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*The Bishop of Montana:*

## On Episcopacy Today

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Around



& About

With the Editor

Our Johnsonism for this week has long since become a classic. It seems most appropriate as Lent approaches. While waiting in a railroad station the bishop was approached by a traveling evangelist who asked, "Have you been saved?" "I have," Bp. Johnson replied. "And when were you saved?" "On a Friday afternoon at three o'clock in the spring of the year 30 A.D. on a hill outside the city of Jerusalem."

If Edward Gibbon were writing this column he would say something like this, only much better: "The decline and fall of *The Saturday Evening Post* must induce in the mind of the philosophic editor some melancholy reflection upon the fickleness of the public taste and the transitoriness of all mortal works, among them the most venerable periodicals which have flourished in their seasons." As this editor listened to Eric Sevareid's elegiac remarks about the *Post* he reflected with due melancholy: "If this can happen to the *Post*, with three million subscribers even on its deathbed, how in God's name can THE LIVING CHURCH survive the remorseless scythe?" Maybe the phrase "in God's name" contains the answer to the question in which it occurs. The Author of our only hope has an impressive record as a life-saver of "the things which are not, to bring to nought things that are" (I Cor. 1:28).

From our one-for-me-and-none-for-you department: A public opinion survey among the growers of produce in Madera County in California reveals that almost to a man they are opposed to federal subsidies to agricultural workers. But they themselves received \$3 million last year from Uncle Sam in price support payments and remuneration for not growing crops. Say, that gives me an idea. Georgiana and I have just bought our first home of our own. It's out in the country and it sits on 0.75 acres of choice Wisconsin farm land. Why don't I tell Uncle Sam that, honest, I won't raise corn or cows or anything else on this land, in return for which he can pay me, and I in turn will pass my non-production payments along to our friendly neighborhood banker for the mortgage payments? Okay now, somebody tell me that in my case it would be illegal or immoral or fattening. It has to be.

Reflection after reading Proverbs 1:7-19 in this morning's Office: One of the

signs of the degeneration of our language is that never, in typical contemporary writing, do we see a subtle or paradoxical point made in the sly, deft, laconic manner of this description of greedy men: "They lay wait for their own blood; they lurk privily for their own lives" (Prov. 1:18, AV). A modern master of American idiom would need at least two or three hundred words to tell us how the obsessively acquisitive man is a menace not only to other individuals and to society as a whole, but most of all to himself. Can't you see it unfolding? Self-aggrandizement is a form of self-destruction, the profit motive is a manifestation of the death-wish, and so on and on. Turning from such puffing fustian to Proverbs in the AV induces another melancholy reflection: How evil are the days on which our mother tongue has fallen! Christian meditation always ought to issue in a vigorous resolution to do something about it. In this one I have sinfully failed. All I can come up with is the quite futile regret that in this matter of language we cannot move forward to what we used to have.

And now a word from our sponsor—in this case the Overseas Travel Company, and a more cheerful thought. We carried an ad in TLC, 1/26/69 for a 21-day tour of the Holy Land, Greece, and Rome which I shall be "leading" next July. It was stated in the ad that the total cost of the tour—transportation, everything—from and to Milwaukee or Chicago, and lower from eastern points, would be \$1,296. Later research into travel charges in Israel makes it possible to lower the price to \$1,257. At this rate I honestly don't see how you can afford not to come along with us.

I absolutely dote on youth, but I cannot share the assurance of some that if only the Church can get its teenagers into the "decision-making process" these wonderful kids will guide our feet from error's maze into the way of peace. If today's 16-year-old is anything like me at that age, I quake at the thought. A priest who shares my nervousness, and I suspect for the same unflattering reason, makes *A Modest Liturgical Proposal* on page 12. His real name is not Lucius Esox. I quote this touching appeal from his covering letter: "My wife, after reading the piece, delivered herself of several

Continued on page 14

# 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.

## For the Council

The comments by Bp. Moody [L.C., Dec. 22] and by H. S. Marsh [L.C., Dec. 29] typify what has become just about a weekly feature of your magazine—an attack on the Executive Council. It disturbs me that these charges are so often indirect, sarcastic, and by innuendo.

I am an average parish priest. I've had contact during the past years with quite a few of the staff members of the Executive Council, and I have invariably found them to be dedicated, sincere, and highly proficient. My impression is that they work a lot harder at their job than the rest of us do. Through their implementation of the overall policy of the Church we are all being shown the way that we must go in our complex age.

I thank God for our Executive Council.  
(The Rev.) ALEXANDER SEABROOK  
Rector of St. Mark's Church

Pittsburgh

## Marriage

Thank you for the step forward you and some of your readers are urging the Church to take towards "a helpful, up-to-date, re-

alistic, faithfully Christian approach to the problem of the remarriage of divorced persons in the Church." Could a commission appointed to review our marriage canons do us any harm? At the very least, it could throw open another door for the freshness of the Spirit to fill the Church through godly discussion.

Such a study should consider the Rev. Samuel H. Caldwell's belief [L.C., Jan. 5] "that the final judgment should belong to the clergyman whether or not to solemnize a marriage. . . ." The Church once before accomplished a major policy revision because changing circumstances prohibited bishops from continuing to participate in previous responsibilities. Consequently, because the number of those seeking admission to the Church through baptism became so great, the functions of priest (immersion) and bishops (laying on of hands) were separated into two sacraments. So, today, circumstances restrict too many bishops from exercising a pastoral relationship with individual parishioners that will allow a truly valid judgment as to remarriage. They may know the circumstances; they seldom know the person. It is, after all, the person who may share responsibility for the circumstances causing the divorce and who now seeks the responsibilities of another marriage.

Consider the case of a teenager raised in a puritanical household, who believed that necking demanded her subsequent unsuccessful marriage. Doesn't this fall under Canon 17, Sec. 2(a): "duress"? Whose duress? Her own—in that she was psychologically shotgunned into marriage. How-

ever, the subtle validity of such a conclusion would stem from hours of knowing a person as a person rather than as a circumstance which may or may not be squeezed into canonical sections and subsections.

A consideration of canonical revision should certainly give obedient attention to our Lord's formidable injunctions on divorce and remarriage as recorded in Matthew. It should also pay equal attention to the whole thrust of the Gospel message. If Christianity is about love, isn't the event of loving again and seeking to sacramentalize that love, about Christianity?

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

Leadville, Colo.

As the Church begins to consider the "up-dating" of the marriage canons it seems to me the Rev. Samuel H. Caldwell has made a recommendation worthy of note. [L.C., Jan. 5] He writes, "I believe that the final judgment should belong to the clergyman whether or not to solemnize a marriage."

Normally he, the clergyman, has counseled with the couple, has shared in the troubles that beset them, and understands and knows them as persons in a way not possible for the bishop.

(The Rt. Rev.) GEORGE A. TAYLOR, S.T.D.  
The Bishop of Easton

Easton, Md.

In all this discussion of the marriage canons, why is it that the clergy (and I must include the LC here) always take the negative attitude toward marriage? Frankly

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# The Living Church

Volume 158      Established 1878      Number 6

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

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## THINGS TO COME

February

9. Sexagesima
15. Thomas Bray, P.
16. Quinquagesima
19. Ash Wednesday
23. Lent I

**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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I wonder that any Christian priest would regard an early, runaway liaison as a marriage in the Christian sense. Did that couple do anything to indicate they intended the sort of union contemplated in the New Testament, the Book of Common Prayer, or the Canons? In this day and time, I should think that the automatic assumption would be against such a marriage's canonical validity unless there were much evidence to the contrary.

Fr. Caldwell [L.C., Jan. 5] wants too much for the ordinary priest, even the extraordinary priest. What he is asking is license for the individual priest to do as he wills irrespective of the Gospel, the New Testament, or the Church. He wants the priest protected against the reaction, the judgment of the Church, while leaving the Church no protection against the action of priest and bishop. This has not worked and will not work . . . except to divide the Church further.

There is between the extremes of legalistic canonical severity and the freedom of any (let us be honest) *rector* to do as he pleases, a mean where true Christian marriage can be taught and recognized by the Church even if this means recognizing legalized fornication and adultery for just that. It unfortunately may mean saying "Miss" to some ladies who would like to be called "Mrs.," and turning away a few pillars of the Church as open and notorious sinners. The single important thing is faithfulness to the Gospel and to the teachings of the Church's Lord.

LEE POTEET

*Vestryman of Church of the Advent  
San Francisco*

## A True Father in God

The death of the Rt. Rev. Appleton Lawrence [L.C., Jan. 12] is a loss to the American Church of a dear, devoted Christian man. My relations with Bp. Lawrence were always warm and friendly. So many of our bishops are businessmen. This is fine and all to the good, but they should be more than just businessmen. I have received dozens of formal letters from bishops over the past 25 years. My files are full of such letters, the kind that go like this: "We regret to inform you that we are unable to comply with your request of the 24th inst. Hoping that everything will turn out favorably for you. I remain, Very truly yours, Bishop so-and-so." How infrequently does a bishop come to grips emotionally and personally with your particular problem or situation? I wish to attest to the fact that Bp. Lawrence was such a man.

How true are the words of the Burial Office when used for such a man as W. Appleton Lawrence: "I heard a voice from heaven, saying . . . blessed are the dead who die in the Lord: . . . for they rest from their labors."

(The Rev.) W. B. TAMBURRO  
*Rector of Grace Church*

*Yantic, Conn.*

## The Diaconate

*Re: Restore the Diaconate* [L.C., Dec. 15]. To consider the diaconate an "inferior position" is very distressing to me simply because the new life should be enriching whether it be in stepping to the priesthood or perpetual diaconate. The license to permit lay readers to administer communion

is one of the finest actions the Church has taken in a long time, with the exception of the thought that it is used to hurry through the climax of our Holy Communion service and can be abused by the clergy.

If the thought of an "inferior position" enters the mind of the participant as a deacon, it must be conveyed from some member of the priesthood who was or is dissatisfied with his status in life. Many laymen are qualified for the position of perpetual deacon and should be considered to aid in the growth of God's Kingdom with the reservation in mind of his capabilities which should govern his actions in a parish.

(The Rev.) HAROLD S. MARSH  
*Perpetual Deacon at*

*The Church of the Good Shepherd  
Cleveland*

## Nixon Was Not Damned

It is almost trite to say that communication between races in our society is becoming more and more difficult, and that the press (and particularly the Church press) has a special obligation to do whatever can be done to improve the situation. In this context, I would like to offer a strong protest against the misleading headline given a news item [L.C., Dec. 29]: "Nixon Administration Prenatally Damned." The story, while fairly accurate, was surely read and understood in the light of the totally false headline. As one who was present at that news conference, I assure you that the Nixon Administration was *not* "damned" by any stretch of the imagination, in fact, quite the opposite! The point of the statement read by the Rev. Lucius Walker, executive director of IFCO, was to provide a warning to the new administration so that it could be saved from a tragic error. A fair reading of his statement, as well as the statements of the other members of the panel, will show that those leaders of the black community were concerned over statements regarding "black capitalism" made by Mr. Nixon during his campaign. Their words were often blunt and forceful, but nothing which was said could possibly be used as an excuse for your headline.

As one who sees in IFCO, in particular, a bright hope for constructive and positive action in a field long marked by failure, confusion, and programs full of talk but empty of reality, as well as being one who is an old friend of THE LIVING CHURCH, may I offer the hope that future coverage of news in sensitive areas such as these may be done more carefully, and that headlines be chosen which are accurate and fair?

(The Rev.) ALFRED T. K. ZADIG  
*Rector of Trinity Parish*

*Fairfield, Conn.*

## Knowing vs. Believing

In your current editorial column [L.C., Dec. 1] you quoted Irving Peake Johnson who had been addressed by a fellow train passenger as follows: "Neither do they." The good bishop was referring to cattle not believing in God. I have a feeling that even the cattle know there is a Maker who is God.

AINA L. ANDERSON

*Ravena, N.Y.*

**Editor's note:** Not to quibble, of course; but are "believing in" and "knowing" quite the same thing?

# The Living Church

February 9, 1969  
Sexagesima

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## ECUMENICAL RELATIONS

### 75% "Must Support Union with Methodists"

In a decisive vote, the Convocation of Canterbury ruled in its London meeting that the Anglican-Methodist plan for union must receive support of 75% of Church of England bishops and other clergy before "phase one" of the merger can become operative. The vote followed an address by the Archbishop of Canterbury.

In the speech, Dr. Michael Ramsey commended the "current scheme" for the union and warned that if it is rejected, "it won't be surprising if a big wave of impatience brings about intercommunion without any regard to Church order or organic unity. This," he said, "would mean an acute division in our Church and a diminishing prospect of an ordered and united ecumenical policy."

The Canterbury Convocation fixed the overall required majority of 75% when it accepted eight resolutions proposed by the Archbishop and by Abp. Donald Coggan of York. What this means is that when the convocations meet on July 8, they will have before them a full picture of Church of England feeling on reunion with the Methodists. This picture is being obtained in a series of stages.

First: Each of the 43 dioceses has for some weeks been voting secretly in synod on several questions involving the reunion [L.C., Dec. 22]. Second: The House of Laity is not represented in convocations but is the third house in the Church Assembly, the Church's parliament. It will debate the same questions in February and June. Third: The referendum among all the Church's many thousands of clergy (including Anglo-Catholics and Evangelicals who have been expressing much opposition to the present unity proposals) is proposed by the archbishops for the period of June 1-14.

It is proposed that voting should be by ballot at a special synod and that the clergy should be asked to give a straight "yes" or "no" to one single question—"Will you take part in the service of reconciliation to inaugurate Stage 1 of the Anglican-Methodist Scheme of Unity?" This proposed service has been the most disputatious element throughout the unity discussions and has torn Methodists and Anglicans alike. Dioceses are already

fixing the dates of the clergy referendum. Parallel with these developments, the Methodists also are clearing the way to their vital vote during their July conference.

If the Anglican convocations decide that stage 1 should be inaugurated, a bill will have to be introduced in Parliament to initiate the legislation necessary for such changes in the "Established Church." If the Methodist Conference votes in favor of stage 1, the vote will still have to be confirmed by the synods. Their opinions will come before the 1970 Conference when a final Methodist decision is made. Leaders of both Churches are not only giving full guidance to members on the issues at stake but calling for prayers for guidance on how to vote.

## CHRISTIAN SOCIAL RELATIONS

### National Holiday Urged for MLK

Gov. Nelson Rockefeller, Mayor John Lindsay, and Manhattan Borough President Percy Sutton signed petitions asking the federal government to declare Jan. 15, the birth date of the late Dr. Martin Luther King, as a national holiday. Petitions were signed immediately before a memorial service to the slain civil rights leader at the City Hall in New York. Earlier, a group of about 100 clergymen of all traditions marched to the City Hall from Trinity Church, Wall Street. A eulogy of Dr. King was delivered by the Rev. Dr. Moran Weston, rector of St. Philip's Church in Harlem.

## NORTH CAROLINA

### Clergymen Confer with Businessmen on Theology of Industry

Thirteen Winston-Salem businessmen got a pleasant surprise when they discovered Church professionals were not as critical of their profit motivation as they had feared. Twenty-two clergymen representing six different Churches visited the businessmen in their homes and at their jobs in an attempt to develop a theology of industry. The conferences were sponsored by the Church and Clergy Institute and the School of Theology of the University of the South, Sewanee, Tenn. During an evaluation of the project, one of the businessmen said he thought his clerical visitors respected

management's concern for good human relations, but were critical of his motives as being profit-oriented rather than religious.

Not so, responded the Rev. Stiles Lines, associate professor of Church history and applied Christianity at the seminary. "We recognize the validity of self-interest as an inevitable and perhaps desirable part of any social enterprise," Dr. Lines told the business people, "whether undertaken by businessmen or priests. The question is how is this self-interest dealt with and how open are the persons involved to negotiation when confronted with self interest of others?" Dr. Lines said he does not think the Cross as a symbol of complete self-abnegation is a "transferable model" for a nation, corporation, or any other group. "If a business gave away all its assets to the poor," he explained, "it would merely be depriving society of a resource."

The clergymen, who came largely from local parishes, agreed that they had seen industry in a new light as a result of the experience and that some business methods might be applicable to pastoral work. The businessmen indicated they knew they had made an impression on the clergy. One industrial leader said: "One clergyman told me that he had stopped to call on a parishioner and the man said, 'I haven't been to church for two years.' The clergyman, who knew that very well, didn't know what to say next. He asked me what he should have done. I told him a car salesman would not have let it go at that. The Church has to learn to be market oriented. I think they got a bit of that at this conference."

Businessmen were also pleased that the clergymen had made the sortie into the secular world. One said he was "very much encouraged" that the clergy were willing to go outside the church walls "and find out something about the external pressures that are forcing the Church to change, not its fundamental precepts, but its methods of communicating with its people."

## ORGANIZATIONS

### ESCRU Unhappy Over Timidity in Dealing with South Africa

The Atlanta, Ga., based Episcopal Society for Cultural and Racial Unity (ESCRU) has called upon the Executive

Council to assume the "cost of discipleship" by immediately withdrawing its investments with banks and companies which continue to support racist regimes in Southern Africa. ESCRU is "highly dubious" of the Council's recent decision directing its executive and finance committee "to consult with the banks in which the Church has deposits or investments" and that unless said committee finds the involvement of these banks to be positive in promoting the welfare and education of black people "the treasurer be directed to terminate the Council's involvement with such banks within a reasonable time."

ESCRU's director, the Rev. Albert R. Dreisbach, Jr., views the phrase "within a reasonable time" as a foot-dragging mechanism similar to the "with all deliberate speed" proviso of the 1954 Supreme Court decision on desegregation of public schools. Fr. Dreisbach, who was part of a contingent of concerned Churchmen who pleaded for the withdrawal of such funds in 1965, points out that such resolutions mean very little when one considers the fact that the Episcopal Church has already "suppressed and embargoed the recommendations of a previous committee of Church leaders chaired by the Rt. Rev. William F. Creighton, Bishop of Washington. Under the date of August 29, 1967, this 'Report of the committee on investments in South Africa' recommended that 'prior to January 1968, banks and businesses and industries that express no moral concern for the implications of their involvement in *apartheid* or who are not using their presence in South Africa as helpfully as the situation permits, be considered inappropriate holders of the invested funds of the Church.'"

The Rev. Edgar Lockwood, chairman of ESCRU's economic and investment task force, cautions against "delaying forthright action in the name of further study or consultation with experts because such action would be politically embarrassing or inconvenient. The time has come to stop studying and to start acting by raising a prophetic warning to our country that we may soon be engaged in a war similar to that in Vietnam, drawn in to defend a racist colonial regime against the oppressed masses of Africa by the growing investments of our banks and industries. The Methodists have acted; the World Student Christian Federation has acted; others have acted. ESCRU believes that the Episcopal Church should join such action in withdrawing her funds."

#### **MENTAL HEALTH**

### **Dr. Mann Urges Church Effort**

The Church can and should be helping overcome the "tremendous gap between

health knowledge and health delivery," particularly in work with the underprivileged and such persons as alcoholics and drug addicts, said Dr. Kenneth Mann in an address to the American Protestant Hospital Association meeting in New Orleans. Dr. Mann, an Episcopal priest, is executive for the Office of Pastoral Services of the Church's Executive Council.

He suggested that the Church should sponsor plans "for a concentrated effort toward more effective provision of neighborhood health care to augment, at greatly reduced cost, the community services being rendered in more centralized settings." Dr. Mann warned that "the massing of concern for all men could result in a diminution of personalized work with individuals. Such a quantitative rather than a qualitative approach to suffering would be, in my view, an economy of folly," he said.

#### **MICHIGAN**

### **Michigan Law Review on the "Warren Court"**

The "Warren Court" which barred prayer and Bible reading from public schools has not been an "anti-religion" tribunal, University of Michigan Prof. Paul G. Kauper has stated. The Supreme Court under Chief Justice Earl Warren "has been sensitive and hospitable to claims made in the name of religious liberty," he said. A "fair" reading of the Court's opinions "should dispel the notion that it has been hostile to religion," Prof. Kauper said. The law professor's comments were contained in a special issue of the *Michigan Law Review* on the work of the "Warren Court."

Dr. Kauper pointed out that the Court has been called upon to interpret two clauses in the language of the First Amendment. The first deals with the "establishment of religion" and the second with "prohibiting the free exercise thereof." The "free exercise" clause was well explored by the Court before Justice Warren's tenure began, Prof. Kauper said. But under Mr. Warren, he continued, there were three significant cases based on the "establishment" clause.

In two of them (*Engel v. Vitale* and *Schempp v. School District of Abington Township*), prayer and Bible reading in the public schools were ruled unconstitutional as a form of establishment. In the third, (*Board of Education v. Allen*), the right to supply a parochial school with free textbooks was upheld. These cases, Prof. Kauper said, "definitely established the secular character of the public schools as a constitutional requirement; they also suggested questions about the validity of all religious observances in public life. Equally important, however, was that the Court made clear that the objective study of religion and the

Bible in its literary and historical aspects is properly part of public education."

In its decisions, he concluded, the "Warren Court" showed "an awareness of and sensitivity to the demands for both equality of treatment in a religiously pluralistic society and for special protection of minority groups against the claims and assumption of the majority."

#### **LONG ISLAND**

### **Dignitaries Attend Anniversary Eucharist**

The 20th anniversary of the consecration of the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, was observed at a service of witness held in the Cathedral of the Incarnation, Garden City, N.Y. Among the distinguished guests attending were the Most Rev. Francis J. Mugavero, Roman Catholic Bishop of Brooklyn; the Rt. Rev. Vincent J. Baldwin, Auxiliary R.C. Bishop of Rockville Centre; the Rev. Dan M. Potter, executive director of the Protestant Council of New York; the Hon. Messrs. E. H. Nickerson, R. G. Caso, and J. W. Wydler; and the Rev. Messrs. H. E. Newton, president of the Suffolk Council of Churches, and C. L. Williams, executive director of the Nassau County Council of Churches.

The Holy Eucharist was offered in observance of the diocesan centennial, with Bp. Sherman as celebrant. Preacher was the Rt. Rev. Stephen Bayne, vice president of the Executive Council.

Consecrated Suffragan Bishop of Long Island Jan. 6, 1949, Bp. Sherman was elected bishop of the diocese June 18, 1966, following the death of the Rt. Rev. James Pernette DeWolfe, fourth Bishop of Long Island.

#### **POLYNESIA**

### **Enthronement Date Set**

Enthronement of the Rt. Rev. J. T. Holland as the fourth Bishop in Polynesia will be held on the first Sunday after Easter in Holy Trinity Cathedral, Suva, Fiji. Both the Archbishop of New Zealand, the Most Rev. N. A. Lesser, and the Bishop of Dunedin, the Rt. Rev. A. H. Johnston, will be present for the service.

At present Bp. Holland is Bishop of Waikato in the Province of New Zealand.

#### **ENGLAND**

### **Mrs. King to Preach in Anglican Cathedral**

Mrs. Martin Luther King, Jr., widow of the slain civil rights leader, has been invited to deliver a sermon at the Service of Evensong, Mar. 16, in St. Paul's Cathedral, London. Issuing the invitation was the Rev. Canon Leslie Collins, dean

and chairman of the Martin Luther King Foundation. Dr. King preached in the cathedral four years ago when he was en route to Oslo to receive the Nobel Peace Prize.

Mrs. King will be the first woman to preach from St. Paul's pulpit during an official Anglican service. In November 1967, Miss Janet Lacey, director of Christian Aid, spoke from the pulpit on the anniversary of the Christian action organization. Miss Lacey's sermon was given at a special observance and not at a regular service. It is believed that she was the first woman to stand in St. Paul's pulpit since the year 605 when the first Christian church was built on the spot. The present cathedral building dates from 1710.

#### **CHURCH AND STATE**

### **Labor Law Modification of Interest to Churches**

Two labor law modifications—one which met strong resistance from Mormons and small fundamentalist groups during the 89th Congress—and another which has widespread support from mainline churches—will face the 91st Congress.

Repeal of Section 14-B of the Taft-Hartley Law looms again as a major fight now that AFL-CIO president George Meany has lifted the embargo he and President Johnson put on the fight during the 90th Congress. The controversial section, as it now stands, permits states to pass so-called "right to work" laws barring membership in a union as a prerequisite to holding a job in a unionized shop. Mormons and such groups as the Plymouth Brethren and the Christian and Missionary Alliance campaigned strenuously against the repeal. Their protest was quoted in Congress by nearly every speaker who rose against the appeal.

Currently, 19 states have right to work laws. In other states, to hold a job one is required to join the union or donate the equivalent to dues to designated charity if he has religious qualms about joining. Unionists contend that since they fight for benefits accruing to the worker, all thus benefitting are obligated to join the union. Some fundamentalists say they would not be "equally yoked together with unbelievers." Mormons, on the other hand, say it violates the doctrine of free choice, necessary for sanctification and spiritual maturity of the faithful. A major controversy developed during the 89th Congress when several of the Mormon legislators in Congress stiffened against Church leaders in the fight.

The bill to repeal the section was introduced by Rep. John Conyers (D. Mich.). Another Democrat, California's Phillip Burton of the Education and Labor Committee, filed to amend the National Labor Relations Act of 1935. His

aim, as has been the aim of such organizations as the National Council of Churches and the Leadership Conference on Civil Rights, is to extend unionizing rights to farm workers.

#### **DIXIE**

### **Role of "Southern Church" Assessed**

White supremacy is often protected in the South by such popular institutions as Masonic lodges and "men's Bible classes," a University of North Carolina professor has charged. A Duke University sociologist asserted that Southern religion and culture are inseparable, and a Duke history professor credited "the Southern Church" with helping to emancipate women of the South from their "antebellum image of themselves." The three professors spoke at a three-day conference at Durham, N.C., on "The Bible Belt in Continuity and Change" sponsored by Duke's Center for Southern Studies.

The UNC professor was Dr. Samuel S. Hill, chairman of the university's religion department. He suggested that those Masonic lodges and "men's Bible classes" which are not made up of "rednecks" are a middle-class equivalent of the Ku Klux Klan and the White Citizens Council. "Few societies in modern Christendom," he said, "can compare with the American South for proportion and intensity of religious conviction. The religion which they zealously embraced is Christianity, a faith rooted in the claim that love is the ultimate power and the purpose of reality and the norm of human behavior." But the religion of Southern whites, he said, "further tightens the hold of racially discriminatory convictions" because they have been taught that "religion, interpreted as the moral standard before God, is alone ultimate, whereas racial issues are only proximate. . . ."

Dr. Edgar Thompson, the Duke sociologist, told the conference that the Southern Church originated as "an institutional satellite of the plantations" and that prior to the Civil War the plantation system and the South were "almost synonymous expressions—the land of God corresponding to the land of His true worshippers." In recent times, however, the "satellite institutions" have been moving out of their old orbits, with the Church being the slowest among these to change, he asserted. "This is to be expected," Dr. Thompson said, "because it is in the nature of religion to conserve, to continue whatever principle of certainty the fathers had found good."

The Duke history professor, Dr. Ann Firor Scott, recalled the antebellum view in the South that the Southern woman "existed for the benefit of her family and that her life should be conducted in

complete submissiveness to the will of her husband. Neither the culture nor the law viewed her as a free individual, nor did the women themselves glimpse such a possibility," Dr. Scott said. But with the end of the war and slavery a new phase of women's relationship began, and "Church work was the essential first step in the emancipation of thousands of Southern women." According to Dr. Scott, as the women turned their efforts to the missionary societies, the temperance movement, prison and juvenile reform, and concern with the problems of the Negro, "in meeting these responsibilities, women begin to revise their self-image and ultimately found themselves to be part of the feminist movement which the Church and Southern culture so deplored."

A fourth speaker at the conference, Prof. Joseph Washington of Albion College in Michigan, said that the "old-time religion" of the rural South was nurtured by "the same African culture that Southerners refused to recognize."

#### **ROMAN CATHOLICS**

### **Playwright Is Convert**

Tennessee Williams, 54, playwright, was baptized recently as a Roman Catholic. As an Episcopalian, Mr. Williams ordinarily would not have been rebaptized, but according to the Rev. Joseph LeRoy, S.J., the author said that he "was only a baby at the time he was baptized before and that it had not really meant anything to him."

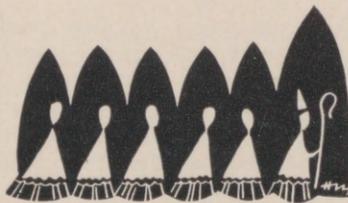
Fr. LeRoy said that he had been "particularly impressed" by a statement made by Mr. Williams on his conversion, that "he wanted his goodness back again." As for the morality of Mr. Williams's plays, some of which have been criticized by Churchmen, the priest said he didn't want to become involved in controversies on their literary or moral quality. The priest also said that Mr. Williams plans to make a pilgrimage to Rome and hopes to receive a blessing from the Pope.

He denied press reports that he had said that the playwright "accepted everything in his profession of faith except immortality. When he was shown the text, 'I am the resurrection and the life, he that believes in me, though he be dead, yet shall he live,' Mr. Williams gave his assent to the doctrine of immortality," the priest reported. He quoted Mr. Williams as saying: "If that's what the Lord says, if that's His promise, then I believe."

#### **AROUND THE CHURCH**

The Diocese of West Virginia has a Christian Century Club that costs \$100 a year per membership, but it is not a social club with activities. The money is used for grants and loans to mission churches in the diocese.

Because the new Bishop of Montana dealt so clearly and forcefully with the subject of the meaning of episcopacy, in both principle and practice, we have asked his permission to publish this abridgement of his charge to the 65th Convention of the Diocese of Montana.



# The Meaning

The office of the bishop is first of all and fundamentally an apostolic office. We Episcopalians are prone to accept such a statement without so much as the "blinking of an eye." We have all been taught about apostolic succession. Most of us probably accept this teaching without much critical thought—as if to betray the attitude: "So the bishop is a successor to the apostles—so what?" It is in the answer to the "So what?" that I find the function of the bishop explained.

The apostles were men chosen by our Lord. Why He chose *them* we don't know. All we know is that *He called—they responded*. He trained them. Then he sent them forth to bear the "Good News." These men were called "apostles" because they were "sent forth"—*apostello* is a Greek word meaning "sent forth." The Latin word for this is *mitto*—from which we derive the English word "missionary." So what if the bishop is a successor to the apostles? So he inherits the commission that Jesus gave as He sent those men forth. He inherits the responsibility for the proclamation of the Gospel in the geographical area to which he has been sent. Times have changed since Peter, James, John, and the rest of them went forth. Times are changing today more rapidly than any of us can comprehend. The discharge of the apostolic responsibility today calls for organization, finances, new techniques of communication, and a number of other subsidiary tasks—all of which are not ends in themselves but only aids to further the apostolic commission.

The second fundamental of the bish-

op's office is also a part of the apostolic function. This is the pastoral. Jesus said to His disciples, "As the Father has sent Me—even so I send you." At the very center of our understanding of the Incarnation is the symbol of the Good Shepherd who lays down His life for the flock. The word "pastor" is but a synonym for "shepherd." It is a great temptation for me to speak at length of my understanding of, and commitment to, the pastoral function of the bishop, but I shall confine myself to two things. The bishop is pastor to all the people in his diocese. This means, in my way of thinking, that he strives to know his people, insofar as is humanly possible, in a "one-to-one relationship." This means that he prays for them; this means that he seeks every opportunity to serve them; this means that he is always alert to bring to them both the comfort and the discipline of the Church; this means that he doesn't wait for them to come to him—he goes to them. More especially, the bishop is a pastor to the clergy. He is—and must be—always available to the clergy and their families. He seeks to serve them in any way possible, that they may be strengthened to serve others. I have some hesitation in saying what I am about to say lest I be misinterpreted—yet I must say it. I will not stand idly by and permit a group of people in a congregation to use their priest as a whipping boy or a scapegoat. Nor will I stand idly by and permit a priest to neglect his congregation. I happen to believe that the *sine qua non* of an effective parish is "priest and people loving one another and working together."

Now I must interpret for you my understanding of the diocese. The first thing that must be said—and I want you to hear this with your inner ears, is that the diocese is the basic unit of the Church. I am sure that this statement is contrary to the idea of the Church that many of you hold in your mind. All of us, to a greater or lesser extent, have been influenced by the congregational innovation of the 15th and 16th centuries—the new idea that the basic unit of the Church is the local congregation. A number of Churches, which had their beginning after the Protestant Reformation, have based their system of Church government on the idea that the local church is absolutely autonomous. There is no question as to the fact that this idea has had a profound influence even beyond those Churches. Yet it must be said that such an idea is novel when measured by the rod of Church history. Our tradition, solidly based in catholic history, has never accepted this idea. From New Testament times, the diocese has been the basic Church unit. This was stated in no uncertain terms by Cyprian in the 3rd century when he wrote: "Ye ought to know that the bishop is in the Church and the Church in the bishop; and if anyone be not with the bishop, that he is not in the Church." I make this point as strongly as I do to remind all of us that ours is an episcopal polity—not a congregational polity—that the work of the Church in Montana, whether it be in Shelby, Butte, Helena, Great Falls, or Sidney, is one and the same work. We all work as a unit of the diocese toward the one supreme goal of preaching the



By The Rt. Rev. Jackson E. Gilliam, D.D.

The Bishop of Montana

# of Episcopacy

Gospel and establishing a fellowship of the Holy Spirit.

What I have just said must in no way be interpreted to mean that the parish and mission are unimportant in my estimation. It is the parish and mission in our cities and towns which, along with the bishop, give concrete expression to the Church. I want to say here, parenthetically, that in my mind the distinction we make, based upon finances, between parishes and missions, is a harmful thing. Every congregation must be imbued with the spirit of mission if it is to be worthy of its heritage.

. . .

This leads me to speak more specifically of our own diocese. We have problems. We all know this. But these problems are at the same time thrilling opportunities for a creative ministry. One problem we have all faced as Montanans in business or the professions is our isolation. It is no trick at all for the Coca-Cola Company and the American Tobacco Company to communicate with us through the mass media. But it is an "A-number-one" problem for the Episcopal Church's national headquarters to communicate with us. We all know how much time and money it takes to hold meetings within the diocese. Our isolation from our sister dioceses and our isolation from one another is a problem we must solve.

Another problem we share with every other diocese in the country. This is the problem of urbanization—many of our people leaving for the more populated areas to the east and to the west, and many of our small towns losing popula-

tion while the larger towns gain population.

Add to these two problems of the space-people equation one of profound spiritual dimension. This is the problem of parochialism. On the parish level, much of this is based on bad theology and a profound misunderstanding of the Episcopal Church. We are not—I say it again—a congregational-type Church. Within the diocese we are mutually interdependent and responsible for one another—even as we are as a diocese so related to the national and world-wide Church. We must face and solve this problem of the "me-first" attitude.

Another problem—again on the spiritual side of the ledger—grows out of parochialism. This is the spirit of distrust of "those guys in Helena." Our diocesan boards are elected by this convention. I was elected by this convention. We must assume that you trust us or we cannot work.

. . .

Yes, we do have problems/opportunities. We also have strengths. We have a solid and tested core of extremely loyal and persevering laymen—many of whom are sitting here in the Church tonight. You are the ones upon whom I must rely—and I confidently do it. We have a group of concerned clergy who are here in this diocese because this is where they want to be. We have a small, but growing and immensely important, retreat movement in our diocese. At the present time this is almost wholly confined to women, but it is my hope that this return to spirituality may grow to include the men and young people. We

have a strength which I hope and pray is not just a passing phenomenon. It is a new enthusiasm and a most obvious will toward renewal. Let us nurture this—encourage its growth until our enthusiasm becomes a passion, and our will to renew ourselves and our diocese becomes the source of consistent and continuous action.

We are told by experts in many fields that we are living in a world of accelerating change—and we had better believe it.

The business community believes it. Corporations, large and small, provide for the continuing education of their key personnel. Professional men believe it. They make it a part of their responsibility to their profession to keep up educationally—and we absolutely demand of them that they do. I believe it, and I know how absolutely essential it is for the clergy to have the opportunity for continuing education. I doubt that I must convince you of the need; you may have to be convinced of the fact that you must do something about it. I ask this convention to authorize and support a diocesan financial drive for the purpose of raising an endowment fund for continuing education.

I close my charge on a note of urgency. We are privileged to live in an age of unprecedented challenge. The challenge is fundamentally simple and easy to understand. Choose this day whom you will serve: God and the impulse toward light, full of humanity; or self-interest, and the impulse toward darkness and the ultimate destruction of humanity. I call you to selfless and sacrificial service to God through His Church.

# Canterbury On Reunion

The Archbishop of Canterbury has given the Anglican-Methodist union scheme the strongest possible support. He chose the important occasion of his presidential address to the Convocation of Canterbury to do so. The very fact of speaking out could not have been an easy decision for Dr. Ramsey. Hitherto his attitude has largely been that of self-imposed impartiality. An archbishop is in a difficult position. If he actively supports something, he is accused of steam-rolling. If he doesn't, he is charged with lack of leadership. Dr. Ramsey has evidently judged this matter so vital that responsible guidance was demanded of him.

On the controversial service of reconciliation, Dr. Ramsey said it is a mistake to examine the service in terms of an ordination. There is no question of turning laymen into ministers, and the relative status of existing ministers is not being defined. The service is an "unprecedented action" with which the term ordination does not exactly correspond. Dismissing criticisms, on the grounds of dishonesty, of the proposed service, voiced by Dr. Eric Mascall of London University, Dr. Ramsey told Convocation, "I have done a good many things of doubtful morality, but I am sure that if I am allowed to share in the service of reconciliation this will not be one of them."

In the event of the present scheme being rejected, Dr. Ramsey gave the following warning: "It won't be surprising if a big wave of impatience brings about intercommunion without any regard to Church order or organic unity, and this would mean acute division in our Church and the diminishing prospect of an ordered and united ecumenical policy." Recalling that the final decision on behalf of the Church of England would be made in the convocations the Archbishop said, "It is however unthinkable that in making the decision due weight will not be given to the voice of the laity both in the diocesan conferences and in the voting of the House of Laity in the coming summer. I would emphasize now the importance which I am sure we all attach to the sharing of the laity in the forming of our Church's mind."

The following is the full text of the Archbishop's address:

"We are entering the final months of discussion and decision about the Anglican-Methodist proposals. Next year there will be a general synod of the Church of England in which bishops, clergy, and laity will deliberate together, but it happens that the decision about the Anglican-Methodist proposals precedes this change in our forms of Church government, and accordingly the final decision on behalf of the Church of England will be made in the convocations. It is, however, unthinkable that in making the decision due weight will not be given to the voice of the laity both in the diocesan conferences and in the voting of the House of Laity in the coming summer. I would emphasize now the importance which I am sure we all attach to the sharing of the laity in the forming of our Church's mind. I take this opportunity of speaking about two matters: the service of reconciliation, and the suggestion that if the present proposals are rejected more excellent ways of unity will be available.

## The Service of Reconciliation

"I think we get into confusion about the service of reconciliation if we start by asking whether it can or cannot be called an ordination. Of course it resembles an ordination as it contains the laying on of hands and prayer that God will give gifts for the office and work of ministry. But I think it is better to start by asking not what we are to call the service but rather these questions:

1. What is God asked in this service to do?
2. Is God able to do what He is asked in this service to do?
3. What will be the result for the recipients if God does what He is asked to do?

If we can answer these questions we shall be saying a great deal, and perhaps saying as much as needs to be said, even though we disclaim saying within the service as to what the relative needs of the recipients are and what particular gifts God gives in each case to meet those needs.

"We cannot be ashamed in a divided Christendom of being agnostic about a good many matters. We believe that the three-fold ministry handed down from the apostles' times is to be esteemed and continued as the rule for our own Church and as necessary for a reunited Christendom. We are required by rubrics to provide at the ordination of priests and of deacons a sermon declaring how necessary these orders

are. In admitting the ministers of other Churches to become ministers in our own Church we distinguish between those who have been episcopally ordained and those who have not. Yet there would be little or no dispute among us about the statements made in modern times on behalf of our Church that the ministers of the non-episcopal Churches are real ministers of God's word and sacraments. While we make such statements with sincerity we are not thereby affirming that in relation to the catholicity of the Church all ministries are equally sufficient. Here is an area of belief wherein some of our greatest Anglican theologians have differed, and we are wise if we acknowledge that these are questions to which we do not know the answer. Nor do we know exactly how our own ministry may be enriched by God's gift and action in the event of the reconciliation of our Church with other Churches.

"In the service of reconciliation, therefore, it seems that the right question is not 'is this an ordination?' but 'what is God being asked to do?' The term ordination can mean turning a layman into a minister, and we rightly shrink from suggesting that in this context. So what do we ask God to do? I speak now of the laying on of hands with prayer upon the Methodist ministers as this has been the matter of controversy. We acknowledge in the service that all are real ministers of God's word and sacraments. We affirm that the unity of the Church needs a ministry integrated with the historic episcopate. We may have our several opinions about the needs and status of the respective ministers. We then pray thus: 'We pray thee to send upon each of these thy servants, according to his need, thy Holy Spirit for the office and work of a presbyter in thy universal Church, and in the coming together of the Methodist Church and the Church of England.'

"Is it strange if we believe that God will grant what we ask? And as for priesthood, we go on to ask: 'Strengthen them to proclaim effectually the gospel of thy salvation, and to declare to the penitent the absolution and remission of their sins. Make them worthy to offer with all thy people spiritual sacrifices acceptable in thy sight, and to minister the sacraments of the New Covenant.' It is for such office and ministry that we ask God to bestow His grace, and it is hard to see how its priestly character in the biblical sense could be more marked. Is there doubt as to what we shall be asking? Is there doubt that God will grant it? Is there doubt about the final outcome of the service, that all can greet one another as equally presbyters in the Church of God?

"Now Dr. Mascall, in an article in the publication *C.R.* (the quarterly published by the Community of the Resurrection, Mirfields), insists he finds fault with it. I think that is the wrong end at which to start. We are, let me say again, not turning laymen into ministers, and we are not defining the relative status of existing ministers. But note Dr. Mascall's conclusion: 'My personal opinion is that the service of reconciliation would in fact produce a validly ordained ministry, but I have the gravest reservations on the ground of plain morality. Can it be really right, for example, for a bishop deliberately to ordain to the priesthood a man who has no desire to be so ordained and

*Continued on page 14*

## A Regrettable "Baptism"

Whenever anybody leaves one Church to join another for the reason that "he wanted his goodness back again" we wish him well: God-speed, God-bless, and God-grant. And so we wish Mr. Tennessee Williams well, he having left the Episcopal Church to join the Roman Catholic for that excellent motive. If we thought we could get our goodness back by making the same change we would assuredly do so. We find no fault whatever with his motivation; as for his reasoning, well, we don't know enough about it, so we let that pass even though we feel that it was more emotional than sound reasoning ought to be.

Our only quarrel in this matter is with the Rev. Joseph LeRoy, S.J., who "baptized" Mr. Williams at the playwright's request, knowing full well that he had been baptized as an infant in the Episcopal Church. "He said that he was only a baby at the time he was baptized before and that it had not really meant anything to him," Fr. LeRoy explained to the press. Mr. Williams himself may be pardoned for not knowing that baptism is an unrepeatable sacrament, in catholic theology. Fr. LeRoy's "baptizing" him is not so easily condoned. He knew better. He had an opportunity to remind the public, through the press, that a person once baptized is forever baptized, so that only one baptism is possible. On this principle, which as a Roman Catholic Fr. LeRoy holds, a second "baptism" administered simply to make somebody happy, and for no theologically valid reason, strikes us as superfluous—and worse. We deeply regret that it was done. It cannot serve the cause of peace and good will among still separated brethren in Christ.

— A Guest Editorial —

## "Taint so, McGee"

One would be hard pressed to offer any evidence to the contrary that there has been no significant change in human nature and behavior in the past 1,000 years. Expressions such as "Man has come of age," or "Society has matured," cannot be proved. Some modernists, believing that man today is basically different from his renaissance, medieval, or patristic forbear, demand abandonment of time-proved morality, worship forms, and philosophic understandings. This guest editor replies, "Taint so, McGee."

Today's armament race is a weary repetition of what has been happening since man's first spear was devised. The conflict between nations and races has been continual without a break since original sin. Possibly due to the population explosion (a truly new factor), human nature and behavior have become uglier, more desperate, less willing to live and let live. Let us not flatter ourselves with an untruth. *Human nature and behavior have not significantly changed in the past 1,000 years.*

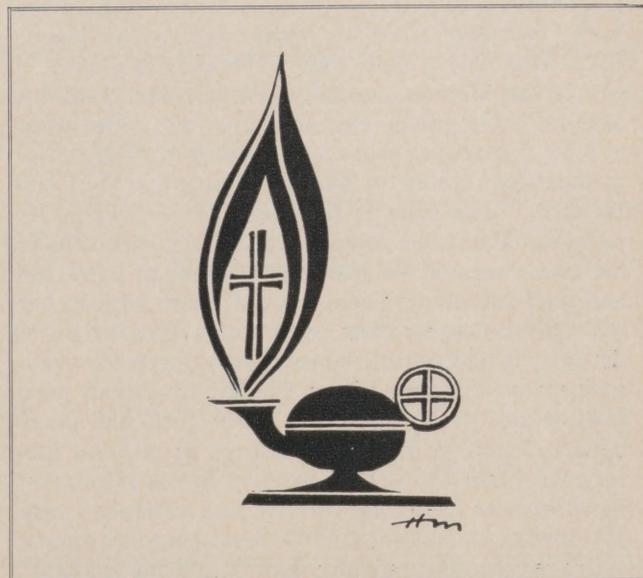
(The Rev.) JAMES BRICE CLARK  
Rector of St. Barnabas Church, Omaha

## Soul City, North Carolina

Whenever we have occasion to fly over this land, as we have several times each year, one reverie always moves in and takes over as we look down upon the countryside. How much room, physically, there seems to be for everybody even of this populous nation! How needless, pointless, and therefore sinful, that people should suffer from being crowded in upon one another in ghettos of any kind, as if there were no room for them all! To be sure, there are practical difficulties aplenty that don't show up in that pleasant view from above. The land that looks so inviting and even enchanting from six miles above may be a barren desert or a howling wilderness for human habitation.

But when we read in this morning's paper about Floyd B. McKissick's dream of "Soul City, N.C." it came to us that this might be one of those dreams which the Most High sends to His people; and a dream sent from God, as distinct from other dreams, is a dream that can come true and is divinely meant to come true. We hope that is true of Mr. McKissick's dream. "Soul City" would be a new town of 18,000, built, owned, and predominantly occupied by Negroes. A firm known as McKissick Enterprises has taken an option on an 1,800 acre tract in North Carolina's Piedmont area. The land is presently worth nearly \$500,000. Mr. McKissick has announced that although "Soul City" is being planned primarily as a good community offering urban job opportunities for black people, it would be open to all races. There is no black separatism in the project.

Orville Freeman, retiring Secretary of Agriculture, has heartily endorsed the plan. It is "perfect nonsense," he says, to ignore the countryside and "huddle ourselves in less and less space." That's what we think whenever we travel by plane, and at other times. May Soul City, North Carolina, come true—and many other such "dream towns" far from the madding crowd's ignoble strife.



# A Modest Liturgical Proposal

It used to be that  
(in bad medieval times and for all I know, still)  
the Bishop of Rome was accompanied by  
a monk  
in sackcloth  
to remind him that he was Mortal.  
A practice that it was but a question of  
time  
until a Church which is Reformed and Catholic  
adopted.

*We have life, we have hope  
we no longer have a pope.*

And indeed it is becoming an increasing custom  
for bishops in  
The Protestant Episcopal Church  
(also known as the Episcopal Church)  
to be accompanied by  
a youth  
to remind them that they are middle-aged.  
Whereupon they  
apologize and explain that

they are trying to do better.

*Get your feet down from the hassock,  
go and buy a mini-cassock.*

But why should such exercises of conscience  
be limited to bishops?  
Could there not be inserted  
(in the Book of Common Prayer, immediately after  
*The Thanksgiving of Women after Child-birth*)  
an office to be called  
*A Form of Daily Penance for the Middle-aged?*

*I am old, I am old,  
my nether parts are always cold.*

In a democratic Church,  
inability to comprehend  
should be spread a little thinner.  
(And yet, it is not recorded  
that the Bishop of Rome  
ever apologized  
for the condition of Mortality.)

Lucius Esox

---

## Another Opinion

from

**Paul S. Sanders**

**Grace Church  
Amherst, Mass.**

Doubtless Bp. Moody intends in his little piece  
(*The Other Side; or, Have I Labored in Vain?*,  
L.C., Dec. 22) a light tone: "The whole idea of a  
boycott on table grapes is lost on me, since I do not  
care for table grapes and never buy any." But what  
at least this reader hears is something fearfully close  
to the frivolousness of Marie Antoinette's "Let 'em  
eat cake." The bishop, of course, has a right to his  
socio-economic and political convictions, as he has to  
his own views of the National Council of Churches  
and the Executive Council of our Church; and he has  
the right to express them. And others have a right to  
disagree. I had hoped, however, for a greater sensi-  
tiveness on the part of the Church to human need  
than seems to be expressed here. I should know  
better, of course. Partly because of its peculiar his-  
tory (as Manross somewhere says in his *History of  
the American Episcopal Church*, in a sentence I can-  
not quickly locate) our Church has a long and almost  
unbroken record of alliance with "the Establishment"

which stands in the way of its mission. Many con-  
verts — of whom I am one — are simultaneously at-  
tracted by its theological and liturgical soundness and  
repelled by its social myopia. (THE LIVING CHURCH,  
indeed, is almost a monument to this schizophrenia.)

When the bishop asks, "Have I labored in vain?,"  
he knows as well as anyone else that our Lord, and  
not merely readers of THE LIVING CHURCH, is his  
judge. Still, we are not left without some indications  
of the criteria on which judgment will be based. In a  
passage explicitly about the Last Judgment (Matt.  
25: 31-46) our Lord's criteria have more to do with  
relieving human need than with ecclesiastical or  
pastoral (in a strict sense) functions. "Inasmuch as  
you have done it unto one of the least of these my  
brethren, you have done it unto me."

•  
*Item:* The priest and the Levite in the parable of the  
Good Samaritan "pass by on the other side," leaving  
the wounded man on the roadside. It is a "non-Church-

man" who helps and is commended;

*Item:* Amos castigates ancient Israel equally for idolatry and for social corruption. "I hate, I despise your festivals"; but also Israel will be punished because "they sell the righteous for silver, and the needy for a pair of shoes," and because "they trample the head of the poor into the dust of the earth, and turn aside the way of the afflicted" (Amos 2:6b, 7);

*Item:* Isaiah in his Song of the Vineyard (*sic!*) concludes: "And he looked for justice, but behold, oppression; for righteousness, but behold, a cry!" (Is. 5:7b);

*Item:* Jesus reminds the Pharisees that it is not a choice between doing one's religious duties (in that case, tithing) and relieving human need ("the weightier matters of the law, justice, and mercy and faith"); "these ought you to have done, without leaving the others undone" (Matt. 23:23).

Strangest of all, this article by Bp. Moody was published at Christmas. The Church, I had thought, worships a God active in history, who by His creative and judging Love makes possible the redemption of "the time being," and calls us to perfect our calling precisely in the world. Such a view is not "death-of-God/secular city" theology, but the "plain old religion" (to use a term of John Wesley) of the Incarnation. There is no such separation between Church and world as the bishop suggests when he asks whether he should have spent his time shouting "Up, Chávez! Down, vineyard owners!" instead of "preaching the Gospel." He admits to "visiting the sick" and "comforting the lonely"—and I feel reasonably certain they were not Churchmen only. So, with his confusion of causes laid aside, the implication of even his own statements is plain: one is doing the will of God in helping downtrodden grape pickers.

That they are downtrodden is unquestionable. Neither social security legislation nor labor relations legislation provides equitably for farm workers—omissions Churchmen should be concerned at least to write their congressmen about. The plight of migrant farm workers has been with us for at least two generations. Church study materials deal with it. Steinbeck's *Grapes of Wrath* (his best novel) sets it forth dramatically, and precisely to the point of this case. Government agencies and publications have taken the problem in hand. Is it too much to expect that our bishops will support, if not specific measures, at least the plain human obligation of securing minimal economic justice for an exploited minority? "He is trampling out the vintage where his grapes of wrath are stored." (See Is. 63:1-6.)

If America fails, it will not be because "free enterprise" has been undermined by "subversives," nor because inter-

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Church or national Church agencies have "usurped" the "rights" of autonomous denominations or (autonomous?) dioceses; there may be dangers of both sorts, but if so, they are too serious to be settled by emotional generalizations. If America fails, it will be because we have failed our own basic profession of equal justice under the law for all. For those of us committed to the Lord of history, the fight for justice for all men is a Christian cause; and though we may differ on details, we cannot disagree on the basic principle.

Let the bishop picket for whatever causes he chooses, if it is not (as he seems to imply) beneath his dignity; and let others do the same. Of the two issues he discusses (and confuses)—an internal Church quarrel over who mails out what to whom, and a pressing issue of social justice—who can doubt which one should occupy the feet and voices of Churchmen?

## AROUND & ABOUT

*Continued from page 2*

remarks, to wit: that various letters and public statements of mine had made it impossible for me to get into several dioceses, and that I had now, and ingeniously, discovered a way to alienate all the bishops of the Church simultaneously. After meditating on her remarks (complete with pictures of ill-clad children saying 'But daddy, why aren't you a priest anymore?') I appended a *nom de plume* to the thing."

It's all right, Joe, I'll keep the seal. Besides, I know a bishop who actually. . .



Our word for this week we lift, with thanks, from *All Saints' Bulletin* of Fort Worth: In **Elizabeth Goudge's** book, *The Scent of Water*, a priest advises a character: "There are three necessary prayers and they have three words each. They are these: 'Lord, have mercy.' 'Thee

I adore.' 'Into thy hands.' Not difficult to remember. If in times of distress you hold to these, you will do well."

## CANTERBURY

*Continued from page 10*

who would repudiate the intention of the bishop if the latter openly expressed it? The answer is that the service is an unprecedented action with which the term ordination does not exactly correspond.

"The right question to ask, I say again, is 'What do we ask God to do and will He do it?' There is nothing dishonest or immoral. The Methodist minister will have said in the initial declaration: 'I submit myself wholly to God to receive from him such grace and authority as he may wish to give me for my ministry as a presbyter in his Church in the coming together of the Methodist Church and the Church of England,' and it is not for us to doubt his sincerity in being ready to receive what God will give. Where are we now? Dr. Mascall says that he thinks the service will result in a valid ministry. That is very positive and encouraging, and so, I hope, say all of us. It is only the dishonesty he objects to. But is it really dishonest to do *these* things? First, to say that we believe one another to be real ministers. Next, to say that God alone knows the need of each in grace and authority. Third, to ask God so to act that all shall be equally and acceptably presbyters in His Church. I have done a good many things of doubtful morality, but I am sure that if I am allowed to share in the service of reconciliation this will not be one of them. An unprecedented rite will, by God's goodness, we believe, accomplish the reconciliation. Thereafter in both Churches there will be an invariable rule of episcopal ordination with an ordinal which as fully describes the office and work of the presbyter or priest as any ordinal well can.

### Alternatives to the Present Proposals

"I now pass to the other matter with which I promised to deal: the alternatives if the present proposals are rejected. There has lately been a good deal of assertion by opponents of the proposals that it is not Anglican-Methodist unity which they oppose but only this particular way of promoting it, and that if these proposals are defeated the way will then be open for better proposals instead. I cannot doubt the sincerity of this plea. But those who make it are taking a great responsibility, and I wonder whether they have always gone very far into exploring alternatives which could be acceptable either to our Church generally or to the Methodists generally, and which would be less divisive than the present proposals are said to be.

"What are the alternatives? Some of those suggested seem to have had very little thought given to them by their advocates. I note, for instance, a suggestion that it would be a good way forward if both Churches adopted the new ordinal, without however mentioning that the new ordinal provides for episcopal ordination and without suggesting how an episcopate would be acceptable to the Methodists without any concurrent proposals for full communion.

"More prominence has been given to the

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plea made by, amongst others, Sir Charles Jeffries in a recent article in *The Times* that if the present proposals come to nothing the way forward should be by full mutual recognition between the two Churches and complete freedom of communion between them without any alteration of either Church and without any reconciliation of their ministries. But is it realized that while there are Anglicans who would favor such a course there are others who would hold it to involve a considerable departure from their Church's doctrine and an abandonment of its mediating historical position? This policy would seem indeed to be as divisive as any. To those who long for mutual recognition and free intercommunion I would say that the present proposals could open the way, with little or no delay, to just that mutual recognition and free intercommunion which is so ardently desired.

"Still more prominent has been the plea that the South India method is after all the best. I take this to mean not necessarily that a united Church should be formed at the start, but that the Methodist Church should accept an episcopate and a future practice of episcopal ordination, but there would be initial reconciliation of ministries. This plan would involve there being for a long period two kinds of ministers in the Methodist Church: the 'new' ones who were episcopally ordained and the older or existing ones who were not, and the former and not the latter would be accepted for sacramental ministrations within the Church of England. It is such a cleavage within the ministry of either Church that both Churches have been most anxious to avoid. So the plea that if only the present proposals are rejected more excellent ways of Anglican-Methodist unity lie open has, I believe, more shadow than substance.

"I do not think it is for us to predict the consequences to which rejection might lead. The movement of unity is in God's hands rather than ours, and we have only slight inklings of His working. But His judgments are as real as His mercies, and in the event of rejection certain things will not be surprising. It won't be surprising if other Churches in the Anglican Communion do not take us very seriously if, having exhorted them to seek unity on these lines, we are unwilling or unable to do it ourselves. It won't be surprising if other Churches in this country become chary of attending to the initiatives of our Church. Most of all, it won't be surprising if a big wave of impatience brings about intercommunion without any regard to Church order or organic unity, and this would mean acute division in our Church and the diminishing prospect of an ordered and united ecumenical policy.

"It is for us Anglicans to conserve certain things entrusted to us, not least those things which were by God's providence preserved for us at the time of the Reformation, and our fidelity to these things is indeed part of our vocation within Christendom. But we conserve God's treasures not just for the sake of conservation but in order to share them with others in the re-creation of the unity of God's people. We may be asked at the judgment not how successfully have we conserved, but how adventurously have we shared. And if we long continue to conserve without creative ventures of sharing who knows how long God's blessing will

continue to rest upon us? The process of our sharing what we rightly call catholic order and catholic sacramental life with other bodies of Christians goes hand in hand with our receiving from them in humility what God has given to them in their separation. Our present understanding of the episcopate and of the Eucharist may be but a shadow of the understanding which may be ours in the future plenitude of the Church. It is in these ways that I think a voice is saying 'Speak to the children of Israel that they go forward'."

DEWI MORGAN

# PEOPLE and places

## Degrees

The Rev. **Lawrence I. Ferguson**, curate, Church of the Transfiguration, Dallas, has received the degree of Juris Doctor, cum laude, from the University of Notre Dame.

## Renunciation

On December 23, 1968, the Bishop of Albany acting under provisions of Canon 60, and in the presence of several priests, accepted the renunciation of the ministry made by **Edward C. Rorke**. The action does not affect his moral character.

## Armed Forces

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

## Deaconesses

Dss. **Marilyn Snodgrass**, 380 Euclid Ave., # 21, Oakland, Calif. 94610.

## Religious

**Sr. Mary Elizabeth**, retired prison worker on the City Mission staff of the Diocese of Chicago, and prison worker at the Old Joliet Women's Prison and Women's Jail, Chicago, now lives at 265 Fell St., Apt. 302, San Francisco, Calif. 94102.

## DEATHS

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

The Rev. **William Pitt McCune**, Ph.D., 84, retired priest of the Diocese of New York, died in Columbus, Ohio, Dec. 12, where he had lived since 1948.

He was rector of St. Ignatius' Church, New York City, 1918-1948, when he retired. He then served as chaplain of the Community of the Transfiguration, Glendale, Ohio, until 1951. He was also a member of the council of the Confraternity of the Blessed Sacrament and wrote the history for its 100th anniversary.

The Rev. **Battle McLester**, 90, rector emeritus of Grace Church, Chattanooga, Tenn., died in Chattanooga, Nov. 20, following a period of declining health.

He was a lawyer prior to his 1928 ordination and then became priest in charge and vicar of Grace Church, Chattanooga, and in 1950, rector of the church, retiring in 1957. Survivors include two sisters, Mrs. Zelda Williams and Mrs. Alice Meadows. The Bishop of Tennessee, assisted by the rector, read the Burial Office in Grace Church and interment was in Forest Hills Cemetery.

**Phyllis A. Feeney Yonkman**, wife of the Rev. Robert James Yonkman, died Dec. 27, after a long illness.

Fr. Yonkman is rector of St. Luke's Church, Shawnee, Kan. Other survivors include one daughter, Laura, at home. The rector of the Church of St. Michael and All Angels, Mission, Kan., celebrated the Requiem Eucharist. Interment was in Grand Rapids, Mich.

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**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
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Fri & Sat 9; C Sat 4-5

## WASHINGTON, D.C.

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**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 TRINITY** S. Flagler Dr. & Trinity Pl.  
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7:30, Ev 7:30; C Sat 5

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**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,  
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## BALTIMORE, MD.

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Mon thru Fri 7; Tues, Thurs & Sat 9:30; C Sat  
4:30-5:30

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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

### 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. Coguaita, v  
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9

## PHILADELPHIA, PA.

### ST. LUKE & THE EPIPHANY 330 So. 13th St.

The Rev. Frederick R. Isaksen  
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

## 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

## ACAPULCO, GRO., MEXICO

### HOLY CROSS (behind Hotel Las Vegas)

The Rev. J. P. Black, tel. 4-05-39  
Sun HE 10, MP 11, EP 6

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