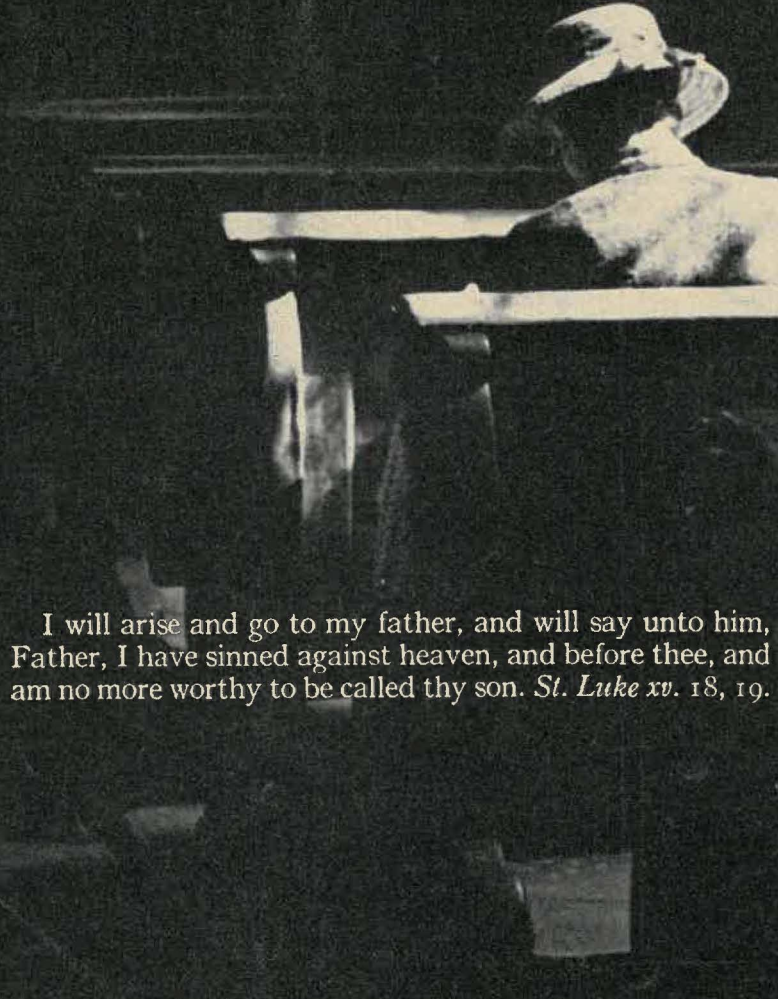


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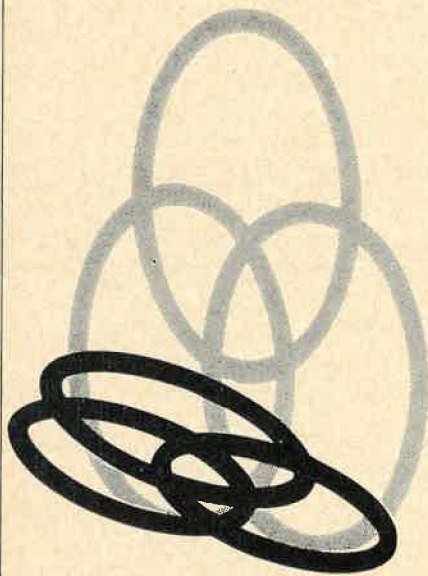
February 23, 1969

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I will arise and go to my father, and will say unto him,
Father, I have sinned against heaven, and before thee, and
am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

**Tomorrow's
Church:
catholic
evangelical
reformed**
by
PETER DAY

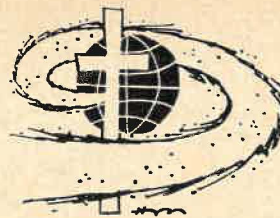


An invaluable aid to understanding present movements toward church union—specifically, the Consultation on Church Union—intended for clergy, lay leaders and study groups of participating and nonparticipating churches. “Mr. Day does not dismiss the church peremptorily as do so many of the impatient today, but he is no stand-patter. . . . A valuable appendix to the book contains a selection of statements from churches participating in COCU on the subject of Christian faith and order and on their ecumenical commitment, plus two statements growing out of dialogue with Roman Catholics.” — JAMES I. McCORD, President, Princeton Theological Seminary



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Around



& About

— With the Editor —

My thanks to many who have contributed to our store of Johnsoniana. (To readers who have recently come aboard: I am collecting and presenting in this column gems from the wit and wisdom of **Irving Peake Johnson**, one-time Bishop of Colorado.) He once remarked: “One trouble with the Church is that we have too many solemn asses saying solemn Masses, and not doing anything else.” I wonder if he would need to say this today. In recent years the problem of the Mass-priest has shrunk much.

The Rev. Hiram R. Bennett remarks in a letter: “It must be a great time in Paradise when **Sydney Smith** and **Irving Johnson** get together.” It must indeed. But what if **the Rev. William Archibald Spooner** (1844-1930) joins them, as indubitably he does? We are now in the market for (free) Spoonerisms. They don’t have to originate with the revered founder-father. The glory and terror of pure Spoonerism is that it can go on and proliferate for so long as men still use words. And it all began when dear Dr. Spooner announced the hymn in New College Chapel, Cambridge, one morning in 1879: “Kinquering Congs their titles take.”

Years ago I heard an eminent preacher quote a line by the 17th-century English poet **Richard Crashaw** which some critics have called the finest line in all English poetry. Its theme is Christ’s changing the water into wine at Cana. The preacher quoted it as, “The modest water saw its God, and blushed.” It is usually quoted as “The conscious water. . . .” *The Oxford Dictionary of Quotations* notes that Crashaw first wrote the line in Latin: *Nympha pudica Deum vidit, et erubuit*, thus representing the water as a modest (*pudica*) bride (*nympha*). When he turned it into English he evidently decided that his personification of water had to go and that the adjective should be depersonalized in a degree, from “modest” to “conscious.” This retains the suggestion of a sentient creature but not, like “modest,” necessarily human. Thus in his English version — “The conscious water saw its God” — Crashaw anticipates **Fr. Teilhard’s** vision of the living coinherence of all elements of Nature in Christ as their Lord and their Omega.

A man named **Edgar W. Gordon** wrote a letter to this morning’s *Milwaukee*

Sentinel with a discerning word in it about those bumper stickers which say: “America, love it or leave it.” Mr. Gordon comments: “The slogan reminds me of an unrecognized attitude I held toward God for many years: This is religious, self-righteous Edgar; accept or reject him, God, it is up to you. How many of these local citizens [i.e. sporting those bumper stickers] have the following unrecognized attitude? This is America, the best and greatest country on earth. Give us peace or give us unrest, God, it is up to you. But we like ourselves as we are. Love us or leave us, God!”

I did not hear **Dr. Eleanor Hamilton’s** address on sexuality reported in *TLC*, 2/16/69 (under *Western Massachusetts*), but neither did the clergyman who said that he found “the fruit of profoundly Christian insight” in what she said. I look vainly for that fruit in those portions of the address which came through our news service. I must agree with the pastor of the Full Gospel Church who said that though she may be biologically correct, “from the Christian standpoint she does away with the teaching of the Bible.” To be sure, “Christian insight” is not to be sought only in the Bible; but it is one of the absolutely basic Christian insights that man is more than a biologically definable creature. Dr. Hamilton is quoted as saying: “Virginity is about as useful to a woman as her appendix.” Biologically this may be true; not being a biologist I must leave it at that. But Christian virginity as such is not a biological phenomenon, either useful or useless. No literate student of Christian spirituality would ever say that the virginity of many of God’s most joyous—and healthiest—saints was about as useful to them as their appendices.

Our word for this week follows the same line as Mr. Gordon’s quoted above. It was spoken by **Alfred Lord Milner**, a British statesman in the proud old days of the Empire: “The last thing which the thought of the Empire inspires in me is a desire to boast—to wave a flag, or to shout ‘Rule Britannia.’ When I think of it, I am much more inclined to go into a corner by myself and pray.”

Who rises from prayer a better man, his prayer is answered.

George Meredith, *The Egoist*

BOOKS

COUNSELING AND PSYCHOTHERAPY: The Pursuit of Values. By Charles A. Curran. Sheed & Ward. Pp. 403. \$7.50.

In many ways this is an extremely fine book. Charles Curran perceives the therapeutic process, as do many in the "helping professions," as a clarification of values. This involves the quest for meaning, that is "the intellectual search to understanding the significance of reality and experience." This is followed by a pursuit of values which are those particular areas of meaning in which the client makes an investment of the total personality.

Counseling and Psychotherapy is not a book for someone seeking an introduction to counseling, and I am a little fearful that this might have been the intention of the author. It assumes too much, and expresses a particular point of view without pointing out that this is only one side of the question. It is not written just for clergy. Quite rightly, Fr. Curran feels no compulsion to seek artificial distinctions between pastoral counseling, counseling, and psychotherapy. It may be that he tries too much, and consequently does not deal as he should with some of the more controversial points. For example, I have great difficulty seeing the rationale behind a 30-minute period of marital therapy.

His principal contribution is his persistent exploration of the themes of meaning and value as they relate to new insights in the dynamics of psychotherapy.

(The Rev.) URBAN T. HOLMES
Nashotah House

* * * *

TOMORROW'S CHURCH: Catholic, Evangelical, Reformed. By Peter Day. Seabury. Pp. 192. \$2.95.

Peter Day, the Ecumenical Officer of the Episcopal Church and former editor of THE LIVING CHURCH, has given us in this book a valuable compendium to Christian unity movements in the United States. The Episcopal Church has been engaged in dialogue or negotiations of varying intensity and scope with Protestant, Eastern Orthodox, and, more recently, Roman Catholic Churches. Dr. Day examines in eleven chapters the theological and historical reasons for the varieties of ecclesial structures among the many ecumenically engaged Churches. As a lay member of our Church's delegation to the Consultation on Church Union, who is personally involved in Anglican negotiations in various levels, he is able to give us a cogent interpretation of the practical significance of present movements toward Church unity. That there is a real advantage in having a layman rather than a professional theologian interpret matters of ecumenical significance is beautifully proven by *Tomorrow's Church*. It is clear, concise, and

well-documented, and not burdened by the heavy ballast of theological jargon.

The author makes it abundantly clear that a Church divided into denominations and traditions obscures the nature of the Church as set forth in the scriptures and the creeds. At the same time he does not gloss over some really difficult problems, such as the varieties of the ways of worship, of understanding the sacraments, the ministry and the role of the Church in an increasingly secular world. Furthermore, across denominational lines, there is maturing an awareness that the Church is in constant need of reform and renewal. "A catalogue of the corporate sins of Christian people down the ages would make melancholy reading" (p. 89), yet "the walls of separation do not reach up to heaven." Charity, Christian love, is prior to doctrinal agreement.

What will the Church of tomorrow be like? Dr. Day is not concerned with crystal-ball questions (p. 111). "There is something about the kind of world we live in that forces us to be open to our fellow men and to seek reconciliation and relationship with them."

A most helpful 70-page appendix contains selective official statements from the Churches participating in the Consultation on Church Union and on the amazing range of agreement on the subject of Christian faith and order and on their ecumenical commitment, as well as two significant statements resulting out of a dialogue with the Roman Catholics.

Tomorrow's Church: Catholic, Evangelical, Reformed is a welcome and up-to-date aid to understanding COCU and other movements toward Church union. It should be on the reading list of everyone who wants to know what contemporary ecumenism is all about.

(The Rev.) ENRICO S. MOLNAR, Th.D.
Bloy House Theological School
Pasadena, Calif.

Booknotes

By Karl G. Layer

God Speaks Navajo. By Ethel Emily Wallis. Harper & Row. Pp. x, 146. \$4.95. The story of Faye Edgerton, a missionary, and her half-century of love and labor among the American Indians.

Manual for Mission Treasurers. By George Gibbs. Looseleaf. \$ not given. Available from the Diocese of Los Angeles, 1220 W. 4th St., Los Angeles, Calif. 90054. Here is a manual by the treasurer of the Diocese of Los Angeles, George Gibbs, C.P.A., Ph.D., which will prove of value to workers on both the diocesan and parish levels. One of the common complaints leveled against the Church (and often not unjustifiably) is mismanagement of and inefficiency in dealing with money. Prof. Gibbs has valuable practical advice for all but the most highly trained and experienced.

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The Living Church

Volume 158 Established 1878 Number 8

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EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Grace Jeffery, editorial assistant.

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THINGS TO COME

February

- 23. Lent I
- 24. St. Matthias, Ap.
- 26. Ember Day
- 27. George Herbert, P.
- 28. Ember Day

March

- 1. Ember Day
David, B.
- 2. Lent II
Chad, B.

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

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The Living Church

February 23, 1969
Lent I

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SOUTH DAKOTA

Stay in Execution Granted

South Dakota's Governor Frank Farar has granted a three-month delay in the execution of Thomas J. White Hawk, 20-year-old Sioux Indian who had been condemned to die in the electric chair the week of Feb. 2. The governor accepted the recommendation of the South Dakota Board of Pardons and Paroles that White Hawk's execution be rescheduled for May 6. The young man, who is a graduate of Shattuck School in Faribault, Minn., and was a pre-medical student at the University of South Dakota, was sentenced for the murder of a jeweler of Vermillion, S.D., Charles Yeado, in March 1967.

The reprieve will give White Hawk's legal counsel, Douglas Hall of Minneapolis, opportunity to bring this case before a jury under the state's provision for post-conviction relief. The petition to the governor was based primarily on the contention that White Hawk was mentally ill during and after the crime and that his illness was not properly taken into account.

The condemned youth, an Episcopalian, and the United Sioux Tribes of South Dakota have appointed the Rt. Rev. Lyman C. Ogilby, Bishop Coadjutor of South Dakota, to serve as the coordinator and treasurer of his legal defense. Bp. Ogilby has been receiving funds for this purpose, including a significant contribution from the Rt. Rev. John E. Hines, Presiding Bishop, in the name of the Episcopal Church.

COCU

"Trial Liturgy" Published

An order of worship, termed a "liturgy for the people," has been released by the Consultation on Church Union after a two-year period of preparation. Written in contemporary English, the official title is "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper." A commentary on the preparation and shape of the order was issued along with the text. Intended for experimental use in congregations of the Churches participating in COCU, the document "is by no means a definitive service to be imposed upon the uniting Churches," drafters said.

The order was drawn up under the general direction of a COCU commission on

worship. Author of the basic text was the Rev. Dr. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific.

Purpose of the liturgy, said the authors, was to be a "means of assisting us towards the common goal of understanding and reconciliation." The service is written in modern idiom. An example of the language is that of the prayer of thanksgiving following the communion: "Almighty and everliving God, we give you thanks for receiving our sacrifice of praise and thanksgiving, and for feeding us with the spiritual food of the body and blood of our Saviour Jesus Christ. Strengthen us ever with your Holy Spirit, that we may serve you in faith and love, by word and deed, until we come to the joy of your eternal Kingdom; through the same Jesus Christ our Lord, who lives and reigns with you and the same Holy Spirit, now and forever. Amen."

EAU CLAIRE

Coadjutor Elected

The Diocese of Eau Claire, meeting in special session Jan. 25, chose the Ven. Stanley Hamilton Atkins, archdeacon of the Diocese of Milwaukee, as its bishop coadjutor. He was elected on the third ballot and will succeed the Rt. Rev. William Horstick whose resignation, effective March, 1970, will be submitted to the House of Bishops.

Archdeacon Atkins, 56, a native of England, is a graduate of Kings College and was ordained to the priesthood in 1939 by the Bishop of Durham, and

later served in the British Army as a chaplain (Lt. Col.) during WW II. He also spent several years serving in the Anglican Church of Canada before being received into the Episcopal Church in 1955. For the following six years he was rector of St. Paul's Church, Hudson, and St. Thomas' Church, New Richmond, Wis., both in the Diocese of Eau Claire. Since then he has been Archdeacon of Milwaukee.

Bp. Horstick hopes that all necessary consents will be received so that a fall date may be set for the consecration of Bishop Coadjutor-elect Atkins.

CALIFORNIA

Bp. Pike Charges "Punishment for No Offense"

The Rt. Rev. James A. Pike, resigned Bishop of California whose third marriage took place last Dec. 20 [L.C., Jan. 19], has publicly accused his episcopal successor, the Rt. Rev. C. Kilmer Myers, of renegeing on a promise to officiate at his remarriage—and then attempting a "punishment for no offense." Bp. Pike made his charges in a 13-page memorandum mailed on Jan. 24 to all clergy of the Diocese of California and to all bishops in the United States.

Among his accusations is the charge that on Oct. 14, 1968, Bp. Myers "approved plans for a nuptial Eucharist in Grace Cathedral, with him as principal officiant and celebrant" for the marriage of Bp. Pike and Miss Diane Kennedy, but that later that month Bp. Myers reneged on this agreement, stating that he lacked a "devout conviction" that the

Eau Claire Election

Ballot number: Nominees	Straw			
	C.	L.	C.	L.
Stanley Atkins	5	11	7	22
Maxwell Brown	2	2	2	
James Carroll		1		
Wesley Frensdorf	2		3	
George Greenway		3		
John Gulick	1	7	1	8
James Harkins	2	1	1	7
Elmer Maier		2		
Harris Mooney	1	5		
Leslie Olsen		3		
Frederick Putnam	1	3		2
Wayne Smith	1	5	1	11
Kenneth Trueman		1		15
John Weise		3	1	
Richard Wilder		3		
Donald Parsons	1			
William Duncan		4		4
Lynwood Magee			1	2
			1	4

proposed marriage would succeed. Bp. Pike further alleges in his memorandum that Bp. Myers proposed that Bp. Pike wait for 18 months before applying again for permission to remarry, and that Bp. Myers did not respond to requests for further discussion. Then, in a letter dated Dec. 10, he notified Bp. Myers of his intent to marry on Dec. 20 in "an act of civil disobedience to an unjust judgment and exhaustion of remedies." After mailing this letter he received a letter from Bp. Myers in which he reaffirmed his opposition to the proposed marriage but went on to say: "With regard to your marriage to Esther [Bp. Pike's second wife], it is the recommendation of the members of the marriage commission to me that it be declared spiritually dead. That is my judgment." Accepting this statement as a favorable judgment, Bp. Pike proceeded to marry his literary aide, Miss Kennedy, on Dec. 20.

Bp. Pike said that Bp. Myers's letter to the clergy "reinforces the flavor of public condemnation" and "constitutes a punishment for no offense" with "the result sought, I say, as tantamount to deposition without any offense so much as stated, let alone established by due process in a proper trial."

In an action related to the Pike case, Philip Adams has been removed from his position as chancellor for canon law of the Diocese of California. Canon Howard Freeman, diocesan communication officer, confirmed reports that Bp. Myers had dismissed Mr. Adams. "The bishop meant no reflection on Mr. Adams's competence as an attorney," Freeman said, "but since he has been Bp. Pike's attorney, the bishop felt it only fair to relieve him from what might be considered a conflict of interest." Mr. Adams has been prominent in diocesan affairs and has been a deputy to General Convention for the past 23 years. He remains as chairman of the diocesan committee on canons.

Cathedral "Happening" Ends in Tussle

A "happening" featured by kaleidoscopic lights, thundering organ peals and a blues band, panoramas of land and sky, bird and beast projected on the walls, reached an incongruous finale in Grace Cathedral, San Francisco, on Jan. 24, when the Very Rev. C. Julian Bartlett, dean of the cathedral, found himself rolling on the floor in a brief but strenuous wrestling match with a volunteer stereopticon projectionist who had mounted the high altar—smoking a cigar. No one was injured.

The event had been scheduled as one of the cathedral's concert series and the edifice was jammed with nearly 3,000 people, with about a thousand others outside. As normal lights came on after the spectacular evening, Dean Bartlett

spied the offending projectionist, Peter Rood, a sociologist for the Oakland Re-development Agency, standing casually on the high altar puffing on a cigar. The dean gestured him to come down from the altar. Mr. Rood made a disdainful reply with a finger, whereupon the dean leaped upon him and grappled with him. Two men came to the dean's assistance and escorted Rood from the building.

The evening's performance was entitled "Four thousand years—A sensorium on celebration of the future." The printed program described it as "a canopy of images and sounds from all of creation." Half the overflow crowd wore hippie attire, and hundreds of persons, many in costume, strolled around the aisles with banners, bells, pictures, lights, and flowers.

ANGLICAN COMMUNION

C of E Asks Overseas Churches About Merger

The Church of England is seeking opinions from its overseas Churches on the current proposals for its merger with the Methodist Church in Britain. This was disclosed by Dr. Michael Ramsey, Archbishop of Canterbury, who said that opinions are also being sought from other Churches in full communion with the Anglican Church.

Addressing the winter session of the Convocation of Canterbury, he said that he and Dr. Donald Coggan, Archbishop of York, whose convocation was meeting separately, were engaged in what has been a "lengthy business." Dr. Ramsey indicated that the overseas opinions would undoubtedly be available to both convocations when they meet again in May for their last full-scale debate on the unity plan before taking the decisive final vote at a joint session, July 8.

His disclosure about the consultations with overseas Churches came after both convocations voted that, at the July 8 meeting, at least 75% of bishops and clergy in the two houses of the two convocations must approve before the Church enters stage one—that of full communion—of reunion with the Methodists. It was also decided that there should be at least a two-thirds majority in favor of those present and voting in each of the four houses [L.C., Feb. 9].

During debate on the union plan, both bishops and clergy showed some division of opinion. The Rt. Rev. Cyril Eastaugh, Bishop of Peterborough, who challenged the authority of the episcopate to increase the ministry by welcoming Methodists into the Church of England by means of the much-disputed service of reconciliation without ordination, said: "Perhaps this service of reconciliation is an ordination. But we in the Church of England are not allowed to claim that it is, nor are we allowed to say that it is not; and the

Methodist Church is in the same position." At the York convocation, the Rt. Rev. Gordon Savage, Bishop of Southwell, warned that no acceptable alternative exists to the present unity plan, the result of nearly 20 years of work and discussions between the two bodies. The proposal, he said, has been finalized and cannot now be altered. Voting in July can only be on the existing plan.

EXECUTIVE COUNCIL

New Director for "Operation Connection"

The Presiding Bishop has announced the appointment of the Rt. Rev. C. Edward Crowther as executive director of Operation Connection, an interfaith association working toward the solutions of urban problems. He succeeds the Rt. Rev. Paul Moore who has returned to his duties as Suffragan Bishop of Washington.

Bp. Crowther will remain a consultant to the Center for the Study of Democratic Institutions, where he has been since 1967 when he was deported from Africa for his consistently strong stand against the South African government's policy of apartheid.

Operation Connection's goal is to help mobilize and release community resources toward economic power for the poor, especially the black poor.

MINNESOTA

Priest Challenges Church Tax Exemption

An Episcopal priest who believes churches bear a special responsibility to help support public services has introduced a bill in the Minnesota House of Representatives that would place restrictions on categories of tax-exempt property. "If the Church is serious about its contention that its mission is aimed at all men, it should be willing to pay for those services it enjoys rather than impose a burden on the general populace," said the Rev. Robert D. North, a freshman state representative and also rector of the Church of the Epiphany in Roseville, Minn. His bill provides for a constitutional amendment under which legislators would have authority to set standards for tax-exempt property. Under the present constitution property-tax exemption is extended without qualification to certain classes of property, including churches and church properties not directly used for religious purposes.

ROCHESTER

Downtown Ministry Launched

Nine downtown Rochester churches have established the Rochester Down-

town Ecumenical Ministry. President of the new organization is the Rev. Frederick M. Winnie, rector of St. Luke's Church. The founding group includes Episcopalians, Lutherans, Presbyterians, United Churchmen of Christ, and Roman Catholics. Heading the ministry to people who work downtown is Franklin C. Basler, Jr., a graduate of Yale and Union Seminary who comes from a year at the Urban Training Center in Chicago.

Mr. Basler says that it is too early to predict what the new Downtown Ministry will do. It will assist laymen "in thinking through important questions involving human factors in decision-making," he ventured, and said that "the beginning phases of this ministry will place a heavy emphasis on listening, to discover the needs, concerns, and dreams of the people who work downtown."

WORLD PEACE

RC Bishop Outlines Church's Role

Religious leaders should spend less time second-guessing diplomats and sitting in judgment on heads of states, and more on providing some "objective norms" of conscience in the quest for international peace, in the opinion of the Most Rev. John J. Wright, Roman Catholic Bishop of Pittsburgh. Addressing the annual meeting of the Council on Religion and International Affairs (formerly the Christian Peace Union) in New York, Bp. Wright urged the "teaching church" to create a "moral climate that gives hope and the chance of organic life to the otherwise inanimate, largely mechanical organized structures for peace that statesmen blueprint.

"The organization of a world for peace," he claimed, "is the business of those who have in their hands the instruments and on their consciences the responsibilities of the temporal order. The organic spirit that gives life, unity, and direction to that work . . . depends largely on how those who preach goodness, social truth, and ethical beauty do their religious job."

Bp. Wright was also critical of those who criticize the Church for not having accomplished much in the field of international peace. Criticism of "institutional religion" would be better, he said, if it came "from Churchmen repenting tardiness in meeting their responsibilities to the peace apostolate" than from "writers or lecturers critical of the institutional Church but who, in fact, have themselves made no notable positive contribution to the cause of peace, certainly none proportionate to their present wrathful indignation against the rest of us." But the Church and human community owe "grateful admiration" to "the prophets whose passion for peace prompted them to witness on their own rather than

whine about others," he said. Bp. Wright held that the Churches were responsible for developments of a "peace movement" as opposed to mere pacifism, and observed that Church work for peace is becoming increasingly ecumenical. He also suggested that new technologies, especially those developed in the space race, may result in "a new attitude toward war and a new passion for peace."

LOS ANGELES

Interdenominational Strategy Group Formed

The Diocese of Los Angeles has joined with nine other denominational regional jurisdictions to form an agency to coordinate and strengthen the Church's response to the urban and racial issues of Southern California's fast growing metropolitan complex.

Covering the entire Los Angeles to San Diego area, the new Joint Metropolitan Strategy and Action Coalition of Southern California (JMSAC) is seeking the participation of other religious bodies. The Episcopal diocese's commitment was announced by the Rev. Nicholas Kouletsis, urban missionary for the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles. Other participating Churches are Baptist, Lutheran, Presbyterian, United Church of Christ, and Methodist. The Roman Catholic Church is a cooperating member in the San Diego area.

ARMED FORCES

"All We Had Left Was Religion"

"All we had left was religion" was the way one member of the crew of the U.S.S. Pueblo summed up the American sailors' 11 months of captivity in North Korea. This was related by Navy Chief of Chaplains (Rear Adm.) James W. Kelly in "A Report to the American Churches on the Religious Experiences of the Pueblo Crew." Entitled "Faith in a Stress Situation," the account stated that the crew during their confinement "had moved in the direction of a deeper religious commitment, greater faith, and habitual prayer."

Chap. Kelly, a Southern Baptist, noted in his report that the crewmen had no Bibles or religious materials during their captivity and they were not allowed to hold worship services. "The Russians shot God down with a rocket," they were told. The prisoners tried to remember the names of the books of the Bible and came up with a fairly accurate list. When they recalled the words of some familiar passage such as Psalm 23 it was written out and shared. "One mentioned that he had trouble remembering the Ten Commandments but with help came up with them," the report noted. "It seems

everyone prayed openly before one another, although they had to avoid being seen by their captors in acts of worship."

"They were reprimanded for thanking God for their food (potato soup, rice, turnips)" the report states. "They were told, 'These are the gifts of the Korean people.' One man when called out of the mess hall for saying grace said, 'I was thanking God for His blessings.' He was informed, 'This is a mess hall, not a church. You can't pray here.' When one made a wooden cross for his room it was kicked about by the guards, he reported, then later taken away from him."

After their release, one of the petty officers of the crew said: "I left religion out of my life when I joined the Navy. I have a Japanese wife, and two lovely children who just love Sunday school, but I haven't helped my wife to become a Christian or encouraged the children. It's going to be different now."

VIRGINIA

Diocese Ends Year with a Surplus

The Diocese of Virginia ended 1968 with an excess of \$4,145.83. "What looked in December to be our worst year," said the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, "turned out to be one of our best years financially."

The council of the diocese was called into special session in December because of the financial crisis at that time resulting from a slow cash flow. Bp. Gibson said that when all pledges for 1968 had been received by the January deadline, only eight of 170 churches had been unable to pay their pledges. The total unpaid amount is \$6,211. He also said that these churches had promised to pay in 1969, \$5,350, leaving only \$861 unpaid of the 1968 budget of \$855,000.

The bishop said that there was no indication that any of the churches had "voted with its pocketbook" any disagreement with the program of the Church. He cited three reasons for ending the year with a surplus: certain churches overpaid the 1968 commitment; some departments saved on their expenditures; and following the December emergency meeting, 17 individuals made gifts to the diocesan program.

UNITED NATIONS

No Evidence of Nigerian "Genocide"

There is no evidence of genocide against the Ibos in Nigeria, the United Nations has reported, citing Nigeria on the humanitarian aspects of the civil war. There has been, however, "extensive devastation" throughout the war, and

Continued on page 12

PELF and POLITICS

Pragmatism, pelf, and politics are ideas much discussed in religious circles these days. The question is, do they, by themselves, spell progress? As far as pelf is concerned, Governor George Romney evidently has his doubts. In a Christmas-eve television interview he spoke of "the wistful myth that money can solve all our problems." The governor has some experience of money. I doubt if he would say that we can do without it. But clearly he sees its limitations.

What about politics? Among the disillusionments bugging the American in the late 20th century, nothing bugs him more than the stupid, often criminal, aberrations of politics. Some are demanding that we scrap the whole system and begin again. Yet, most people would say that politics in some form or another is necessary. The Church, nevertheless, in the name of the most up-to-date renewal, *aggiornamento*, call it what you will, is apparently committed to putting a great many of its eggs into the basket of money and politics, running the risk of upsetting, as we shall see, the Gospel's inspired balance between man's temporal and spiritual needs.

The Episcopal Church is, at present, engaged in pouring \$9 million, with no strings attached, into the coffers of numerous organizations in and out of the ghettos. The Church leaders see this as a means of helping the poor and the deprived to finance their own attainment of various kinds of power that will enable them to become citizens of equal right and opportunity. A great number of the Church rank and file, on the other hand, besides doubting the wisdom with which some of the beneficiaries of these funds were chosen, are likely to look upon the whole venture as a well-intentioned but mistaken gesture of sympathy with people who without question need our help. Even if every one of the \$9 million were wisely spent, the argument goes, the social problem is of such magnitude that the Church contribution is no more than a drop in the bucket. And should the Church, anyway, divert so large a part of its resources into the field of social and economic concern? Is this what that Church exists to do?

Whatever may be the merits or demerits of opinion on either side, the fact

remains that the Church is placing a great deal of faith in the power of money to buy what it wants to achieve.

History as Politics

While this outpouring of money is going on, Dr. Harvey Cox has not only persuaded many that politics is a legitimate preoccupation of the Church, he implies that it is the only adequate field of operation. In *The Secular City* he casts God in the magnificent role of the Maker of History only, by his definition of history, to reduce him to the status of a politician. "History," says Cox, "is merely past politics and politics is present history." Be that as it may, clergy of all kinds, assuming that pragmatism and profanity comprise the only atmosphere which modern man can breathe, have not been slow to engage in politics, mostly designed to place the more radical left in the seats of power.

The problems arising from this money-politics oriented activity have been further complicated by a contemporary theology which attacks the supernatural and aims at creating a secular man. But is the New Testament so obsolete that it has nothing to teach us regarding the power of money and politics to provide our needs? I do not believe so.

There is no question that our Lord, as He began His ministry, had the economically, socially, politically, and physically deprived people of His day in the very forefront of His mind. In His first recorded public utterance, His sermon in the synagogue at Nazareth, He saw himself as commissioned and empowered "to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour" (Lk. 4: 16-22, Jerusalem Bible). What Jesus thought about these people is clear from His description of the last judgment. It makes vivid not only the passion which He felt for the hungry, the imprisoned, naked, and lonely, but also the dire judgment He was prepared to pass upon those who did not respond with practical compassion to their needs (Mt. 25: 31-46).

It is not hard to imagine why Jesus felt this way when you consider His time and place in history. Such people were His neighbors. He himself was a poor

By

The Rev. R. N. Usher-Wilson

**Priest and free-lance writer
Bronxville, N.Y.**

man and all around Him in Palestine He saw the people described in His Nazareth sermon. For eight years, at one time in my life, I lived in the middle of a slum in a Southern Indian city. Every day I saw the homeless, the lepers, the blind, and too often the starving. I can well remember the horror with which I first saw them. In retrospect I am equally horrified at the speed with which I accepted them and took them for granted. I imagine Jesus saw the same sights in Palestine. They stirred the fires of compassion and the deep compulsion to save that never died down in His heart.

I would imagine, too, that Jesus was not altogether immune from the indignity and pain that the Jews, a proud, fiercely independent people, suffered as colonials under the power of Rome. The crucifixion by the legate Varus of 2,000 Jews upon a single hillside in reprisal for the revolt of one Simon, must have burned in the mind of Jesus although it was probably somewhat before His time. The memory of it was kept alive by current acts of oppression such as the blood of Galileans shed by Pilate in the Temple which the historian Luke records in passing (Lk. 13:1).

I believe that an imaginative reading of the Gospels compels us to admit that the question "What should I do about these situations?" must have gnawed daily in the mind and spirit of Jesus, and grown in intensity as He became aware of the unearthly powers that were His, particularly the Sonship he heard proclaimed by God at His baptism.

Clarification in the Desert

I often wonder if these were not some of the problems which Jesus, after His baptism, took with Him into the wilderness. I have been accused of extrapolation because I see economic and political significance and, moreover, significance applicable to our day—in at least two of the temptations of Jesus. In terms of temptation there is something strange about the way Jesus went into the desert. He left the Jordan of His baptism full of the Holy Spirit and by the same Spirit was led into the desert. Beginning with St. James's assertion that God does not tempt anybody, and continuing with the Lord's Prayer where we pray God to save us from temptation, it seems strange that Jesus should be led by the Holy Spirit into temptation.

However, suppose Jesus was already tempted. Suppose He was already attracted by the idea of a mission in which the main objective would be the alleviation of human hunger and economic need. Suppose, too, that the thought of acquiring political power was not just a passing fancy but a serious proposition in His mind. It is clear from the gospels that He was under constant pressure to adopt such a course and there is no doubt that He was continually haunted

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

The Collect for Lent I

by the economic deprivations of those around Him. If these were indeed the facts, it would be quite logical for Jesus to feel compulsion of the Spirit to go into the desert and get these conflicts, once and for all, resolved in His mind. Also, under these circumstances the temptation of Jesus, the leading of the Holy Spirit, the clarification in the wilderness, and the blueprint of His mission given at Nazareth would all take on a consistent pattern. So what are the clarifications which emerged from the desert?

Bread is essential and, taking into consideration later teaching, Christians who ignore this need of man will be everlastingly judged. However "man does not live by bread alone," but, completing the deuteronomic phrase which Jesus quoted to the devil, "man lives on everything that comes from the mouth of Yahweh." This is the God-inspired balance for man. The secularizers, demythologizers, and also the sentimental humanists tend to destroy this balance. But the balance is essential, for without it, man, even if he attains universal affluence, will generate other problems which will destroy him just as certainly as he would die without food. For those who have eyes to see, these problems are already devastatingly with us.

In 1941, the British statesman, Lord Salisbury, discussing the war with a friend, said: "More than death, wounds, and destruction, I dread the moral desert that lies ahead. . . . This is going to destroy the moral sense of nations. Values it has taken generations to establish will be smashed. I do not mean the political and economic changes that are bound to come. They may be good for all of us. I cannot say. But the smashing of absolute standards . . . the denial of the truths

of the Spirit, the elevation of man's mind and body in the place of God—these are the things out of which nothing but darkness can come, and these are the things I see before us." Man's existence depends upon his proper response to the word of God just as much as it does upon bread.

In the desert, Jesus was offered politics in the context of worship—the worship of Satan. Clearly the proposition had its strong appeal, otherwise it would not have been a temptation. Jesus retained the thought of worship or worthship, the setting up of something or someone as the supreme value in life, but firmly made the only true God the object of that worship. Secularizers who set aside, diminish, or even abolish God in favor of political action, immediately place society in deadly peril because they remove the one condition under which viable political power is possible.

Jesus accepted political power. He taught us to render unto Caesar the things that are Caesar's. But such an obligation carried with it no promise of ultimate power or final solutions. These are the fruits of rendering unto God what belongs to God. We need to beware lest, by removing God from first place in our scale of values, we put politics into the orbit of Satan. The choice Jesus made in the wilderness regarding bread and politics was not a choice between two reasonably good alternatives. It was the choice between good and evil.

The Church, if it is to minister to man's total well-being, must retain the God-given balance of the Gospel, namely bread and every word that proceeds from the mouth of God and politics within the context of making God, in true worship, the supreme value of man.

LETTERS

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

Too Many Clergy?

THE LIVING CHURCH [Jan. 26] lists 30 new priests and seven new deacons (including perpetual deacons). One restoration balances out a deposition. Three priests are listed as recently deceased. Six priests have retired. After adding and subtracting you have an over-all plus of 28. The Episcopal Church cannot afford 28 new clergymen. Where are we going to put them? Who is going to pay them? What are they going to do?

The complaint of the vast majority of bishops (with the exception of the Bishop of South Dakota and several missionary bishops, mostly overseas) is that there are no vacancies in their particular dioceses. This condition has been going on now for at least the past five years. The seminaries, likewise, are hard put to find openings for their graduates.

Two suggestions: an elimination of or amalgamation of several of our "weakest" seminaries, and a moratorium on ordinations for at least two years. There are too many clergy and too few positions. Isn't it time the Church became a little "realistic" about this deplorable and most unhappy circumstance?

(The Rev.) W. B. TAMBURRO
Vicar of Grace Church
Yantic, Conn.

The Common Cup

The letter of Elizabeth P. Guerry [L.C., Jan. 26] concerning the common cup prompts this recollection:

At a cocktail party I overheard a slightly "potted" Presbyterian accuse a surgeon friend of mine of being unscientific in his attitude towards the Holy Communion. All the old arguments about the "unsanitary" practice of the cup were pulled out. Finally my friend said, "Tell me one thing: is it the blood of Jesus Christ, or not?"

(The Rev.) VINCENT REES BROWNE
Rector of Grace Church
Ridgway, Pa.

My first comment is so time-worn that I scarcely bother to bring it up—that if the "common cup" were a hazard to health, we clergy would be a sickly crew. My second comes from my doctor, an adult convert. He states that the host would be a far more likely vehicle of transmission.

I am quite finicky and more than a bit fastidious. (I don't like lipstick on the chalice.) I also am an adult convert to the Church, and my family taught me hygiene morning, noon, and night. But I have never felt any compunctions in the matter of a common chalice.

(The Rev.) WILLIAM B. STIMSON
Mystic, Conn.

I have no objections to intinction for those who prefer it; but having been a priest for many years and having ministered under all sorts of conditions and cleansed the vessels after several thousand services,

please don't prevent me from receiving my communion in both kinds.

We know our Church's teaching on methods of receiving Holy Communion so please leave it up to our individual conscience. I don't think the Roman Catholics and Protestants or the Talmud of 20 centuries ago are any wiser than our Lord or the wisdom of the Church in allowing reception in one kind, by intinction, or in both kinds.

(The Rev.) FRANK M. THORBURN
Rector of St. Paul's Church
Brookings, S.D.

The Rev. Robert J. Stewart [L.C., Jan. 5] opines that we do not find the joy and unity in our celebration of the Eucharist that we find in cocktail parties. Elizabeth P. Guerry [L.C., Jan. 26] is horrified by the use of the "common cup" during an influenza epidemic. This convert wonders why the Episcopal Church is so little appreciated by Episcopalians, and finds it difficult to believe that pre-confirmation instruction has been adequate for people like these.

Skipping over the obvious solutions for Elizabeth Guerry (i.e., it is not necessary to receive from the chalice if you prefer not to; people who are ill may certainly either stay at home—a virus is transmitted through the air just as easily as by means of a cup—or, if they attend church, they may decline the chalice while they are ill), how can she fail to see why we use a chalice? I helped wash dishes once after communion when I was a Presbyterian; throwing the grape juice down the sink from the little glasses which had not been emptied was a traumatic experience for one who believed the glasses contained something special!

The symbolism of the chalice, understood and appreciated, would go a long way toward "spiking-up" our joy in the Eucharist. If a priest of the Church finds cocktail parties expressing our common relationships with one another better than the Eucharist, something is sadly lacking in the way his people have been instructed. We are one, and the incredible privilege of receiving the blood of our Lord from the "common cup" is one of the most vivid reminders we have of our oneness in this beautifully sacramental Church.

HELEN D. HOBBS
South Bend, Ind.

Editor's note: I think this fine letter is a suitable one with which to wrap up our discussion of this hardy perennial subject.

Appeal from Vietnam

I am writing to ask assistance in support of our project of caring for a Vietnamese orphanage. The 34th General Support Group Civic Action Project is Hoa Binh Orphanage, located in Xom Moi Village, Go Vap District, Gia Dinh Province on the edge of Saigon (about four miles from the Group Headquarters). The Hoa Binh Orphanage, which means peaceful, has at present 89 children of both sexes, who range in age from 5 or 6 to 16. There are 15 adults at the orphanage who do the teaching (elementary grades), cooking, sewing, nursing, and other services. These adults are not salaried, and therefore, the orphanage must provide food, clothing, and shelter for over 100 persons, on a very limited income.

During the Tet and May offensive the chapel at the orphanage was hit by rocket

and small arms fire. The roof was destroyed and the front of the church was damaged. Since the focal point of the children's lives is focused on the chapel and their Christian faith, they are deeply concerned about the repair of the building. We have aided the orphanage in many ways, but resources are limited.

Checks or money orders could be made out to: Chap. (LTC) R. H. Hawn, for Hoa Binh Orphanage, and mailed to Ch (LTC) R. H. Hawn, Hq 34th Gen Spt Gp (AM&S), APO San Francisco 96309. Receipts will be sent which can be used for tax deduction.

(The Rev.) R. H. HAWN
Chaplain (LTC) USA (Episcopal)
APO San Francisco

Minors in the Church

I wholeheartedly agree with the point made by the Rev. Loren B. Mead in his article *Youth and the Church* [L.C., Jan. 19]. Every confirmed member of the Church should have the same rights and privileges. It is, therefore, arbitrary to deny the full rights of membership in the Church to some members based solely on age.

There would be no need of any research to prove that we follow the Holy Roman Church in liturgical matters. It would not take much research to show that we follow the decisions of the Supreme Court in ethical matters. Could we not for once show a little bit of originality and make our own rules, based on theological grounds, about the age at which members of the Church have the right to vote in a parish meeting and *ipso facto* to be elected to any office in the congregation and Church? The age obviously is that of confirmation.

(The Rev.) WALTER G. HARDS, Th.D.
Rector of St. David's Church
Baltimore

Girl Scout Awards

May I correct your news item on the Diocese of Albany [L.C., Feb. 2]?

As general secretary for the Department of Youth and Laymen's Work in the Diocese of Connecticut for nearly 14 years, our division of youth thru its girls work committee developed one of the first Episcopal Girl Scout awards in the Church in 1958. Hundreds of Episcopal Girl Scouts in Connecticut have received the award and I presented awards in dozens of Connecticut parishes. We sold our award and the requirement booklet all over the Church. And, the religious committee of the national Girl Scouts, of which I was a member, approved the Connecticut award.

The Diocese of Dallas was the only other diocese with such an award. Our girls work committee had two Girl Scout leaders—an adult and a Girl Scout.

MORTON O. NACE
Dunedin, Fla.

Canonical Discipline

In regard to your news article [L.C., Jan. 19], "Bishop's Third Marriage Rebuked," I would like to address a question to the episcopal leadership of our Church. To wit: If James A. Pike is not deposed for thumbing his nose at the canons of the Episcopal Church, how do you expect other members to be obedient to its discipline?

(The Rev.) HENRY JESSE
Rector of St. Stephen's Church
Reno, Nev.

Help Save Tommy White Hawk!

Thomas J. White Hawk is a Sioux Indian boy of 20. He is sentenced to die in the electric chair in South Dakota. (Story on page 5.) He is 20 now: not old enough to vote. He was two years younger when he committed the crime for which he has been condemned to die. It is alleged that he was mentally ill at the time of his act, and from what we know of his case we can well believe it. He is a bright young man with an excellent scholastic record, whose heart was set upon becoming a doctor. A boy like that is not going to go out and kill anybody just for kicks. But we do not wish to try his case here in print. Tommy needs help, at once, if he is to be spared a fate so cruelly unjust that it is hard to believe it can happen in a country in which there was not one infliction of capital punishment in the whole of 1968—not even of hardened criminals convicted of felonies and multiple murders. He needs *your* help. Money is needed for his legal defense. Checks for this purpose, in any amount, may be sent—and should be sent *at once* to: *The Rt. Rev. Lyman C. Ogilby, Bishop Coadjutor of South Dakota, Box 517, Sioux Falls, S.D. 57101.*

We are grateful to God, in advance, for what we know will be the response of readers of THE LIVING CHURCH to this appeal; because we know our readers and we know that they love mercy.

But—please—now.

Can We Afford More Clergy?

A reader, the Rev. Wendell B. Tamburro, makes the bold suggestion (letter on page 10) that the Episcopal Church declare a moratorium on ordinations for at least two years. Trembling with uncertainty and quaking in anticipation of the clobberation we may get with skull-crushing counter arguments, we second his motion. Quite clearly the Church has fully enough ordained, available priests to go around, with some left over. This editor can testify that he receives many appeals from brother priests looking for positions, who suppose that he is well situated as a volunteer clerical place-finder. (He isn't, really, but he is glad to do what he can, which is usually only to bend a sympathetic ear.) One has only to study the statistics in *The Episcopal Church Annual's* tabulation for the 1969 volume and the volumes of the past several years to see that this is not an era of strong Church expansion and growth, and the financial report of almost any diocese in the land reveals that it is not a time of institutional prosperity for the Church. Many wise Churchmen read these signs of the times as signs of divine promise, and we can certainly hope that they will prove right. But these signs speak also to the point of our present concern: The standing clerical army is amply large enough for the Church's present need. Fr. Tamburro is right: There are too many clergy and too few positions, and it is time for the Church to become realistic about this deplorable and most unhappy circumstance.

Errands and Visitations

I give you faces from my daily portion,
Known and unknown from the tight-grained
Matrix of the shopping center square.

In this market place trimmed with the glint
Of filling station flags,
No medieval mystic moons to the dazzle
in his heart,
But here stands a man in whom
Christ fountains: his low words
Greaten in the listening gaze of the
love-tranced boy.

The bride is hugging her brown paper bag
Round with the sleeping meal her love
will waken;

And out steps the widow,
To whom the Lord gave courage, a great dog
To walk at her side.

Under the conflicts and courtesies
Of errands and conversations,
An occasional Gabriel-word,
And beside the tubs of never-living flowers,
The look of men surprised by God. . . .
O—the piercing of minor visitations—
By their lucid inlay is the world repaired.

I give you faces from my daily portion;
You are young and for excellence
Have storage room in your new minds.

Elizabeth Randall-Mills

REDUCED PRICE OFFER

Crockford's Clerical Directory 1965-66

Eighty-First
Issue

Publication of the Eighty-Second Issue is imminent and while copies of the Eighty-First Issue remain they will be sold at \$17.50 (originally \$36.80). Primarily Church of England, there is a four page section on the Protestant Episcopal Church.

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Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 14.

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NEWS

Continued from page 7

there is still no significant trend towards normalcy in federally occupied areas formerly held by the Ibos. These remarks were contained in a report presented to the United Nations by Nils Gussing of Sweden, U Thant's representative in Nigeria.

Mr. Gussing, who is continuing his mission in order to check on Nigeria's claim that "there is no intentional or planned systematic and wanton destruction on civilian lives or their property in the war zone," did not attempt to estimate the number dead on either side of the front, due either to accidents of war or to starvation. Neither did he discuss in numbers and figures the food and drug situation in the rebel held areas. His "retrospective" report, the fourth since last September, was based on personal or eye-witness observations on repeated trips to the Western, Northern, Southern, and Eastern fronts which he had visited from three to six times each during the past four months.

The report also states that the bombing in December of a civilian hospital near Uhiala Uli airstrip by federal aircraft was indirectly confirmed as an "accident" though the airstrip is six miles from the hospital; the relatively few prisoners of war showed no evidence of maltreatment and were lumped together with common lawbreakers; and Mr. Gussing had not been allowed to visit detained civilians, with no reason given for this official ban. The fear of reprisals for "collaboration" and other reasons "remains a reality" due to ambushes behind front lines of fighting.

Mr. Gussing estimates that over 800,000 people are receiving relief in federally held territories and about 50,000 others are benefitting from medical treatment. He gave no figures for rebel held areas. He also wrote that the 26,500 tons of supplies received by the end of 1968, had been distributed in the federally held areas. He estimated that by the end of February, shipments should top 100,000 tons. Outside relief is being supplemented by locally purchased produce worth about \$250,000 a month. Though he saw "marked improvement" in nutritional and health conditions in many areas where starvation had been imminent or actual, Mr. Gussing reported that logistical problems remain "formidable."

EPISCOPATE

Honest to God Bishop Resigns

One of the Church of England's most controversial figures, the Rt. Rev. John A. T. Robinson, has announced that he will resign as Bishop of Woolwich to

become dean of Trinity College, Cambridge, on April 29. The author of *Honest to God* and other works that have caused a theological furor has headed the Woolwich diocese since 1959. He will continue as an assistant bishop for Southwark, of which Woolwich is a suffragan see.

Bp. Robinson became famous as a disturber of the ecclesiastical peace only a year after his consecration when he appeared in a court to testify that D. H. Lawrence's novel, *Lady Chatterly's Lover*, was in his opinion not obscene but rather a book that Christians should read in its unexpurgated form. For this he was publicly reprimanded by the Archbishop of Canterbury.

The conflict between the duties of the scholar and the pastoral obligations of a bishop is believed to have played a part in his decision to resign. Last summer, on a television program, Dr. Robinson frankly admitted that he wondered whether he should remain in the Anglican Church. "It is a question always with a great many of us," he said, "not out of any sense of disloyalty, but precisely because one is always exercised with the question of whether one can speak more truly and honestly outside or inside."

An influential member of the British Labor Party for the past 20 years, the bishop resigned from the party last year in protest over the government's restriction of Asian immigrants and its support of the Vietnam war. In his new post at Cambridge he will have more time for theological research and lecturing.

OHIO

Bishop Defends Free Speech

The Rt. Rev. John H. Burt, Bishop of Ohio, has defended the right of student groups to use the facilities of Trinity Cathedral in Cleveland while scoring the disruptive tactics employed at a recent poetry reading which ended in a somewhat violent clash between blacks and whites [L.C., Feb. 16]. In his statement, Bp. Burt exonerated black author LeRoi Jones and the Cleveland State University Poetry Forum from blame. "The trouble was created," he said, "by a large group of black men and women, not apparently a part of the Cleveland State student body, who came uninvited to the forum and 'took over' the meeting when Mr. Jones had finished his reading and remarks."

He declared his intention to place the cathedral facilities at the disposal of the burgeoning new university but to try to prevent meetings in which there appears danger that "those who speak or those who attend will be assaulted or physically abused."

Bp. Burt concluded his statement with this warning: "The disruptive tactics

which are occurring with increasing frequency across the land in political, civic, and collegiate forums are creating a climate that will, if unchecked, destroy the great American tradition of free speech. It will be a sad day for our country if police must be summoned for protection every time we wish to hear a speech or debate on a controversial issue."

OKLAHOMA

WCC Gets Contrasting Welcomes in Tulsa

When the World Council of Churches' executive committee convened in Tulsa it received contrasting welcomes from various religious forces.

On the one hand, the Roman Catholic Liturgical Commission of the Diocese of Oklahoma City and Tulsa assisted in planning an opening ecumenical service at First Presbyterian Church, which Roman Catholic priests and people were urged to attend. Meanwhile, ultra-fundamentalist and right-wing groups picketed a church and held a study seminar against the Council and the closed-door executive committee meetings. The picketers were from the International Council of Christian Churches, led by Dr. Carl McIntire. The study seminar was sponsored by the Christian Crusade, a militant anti-WCC organization founded by Dr. Billy James Hargis. In freezing drizzle outside First Christian Church, where Metropolitan Nicodim, chairman of the Foreign Relations Department of the Russian Orthodox Moscow Patriarchate was preaching, the demonstrators carried signs reading, "Tulsa gets the Soviet Hoax—Nicodim" and "A Christian does Not Support Communism."

One speaker at the study seminar sponsored by the Hargis organization was the Lutheran Pastor Richard Wurmbrand who was for years a prisoner of the Communists. He characterized the WCC as "wolves in sheep's clothing" who are apathetic to "the merciless persecution of Christians behind the Iron Curtain."

ORGANIZATIONS

ACU Challenges Church Authorities

In the January issue of *The American Church News*, published by the Church Union, the editor calls upon the "responsible authorities" in the Episcopal Church to take action in the direction of maintaining the Church's integrity in the face of repeated challenges to her doctrine, discipline, and worship on the part of the Rt. Rev. James A. Pike.

The editorial itself states that the paper's silence concerning Bp. Pike since the Seattle General Convention was due to the "testing of a theory." It goes on to say that the former Bishop of California

has given "us plenty of things for comment but we were testing a theory. After the passage of the Pike 'Whitewash' Resolution at the Seattle Convention (Advisory Committee on Theological Freedom and Social Responsibility Report, commonly known as the 'Bayne Report'), there were not a few bishops who held that the report was good because it would silence Pike. We held that it would do nothing of the sort, but would simply encourage further challenge on his part. We were right. Bp. Pike has not been silenced, but in the months since September 1967, the Church has been hurt even more by the wide publicity given to matters in his personal life. But

we have kept our silence. As to the personal things, we felt that they were already covered in the secular press, and there was little need for us to repeat them. . . ."

The writer goes on to say that in his opinion the Bayne Report was "unwisely accepted" at the convention. "It was a report that neither the bishops nor the deputies were allowed to see in complete form. . . . Reduced to its central point, the report said that there is no such thing as heresy. Our Jesuit Roman Catholic friends pointed out to us that this is a completely erroneous statement and that as long as there is such a thing as objective Truth, then there will be 'heresy,'

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ORGANIST-CHOIRMASTER, M. Mus. (Church Music), 10 years' experience, boys' choir, published composer. Believes the Church and its music must relate, yes—but also lead the people of God to creative witness and expression. Reply Box T-614.*

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

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THE LIVING CHURCH

call it what you may. To deny the concept of heresy is to deny the existence of objective and revealed Truth. 'The Bayne Report,' the editorial continues, "is the one which our protestant friends, through *Christianity Today*, said would bring the Episcopal Church to a point where it would be right to ask the question as to how far a Church could go in faithlessness and still be entitled to be called 'Christian'."

The editorial also recalls the promises made by a candidate for the priesthood, and for those elected to the episcopate, and "James Pike solemnly promised before God to give 'faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, . . . to teach and exhort with wholesome doctrine . . . diligently (to) exercise such discipline as by the authority of God's Word, and by the order of this Church is committed to you'."

In closing, the editorial states: "The only answer is for the responsible authorities in the Church to maintain her integrity in the face of these repeated challenges. Clergy and laity alike are demanding this of our bishops. It is doubtful if the Episcopal Church can stand much more of a public watering-down of its essential principles without irreparable harm."

PITTSBURGH

School Bible Reading Renewed

The nine members of the Clairton, Pa., public school board voted to renew the practice of prayer and Bible reading in the school system. They were supported by the Parents and Teachers Organization (PTO), but the board's solicitor did not concur in the vote. The practice of prayer and Bible reading had been stopped by the 1963 U.S. Supreme Court ruling that prohibits such action.

In a coincidental move, the Gideons in the northern half of Allegheny County and metropolitan Pittsburgh have again made Bibles available to children in the 5th and 6th grades of the North Hills Schools. Two years ago a similar offer was made to the same grades without adverse reactions. In all, about 20,000 copies have been given away by the North Hills Gideons to the children.

School Supt. Robert LaFrankie had wanted to obtain legal opinions from county and state authorities before renewing the practice of reading from the Bible, but after a deluge of calls from people supporting the board's action, he called his staff together and the decision was made to renew the program immediately. He said that he had also received a call revealing that another school district in Clearfield County has defied the

Supreme Court ruling. Daily Bible readings have been underway for several months in the Philipsburg-Osceola School District in that county. Clearfield officials report that "no one has taken legal action" to halt such activities.

Since the resumption of the Bible reading in the Clairton schools, the American Civil Liberties Union has charged that the Clairton, Pa., school board has performed an act of civil disobedience, and that legal steps should be taken to restrain such violations of the law. In reply, Dr. LaFrankie said that the resumption of prayer and verse reading of the Bible is "because the people of Clairton want this done. If it is civil disobedience, then the courts will have to decide. The school board has acted with the full realization of their act and its ramifications."

WCC

Dr. Blake Denies "Soft on Communism" Charge

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, denied that his organization is "soft" on Communism when he was questioned about it in an interview in Memphis, Tenn. He said that there are Churches in all of the communist lands and that the existence of Churches in Russia 50 years after the revolution is a challenge to Marxism. The World Council tries not to take positions which would force its member Churches in communist countries to withdraw in order to survive, he said, and added the remark that an East German had called him the worst anti-communist there is.

The WCC has advocated a negotiated end to the Vietnam war, but Dr. Blake said that never has the Council asked the U.S. to take any action without asking North Vietnam to give up something also.

AROUND THE CHURCH

The Rev. **George F. Tittmann**, rector of St. Mark's, Berkeley, Calif., delivered the **1969 George Craig Stewart Memorial Lectures in Preaching at Seabury-Western Seminary**, Evanston, Ill., Feb. 10-12. The lecture series is presented in alternate years and is supported from a memorial fund established in 1940, honoring Bp. Stewart, Diocesan of Chicago, 1930-40, who was known throughout the Church as a preacher of preeminent ability.

"**Martin Luther King Sunday**" (Jan. 12) was marked at the **National Cathedral** with the announcement that a statue of Dr. King will be placed in the nave, along with statues of Martin Luther, John Calvin, and other Christian leaders. The announcement was made by the Very Rev. Francis B. Sayre, Jr., dean of the cathedral. Dr. King's last sermon was preached in the cathedral before his assassination on April 4, 1968.

PEOPLE and places

Appointments Accepted

The Rev. **Leon P. Bryan**, a former rector of St. Barnabas', Deland, Fla., is teaching in Paramaribo, Surinam.

The Rev. **David Dunning**, former assistant, Trinity Church, Columbus, Ohio, is rector of Christ Church, Washington, D.C.

The Rev. **Ralph Edwards**, a former supply priest in the Diocese of New Jersey, is vicar of St. Mary's, Clementon, and Church of the Atonement, Laurel Springs, N.J. Address: 58 Blackwood Rd., Clementon (08021).

The Rev. **Ellwood Hannum**, former headmaster of Trinity School, Oak Cliff, and assistant, St. Alban's, Arlington, Tex., is associate rector of the Church of the Incarnation, 3966 McKinney, Dallas, Tex. 75204.

The Rev. **Robert P. Helmick**, former rector of St. Andrew the Apostle and Martyr, Camden, N.J., is rector of Holy Comforter, Rahway, N.J. Address: 739 Seminary Ave. (07065).

The Rev. **M. D. Herrick**, former rector of Christ Church, Streator, Ill., has been a full-time student in the graduate program of counseling psychology at the University of Kansas for some time. Address: 1224 Louisiana St., Lawrence, Kan. 66044.

The Rev. **Junius H. Mason**, former rector of St. Stephen's, Petersburg, Va., is rector of St. Augustine's, Asbury Park, N.J. Address: 1002 4th Ave. (07712).

The Rev. **Forrest C. Mobley, Jr.**, former curate, St. Andrew's, Ft. Pierce, Fla., is vicar of St. Andrew's by-the-Sea, Destin, Fla. Address: Box 338 (32541).

The Rev. **William B. Outtrim**, former supply priest in the Diocese of New Jersey, is in charge of St. Martin's, Lumberton, and Trinity Church, Vincentown, N.J. Address: Rt. 4, Box 4743, Browns Mills, N.J. 08015.

The Rev. **Wendell R. Phillips**, former assistant,

St. John's, Lancaster, Pa., is rector of St. George's, 27th Ave. & 14, Astoria, L.I., N.Y. 11102.

The Rev. **Frederick J. Seddon**, former vicar of Holy Family Mission, Orlando, Fla., is vicar of St. Margaret's Mission, Inverness, Fla. Address: Box 205 (32650).

The Rev. **William F. Staton**, former rector of St. Paul's, Lewiston, N.Y., is vicar of St. Luke's, Union, N.J. Address: 398 Chestnut St. (07083).

The Rev. **Robert H. Wellner**, former rector of St. James', Hartford, Conn., is rector of St. John's, Vernon, Conn. Address: 197 Center Rd. (06086).

Citations

Chap. (Capt.) **Edward T. Tickner**, USAF, stationed in Vietnam, has received the Terrence P. Finnegan award for "outstanding work" among airmen. The award is named for a former chief of chaplains of the Air Force.

Chap. (Lt. Cdr.) **Murray H. Voth**, USN, serving with the 3d Marine Division in Vietnam, has received the Navy Commendation Medal for giving first aid under fire and "selfless devotion to duty."

Retirements

The Rev. **Marshall N. Bacot**, rector of St. Mark's, St. Alban's, W.Va., since 1957, retired Feb. 1.

The Rev. **William A. Guerrazzi**, rector of the Church of the Holy Comforter, Rahway, N.J., since 1964, retired Dec. 31. He was ordained to the priesthood in 1963. Address: R.D. #1, Box 80 AA, Winding Way, Cape May Court House, N.J. 08210.

The Rev. **William Kern**, vicar of St. Luke's, Union, N.J., since 1967, retired Dec. 31. Address: 113 Asbury Ave., Ocean Grove, N.J. 07756.

Armed Forces

Chap. (Lt.) **L. L. Westling, Jr.**, USNR, 1411

Everett St., El Cerrito, Calif. 94530. (Family residence while he is on duty in California, and then Saigon.)

Chap. (Lt.) **Harvey G. Cook**, USNR, Box 245, York Harbor, Maine 03911.

Scholarship Aid for Women

The corporate funds of the no-longer-operating Church Training and Deaconess House are available for scholarship aid to qualified women interested in graduate training leading to religious or benevolent work for the Episcopal Church. Applicants may be: seminary and training school students; graduate students now working toward advanced degrees in social work, teaching, and/or religious education; and those seeking continuing education in their already established field. Apply before March 15 to: The Church Training and Deaconess House, Board of Managers, 202 W. Rittenhouse Sq., Philadelphia, Pa. 19103.

DEATHS

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

The Rev. **Alonzo Lippincott Wood**, 75, retired priest of the Diocese of Albany and brother of the Rev. Daniel Smith Wood, died Dec. 17. His home was in Saugerties, N.Y.

During his years in the ministry he spent 15 years as chaplain of South Kent School, South Kent, Conn., returning later to teach, and after his retirement in 1960, returned again to serve at the school until shortly before his death. He is survived by his widow, Elizabeth. The Bishop of Albany officiated at the Burial Office and Requiem Eucharist in All Saints Cathedral, Albany. Interment was in Tannersville, N.Y.

LENT CHURCH SERVICES

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

LA JOLLA, CALIF.

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

LOS ANGELES, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30; EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell 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

SOUTH SAN DIEGO, CALIF.

ST. JOHN'S 760 First Ave., Chula Vista
The Rev. F. A. Fenton; the Rev. Canon R. K. Nale
Sun Masses 8, 10; Daily Mass; C Sat 7:30-8
Montessori Day School 2½ yrs. thru grade 6

WASHINGTON, D.C.

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

ST. PAUL'S

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

ROCK CREEK PARISH

Rock Creek Church Rd.
Washington's Oldest Church
The Rev. E. Pinkney Wroth, Jr., r
Sun 8, 9:30 (Ch S), 11; Wed 11

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

FORT 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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter Francis Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11, Sol Ev & B 6; Daily
Mass Mon, Tues, Thurs 7, Fri 6, Wed & Sat 9;
Daily MP & EP; Healing Wed 9; C Sat 5

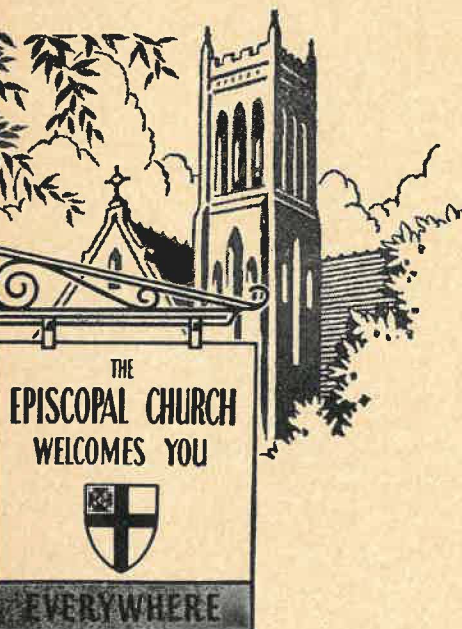
HOLY TRINITY

S. Flagler Dr. & Trinity Pl.
Sun 7:30, 9 (Family Service), 11; Thurs 10, HD 8:30

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

(Continued on next page)



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

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); Int 12:10,
5:15 EP

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

EVANSTON, ILL.

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

FLOSSMOOR, ILL.

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

NEW ORLEANS, LA.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; 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

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

NASHUA, N.H.

GOOD SHEPHERD 212 Main St.
The Rev. W. C. Righter, r; the Rev. L. H. Miller, asst
Sun 8, 9:15, 11; Ch Sch 9:15, 11; Wed HC 10

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D., r
Sun 8 HC, 11 MP (HC 1S); Wed HC 7; Thurs 10

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, r;
The Rev. John M. Crothers, c
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);
MP 11 (2S & 4S); HC Daily

LEVITTOWN, N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, v
Sun Eu 8, 10, 12, Wed 8, Fri 6:30; Sat Ev 5:30

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;
Wklys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

ST. 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. B. Scott, c
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.

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

ST. THOMAS 5th Avenue & 53rd Street

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. 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 Tues & Thurs 12:45;
C Fri 4:30 and by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.

The Rev. Robert C. Hunsicker, v
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05; C by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

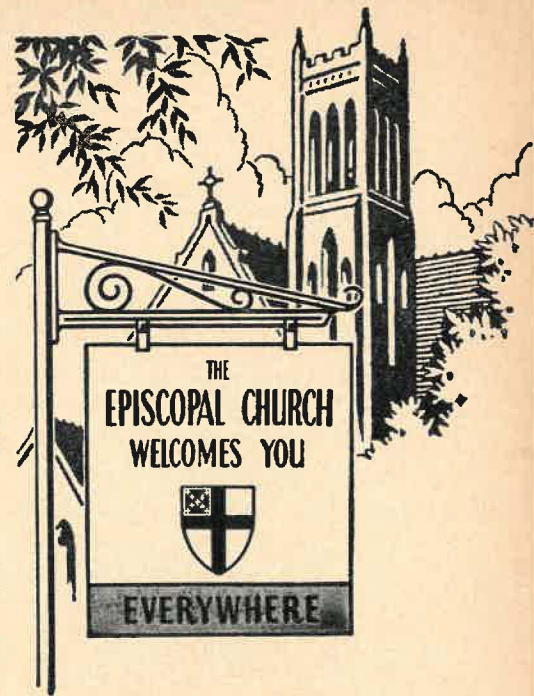
Broadway & 155th St.
The Rev. Leslie J. A. Long, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

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



L'Église du Saint Esprit, New York City



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

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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street

The Rev. Carlos J. Caguia, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

SOUTHERN PINES and PINEHURST, N.C.

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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen
Sun HC 9; 11 (1S & 3S); MP Other Sundays

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

ST. LUKE'S-IN-THE-MEADOW 4308 Lambeth Lane

The Rev. Raymond E. Abbott, S.T.D., r
The Rev. Floyd Lisle, ass't
Sun HC 7:30, 10; Mon, Tues, Wed, Fri 6:30; Thurs
9:30; Ev Sun 7; C Sat 5-6

RICHMOND, VA.

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

MADISON, WIS.

SAINT DUNSTAN'S Univ. Ave. at St. Dunstan Dr.
Sun Masses 7:30, 9, 11:30; Wed HC 9, Fri 6:30;
EP Wed 7; Sta Thurs 7; C Sat 7

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-45-06
Sun HE 10, MP 11, EP 6

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