakenings were limited in scope. The first affected only Presbyterians, Congregationalists, Baptists; the second added to these the Methodists. But the present stir reaches into all religions in America. Thus, among the contributors to this symposium one finds not only liberal Protestants, but one Episcopalian, several Roman Catholics, and several Jews.

On the whole, the tone of the book is optimistic. It is not easy reading, much of it being couched in the religio-sociological language that is now the rage. However, scattered through it are pregnant sentences, observations that the reader must stop and debate. Of all the contributions, my favorite is that by a Jewish contributor, Emil Fackenheim. I quote one brief paragraph which will give the reader a notion of its quality. The writer is discussing the "death of God" theologians. He says: "The enemy-God is a caricature. The authentic God of Israel is he who in his transcendent otherness does not need man and yet chooses to need him; who in his love makes man free and responsible, and thus as commanding demands a free response. He is, in short, a God of grace. But must a Jew tell a Christian about grace?" Highly comforting to a catholic-minded reviewer.

(The Rev.) GEORGE E. DEMILLE, S.T.D.  
Canon of Albany

### Booknotes

By Karl G. Layer

*Social Work and Social Change.* By Sugata Dasgupta. Porter Sargent. Pp. xvi, 222. \$6.95. If social work created social change, the field would have a wider interest than it presently does. This study from India describes a new method of social work and shows its effect by contrasting two groups of Indian villages, one of which has had the advantage of the newer approach. The method is based on the assumption that the people must want the proposed changes, which must be fully integrated into the social, economic, and religious perceptions of the villagers. This requires much understanding on the part of the worker, and the author here explains, in a thorough manner, the scientific and intuitive methods that he must use in order to achieve it.

*The Beginning of the Gospel.* By C. F. Evans. SPCK. Pp. 88 paper. 6s6d. This series of four lectures by Prof. Evans discusses how and why Mark, "the originator of the Gospel narrative," wove together in one continuous sequence stories which had circulated in the earlier oral tradition. The discussion centers on the miracles, the teaching, the Person, and the Passion.

66

scholars from a wide range of denominations compiled this comprehensive aid to Bible study. Bound in convenient form, written in concise, readily understandable language. This scholarly volume includes articles on the Bible as a whole, articles on the Old and New Testaments, commentary on the books of the Old and New Testaments, colorful maps, cross references, and complete index. 1,452 pages. Regular edition \$10; Thumb-indexed edition \$12.50.

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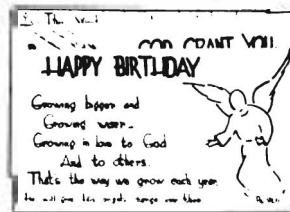
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**Lambeth Palace**



**A news conference**



**Canterbury attends a performance of *Hadrian VIII* and meets actor Alec McCowen who plays the Pope.**



**At the opening service**

**America's Delegation**



**A plenary session**





# Lambeth Report



From the Bishop of Taejon

The Lambeth Conference is over. And its last occasion was its best. On Sunday, Aug. 25, there was a concelebrated Eucharist in St. Paul's Cathedral in the City of London. The Archbishop of Canterbury in a simple cream chasuble, together with the Bishop of London in cope and mitre and the metropolitans and primates of the whole Anglican Communion in choir dress, were set around a great altar under the dome. The rest of the central space was filled by the concourse of bishops. The sunlight streamed down upon them, and the choir of the Royal School of Church Music, directed by Dr. Gerald Knight, managed just that balance of choir pieces and blending into the congregation for the ordinary that makes for the best kind of liturgical prayer.

The service was the same old 1662 rite, and though I still regret that the revised liturgies of the Communion were not once used during the entire conference, I must admit that on that last morning it scarcely seemed to matter. In spite of the vastness of the cathedral, the bishops and the congregation were within one single area, and the procession was bereft of the triumphalistic trumpets of the earlier services of the conference. Informality blended with splendor and the sense of occasion was not lost, though the sense of family was retained.

The Metropolitan of India preached a sermon that asserted the great truths of the faith. Some of the bishops, deeply distressed by his bad behavior in the assembly during the previous week, had tendered their regrets to the archbishop and intended to stay away from the final service. But some of them had received handsome replies and they turned up, so some wounds at least had been healed. Afterwards bishops and their wives and friends lingered, making their farewells on the steps outside the west doors in a spirit of happiness and genuine pleasure at having been together.

This happiness at having been together was the most significant feature of the day. No one is yet suggesting that the conference has done great things. The little that it has done must be judged in the provincial synods of the Communion. And there is a deal of heart searching to be done about some of the less ecclesiastical resolutions. The bishops have been dogged by the fear of platitudes ever since the very first session. They know they have not avoided platitudes, because in many matters a platitude is the only thing that will express the Christian attitude without writing a treatise.

The work of the last two days of the conference made many unhappy. Several times when matters connected with world problems of peace and hunger were under debate, individuals begged that we say nothing rather than issue truisms in a hurry when everyone was tired after a month of conferring. But we ploughed on and dealt with all the proposed subjects.

Melanesia had requested a resolution on polygamy that might encourage the relaxing of the rules that force women in some cultures to accept economic destitution as the condition of baptism. The evangelicals of East Africa objected strongly, though they obviously did not fully understand what was involved. It was late on the last afternoon. Many Western bishops felt that the African voice, more often than not either silent or ineffective, ought to be heard at least in a matter which belonged to their culture, so the resolution went through in an amended form which says so little as to be virtually useless.

On the last morning, however, there was discussion of the place of the Thirty-nine Articles in the Church. A mild resolution that in the future we should not require ordination candidates to signify assent to the articles, was proposed. This proposal was passed almost without debate, with only a handful of bishops dissenting. The Archbishop of Capetown was deeply worried about this and demanded that the number of dissentients be recorded. It was a mere handful, but significantly it was not just a group of evangelicals: it ran the spectrum of churchmanship. The vast majority seemed euphoric about having thus disposed of a troublesome problem. But it was very hastily done, and the follow up in the provinces will prove whether it was in fact too hastily done. Unless, that is, the provinces are stimulated to produce more satisfying protestations of faith for ordination.

The evangelical view has been singular by its general absence in the conference except for the East Africans led by the Most Rev. Erica Sabiti, Archbishop of Uganda. Time and again he has stood to speak of sin, and has been politely clapped. If the evangelical wing of Anglicanism is truly alive and kicking, then the fact cannot be discerned in the episcopate, though the high catholic view is efficiently represented.

The reports of the three main sections will not make a very bulky book. The section on faith was finally edited for the bishops by Dr. Noel Davey of SPCK, and contains some refreshing and some less

original statements of faith and setting out of the Christian challenge. Not the least original section is the tiny paragraph referring to sport.

The section on the ministry is not very surprising, though it has some good statements about the priesthood and the episcopate, outlining the relation between the two orders, and a resumé of the ministry of the laity that will be good for many a congregation to ponder over.

In the section on unity there is a general affirmation of the trends of the times, with the important suggestions for the setting up of the new Anglican consultative council, which will take over the functions of the Executive Officer's staff and the Lambeth advisory body. The details are too long to include in such a report as this, but it will take a year or two before it can be put into operation.

There was general satisfaction about the way in which the conference's resolution about the Church's life of prayer was finally passed. It makes it clear that the purpose of all that we do is the glory of God (a fact that all too often gets forgotten in the debates of church assemblies), and is realistic in its call to contemplation.

It is still too soon to attempt to evaluate Lambeth '68. One is still luxuriating too much in the joy of not having to find one's way each morning to a shivery corner of Westminster and be incarcerated in those soporific rooms. Yet one or two impressions already formed will probably stand the test of time.

The bishops are not a set of expert theologians, and they know it. However, when they have time to deal with a matter they show considerable theological responsibility, and their theology is wholly pastoral in its direction. They are prepared, for the most part, to work at expressing theological truths in plain words and they used their consultants well.

The Archbishop of Canterbury, regularly saluted by "309 Welles West Missouri" as "beloved *primus inter pares*" is very much *primus*. He is greatly loved and respected, and he exercises enormous moral authority. Even to an Englishman his method of conducting a debate is excessively relaxed at times (to some Americans it is infuriating) but he was the greatest man there. This would be equally true for that one-fifth of the conference which is deeply disturbed about the resolutions on intercommunion to which the archbishop gave enthusiastic encouragement. And it is undoubtedly his clear devotion to God that helped the

Continued on page 16

# The Living Church

September 22, 1968  
Trinity XV

For 89 Years,  
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## EPISCOPATE

### Lichtenberger Rites Held

Christ Church, Bethel, Vt., was the scene of the funeral rites for the late Rt. Rev. Arthur Lichtenberger, 21st Presiding Bishop of the Church, who died Sept. 3 [L.C., Sept. 15], in the family summer home in Bethel.

Officiating at the service was the Rt. Rev. John Hines, Presiding Bishop, assisted by the Rt. Rev. Harvey Butterfield, Bishop of Vermont, and the Very Rev. John Coburn, former dean of the Episcopal Theological School, Cambridge.

Interment took place Sept. 11, at Christ Church Cathedral, St. Louis, Mo., where Bp. Lichtenberger had served as both Bishop Coadjutor and Bishop of Missouri. Officiating at that service was the Rt. Rev. George Cadigan, Bishop of Missouri, assisted by the Rt. Rev. Stephen Bayne, Jr., the Ven. Charles Rehkopf, and the Rev. W. Murray Kenney.

Memorial services for Bp. Lichtenberger were also held Sept. 6, at noon, in the Chapel of Christ the Lord, at the Episcopal Church Center, New York City, with Bp. Bayne as celebrant. The Church center offices were closed for the rest of that day in memory of the late P.B.

## NEW YORK

### Church Leaders Score Police

The presidents of the National Council of Churches and the Synagogue Council of America have charged "police brutality" against anti-war demonstrators in Chicago on the night Vice President Hubert Humphrey received the Democratic nomination for the Presidency.

In a joint statement, Dr. Arthur Flemming, NCC head, and Rabbi Jacob Rudin, president of the Synagogue Council, said: "If we do not turn our backs on such pagan practices, we are going to be living in a police state instead of a nation ruled by the concepts of freedom and justice." The protest was addressed to the Vice President, President Lyndon Johnson, Mayor Daley of Chicago, and Chicago Police Superintendent James Conlisk.

Dr. Flemming and Rabbi Rudin said that the "get tough" policy was "in direct conflict with our Judeo-Christian beliefs." They also said that the time has come "for those who believe in the laws of God to rise up and demand an end to this get-

tough approach to the social issues of our day."

Evangelist Billy Graham said of the protests and clashes in Chicago: "The unreality of Chicago was beyond anything I have ever seen." He also stated that he observed more emotionalism than intellectual discussion among the youthful protesters. Mr. Graham lamented that there were "millions of decent young people" in Chicago who did not make the press. "It would not be as much of a news story to see 5,000 young people carrying prayer books rather than tearing something down."

## HONOLULU

### Bishop to Retire

The spiritual leader of the Episcopal Church's largest geographical area in the United States has announced his retirement. The Rt. Rev. Harry Kennedy, 67, Bishop of Honolulu for almost 25 years and military Bishop of the Pacific for nearly as long, will retire about Jan. 1, 1969, on the advice of his doctor. Bp. Kennedy has asked the House of Bishops to approve the retirement as close to the first of the year as possible.

Although no longer military Bishop of the Pacific, Bp. Kennedy continued to make the twice-yearly trips, begun in 1945, to visit servicemen stationed in the Far East and on Pacific Islands. Over the years he has survived four plane crashes, and battle area service in WW II, Korea, and Vietnam.

## WASHINGTON

### Report Fraud Involved in Woodlawn Program

More than 1,000 separate acts of fraud were uncovered by a handwriting analyst in funds designated by the Office of Economic Opportunity to assist a church-backed anti-poverty program aimed at rehabilitating two street gangs in Chicago. A handwriting expert of the Treasury Department went into detail before the Senate subcommittee which for the past few months has been investigating the project at First Presbyterian Church in the Woodlawn section of Chicago, and others elsewhere.

The expert, Howard C. Doulder, showed in his analysis that a handful of gang members were fraudulently signing

checks and draining off government funds. A number of the suspect checks were turned over to the Justice Department by Acting Director of the OEO, Bertrand M. Harding, who asked for an investigation. OEO auditors had discovered what appeared to be irregularities in the bookkeeping.

The analyst's evidence merely showed that there were irregularities in the practices and that there was wholesale forgery of checks. It did not indicate where the funds ultimately went. He found that nearly 90% of the 563 sets of records he examined, covering January through May 1968, were "flagrantly fraudulent." He told the committee that of 65 endorsements on checks covering this period, there actually were only five signers. Members of the Blackstone Rangers and the Devil's Disciples, the street gangs involved in the project, could obtain up to \$58 each week for job training by attending classes.

A University of Chicago panel, making a study of the project, indicated there was virtually no program at all, although there was a government grant of \$927,000 made for it and other phases. The program began in September, 1967. Some \$354,000 went to reported job trainees.

Earlier the subcommittee heard testimony alleging that the gangs were storing arms and munitions in the church basement and used the church for sex and drug parties. Although disputed testimony unfavorably linked the clergyman-director with certain activities, he denied wrongdoing and was backed by the Chicago Presbytery, initiators of the project. [L.C., Aug. 25]. The Rev. John E. Fry of First Presbyterian Church headed the anti-poverty effort which also received aid from the Chicago Presbytery and private individuals.

### FBI Crime Report Released

The nation's crime rate, which has been increasing at a steady rate for the past six years, took a sharp jump upward in 1967, according to figures in the annual report given by J. Edgar Hoover, director of the FBI. The crime rate, the number of crimes per 100,000 population, showed a boost of 15.3%. With these statistics as a basis, the FBI provided the following figures:

(✓) Seven serious crimes committed every minute:

(✓) One person murdered every 43 minutes;

(✓) Violent crimes performed at the rate of one a minute.

Concerning the use of firearms, the crime report shows that guns were used to commit 7,600 murders, 52,000 aggravated assaults, and 73,000 robberies last year. Since 1964, the use of firearms in murders increased 47%; in aggravated assaults, up 76%; and armed robbery, up 58%.

In a section entitled Careers in Crime, the FBI reported on what happened four years later to offenders who left jail in 1963: 60% of those released to the street, 59% of those paroled, 72% of those released early after earning "good time," 91% of those acquitted or dismissed, 78% of those granted probation for auto theft, and 70% of those under age 20 were rearrested in 1967.

The report also showed that arrests for Narcotics Drug Law violations rose 165% in the period 1960-67. Narcotic arrests in 1967 over 1966 were up 60%, most of these being marijuana users.

## **METHODISTS**

### **Bishop "For Life" to Retire**

Bp. Ralph E. Dodge of Rhodesia has been elected bishop for life by the African Central Conference of the United Methodist Church, and then given permission to retire. He had been deported by the white Rhodesian government in 1964 for his strong espousal of the rights of black Africans, and already served two terms — 12 years — as bishop.

The African Central Conference, which has jurisdiction over United Methodist work in five African countries, named the Rev. Abel Muzorewa, 43, director of youth work for the Rhodesian Christian Council, successor to Bp. Dodge.

## **RELIGIOUS ORDERS**

### **Anglican-Roman Community Founded**

The formation of an ecumenical religious community of men and women was announced at the fourth annual Arlington Heights Conference, a yearly meeting of members of Anglican and Roman Catholic religious communities held at the Academy of St. Anne and hosted by the Anglican Sisters of St. Anne, Arlington Heights, Mass. Over 50 religious representing 24 orders attended the conference.

Male members of the new community, that so far has no name, are: Fr. Edward Hennessy, R. C. Passionist Fathers; Fr. Paul Wesinger, Anglican Society of St. John the Evangelist, popularly known as the Cowley Fathers; and Bro. Kenneth Sharpe of the Anglican Brotherhood of St. Barnabas. With them are R. C. Sr. Eleanor of the Sisters of Mercy and Sr.

Betsy Hunter, R. N., who made her vows to Fr. Hennessy and joined the new community.

The five members intend to be self-supporting and are living at the Immaculate Heart of Mary Motherhouse, Monroe, Mich. The two Anglican and Roman members who belong to other communities have received one-year leaves of absence from their orders to participate in the experimental community.

## **SCOTLAND**

### **Joint Study Panel Established**

Over the years we have become familiar with and even a little weary of panels and committees set up to discuss ecumenical problems and hopes with the Church of Scotland, itself a Presbyterian body. Now the Episcopal Church in Scotland has just set up a panel of ten—seven clergy and three laymen—to take part in joint studies with our Roman Catholic neighbors in Scotland. The general theme of the joint studies will be matters of ecumenical interest, and the first item on the agenda is the nature of baptism and its place in the life of the Church.

## **ORGANIZATIONS**

### **KEEP Receives an MRI Boost**

The Rt. Rev. Henry I. Louttit, Bishop of South Florida, has notified Dr. Paul Rusch, founder of the Kiyosato Educational Experiment Project (KEEP) that his diocese will be responsible for KEEP's church plant on the east side of Kitakomagum County, Japan. The gift which will include land, church, and rectory at a cost of \$32,000 is one of South Florida's MRI projects.

When the new church is finished, KEEP's penetration of a hertofore unexplored county in the highlands will be completed. In the 20-year history of KEEP, two self-supporting churches have been established—St. Andrew's, Kiyosato, and St. Mary's, Nagasaka. The new church, to be in Sudama Village, will serve the east side of the county.

## **CZECHOSLOVAKIA**

### **Future of Churches Doubtful**

The invasion of Czechoslovakia by Russia and four of her allies, with the propping up of a gun-supported puppet government, raises serious doubts about the future of religion there.

In a special article for Religious News Service, Joseph McLellan wrote that "symbolically, perhaps, one of the first

reports out of Czechoslovakia after the 200,000 foreign troops swarmed into the country stated that the headquarters of the People's Party was in flames. . . . More than a building was going up in smoke, as fire enveloped this symbol of the beginnings of a limited two-party system in communist Czechoslovakia. Also sent up in flames, apparently, were the hopes of millions of Czechs and Slovaks who have clung to their Catholic, Protestant, Orthodox, or Jewish faith through nearly two decades of communist rule, allowing it to come out again in the brief springtime promise of the Dubcek regime. . . .

"For six months religious leaders had been cementing new relations with a new government, offering suggestions or even demands for an improved religious situation. Some of these had already been implemented; others had received encouraging reception. Now suddenly, the situation was totally reversed. The best that an optimist could say about the country's religious future was that it was doubtful. Most observers had no doubts. In review, what had been accomplished in six months was amazing, making the prospect of—at best—a return to the old situation all the more painful.

"Bishops imprisoned or deposed under the old regime had returned to their dioceses, some after working for years as manual laborers. . . . Plans for the 1000th anniversary of Judaism in Czechoslovakia, tentatively expected in 1967, were blasted out of possibility when the Arab-Israeli war broke out. . . . Under the Dubcek regime, these plans were revived and began to be implemented, though the major celebration was still in the future. . . . Lutheran leaders issued a statement denouncing abuses under the former regime and outlining reforms. These reforms included a constitutional guarantee of freedom of conscience, the end of interference in Church affairs by government officials, freedom of press, and instruction and rehabilitation of Churchmen unjustly imprisoned in the past. Baptists and Congregationalists made similar calls for increased freedom. . . .

"One of the most tangled and emotion laden questions brought to light by the Dubcek administration was that of the relations between the Catholic Byzantine Rite and the Orthodox Church in Slovakia. Following a standard policy of Russia and her satellites, the Stalinist administration had suppressed the Catholic Byzantine Rite and turned over many of its churches to the Orthodox. As soon as the new atmosphere of liberalization made it possible, the Catholics of the Eastern Rite began to petition the government for restoration to their former status. The government authorized the resumption of ecclesiastical activities by the Byzantine Rite in full freedom and the response was rapid and widespread. Within a few weeks, in the Kosice area of Eastern

Slovakia, 63 parishes had left the Russian Orthodox Church and resumed relations with the Catholic Church. What will be the future of these parishes and others like them?

"Despite the remarkable speed and thoroughness with which it had acted, the new government still had much unfinished business, in the field of religion as in many others, when the Russian Army crashed in and took Mr. Dubcek prisoner. . . ."

## Religious Leaders Protest Invasion

Spokesmen for major religious organizations in the United States joined others in protesting the recent invasion of Czechoslovakia. "Unilateral armed intervention anywhere, as we have repeatedly pointed out," the statement said, "undermines the international processes of peaceful change which our world urgently requires."

Signing the protest were Dr. Arthur Flemming, president of the National Council of Churches; the Most Rev. John J. Dougherty, chairman of the Commission on World Justice and Peace of the National Conference of Roman Catholic Bishops; and Rabbi Jacob P. Rudin, president of the Synagogue Council of America. They declared that "military occupation and suppression of freedom, including abduction, are contrary to the elementary demands of justice."

The petition was made to the United Nations and to the governments of the Soviet Union, Poland, East Germany, Bulgaria, and Hungary to take prompt, peaceful action to restore Czechoslovak sovereignty, thus upholding the United Nations charter.

## Czech Brethren Affirm Commitment to Dubcek's Program

The Synodical Council of the Evangelical Church of the Czech Brethren, largest protestant group in Czechoslovakia, affirmed commitment to the reform program of Alexander Dubcek despite the Soviet invasion of their land, according to a message disclosed in Berlin.

Bp. Kurt Scharf of the Evangelical Church of Berlin-Brandenburg was in Prague when the armies of Russia and the Warsaw Pact nations marched in. He was able to return to West Berlin the following day bringing with him the message directed both to the Czech Brethren and to the Churches around the world. The bishop said leaders of the synodical council met to draft the statement as Soviet tanks rolled into the Czechoslovakian capital and that it was mailed to all Czech Brethren congregations from suburban post offices. He also said he had been asked to deliver a copy of the mes-

sage to the World Council of Churches in Geneva.

## MINNESOTA

### Church Backs Grape Boycott

Fourteen religious leaders and 11 labor union officials have joined in calling on Minnesotans to refrain from buying California table grapes. They called for the boycott as a way of supporting California strikers in their efforts to pressure their employers to come to the bargaining table.

Religious leaders include clergymen of the Diocese of Minnesota, the Presbyterian Synod of Minnesota, and Southeastern Minnesota District of the American Lutheran Church, as well as Roman Catholic Coadjutor Archbishop Leo C. Byrne, Auxiliary Bishop Leonard Cowley, and Methodist Bishop Paul Washburn. A similar appeal to Jews of Minnesota was made earlier by the state rabbinical association.

## SOUTH AFRICA

### Minister's Passport Withdrawn

A Methodist minister who had planned to accept a two-year post-doctoral scholarship in the United States, has been informed by security police in Capetown, South Africa, that his passport had been withdrawn. No reason for the action was given to the Rev. Basil Moore, but he believes the government's action is linked to his membership in the University Christian Movement. The movement has been the subject of criticism recently by South Africa's Premier John Vorster. Mr. Moore has been president of the UCM.

The UCM is inter-racial and is backed by Anglican, Methodist, United Congregational, Roman Catholic, and Presbyterian Churches. The Rev. John Davies, Anglican chaplain at Witwatersrand University in Johannesburg and chairman of the committee which founded the student agency, said that the attack on the movement was actually an attack on the five Churches supporting it. The agency was established, he explained, "precisely because of the lack of a body on university campuses which was non-racial in character. Because we live in separatist South African society, the government appears to dislike what we are doing."

## ECUMENICAL RELATIONS

### Education Planned by 3 Groups

Three major Church bodies have decided to cooperate in planning Christian education programs, an official of the United Church of Christ announced in Notre Dame, Ind. The Rev. Edward Powers of Philadelphia said his Church

has been joined by the United Presbyterian and Episcopal Churches in the venture. Materials are being prepared on subjects such as racism, sex, and drugs, and will be supplied through the publishing houses of the three Churches.

Mr. Powers discussed the effort at the 8th national conference on Christian education, sponsored by the UCC. The meeting, on the campus of the University of Notre Dame, attracted 2,300 participants.

## BAPTISTS

### Civil Disobedience Won't Work

The president of the largest Negro Church body in the United States has asserted that non-violent civil disobedience cannot work in this country. Dr. J. H. Jackson, head of the 6.5-million-member National Baptist Convention, U.S.A., Inc., said he agreed with the late Dr. Martin Luther King, Jr., on "everything except one thing. I feel that the Gandhi technique cannot work effectively in America." He has often warned that a disregard of law and order in the processes of achieving civil rights gains can only retard the cause of minorities.

Dr. Jackson has been criticized by some members for his alleged "law and order racial philosophy" but the annual sessions of the convention have always supported him. He is pastor of Olivet Baptist Church, Chicago.

In an interview, he asserted that the "solution to racism lies in religion. I do not believe that we are called upon to seek integration or force ourselves into white churches. The white churches do not have more religion than do the Negro churches." He also said that the Negro has "religiosity or the mystical tendencies within the Negro race" which, if harnessed, could enable Negroes to "become the saviors of Christianity in this age."

## KANSAS

### Historians Meet

Some 35 historians, historiographers, and archivists representing the Episcopal Church as well as other Church bodies, attended the conference for historians held in Topeka, Kan. Organized and promoted by Mrs. Robert Taylor and the Ven. David Powell, diocesan historiographers of Kansas and Western Kansas, respectively, the conference drew members mostly from the immediate area, with a few from Iowa, Nebraska, and Missouri. Addressing the group were Dr. Nelson R. Burr, Library of Congress, and Dr. John E. Lankford, University of Missouri.

Dr. Burr, who called his address "Religion and Textbook History — a failure and what should Church historians do about it?", said that an examination of

some 50 textbooks used in college and secondary school history courses showed a deficient treatment of religion in America. He said that he was preparing a bibliography, "Religion in American Life," that is expected to be of use to teachers, particularly those in history departments, where a new interest is being shown in religious history of the American scene.

Dr. Lankford, speaking on "Contemporary Revolution in Historiography," said that a new interest in theology is being voiced in academic institutions where new relationships are being formed between theology and other disciplines. He then outlined some guidelines for the writing of history, directed principally at the format and the logic of account.

Conference members visited the archives of the Diocese of Kansas, directed by Mrs. Taylor, the Kansas State Historical Society, and the private collection of Bibles of many eras and languages owned by Mrs. Chester Woodward.

**CANADA**

**Proposed UCC Creed Called "Un-Christian"**

After hearing a proposed new creed described as "un-Christian . . . but poetic," the 23d General Council of the United Church of Canada returned it to its committee on Christian Faith for a rewrite job. The creed, two years in the drafting, must give "more adequate expression of the Christian Gospel of our time," the council said. The committee was to present its revised draft to the general council executive board which has the power to include it in a new service book to be published later this fall. The proposed creed made no reference to the Virgin Birth, the Resurrection, the Crucifixion, or hell. It read:

"Man is not alone; he lives in God's world./ We believe in God; Who has created and is creating. Who has come in the true Man. Jesus, to reconcile and renew. Who works within us and among us by His Spirit./ We trust Him./ He calls us to be His Church: to celebrate His presence, to love and serve others, to seek justice and resist evil./ We proclaim His Kingdom./ In life, in death, in life beyond death. He is with us./ We are not alone; we believe in God."

The Rev. George Johnston, principal of United Theological College, Montreal, thought it "poetic," and "suitable for liturgical use, but it's basically a non-Christian creed. I'm very radical at the moment, I could accept it, but I don't think the Church should."

A professor of systematic theology at Pine Hills Divinity Hall, Halifax, the Rev. Randolph C. Chalmers, objected to the creed's beginning with "Man is. . . ." He said, "Our religion doesn't begin with man, it begins with God. It is not man's needs that come first, but the grace of

God through which man's needs are satisfied." He also said, "All this is social service. Is there no place for God's word which is evangelism?"

*Christianity Today* commented editorially on the creed as presented, calling its approach to doctrine "sloppy" and saying that it lacked "urgency." "There is nothing here of sin and judgment, nothing of Christ's death and Resurrection, nothing of God's holiness, His omnipotence, or His transcendence. . . . The new creed astonishingly does not even proclaim Jesus Christ as Lord. Some might consider that this omission automatically disqualifies the United Church

of Canada from membership in the World Council of Churches.")

**Lay Moderator Elected**

Following his election as the first lay moderator of the United Church of Canada, medical missionary Dr. Robert B. McClure made it obvious in interviews that in all the controversies raging in and around the Christian Church — abortion, birth control, etc. — he is a pragmatist. Does he believe that Christ rose from the dead on the third day? "No!" Was Jesus conceived by a human father? "I don't know. These are not important questions

*Continued on page 18*

**Report from Ireland**

Approximately 3½ % of the population of the Republic of Ireland belongs to the Church of Ireland. Like the sister-Church in Wales, though disestablished, this Church has retained the ancient churches, and we are accustomed to boast that no moment can be found in history when these churches did not belong to us, and that like our sister-Church of England, we passed through the Reformation without losing contact with our catholic past. In our case indeed the very independent nature of Celtic Christianity towards the Roman Church means that the period during which we were under Rome was comparatively short. This year we have been celebrating the 8th Centenary of St. Mary's Cathedral, Limerick, which almost bridges the gap back to the great days of the Celtic Church. It is worth recording in these ecumenical times that the post office has produced two stamps to mark this celebration. The Irish on the stamps translates "High Temple of Mary 1168-1968." When we consider that the vast majority of citizens are Roman Catholics, this event might claim a place in an ecumenical diary!

**Papal Encyclical**

The Pope's statement on birth control has created a degree of discussion that might not have seemed possible some years ago. One Roman priest, the Rev. Dr. Good, made it quite clear that he could not accept it, though he corrected a newspaper report that he had denounced it. He simply exercised his right not to accept a non-infallible utterance. For this he was forbidden to preach or hear confessions. Happily for him he was in a university post and the students of University College, Cork, have made it clear that they stand behind him. Our "National University" is theoretically non-denominational but in practice overwhelmingly Roman Catholic as most members of other Churches attend Trinity College, Dublin. The judgment in Dr. Good's case came from Cardinal Conway as well as the Roman Bishop of Cork

Perhaps naturally other Roman priests have not followed his example but there is a lay movement that organized a "pray-in" in the (RC) Church of St. Andrew, Westland Row, Dublin. While a university student was reading from the Bible he was jostled and the book was knocked from his hands. Perhaps the most revealing episode was that as the participants left the church one man shouted at them "if you are Catholics why were you reading in English." Some people do not seem to have heard about the liturgical reform! Amid catcalls they then moved to the "University Church," also Roman Catholic, where they seem to have been allowed to finish, though they were told that they were delaying "a private christening" which seems to be a Church ceremony not known to Anglicans. It is a very new Ireland in which this sort of thing can happen; for better or worse (probably both) we are emerging into the 20th century.

**Ecumenical Contacts**

Despite things like the Good episode, ecumenical contacts are on the increase. This year I was the first non-Roman lecturer at the rather grandly named, "International Convention of Clerical Students." Despite some English and one Czech, this convention, despite its name, is primarily Irish. There were Presbyterian students present but alas no Church of Ireland or other Anglicans. This was a pity as the Roman Catholic students including some nuns would like to have been able to attend our new experimental liturgy. The Rev. J. Hartin, sub-warden of our Divinity Hostel, Prof. Barkley of the Presbyterian College, Belfast, and the Rev. R. Nelson, former President of the Methodist Church in Ireland, took part in a symposium in the course of the summer school for Roman Catholic clergy, in Maynooth. So we do progress even if cardinals are too busy disciplining Dr. Good to think of occupying Anglican pulpits.



# TRIAL LITURGY:

Why don't we start at the other end in our discussion of the trial liturgy? Instead of nit-picking and lamenting change, why not first recognize that many Churches today are deeply caught up by a new reformation, "renewal," or "recovery" in some degree or another. Surely this is of the Holy Spirit who is turning us around, purging us, and banging our heads together with those from whom we have been alienated. The patient pioneer work of two or three generations is now bearing fruit, and the hopes and prayers of many people are now being answered, as if we are all preparing together for a new century, or could it be for a new millennium? The main characteristics of the current renewal are biblical recovery, ecumenical relationships, and renewal of the meaning of the Christian Eucharist as the deep tap root of Christian living, Christian action, and Christian purpose. With this background each Communion has been in one way or another asking whether its own long cherished ways of worship have become sterile, stifled, or excessively formalized through habit, rubric, or defensiveness, through legalism or dogmatism, and whether worship has become alienated from everyday life. Does it express the Gospel of Jesus Christ centered in the joy of the Resur-

rection, does it represent in paschal terms the creative and redemptive acts of God, and is it a loving and gladsome experience drawing separate people together in adoration of the Almighty and recognition thereby of one another as His children, human beings bound together by common humanity, common prayer, and common struggle in this era of history for justice, freedom, peace, and human dignity? Tough questions these, but necessary ones for us today. Perhaps another century will have to relate worship in terms of a wasteland or over-population, or something we can't even picture now.

Here is where the controversy and disagreement is most likely to occur, as these questions are asked and answered. There are those who would prefer not to ask the questions in the first place, or who would ask other questions instead. But these are typical questions asked by those who take the next step by saying that we all need a major re-examination of worship as well as other aspects of our Christian heritage and practice, because what we do when we go to church can so easily become out of date, anachronistic, obsolete, or irrelevant. Of course, much is found of importance so must be well-nurtured and set free to serve its purpose. Again, here is where debate becomes sharp, for who is to say?

But our Anglican Congress in Toronto in 1963 speaks of the "death of many old things that are familiar about our Churches now" in calling for "a radical change"; and the Vatican Council in the same year undertook the "reform and promotion of the liturgy," stating clearly that it "desired that the rites be carefully revised in the light of sound tradition and be given new vigor to meet the circumstances and needs of modern times," and calling for "a general restoration of the liturgy itself." Anglicans do not say this just because the Romans do, or vice-versa, but because so many Christians are daring to ask the same searching questions and are arriving at similar answers.

Churches of liturgical tradition are quite definitely setting aside the so-called "Western Rite" or "Western Use," the general pattern of worship which prevailed in Western Christendom in varied forms for something like ten centuries, but which by general agreement served its purpose in its day although always controversial and has now outlived its usefulness. This can be regarded as the liturgical expression of scholastic theology, rooted mainly in Aristotelian metaphysics rather than biblical concepts. This is also seen now as the expression of the feudal political and social system, Gothic in its pattern, where the architecture and general "shape" reflect excessive authoritarianism from the high altar where the priest stands, down through various steps and sometimes through various barriers, to the place where the people often find themselves remote and separated from the central action of worship which therefore tended to become more mysterious and often quite alien as time went on, in spite of its majesty and splendor. The 16th-century Reformation struggled with this problem. Anglicanism tried to retain what it thought was the best but could not free itself from the prevailing Calvinism, and made another attempt in the 19th-century. Rome retained the medieval form throughout. Christian worship in this method always tended to be priest-centered in both Roman and Anglican traditions, while non-liturgical protestant worship tended to become preacher-centered, in each case a monologue, a "one man show," with the people, really the Body of Christ, reduced to a secondary role. Pewing, meant to meet an obvious need, resulted in lining worshippers up in regimental fashion where people could scarcely relate to one another as fellow human beings be-

## *The Liturgy*

*from*

## *Another Angle*

By The Rev. DeWolf Perry

Rector of St. John's Church  
Waterbury, Conn.

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Continued on page 16

The Living Church

# THREE VIEWS

Some time back, I read about a priest of the Church of England who said that he was opposed to any revision of the Prayer Book, and this was his reason: the confirmation instructions that he had been giving for the past 40 years were based on the Prayer Book, and if that were to be revised, then his instructions would have to be revised also. Most priests, on the other hand, are constantly looking for new ideas to use in both instructions and sermons, and for those who like to preach on liturgical as well as biblical texts, the important process of liturgical renewal brings with it the added bonus of the suggestion of fresh points of homiletical departure. In my experience to date with our experimental draft liturgy of the Eucharist, I have been struck by the recurrence, throughout the service, of a theme which is new — at least in emphasis — the theme of peace. On days when the *Gloria in excelsis* is used, we practically begin the liturgy by repeating the proclamation of the angels at the Nativity: "peace on earth"; the great litany of intercession, the pivotal point of the service, begins with the exhortation, "In peace let us pray to the Lord"; and in the dismissal which concludes the rite, we are commanded to "Go forth into the world in peace."

This striking phenomenon—the recurrence of the word "peace"—will no doubt be explained by some liturgical scholar of the future in terms of the historical context from which this new liturgy arose. After all, we are the post-World War II generation. We have lived through a "cold war," and we have seen subsequent fighting on a limited scale, first in Korea and now in Vietnam. At this very moment the nation is experiencing at home a great peace movement, on university campuses, among professional groups, and within political parties. All around us there is a great longing for peace.

But do we really want peace? And if so, what kind? The answer seems obvious: an end to injury and death, to separation and bereavement, to taxing and spending for purposes of destruction. Yet these goals, although important, are essentially negative, referring as they do to the desired absence of evils. The real question is whether we would go beyond these ends, whether we desire a peace which is creative, involving positive good; or whether our highest goal is merely the neutral peace of "peace and quiet" — perhaps an hour or two stretched out before the television set

without the disturbance of children running through the house.

A few months ago a book was published under the title *Report from Iron Mountain on the Possibility and Desirability of Peace*. Purporting to be the official report of a special study group appointed by a federal agency, the volume carries the assertion that war is not only a basic part of our contemporary life, but also essential to the stability of society: it promotes research, guards against over-population, and contributes to the "dissipation of general boredom." Of course, the book was a hoax, intended as a facetious satire on our present society and its military establishment — although one State Department official admitted, "I got further than I like to admit before I was certain there was nothing at all factual behind it." And yet the book does raise for us the serious question: what will we do with peace, if and when we get it? What will we do with an economy based heavily on the manufacture of military supplies, and on salaries for research projects which constitute, in effect, a gigantic WPA program for physicists? What will we do with the returning soldiers in a society already troubled with unemployment and discrimination in employment—a society where many returning soldiers prefer to

re-enlist and risk disease and death rather than stay home and face the degradation and despair of ghetto housing and lack of job opportunities commensurate with their abilities, because of an accident of race? What will we do with all the reunited families in a society where 25% of the people who get married end up getting divorced and where the lack of understanding between the generations is so great that many children leave home to become "hippies" or, in some cases, commit suicide? If the peace that we seek is merely neutral — merely the absence of war — then it will not improve the problems of our society, but simply aggravate them.

But the peace to which our liturgy refers is not just peace in the military sense, nor is it a vague, undefined peace, subject to each individual's own interpretation. Rather, it is a special kind of peace, specified by the words of the greeting of fellowship which we exchange with one another: "The peace of the Lord be always with you." It is the peace of the Lord — the Lord who came, not to give peace, but a sword; whose peace is not of this world; who came to fulfill the message of the prophets that condemned a nation whose people greeted one another with the words "Peace,

*Continued on page 16*

## The Peace of The Lord

By The Rev. Lawrence N. Crumb

Assistant Librarian

Nashotah House

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# ***The Lord's Supper in the Twentieth Century***

**By The Rev. J. V. Langmead Casserley, D.Litt.**

**Professor of Philosophical Theology  
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**M**any dioceses have embarked upon a prolonged experimental use of the proposed new liturgy. Others plan to do so shortly. It is widely written about and discussed from many points of view, but perhaps it is not being sufficiently considered from either the theological or literary standpoints. The great value of criticizing it with care now is that all comments will doubtless be considered by, and may in some cases even assist, the Liturgical Commission when it seeks to improve its work in the light of experience. Nothing can be discussed except in the light of the criteria which are relevant in any particular case. So we must begin by asking what may look like a deceptively simple question:

## **What is Liturgy?**

To compress the considered verdict of theologians engaged in the contemporary discussion of the question into a brief compass is difficult but must nevertheless be attempted.

**A:** Liturgy is *kairos* rather than *chronos* (to use a biblical distinction made acceptable and even popular by Paul Tillich). The liturgical act is one of those climactic moments in which the whole meaning of life and time is laid bare in a single action or event. It is a fleeting something that is pregnant with the meaning of everything. It is an overpowering *now* in which we experience the judgment of this world. It occurs in time but it has more in common with eternity. Like the Incarnation, it is the fullness of time. In some other respects, the customs of the Church while at worship and prayer are *chronos* rather than *kairos*. For example, the liturgical year and the daily offices of Morning and Evening Prayer are clearly annual processes that seek to weave a continuous thin, fine thread of the Word of God into the web of time.

**B:** The liturgical action is a response of the living people of God to the redemptive action of the Living God. But the pattern of the response, which is indeed a kind of echo, is dictated to the living people by the pattern of the redemptive action. Thus the liturgical event is always under the control of the Gospel. If we are to use the relatively superficial kind of language that we find in the earlier Plato, we may say that the liturgical event echoes and imitates the Gospel event, but if we are to use Plato's later and more profound language, we shall say that the Gospel event participates in the liturgical events.

**C:** But if, in the liturgy, the Church looks backward and solemnly recollects, in a symbolic drama, the Gospel event, it also looks forward to the consummation of the Gospel in a vivid anticipation of the Kingdom of God. The liturgy, we may say, is the Kingdom, the feast of the Messiah which He will set before His people in the eternal Sabbath of the reign

of God: "A certain king prepared a great banquet and invited many people."

D: The liturgy is both an action and a poem: the poem interprets the action while the action mimes the drama set forth in the poem. Too many of the "reverent and devout," "quiet," ways of performing the liturgy, to which we are accustomed, give an impression of mortality merely by their failure to include enough movement. Where there is life there is movement. Thus, even a reasonably elaborate ceremonial has an important theological sanction.

#### The Essence of the New Liturgy

A: The great change that the proposed new liturgy sets before us is a transition from a sin-centered, and therefore by implication man-centered, act of worship to a kingdom-centered and therefore God-centered act. Nearly all the familiar and traditional Anglican liturgies up to and including 1928, still bore too many signs of the influence of the 16th century and the Reformation period. Like the Gospel, the liturgy is very much more than a mere remedy for human sin. Not only the Reformation but the whole Western catholic tradition often seems obsessed by the very significant fact of sin. But the proposed new liturgy, by making possible on all except five days in the year, the omission of the confession and absolution and the liturgically somewhat uncomfortable "Comfortable Words," has clearly switched us back to the spirit of the ancient liturgies. It is unfortunate that the Summary of the Law was not swept away at the same time as the "Comfortable Words." Since the *Kyries* are really not a penitential appeal for mercy but a wild acclamation of the King as He comes to His own, their proper character would be much better preserved if they were not recited immediately after a solemn declaration of the basic principles of righteousness, however beautiful and venerable.

B: If we must have some exclusive acknowledgement of our undoubted unworthiness, it would be very much better to expand and make more circumstantial the penultimate petition on page 11 of the proposed liturgy rather than to rely on the so-called Penitential Order set out on page 21. I would plead that the Penitential Order should be abolished altogether, and the penultimate petition on page 11 expanded and perhaps turned into two or even three petitions. Possibly the invitation and confession or something rather like them, combined with the beautiful old "Prayer of Humble Access," now rightly but sadly discarded, might be worked up into some kind of brief service of preparation for Holy Communion to be used either privately or publicly before the liturgy proper begins. What may be whole-heartedly welcomed are phrases like "looking for his coming again in power and great glory"

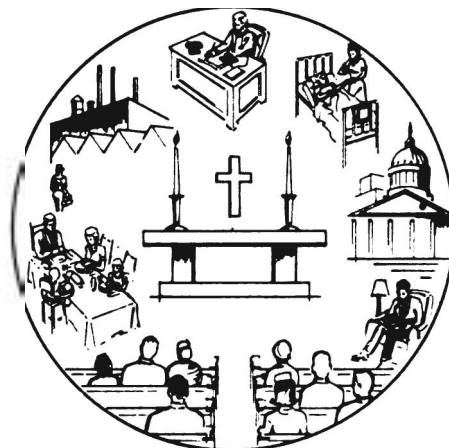
during the Canon on page 15, "grant that we may . . . enter with all thy saints into the joy of thine eternal Kingdom" (page 16), and the fine biblical language about the kingdom incorporated on page 13 into the offertory.

C: The substitution of a kind of litany for the old "Prayer for the Whole State of Christ's Church" was excellently conceived but poorly carried out. For example, the two petitions at the bottom of page 10 are not only verbose and sentimental but sadly behind the times. It is not impossible that work in the sense of lucrative labor will be a much less important feature of the emerging society of the next few decades than it has been in the past. We shall no longer be able to assume that every man is *ipso facto* a worker in the old-fashioned sense of the word. In any case, in these times of a renewed theological interest in technology, very largely under the influence of Teilhard de Chardin, it is no longer possible to talk as though agricultural and pastoral activities or fishing have a special relationship to the gifts of God, whereas commerce and industry are by implication dismissed as the mere activities of men. Surely also today's conditions, and still more tomorrow's, demand a petition that men may make a healthy and creative use of their vastly expanded leisure. I have also heard many snide witticisms about "schools of good learning" accompanied by the suggestion that such academies would presumably need our prayers less than schools of "bad" learning. The reference to "all who keep house and train children" ignores the vast increase in the numbers of married women who are employed in commerce and industry. Inevitably to be sociologically behind the times is to be theologically behind the times as well. These two petitions really must be swept away, not merely revised. The Liturgical Commission should try again.

D: If we really must substitute the *Te Deum*, one of the glories of Morning Prayer, on occasion for the *Gloria in excelsis*, we might at least be permitted to omit the third paragraph, which in any case is not part of the original *Te Deum*. In general, we may say that there is considerable confusion between Morning Prayer and the *Proanaphora* in the proposed new liturgy. This should be repudiated without delay. We have already said that Morning and Evening Prayer are *chronos* and that the liturgy is *kairos*. There must be no overlapping or confusion between them. The liturgy is an act complete in itself. Morning Prayer is just part of a daily devotional process, one which aims at getting the Bible, or at all events the main substance of it, read in course during each year, and the Psalter recited once every month. It is because our existing Prayer Book and lectionary have made such a hash of the divine office that we have got into the habit

regarding it and treating it as a series of separate liturgical services and, in consequence, of confusing it with the liturgy. One of the disadvantages of having a single Book of Common Prayer is perhaps this covering up and glossing over of the fundamental distinction between the Missal and the Breviary. Perhaps we would do well to return to the original practice. Of course there is no opposition or rivalry between the liturgy and the daily offices. They are complementary and mutually enriching, but they are entirely distinct and must be preserved from confusion.

E: We must say something here about the treatment of the Nicene Creed. The plural form is certainly ancient, and there can be no liturgical objection to it. The pastoral objections, however, are weighty. The idea of a personal affirmation of the corporate faith makes it clear that the people of God is a real community, a community of persons rather than of adjacent ciphers. We face the danger today of having no personal profession of allegiance to the corporate faith. Many Churchmen feel that they are not bound



by the faith. They often suppose that provided they join with other members of the community in the outward profession of the corporate faith, it does not really matter if, as private persons, they dissent from it. The Liturgical Commission would do well to consider a return to the familiar singular form, particularly well suited to today's existential thought.

F: The other difficulty is the so-called *filioque* clause. Undoubtedly this forms no part of the original Nicene Creed and at some future time — not, we hope, in the too-distant future — the entire Western Church may very well decide in the interests of reunion with the East, upon the omission of the *filioque*. But for the American Episcopal Church to do so without seeking the concurrence of the other Anglican Churches or the Church of Rome seems somewhat presumptuous and not a little absurd.

#### Literary Comments

We have already said that the divine liturgy is a symbolic and poetic drama. It

Most letters are abridged by the editors.

## Are Deaconesses Deacons?

My friend, Dean Charles U. Harris, in reviewing Richard T. Nolan's Book, *Diaconate Now* [L.C., Aug. 11], criticizes the inclusion in it of Deaconess Mary P. Truesdell's article on deaconesses on the ground that the House of Bishops at Glacier Park declared them to be a fourth order of ministry. But Lambeth has just passed a resolution that deaconesses "be declared to be within the diaconate." Granted, Lambeth is only an advisory and interpretative body, but the same is true of the House of Bishops, except when it is concurrently with the House of Deputies in General Convention.

Actually the point was clear fairly early: Phoebe (Rom. 16:1) was a *diakonos* not a *diakonissa* (a word coined much later).

(The Rt. Rev.) JAMES A. PIKE, D.D.  
Theologian-in-Residence  
Center for the Study of  
Democratic Institutions

Santa Barbara, Calif.

In his review of my *The Diaconate Now*, Dean Harris questions the inclusion of the chapter on deaconesses on the grounds that "the House of Bishops would seem to have settled the matter for us in its recognition of the fact that the order is *sui generis*." In view of the recent Lambeth proposals about not only the order of deacons, but also of deaconesses, I would reply by saying the chapter is of utmost significance; indeed, a discussion of the diaconate requires consideration of deaconesses!

I should like to acknowledge the support of Bp. Pike in the very early stages of the book's development. In light of Lambeth, his position on deacons and deaconesses seems not so "far out" after all!

RICHARD T. NOLAN  
Assistant Dean of

The Hartford Seminary Foundation  
Hartford, Conn.

## Amen, Amen

I would like to say a loud and fervent *amen* to two letters [L.C., Aug. 18]. The first, Samuel J. Miller's on "Church Decline," and the second, Paulea Patterson's on "The Awful New Liturgy."

HENRY A. NAYLOR, JR.  
Baltimore

## Ideology and Church Support

I would like to voice my support to Fr. Martin LeBrecht and Fr. Jack Biggers for declining funds from the Foundation for Christian Theology [L.C., Sept. 1]. While Mr. McFaddin is certainly entitled to his opinion of the true "mission" of the Church, it would appear to me that the question at hand is not one of ideological differences but of conscience on the part of the intended recipients. Obviously, they are not in accord with the philosophy and goals of the organization, and are honest enough to admit it. (Declining of financial support is indeed a rare occurrence in the life of the Church.)

Being an unregenerate "socio-political activist" I tend to see the "needy and the poor" for whom Mr. McFaddin expresses concern, right here in the downtown area of the city where I live and minister — a

very ripe mission field, along with the rest of urban America.

Again, three cheers for Frs. LeBrecht and Biggers!

(The Rev.) DONALD ELKINS  
Curate at Trinity Parish

Seattle

## Confusion perhaps "belongs"

In his loving concern for the Church, the Rev. Richard E. Thrumston, author of *Church on a Tare* [L.C., Sept. 1], seems to have confused his parables. He describes Luke 8:4ff. as likening the "Kingdom of God on earth" to "a field planted with wheat," wherein an "enemy sows weeds among the grain." Actually, it is Matthew 13:24ff. to which Fr. Thrumston has reference. The Lucan passage likens the members of the Kingdom to scattered seeds in various conditions of combat for survival.

Such confusion is forgivable because it cannot dilute this priest's concern for the Church's proper mission to the world. Fr. Thrumston is right: "maybe confusion belongs, somehow." As he has demonstrated, none of us are immune to error. In our commitment to, and thirst for the fulfillment of the Kingdom, we search for the means the Church must employ in each age to bring men "to a state of union with her blessed Lord." This involves risk: the risk of chancing to make mistakes, the risk of being confused, the risk of not retreating behind an orthodoxy that is manipulated more as a weapon to enforce silence than as a vehicle of communication and grace. When men dare to serve their Lord by serving one another, they dare error itself. We dare to be wrong, to be confused within the Kingdom in order to bring about the Kingdom. We run such risks because God's only instruments of salvation on earth are his fallible people.

Therefore, I pray that my brother, who too is sometimes confused in the midst of light, will not so much confront the clergy with whom he disagrees for advocating "civil disobedience, draft-dodging, peace marches, and easy legislative solutions to the problems of brotherhood and plenty," with a spirit of being "engaged in a confused, knock-down-drag-out struggle for survival" within the Church. Rather, I pray that he may greet them with the compassion of understanding and ministry within a mutual susceptibility to error and confusion. I pray that together, in daring mutually to risk open and dangerous exploration of the style of service to a confused world our Lord demands of the Church in every age, we will refuse to chop off or excommunicate one another. Instead, let us chop off and excommunicate our disposition to condemn those who would challenge our absolutisms, our isolation, our defenses in a fearful world wherein there are "people writing songs that voices never shared," because "no one dared disturb the sound of silence."

(The Rev.) ROBERT J. STEWART  
Vicar of the Timberline Circuit  
Breckenridge, Colo.

## Christ's New Commandment

The proposed confession of the *Daily Office for Modern Christians* [L.C., Sept. 1], exemplifies a most serious fault of the Church. Though sin resulting from disobedience to the two great commandments is

included in that confession, there is no recognition in it of the Lord's "new commandment."

Our Lord gave the new commandment to the disciples in the context of the Last Supper. "A new commandment I give unto you, That ye love one another; as I have loved you" [John 13:34]. John 15:12 repeats the command; and the next verse's including "that a man lay down his life for his friends" shows that the measure of that love is willingness to die for a fellow-Christian, as the Lord did the next day for them and us. And that new commandment is again repeated in John 15:17.

Lamentably we fall short of any such love between Christians. So men cannot know that we are His disciples, and the resulting conversion harvest implied by His words is lacking. Yet in the early centuries when many had received the Holy Ghost in power, even pagan Rome was impressed by how those Christians loved one another. May not our common neglect of the new commandment today bear who-knows-how-great a part of the blame for the weakness of the Church in the world? Many, probably most of us, do not even know what this commandment is. Many think it is the same as the second great commandment. But, if this were so, would the Lord have called it "new"? It is the love that Christians are to have for one another. And that love is to be like the love He had for His disciples, a love strong enough to accept death for sake of a fellow-Christian. And would not the spectacle of any such love in today's torn world win a real harvest of souls? Need anything be said about its importance?

In order to give it its proper place it should be added to the Summary of the Law in the Eucharist. There is strong support for this position. That greatest of Anglican theologians, William Temple, has used words to this effect: That the second great commandment prescribes how Christians should love neighbors and the new commandment how they should love fellow-Christians, and that this latter love should be as our Lord loved His disciples, that is, by becoming one with them and bearing all their sorrow, sin, and shame. The bond between fellow-Christians is the readiness of each one to sacrifice his life for another. Moreover, when Christians really begin obeying the second great commandment, they will perhaps make a start on the new commandment.

F. T. ARMSTRONG  
Cambridge, Mass.

## Criticism of Criticism

The review of Mary Morrison's *Jesus: Man and Master* [L.C., July 21] criticizes the speculative aspect. Is not all writing about Jesus necessarily speculative? Quality of the speculation matters much. Mary Morrison combines sound scholarship with years of meditation and of leading discussion, in both Episcopal and Quaker study groups, on the life, work, and teachings of Jesus. Are vestry meetings and Episcopal women's work on the local level usually informed by a living awareness of Jesus Christ? What would happen if they were? *Jesus: Man and Master* speaks of the living Lord in clear, thrifty, relevant, contemporary language.

BETTY KING  
Dixon, Wyo.



## Lambeth locuta est

“The Anglican Communion has a gentle, unobtrusive way of its own,” notes the eminent English Nonconformist reporter Cecil Northcott, reporting the Lambeth Conference for *The Christian Century*. When at its best and truest to itself, Anglicanism is indeed so; and although the Lambeth Conference of 1968 was not without some ungentle acrimony and obtrusive belligerence by some men speaking to some issues about which they felt very strongly, it is happily noteworthy that such expressions were exceptional and non-controlling.

There is one unfortunate fact about Lambeth for which the bishops are certainly not to be blamed; yet it is logically up to them to find a way to correct it. That is the fact that when the world reads in its newspapers about the conference it is given the totally false impression that Lambeth rules the Anglican Churches much as the Pope, or at least the Vatican, rules the Roman Communion: *Lambeth locuta est, causa finita est*. Day after day, while the Conference was in session, we read in our newspaper or heard on radio or TV such “news” as, for example, that Anglicans disagree with the Pope about birth control — because the bishops said so today at Lambeth. Can anybody suggest some effective way for the Anglican Communion to tell the world, beginning with its own members, that the bishops assembled at Lambeth have no ruling power whatever, nor have they authority to speak to the world any word, on any subject, that binds, or even commits, the particular Churches which they represent? The Anglican Communion is not a single, world-wide Church with a central ruling body. It is a voluntary fellowship of autonomous Churches. If it is of any importance that the world at large, and Anglicans themselves, see this truth as it really is, and surely it is important, the bishops must find some way to get and keep the record straight that when they convene at Lambeth they do not convene to rule the Church.

Those who have been following the weekly reports

of the conference written for this magazine by the Rt. Rev. Richard Rutt, Bishop of Taejon, have been given a delightfully informal but informative account of the main proceedings, and there is no need to summarize them here. The bishops met, deliberated, and talked in deep concern about the issues and tasks confronting the Church today. In recent years they, with all Church leaders, have been the targets of much severe criticism from both friend and foe. They have been accused of talking much and doing little about the renewal of the Church as the servant-body of the Servant-Christ. The critics have charged that the bishops and other Christian leaders have done little to change the pattern of Church life from institutional self-concern to an other-concern befitting the body of Him who manifests His lordship over all by being the servant of all. What has come through to us, at our distance from the scene and the event, is that the bishops came to Lambeth as men who have been listening to such criticisms and pondering these words in their hearts.

They did a lot of talking. But Lambeth is a time and place appointed for such talking, and if there is no need for such a decennial episcopal gabfest there is no need for the Lambeth Conference.

We shall be commenting on particular statements issued by the conference in later issues. For the present, we would express our belief that our fathers in God at Lambeth gave their hearts and minds to their agenda as men under the authority, the orders, and the judgment of the great Shepherd and Bishop of all souls. Whatever trumpets were sounded at Lambeth gave forth no blasts of glorious revolution, and for that we are relieved and grateful. The Christian revolution to which the bishops are committed is the only revolution that “revolutes” anything. But it isn’t a noisy one, and it is carried forward not by resolutions and pronouncements but by hard work by all soldiers of all ranks — beginning with the generals.

## Arthur Carl Lichtenberger

To all who knew him or even knew much about him, Arthur Carl Lichtenberger, Presiding Bishop, needs no eulogy. He would never have risen to the highest office of the Episcopal Church had he not been both richly gifted and purely devoted in the use of his gifts, for he was not one of those who rise because they inherit a magic name in Church circles. He had no such magic name or any other gift of fortune. His brother bishops elected him to preside over them and over the Church because they felt a need for what he had abundantly to give — a pastoral heart along with a prophetic vision. His illness forced him to resign the office of Presiding Bishop before he had had time in which to accomplish all that he had in mind to do. Yet he made a deep and

lasting impact during the six years of his leadership.

While Arthur Lichtenberger was serving as Presiding Bishop of the American Episcopal Church, John XXIII was opening windows in the Roman Catholic Church, and by God’s providence these two great soldiers of Christ were enabled to meet face to face in one of those bright auguries of the day of brotherhood which is only beginning to dawn. Like Pope John, Bp. Lichtenberger belongs to that “dawn’s early light.” He will be remembered in the Church Militant among the morning stars. He was the kind of man of whom the Lord of the Church could make the maximal use — because he was that kind of man. We are all the better for his having come this way. R.I.P.

## LAMBETH REPORT

*Continued from page 5*

conference to keep its own regard on the Godhead in its major decisions.

I dare not try to list the other important contributors to the debates, but some were memorable: Bp. Hines, seeming to bark to English ears not accustomed to his idiom, but always speaking to the point and clearly; and the Archbishop of Wales, a cogent theologian speaking with eloquence and solid piety, were among those who made up for the less disciplined utterance of the multitude.

Will they ever meet again at "Lambeth?" The Archbishop of Canterbury will decide. It has always officially been his own private show. This time he was generous and genial. Most of us, praying *ad multos annos*, believe that whatever Church union schemes may do to us, we would be happy to meet with him again.

### The Final Message

The final message of the Lambeth Conference told Anglican clergy and laymen that God is actively renewing the Church, but there was a lack of enthusiasm about the message itself. "It is our belief that God is now renewing His Church," the 460 bishops at the conference said. "It is for us to recognize the signs of His renewing action and to welcome them and obey them. It is no time either for despair or doubt. Rather it is time to remember the Lord's saying, 'Be of good cheer, I have overcome the world.'" Most of the document dealt with the three topics probed at the conference: faith, ministry, and unity.

(☞) On faith, clergy and laymen were told that it is through prayers that belief in God's reign and love is sustained. A warning against "temptations to worldliness" was also issued.

(☞) On ministry, Anglicans were reminded that service must be primarily discharged by the laity. Church members were urged to undertake "a Gospel of reconciliation."

(☞) On unity, the division of the Church was lamented. Attention was called to the importance of local Councils of Churches. Thanksgiving was expressed for strides toward reunion.

The bishops voted to send the message to the Churches of the Anglican Communion in the name of the conference though it was not termed an encyclical letter. Prepared by the Lambeth steering committee, the message was opposed in the vote by only one bishop. However, the Archbishop of Canterbury said when it was presented: "It can be sent out in the name of the conference, the steering committee, or torn up."

*The Times* of London called it "ponderous" and declared the message "sadly out of keeping with what the conference had claimed to be doing."

An initial paragraph of the 1,000-word statement described the modern world as a place "which will no longer accept want

and poverty . . . in which accepted institutions and traditional ways of thought are increasingly questioned . . . (and) in the realm of theology the familiar teaching through which ordinary Christians learn their faith is being re-examined and in part rejected by some theologians. To those bewildered by all this we say — God reigns. He is the creator of all that is: He is at work throughout his creation. God loves."

The bishops said the 1968 Lambeth Conference had returned again and again to the theme of the Church's role as the "Suffering Servant." "The impatient protests of young men and women drove home to us that the Church will be renewed only in so far as she pursues that role," the message said.

Summing up Lambeth's achievements, Dr. Cecil Northcott, Congregational clergyman and well-known writer on religion, said the conference "was aware of its middle-aged and elderly appearance" and leaned over backwards "to be aware of the sincerity of the present youth revolt." He also said the pilgrimacy of Anglicanism around the world goes on. "The Lambeth Fathers go home to lead the pilgrimacy to destinations unknown. In that sense the Lambeth Conference has been an inspiring success — for the real conference now begins at action stations in all the continents."

✠ RICHARD RUTT

## ANOTHER ANGLE

*Continued from page 10*

cause they could only see each other's backs. Therefore, the idea grew and persists strongly today that worship, especially the Eucharist, is a very personal rather than a corporate or common experience. Prevailing catholic theology has stressed the crucifixion rather than the resurrection of Christ, penitence rather than joy, while the sacramental presence of Christ was thought to be in the "thing," substance consecrated, rather than in the corporate action of loving and faithful people, His Body, the Church. Various traditions among separated Churches became increasingly frozen, rigid, and defensive, a scandal and a denial of the very meaning of the Church. It is precisely this kind of confusion that the Liturgical Movement has been trying to cope with all through this 20th century, and the renewal of worship today starts at this point. It is part of a total struggle for renewal, not something in itself, not a big fuss over details. It is not something "new," but an attempt to recover what has been lost, going back to biblical origins as a starting point. The basic issue is the meaning of the Church itself.

Therefore, let us start here in our discussion of our trial liturgy. Let us ask how the proposed revision of our Book of Common Prayer compares with the

revisions being tried by other Churches of both liturgical and non-liturgical backgrounds. Let us ask whether architectural rearrangements now becoming popular do or do not enable Christian people to gather around the altar in joyous worship in a much more flexible action providing more variety. Does or does not the Westward position of the priest put him in a better relationship with the rest of the people at worship? Who says only Christ belongs in that position, Leonardo Da Vinci? Let us ask whether laity have adequate responsibility in the conduct of worship and whether "con-celebration" by several priests together can help recover the original action of worship. Let us ask how the unfortunate separation of "sacred" and "secular," "holy" and "worldly," can be overcome. Let us ask what factors in our worship are basic and of biblical origin and what are merely peculiar to the 12th, 16th, or 19th centuries, so that our contemporary life with its symbols, music, and art forms can show through instead of being obscured. It is quite a shock to discover that much that we consider of vital tradition is merely Victorian Romanticism. Let us ask whether the need for recognizing each other and being reconciled to each other is well expressed in the symbol of exchange of "the peace." Let us ask how the Eucharist can more adequately tell of the meaning of human existence as we offer our life in a loving offering to God. Let us ask how we can possibly press for renewal of Christian life without renewal of our ways of worship. Let us ask whether the Eucharist can ever be regarded again by any one as fixed and its structure as closed.

Unless we approach revision in this way, it will be seen as merely tinkering with postures, gestures, and other trifles as if someone with scissors and paste were arbitrarily moving things around just to make changes. The basic question would appear to be our need to rediscover our real Christian purpose.

## PEACE

*Continued from page 11*

peace." when there was no peace. It is the peace of the Lord, the Lord of creation — the creative process whose results we have inherited and in which we participate by such means as the renewal of our species through pro-creation and the renewal of ourselves through re-creation.

In each instance, we see that the peace of the Lord of creation is something not lethargic and passive, but sacrificial and productive. We know that there was nothing "peaceful" about the cosmic cataclysms that produced our solar system and the great galaxies of the universe; yet the Psalmist could look at the results and assert that "the heavens declare the

# Letter from London

glory of God," while the Greek philosophers observed the orderly movement of the heavenly bodies and postulated the "music of the spheres." We know that there is nothing "peaceful" about the pangs of childbirth at the culmination of the procreative process; yet we are reminded that a woman will forget her pain "for joy that a man is born into the world." We know that there is nothing "peaceful" about real recreation, whether it involves sports, camping, or working about the house or in the garden; yet physical activity, while exhausting the body, can relax the nerves, set free the mind, and refresh the soul.

In each instance, also, our liturgy speaks to the point. In regard to creation, we pray not only for "the harvest of the lands and of the waters," but also "for our faithful use of (God's) creative bounty." From the standpoint of both our throw-away culture and our prosperity in the midst of poverty, this is perhaps the most important new idea in the entire liturgy. As for the process of procreation, and the family which we believe to be its proper context, it is significant that we pray not only "for all who labor in commerce and industry" but also "for all who keep house and train children." I like to think of this latter phrase as referring not only to the type of woman who describes herself so inaccurately as "just a housewife," but also to all parents, whether one or both in a given family does work outside the home; for the most important and creative job that any parent — male or female — could ever have is that of "keeping" a household and training one's children. When we come to the process of recreation, we find that it is not mentioned as such, and this is a serious omission. Instead of trying to be relevant to men in terms of their work, at a time when their work is no longer relevant to them, our prayers of intercession should reflect the fact that one of our society's great concerns at the present moment is the problem of leisure. We are living in a society which has seen a drastic increase in not only the number but also the percentage of people who are either too old or too young to hold regular jobs, and where those in between have been able to preserve the myth of the 40-hour week thus far only by means of longer and longer coffee breaks. Sooner or later we shall have to face the reality of increased leisure, and the Church ought to be assuming some degree of leadership in the task of helping men find a creative and fulfilling use for their free time. Mrs. Marian Lokvam, the drama instructor at Kemper Hall in Kenosha, Wis., recently remarked that perhaps economically successful people are in need of a cultural poverty program. The absence of an explicit reference to recreation in our litany of intercession may seem to imply that the liturgy does not, after all, speak to our need

One of the side-kicks made possible by bishops in London for the Lambeth Conference was a packed public meeting organized by the Anglican Pacifist Fellowship. They chose the Feast of the Transfiguration (which, ironically, is the anniversary of the Hiroshima blot-out) as the date. Speakers included the Archbishop of Perth who gave a most moving personal testimony — it had taken him the best part of a lifetime to come to his decision that pacifism is the only Christian option; the Bishop of Nagpur, India, who spoke right out of his home situation; the Rt. Rev. Trevor Huddleston who from his African experience spoke of the Dives and Lazarus situation created by arms expenditure; and the Bishop of California.

If one dare to select the most impressive speaker from such a galaxy, the Rt. Rev. Kilmer Myers would probably get the rating. Speaking as "an American who loves his country" and "one of a small group of Episcopal bishops which has taken the line that our country should withdraw in a planned way from Vietnam," he utterly condemned the Vietnam war. He said that most Americans hovered between the two extremes of those "who would employ atomic weapons in order to secure a quick win. Thank God, they are small in number though loud in voice," and those who want immediate and complete withdrawal. He insisted that the unification of Vietnam is an internal matter for the Vietnamese. "In attempting, as our politicians say, to 'free' South Vietnam we are in fact destroying the entire nation. We have used inhuman weapons such as napalm. We have destroyed thousands of acres by our use of chemicals. We are guilty of violating the principles of the Geneva Convention by the way we have conducted the war. . . . We have violated the cardinal principles of the just war by indiscriminate attacks upon civilian populations. Let the Church," he said, "begin to speak to the whole human family as did John XXIII. Let her develop a theology of humanity which will make this possible and leave off her sick concentration on patching up the internal ecclesiastical machinery."

The meeting had been preceded by prayers for peace in Westminster Abbey. The platform was thick with all the Anglican hues from deep purple to high heliotrope.

Perhaps it was significant that this year's conference of the Modern Churchman's Union had a membership largely over 50 years of age. Twenty years ago these were the doughty fighters who scandalized the faithful by their then outrageous speeches. Nowadays the same faithful are wondering what all the fuss

was about. You no longer have to be either radical or advanced in order to claim liberty of interpretation of the Bible. And the things they said about sex in the thirties have been written into Lambeth Conference reports as the considered judgment of the bishops.

During the next twelve months we have been promised a new manifesto of what the Modern Churchman's Union is about. They may manage to raise our eyebrows. But they will have to try very hard.

Son of a former Bishop in Jerusalem, teacher in Jerusalem for some years, priest-missionary in Jerusalem for 20 years, and Archbishop in Jerusalem since 1957, Dr. Angus Campbell MacInnes will leave the Holy Land shortly and become Assistant Bishop in the Diocese of Salisbury, England. He is 67. With a jurisdiction which bridges the gulf between Israel and the Arab world and which physically runs from Iran to the Sudan, the appointment of his successor must be a difficult and delicate matter.

Something of the future pattern of St. Augustine's College, Canterbury, becomes clearer with the announcement that the fourth-year course for ordinands of Kings' College, London, hitherto run at St. Boniface's College, Warminster, is to move to St. Augustine's. It is intended to provide a limited number of places for priests from overseas. The Fellows of St. Augustine's hope to provide some research fellowships for such overseas priests as may be recommended by their bishops.

Now that our metropolitans are no longer to have those resounding titles of high dignity, the question has been asked: Will we come to regard our archbishops as "fallen arches"? Perhaps even that will be better than the title suggested by the famous Japanese translation story — the one that alleges that if you translate "Protestant Episcopal Church" into Japanese and then re-translate to English you get "Society of Revolting Overseers." The only thing, I gather, which is frowned upon is the possibility that in the future archbishops will be addressed: "Your Dis-Grace."

DEWI MORGAN

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for the Lord's peace in this creative process; yet there is, in the Prayer of Consecration taken as a whole, an implicit reference to this very theme, by way of analogy. For just as the camper or hiker lifts up, through contemplation, the beauty of created nature to the refreshment of his soul, so in the consecration we hold up the natural creation, represented by bread and wine, to be consecrated as the "sacred banquet in which Christ is received . . . (and) the mind is filled with grace."

We are called to share in God's creation through our stewardship of natural resources, our giving of self to others in the life of the family, and our building of a society which makes possible the fulfillment of the whole man, in leisure as well as at work. As we endeavor to carry out this task, we are reminded that the peace for which we pray is not something passive and lethargic, let alone negative. It is, rather, something exhausting and yet refreshing, something painful yet bringing joy, something disruptive and yet creative. It is "the peace of the Lord."

## LORD'S SUPPER

*Continued from page 13*

was considered as poetry that the traditional Anglican liturgies particularly excelled. There has been much too much talk about archaic Tudor English. In fact, anyone who compares genuine 16th or 17th-century literature, Spenser perhaps, or Hooker's *Ecclesiastical Polity*, or John Donne's sermons, with the early versions of the Book of Common Prayer or even the authorized version of the Bible, will notice at once that the Prayer Book and Bible are by no means typical of Tudor and early Stuart literature. They are much more readily comprehensible and enduring than the more characteristic examples of that period's splendid workmanship. Even so, however, it is probably true that we need to update much of the Prayer Book English. But it is important that it should still be poetic, even if only in a 20th-century way. Surely at some last stage, the problem should be handed over to a 20th-century poet, or even a whole committee of 20th-century poets. We have no space here to deal with instance after instance of literary ineptitude. The *Requiem* preface on page 29 must be already famous, or shall we say notorious. Here the faithful are asked to pray that they "may not grieve because of mortal death." Apparently there is some other kind of death, presumably immortal death, which does not even call for grief. I suppose that by a kind of *tour de force* of theological special pleading, one could just about make some sense of this, but a *tour de force* of theological special pleading is the kind of thing that the language of the Eucharist ought neither to evoke nor require. This may be perhaps the very worst blunder in the entire litur-

gy, but it is by no means alone. In petition after petition, the Prayer of Intercession hotly rivals without ever quite outrunning it.

Particular complaint is commonly made by worshippers who have tried to use this liturgy, about the dismissal at the end. It is indeed extraordinarily weak and ineffective. Dom Gregory Dix was quite right to say that, except perhaps when the bishop is present, the blessing is a redundant clericalism. Certainly the communion is blessing enough and we need no other. What we have instead is no doubt scriptural, but inevitably it gives the impression of an emotional and 'homey' folk-bishop extemporizing. Surely the versicle said or sung by the deacon, "Depart in peace," with the response "Thanks be to God" would be more than sufficient. This should be followed by a rubric directing the people to depart from the church at once without further prayer or hymns. In most churches, the clergy, organist, and choir seem to find it remarkably difficult to leave off. At the actual communion, the words of administration have been mercifully greatly abbreviated, but surely nothing more is needed than for the administering priest to say "the Body of Christ!" or "the Blood of Christ!" and for the communicant to say "Amen" upon receiving the host or the chalice. There is everything to be said for terse brevity at moments such as these.

### Summary

When all is said and done, however, this proposed new liturgy must be heartily welcomed. It is, in substance, precisely what many priests and lay people, with the help of theologians and liturgiologists, have been hoping and praying for ever since the Oxford movement. We hope that it will be greatly improved, precisely because it is good enough to deserve improving. For myself, to behold an ordinary Anglican suburban congregation that in the old days would perhaps have been described as "stodgy" exchanging the warm handclasp which nowadays serves for the ancient kiss of peace is something for which to offer up the most fervent thanks. After long years of enduring the icy blast of typical Anglican congregational fellowship, I feel that I have at last come in out of the cold.

## NEWS

*Continued from page 9*

to me. It's like the question of our resurrection. It's not death that's important to me: it's life."

The 68-year-old surgeon who has spent most of his life in China, the Gaza strip, and India, said in answer to a question on abortion: "A child has one right: It is entitled to be wanted. We are not going to legislate morals."

He calls himself a "terrific liberal" in

theology. He doesn't believe in hell, but neither is he a God-is-dead liberal. He opposes pre-marital sex and trial marriage. He believes the family as an institution is breaking down in the West, largely caused by sexual license.

The new leader of the most powerful protestant Church in Canada has spent less than 10 of his 68 years in that country.

## Views on Inter-communion

During the debate on developing union schemes involving national Churches of the Anglican Communion, the bishops at Lambeth recommended that:

(\*) The Anglican Church be free to allow reciprocal acts of intercommunion under the direction of a bishop where an agreement to unite between an Anglican Church and some other Church has been expressed in a covenant or some other appropriate form;

(\*) Anglican communicants be free to attend the Eucharist in other Churches holding the apostolic faith as contained in the scripture and creeds when they know they are welcome to do so; and

(\*) Under the direction of a bishop, Christians duly baptized and qualified to receive communion in their own Churches be welcomed at communion services in the Anglican Communion.

Following the passage of these resolutions, Canadian bishops had words of caution for members of the Anglican and United Churches of Canada who are proposing immediate intercommunion between the two bodies: "The question of intercommunion is going to cause difficulty to a section of the Canadian Church," said the Most Rev. Howard H. Clark, Primate of all Canada. "Already we have some indication that there will be a crisis of conscience of some of our people and this is a great cause for concern. People who have loved the older world, which is dying, find it a little difficult, and they have good theological reasons. They have to be sure we are doing the right thing." He also said he supports the Lambeth resolutions on unity, but said it must be decided by each national Church whether intercommunion can be attained.

The Most Rev. W. L. Wright, Archbishop of Algoma, called the resolutions a "real breakthrough," but he asked patience on the part of those who desire that intercommunion between the Anglican and United Church be begun immediately. He is co-chairman of the Anglican-United Church commission on union.

The intercommunion issue is expected to be discussed further when the Canadian bishops meet with U.S. bishops in Augusta, Ga., Oct. 20-24.

Abp. Clark said the end of the Anglican Communion isn't "something that was much on our tongue." It has been said by some bishops that the 1968 Lambeth Conference may have been the last.

But the archbishop said, "My hunch is that there will be another Lambeth Conference. I hope I am wrong. I'm not much interested in the future of the Anglican Communion. I am, however, very much interested in all that is good in the principles and the life of the Anglican Communion continuing in a wider unity."

The Rt. Rev. G. N. Luxton, Bishop of Huron, expressed his disappointment when a resolution he proposed, that bishops pledge two percent of their gross annual income for poverty and famine, did not come back for a vote. However, one report presented to the bishops suggested that they and their dioceses set aside one percent of their gross annual income in order to express concern for developing nations.

The Anglican Executive Officer, the Rt. Rev. R. S. Dean, who is also Bishop of Cariboo, said there were "all sorts of intangible results of the conference that would become apparent during the next year."

## ROMAN CATHOLICS

### Controversy Marks Opening of Congress

Widespread controversy and unexpectedly low attendance marked the opening of the 39th International Eucharistic Congress in Bogotá. The week-long meeting of Roman Catholics from all parts of the world, devoted to the worship of the Eucharist, the public administration of several other sacraments, theological discussion, processions, and prayers, was intended to revitalize the Roman faith in Colombia and throughout Latin America.

Critics of the congress have compared it to the "tent and sawdust revival meetings" of the "U.S. Bible belt." They have criticized the spending of money on what they call a "worship rally" while large segments of Colombia's population are in extreme poverty. Advocates of the Eucharistic Congress claim that the international meeting will spark a genuine renewal of the faith in predominantly Roman Catholic Colombia.

The enthusiastic anticipation of the arrival of Pope Paul VI during the congress was felt in all quarters, and the presence of soldiers throughout the city was evidence that adequate security measures had been taken. The pope's three-day visit allowed time for several scheduled speeches and a visit to a farm community where an estimated 300,000 *campesinos* (rural farm workers) heard him speak. Vatican sources made it clear that the pope did not go to Latin America to serve as a referee between progressives and conservatives, but that the pope saw his role as a diplomatic one and sought to inspire a spirit of moderation which would not be interpreted as a reluctance to act.

During his visit to headquarters of the Latin American Bishops Council

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# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 23

**C**OLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## CALIFORNIA

### CALIF. INSTITUTE OF TECHNOLOGY

**ALL SAINTS'** 132 No. Euclid Ave., Pasadena  
The Rev. W. W. Rankin, chap.  
Sun 8, 9, 11. College group at church Sun 7

### FRESNO STATE & CITY COLLEGES

**CANTERBURY CENTER** 4545 E. Sierra Madre, #H  
The Rev. John M. Wilcox, chap.  
Full College program, plus 3 Epis Churches in Fresno

### WHITTIER COLLEGE

Whittier

**ST. MATTHIAS** 7056 Washington Ave.  
Frs. A. E. Jenkins, C. K. Landis, W. S. Cox  
Sun 8, 9, 10, 11; Canterbury Club

## COLORADO

### COLORADO COLLEGE

Colorado Springs

**GRACE CHURCH** 631 No. Tejon  
The Rev. James A. Mills, chap. & assoc r  
Wed 5:15 HC Shove Chapel. Canterbury activities

### COLORADO STATE UNIVERSITY, Ft. Collins

**ST. PAUL'S CHAPEL** 1208 W. Elizabeth St.  
The Rev. H. A. Lycett, chap.  
Sun & daily Eucharist; full-time chaplaincy

### SOUTHERN COLORADO STATE

Pueblo

**CANTERBURY HOUSE** 18013 Bontorte  
The Rev. James B. Johnson, chap.  
Sun & Daily Eucharist

### UNIVERSITY OF COLORADO

Boulder

**ST. AIDAN'S CHURCH** 2425 Colorado Ave.  
**BISHOP INGLELY STUDENT CENTER** P.O. Box 970  
The Rev. A. B. Patterson, Jr., r & chap.  
Sun & daily Eu, vespers; full-time chaplaincy

## CONNECTICUT

### U.S. COAST GUARD ACADEMY

### CONNECTICUT COLLEGE

### MITCHELL COLLEGE

New London

**ST. JAMES'**  
H. Kilworth Maybury, r; William R. Speer, ass't  
Sun 8, 9:15, 11; Thurs 9:30

## FLORIDA

### ROLLINS COLLEGE

Winter Park

**ALL SAINTS'** 338 E. Lyman Ave.  
The Rev. Wm. H. Folwell, r  
Sun 7:30, 9, 11:15

### UNIVERSITY OF MIAMI

Coral Gables

**VENERABLE BEDE** On Campus  
HEU Sun 9:30; Mon 11st & 3rd 5:30; Tues, Thurs & Fri 12:10; Wed 7:30; C by appt

### UNIVERSITY OF SOUTH FLORIDA

Tampa

**EPISCOPAL UNIVERSITY CENTER**  
The Rev. A. G. Noble, D.D., chap.  
Sun 9, 10:30; weekdays as announced

## GEORGIA

### EMORY UNIVERSITY

Atlanta

**EPISCOPAL CAMPUS MINISTRY**, Room 117 A.M.B.  
The Rev. John McKee, chap.  
HC 9 Sun, Durham Chapel

### GEORGIA TECH AND AGNES SCOTT

Atlanta

**ALL SAINTS'** W. Peachtree at North Ave.  
Rev. Frank M. Ross, r; Rev. P. C. Cota, chap.  
Sun 8, 9:15, 11; Church on Campus 6:30

## ILLINOIS

### BRADLEY UNIVERSITY

Peoria

**ST. STEPHEN'S** 464 - 1st Ave.  
The Rev. G. C. Stacey, v & chap.  
Sun 10:15; 5 (2d & 4th S)

### UNIVERSITY OF CHICAGO

Chicago

**EPISCOPAL CHURCH at the University of Chicago**  
The Rev. John W. Pyle, D.D.  
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs 12 Noon HC  
Brent House, 5540 S. Woodlawn: Wed 7:30 HC

### UNIVERSITY OF ILLINOIS

Champaign-Urbana

**ST. JOHN THE DIVINE** Champaign  
The Rev. F. S. Arvedson, chap.  
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
Daily: MP, HC, EP

### WHEATON COLLEGE

Wheaton

**TRINITY** 130 N. West St.  
Clergy: R. E. Liebenow, r; C. O. Danielson, ass't  
Services: 7, 9, 11, Ev Canterbury Club

## IOWA

### UNIVERSITY OF IOWA

Iowa City

**TRINITY**—Epis. Student Center 320 E. College  
Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.  
Sun 7:30, 9, 11, 5:15 and as announced

## MARYLAND

### GOUCHER COLLEGE and TOWSON STATE COLLEGE

Towson

**TRINITY** 1210 Allegheny Ave.  
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't  
Sun 8, 9:30, 11; Thurs 10:30

### U.S. NAVAL ACADEMY and ST. JOHN'S COLLEGE

Annapolis

**ST. ANNIE'S (1692)** Church Circle  
The Rev. James F. Madison, r  
Sun 7:30, 9, 11; Wed 7:30; Thurs 10

## MASSACHUSETTS

### MOUNT HOLYOKE COLLEGE, South Hadley

**ALL SAINTS'**  
The Rev. Canon Maurice A. Kidder, r & chap.  
Sun 8, 10:30; Thurs 9:30; Lawrence House Fri 5:30

## MICHIGAN

### CENTRAL MICHIGAN UNIV. Mt. Pleasant

**ST. JOHN'S** Washington & Maple  
The Rev. John H. Goodrow, r & chap.  
Sun 8, 9:30, 11; Wed 7; Fri 12:10 (noon)

### NORTHWESTERN MICHIGAN COLLEGE

**GRACE CHURCH** Traverse City

The Rev. C. Wagstaff, r  
Sun 8 & 10

## MINNESOTA

### UNIVERSITY OF MINNESOTA

**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
The Rev. G. Russell Hutton, chap.  
Sun 10; Tues & Fri HC

### UNIVERSITY OF MINNESOTA

St. Paul

**ST. MATTHEW'S** Nr. St. Paul Campus  
The Rev. A. J. Pitts, r & chap.  
HC 8 & 10:30

## NEW JERSEY

### RUTGERS UNIVERSITY

New Brunswick

**ST. MICHAEL'S CHAPEL**  
The Rev. Canon C. A. Lambelet, Ph.D., chap.  
Sun 9, 11; Tues, Thurs 7; Wed 4:45; Fri Noon

## NEW YORK

### COLUMBIA-BARNARD

New York, N. Y.

**ST. PAUL'S CHAPEL on campus**  
The Rev. John D. Cannon, chap. of the Univ; the Rev. Stephen S. Garmey, ass't chap. of the Univ  
Sun Cho Eu 11; weekdays MP 8:40; HD Cho Eu 8

### CORNELL MEDICAL SCHOOL

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**EPIPHANY** York & 74th, N. Y. 10021

Clergy: Hugh McCandless, Alanson Houghton, Kenneth Huggins, Lee Belford, Francis Huntington  
Sun 8, 9:30, 11, 12:15; Thurs 6:15

### R.P.I. and RUSSELL SAGE COLLEGE

Troy

**ST. PAUL'S** 3d & State Sts.

The Rev. Canon Fred E. Thalmann, r; The Rev. Nelson Lundberg, c

Sun HC 8, MP & Ser 10:30; Wed 7, 12:05, 5:15 HC

## NORTH CAROLINA

### DUKE UNIVERSITY

Durham

**EPISCOPAL UNIVERSITY CENTER**

The Rev. H. Bruce Shepherd, chap.

Sun 8, 9:15 HC; Thurs 5:15 HC

## OHIO

### LAKE ERIE COLLEGE

Painesville

**ST. JAMES'** 131 No. State St.

The Rev. Thomas R. Waddell, r

Sun 8, 10, Eu 7:30 Wed on campus as announced

## PENNSYLVANIA

### BRYN MAWR and HAVERFORD COLLEGES, VILLANOVA UNIVERSITY

**GOOD SHEPHERD** Lancaster Ave., Rosemont

The Rev. James H. Cupit, Jr., r

Sun 7:30, 9:15, 11:15 HC, 10:15 Adult Class

Daily 7:30 HC

### PENNSYLVANIA STATE UNIVERSITY

(University Park Campus)

**HELEN EAKIN EISENHOWER CHAPEL**

The Rev. Derald W. Stump, chap.

Sun HC & Ser 10 & 6:15; Wed 7:30 Compline

### WILKES COLLEGE, KING'S COLLEGE, COLLEGE MISERICORDIA

Wilkes-Barre

**ST. STEPHEN'S** S. Franklin St.

The Rev. Burke Rivers, L.H.D., r; the Rev. Henry J. Pease, the Rev. James P. Stevenson, ass'ts

Sun 8, 11; Wed 12:05; College Coffee House 1st & 3d Wed 7:30

## SOUTH CAROLINA

### UNIVERSITY OF S. CAROLINA

Columbia

**ST. PATRICK'S CHAPEL** 610 Pickens St.

The Rev. David L. Watkins, chap.

HEU Sun 5:30, Tues 7, Thurs 5; all Prayer Book HD 5. Full-time chap.

## TENNESSEE

### MEMPHIS STATE UNIVERSITY

Memphis

**BARTH HOUSE, St. Theodore's Chapel** 409 Patterson

The Rev. E. L. Hoover, chap.

Sun HC 10, EP 6; weekdays as announced

### UNIVERSITY OF TENNESSEE

Knoxville

**CHAPEL OF ST. MICHAEL & ALL ANGELS**

in Tyson House Center 824 Meisore Place

The Rev. Albert N. Minor, chap.

HC Sun 9, 11, 5; Tues, Wed 5:15; Thurs 7; Fri 12:15 Noon

Continued on next page

# CHURCH SERVICES NEAR COLLEGES

Continued from previous page

## TENNESSEE (Cont'd)

**VANDERBILT UNIVERSITY** Nashville  
ST. AUGUSTINE'S 200 - 24th Ave., South  
The Rev. Robert M. Cooper, chap.  
Sun HC & Ser 11 & 6

## TEXAS

**AUSTIN COLLEGE** Sherman  
ST. STEPHEN'S Cor Crockett & Cherry  
The Rev. James W. Garrard, r  
Sun HC 8; HC & Ser 10; College group 6:30 Sun

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
TRINITY  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

**WILLIAM & MARY COLLEGE** Williamsburg  
BRUTON PARISH CHURCH Duke of Gloucester St.  
The Rev. Joseph E. Trimble, Jr., chap.  
Sun 8, 9:30, 11, 5:30; Thurs 5 HC Wren Chapel

## WISCONSIN

**ALL MILWAUKEE Universities and Colleges**  
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.  
Sun 8, 10, 12 Noon; ES & B 7:30; Daily Eu 7, EP  
5:30; Wed Eu 12:10; Fri Eu 9:30; C Sat 4:30-5,  
8-8:30

**MARQUETTE UNIVERSITY** Milwaukee  
ST. JAMES' 833 W. Wisconsin Ave.  
The Rev. Harold O. Martin, r  
Sun 8, 9:15, 11 HC; Wed 12:10 HC; Thurs 9:30 HC

**MILTON COLLEGE** Milton  
TRINITY 403 East Court, Janesville  
The Rev. R. E. Ortmyer, r; Phone 754-3210  
Sun 8, 9:15, 11; weekdays as announced

**RIPON COLLEGE** Ripon  
ST. PETER'S 217 Houston St.  
The Rev. Robert J. C. Brown, r  
Sun 7:30, 10; Daily 7; Thurs 9

**UNIVERSITY OF WISCONSIN** Madison  
ST. FRANCIS' HOUSE 1001 University Ave.  
The Rev. Arthur S. Lloyd, chap.  
Sun 8, 10; other services & program as announced

**UNIVERSITY OF WISCONSIN** Milwaukee  
Episcopal Campus Rectory 3207 N. Hockett Ave.  
The Rev. John H. Heidt, chap.  
Eu, MP, EP daily; supper weekly 6

**WISCONSIN STATE UNIV.** La Crosse  
CHRIST CHURCH 9th and Main  
The Rev. H. C. Mooney, r  
Sun HC 8, 9:45, 6; Daily HC

(CELAM), the pope explained the spirit and intention of his encyclical, *Humanae Vitae*. He praised the "worthy Christian attitude" of those who received the encyclical in "trustful obedience" and stressed that his stand on birth control must be properly understood. He said: "It is not a blind race toward overpopulation; it does not diminish the responsibility or the liberty of husband and wife and does not forbid them a moral and reasonable limitation of birth. It does not hinder any lawful therapy or the progress of scientific research. It is a moral and spiritual education that is coherent and profound. It excludes the use of means which profane marital relations and which aim at resolving the great problems of God, the glory of the family, and the strength of the people."

## Psychiatrists Polled on Celibacy

Celibacy is a "psychologically healthy condition of life and an effective sign of Christian dedication today," according to 58% of those responding to a poll of 250 psychologists and psychiatrists, conducted by the Rev. Eugene Kennedy, M.M. Yet the same poll, all of whose respondents are experienced in dealing with celibate Roman Catholic clergy, nuns, and brothers, shows that 80% of the doctors feel that celibacy is a "significant source of conflict or stress." Two-thirds of the respondents favor making celibacy optional, while 81% feel that priests are ill-prepared for the celibate life.

Fr. Kennedy is professor of psychology at Maryknoll College, a seminary in Glen Ellyn, Ill., and a member of the National Conference of Roman Catholic Bishops' committee for seminary training and priestly life. He presented the results of his poll at the national convention of the American Psychological Association meeting in San Francisco.

In a discussion entitled, "Psychological Aspects of the Priesthood," Fr. Kennedy said, "I support and even celebrate celibacy — as a state of service to others. I do not see it as the only mode of service or ministry, as an end in itself, or an automatic sign of dedication." On the other hand, he said he wholeheartedly endorses optional celibacy. "... This vocation of celibacy is only for healthy persons and they must be able to choose it freely," Fr. Kennedy said.

## PITTSBURGH

### Large Crowds Hear Billy Graham

More than 65,000 persons came to Pitt Stadium, Pittsburgh, over the Labor Day weekend, as evangelist Billy Graham opened his first crusade there since 1952.

An average of 1,000 persons per service

came to the edge of the football field as Mr. Graham urged them "to commit their lives to Jesus Christ."

Mr. Graham said that the largest percentage of inquirers during the present 19-day campaign were in the 30-49 age bracket, even though most of his crusades during the past three years have been youth crusades with as much as 50-75% of the audience in the under-25 age bracket.

## EAST AFRICA

### Criticizes Elaborate Churches

A startling sight encountered in many parts of Africa is the large Gothic-style stone and brick church building rising above hundreds of wattle-mud houses or grass-roofed farm houses. This sight, according to a prominent Anglican clergyman in Nairobi, is a sign that Church funds are not being well spent.

The charge of misuse of scarce Church funds was made by the Rev. Henry Okullu in the Nairobi Christian paper *Target*. Mr. Okullu, former editor of *New Day*, Uganda's English-language Christian newspaper, asked: "Instead of spending large sums of money on these monumental buildings, couldn't these churches be more true to the need of the Africans in such areas by, say, launching a housing program in towns like this for the low-income groups, and at the estate erect a fairly strong but modest multi-purpose hall which could be used for worship on Sunday? Or alternatively," he wrote, "start some kind of agricultural scheme in the villages to teach the people better methods of growing their food for family feeding and for cash. Concentrating their efforts on building the kingdom of God in bricks and mortar is but a symbol of a serious theological mistake which those who brought us Christianity made, and are still making; that is trying to keep the faith within the confines of church buildings, a practice which neither reflects the African religious thought forms, nor what Christianity should be." He also said that many Africans think of Christianity as a set of beliefs to which one gives assent and not a "phenomenon which permeates the whole of his life."

He supported his argument by quoting from an article in the Makerere theological journal, *Dini na Mila*, by Dr. John Mbiti, acting head of the department of religious studies at Makerere University College. Dr. Mbiti had written: "When Christianity was introduced as a religion the propagators set boundaries to it. They put it into a building and locked it up, to be opened only on Sundays and perhaps on prayer days once a week. Christianity became alienated and detached from the whole of life."

Christianity can come alive in people's lives, said Mr. Okullu, if the Church gets

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in all

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out of its buildings and finds ways of reaching people in smaller groups than Sunday congregations. "This would be more effective," he concluded, "if the two necessary sacraments also ceased to be restricted to church buildings, and were administered to any situation in any place where a representative number of Christians can be gathered."

# PEOPLE and places

## Appointments Accepted

The Rev. John W. Baker, former assistant, Church of the Ascension, Middletown, Ohio, is rector of Trinity Church, Newark, Ohio.

The Rev. Robert P. Bollman, former chaplain at the Aboriginal Mission, Yarrabah, Queensland, Australia, is assistant, Christ Church, 111 N. 9th St., LaCrosse, Wis. 54601.

The Rev. Ronald G. Brokaw, former rector of St. Andrew's, Emporia, Kan., is on the faculty of Trinity Preparatory School, Winter Park, Fla. Address: Carlton Arms, Apt. 711 (32789.)

The Rev. T. G. Callaway, Jr., former vicar of Trinity Church, Kearny, Ariz., is curate, All Saints', 1710 Foothill Dr., Salt Lake City, Utah 84108.

The Rev. Harry R. Edwall, former associate rector of St. Michael's, Anaheim, Calif., is rector of St. Peter's, 1648 W. 9th St., San Pedro, Calif. 90732.

The Rev. Mortimer G. Hitt, former assistant,

Trinity Church, Roslyn, N. Y., is rector of St. George's, 12 Clinton St., Central Falls, R. I. 02863.

The Rev. Ray Holder, former rector of Trinity Church, Highland Park, Ill., is on terminal sabbatical leave doing Research in Archives, Jackson, Miss., to complete a book on Southern Religious History. Address: 4404 Childress Dr. (39206).

The Rev. Robert A. James, former vicar of St. Columba's Mission, Marathon, Fla., is on the staff of the Church Farm School, Box 662, Paoli, Pa. 19031.

The Rev. Charles O'F. Mastin, former rector of Good Shepherd, Scranton, Pa., is rector of Christ Church, S. Harrison St., Easton, Md. 21601.

The Rev. C. Osborne Moyer, former rector of the Church of the Mediator, Meridian, Miss., is rector of St. Columba's, Jackson, Miss. Address: Box 10446 (39209).

The Rev. Allen B. Purdom, former rector of St. Matthew's, St. Petersburg, Fla., is rector of St. Barnabas', 319 W. Wisconsin Ave., DeLand, Fla. 32720.

The Rev. Albert E. Rust, former vicar of St. John the Divine Mission, Ruskin, Fla., is vicar of St. Stephen's Mission, PO Drawer 427, New Port Richey, Fla. 33552.

The Rev. Donald G. Stauffer, former rector of St. Andrew's, College Park, Md., is rector of Emmanuel Church, Geneva, Switzerland. Address: 9 Chemin de Fossard, Geneva.

The Rev. Elijah White, former assistant, St. Patrick's, Washington, D. C., is assistant curate, Cathedral of the Most Holy Trinity, instructor in Greek, Church history, English, New Testament, and English, and librarian at St. John the Baptist Theological College, Fiji. Address: Box 608, Suva, Fiji.

## Ordinations

### Perpetual Deacons

West Missouri—LaMonte C. Brown, assistant to the rector of St. Paul's, 5th at Green, Lee's Summit, Mo. 64063. He is also continuing with his realty company.

## Armed Forces

Chap. (Lt. Col.) Charles L. Burgreen, Hq. 1st Engr. Bde., APO San Francisco 96377.

## Schools

Long Island—Twenty-eight young women were graduated from St. John's Episcopal Hospital School of Nursing in a service held in the Cathedral of the Incarnation, Garden City, N. Y. The service also concluded the 3-year nursing program which is being replaced by the new 2½-year professional nursing program which is open to married men and women as single students. The school is under the Church Charity Foundation of Long Island.

## DEATHS

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

The Rev. Leland Boyd Henry, 73, retired priest of the Diocese of New York, died Aug. 31, in St. Luke's Hospital, New York City.

At the time of his retirement in 1965, he had been rector of St. Mary's, Scarborough, N.Y., since 1961. He had also been director of the department of Christian social relations for the Diocese of New York, and a member of the city commission on human relations. He saw service in both WW I and WW II. Survivors include his widow, the former Beatrice Hettler, and a brother. Services were held in St. Mary's, Scarborough.

Ann Robinson Hardman, 61, mother of Chap. (CDR) Samuel R. Hardman, USN, died Aug. 17, in Atlanta, Ga.

She was the widow of the late Very Rev. Alfred Hardman, dean of St. Philip's Cathedral, Atlanta 1951-65. Chap. Hardman officiated at the service held in the cathedral. Other survivors include three daughters.

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**HOUSEMOTHER** for Boys' School in Philadelphia, Pa. Reply Box G-570.\*

**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 \$3,300 per year for each person plus room and board. Please write Mr. Frank Traviglia, Jr., Starr Commonwealth for Boys, Albion, Michigan 49224.

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

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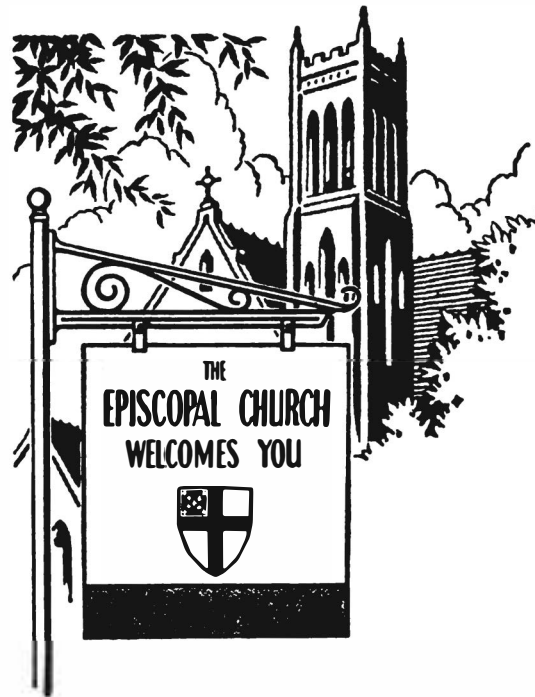
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# CHURCH DIRECTORY

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



**LITTLE ROCK, ARK.**  
**TRINITY CATHEDRAL** 17th & Spring  
 The Very Rev. Charles A. Higgins, dean  
 Sun 7:30, 9:25, 11

**LOS ANGELES, CALIF.**  
**ST. MARY'S** 3647 Watsoka Ave.  
 The Rev. Robert W. Worster  
 Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
 Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
 7 & 6:30

**SAN FRANCISCO, CALIF.**  
**ADVENT** 261 Foll St. near Civic Center  
 The Rev. J. T. Golder, r; the Rev. John J. Phillips  
 Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
 Fri & Sat 9; C Sat 4-5

**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. PHILIPS** 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 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 7:30  
 HC ex Wed 10 & 5:30 (Mon thru Fri); 9:15 MP,  
 Int 12:10, 5:15 EP

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
 "Serving the Loop"  
 Sun 10 MP, HC; Daily 12:10 HC

**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 Bardstown Rd.  
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 The Rev. Alfred P. Burkert, r  
 Sunday Masses 8 & 10; Daily Masses as scheduled.  
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**OUR CENTENNIAL YEAR**

**BALTIMORE, MD.**  
**MOUNT CALVARY** N. Eutaw St. & Madison Ave.  
 The Rev. R. L. Ranieri, r  
 Sun Low Mass 8 & 10; Daily Masses: Mon thru Fri  
 7; Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

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

**DETROIT, MICH.**  
**ST. JOHN'S** Woodward Ave. & Vernor Highway  
 The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c  
 Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

**ST. LOUIS, MO.**  
**HOLY COMMUNION** 7401 Delmar Blvd.  
 The Rev. E. John Langlitz, r  
 The Rev. W. W. S. Hohenschield, 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. T. H. Jarrett; the Rev. D. E. Watts, asst  
 Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
 H Eu & EP

**BROOKLYN, N. Y.**  
**ST. PAUL'S** (Flatbush)  
 Church Ave. Sta. Brighton Beach Subway  
 Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
 Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);  
 MP 11 (2S & 4S); HC Daily

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

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

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

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

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

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

**ST. THOMAS** 5th Avenue & 53rd Street  
 The Rev. Frederick M. Morris, D.D., r  
 Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat  
 HC 8:15; Tues 12:10; Wed 5:30. Church open  
 daily 7:30 to midnight.

**NEW YORK, N. Y. (Cont'd)**  
**THE PARISH OF TRINITY CHURCH**  
**TRINITY** Broadway & Wall St.  
 The Rev. John V. Butler, S.T.D., r  
 The Rev. Donald R. Woodward, 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.  
 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

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

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

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

**MEXICO CITY, D.F.**  
**ST. ANDREW'S** Bishop Saucedo  
 Av. San Jeronimo 117, San Angel  
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