

# The Living Church

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March 2, 1969

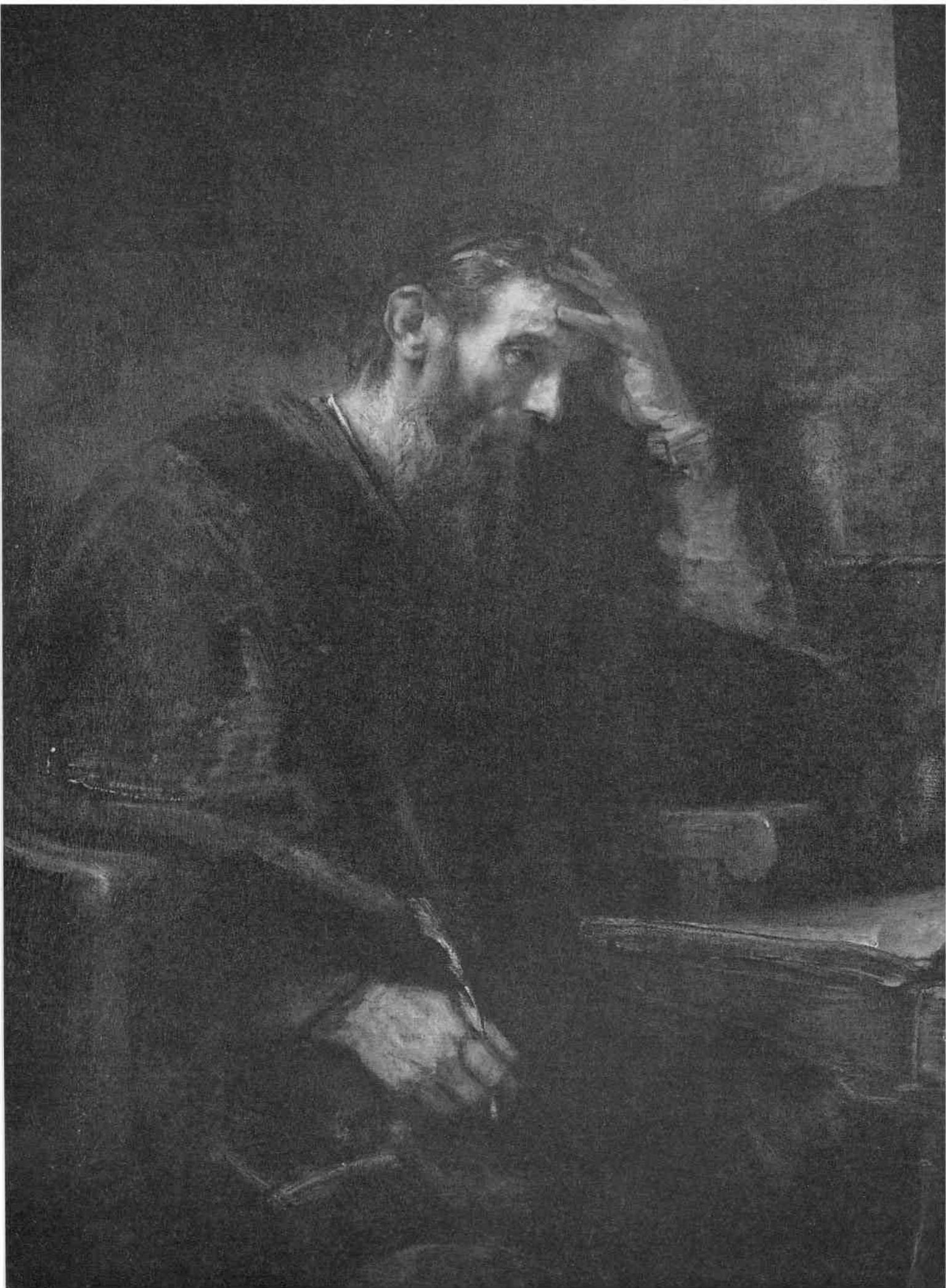
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MRS. CYNTHIA WEDEL, left, National Council of Churches Associate General Secretary for Christian Unity, chats with Roman Catholic leaders attending the seventh annual study week of the Southwestern Liturgical Conference. Clergy (l to r) are: the Most Rev. Victor J. Reed, Bishop of Oklahoma City-Tulsa, the Most Rev. John L. Morkovsky, Bishop of Houston, and the Rev. John Beno, conference board chairman. Mrs. Wedel, an Episcopalian, observed in an address that "Roman Catholics have done much for the ecumenical movement by keeping alive the whole idea of celebration." She urged conference delegates to express joy in their public worship "in a world where there is so much despair."  
*(Photo from RNS)*

## Meditations for Lent

[Page 3]



Jess H. Stribling, Jr.

## GALATIANS: Some Notes for Lent

"It is only when we have received our status as children of God from God Himself that we can be free to love one another. For then we are free of self-concern. We can love another not for our sake but for His sake."

**N**O ONE can read the first chapter of Galatians without realizing the intensity of Paul's anger. He begins by boldly asserting his apostolic authority. He omits his customary words of praise and thanksgiving for the recipients of his letter. In their place he lambasts the Galatians for their fickleness. And he damns those who differ from him theologically.

It is difficult for us in this day to understand such vituperation over a matter of theology. However, in order to hear the message of Galatians, we must dig behind Paul's fury to the underlying issue which is at stake. That issue is the origin and content of the Christian Gospel. Paul maintains that the Gospel he is preaching "is not man's gospel" but came to him "through a revelation of Jesus Christ." In other words, he is claiming that the Gospel of Jesus Christ is from God and about God. This Gospel is so important to him — and, he believes, to all men — that he has devoted his life to telling people about it. He will not let it be emasculated by false preachers and lose its power to give life. Hence he assails the preachers who arrived in Galatia after his departure for substituting their own words for the Word of God and distorting the Gospel of Jesus Christ.

Thus the first chapter of Galatians confronts us with the origin and content of the Gospel: it is from God and about

God. This means, first of all, that the Church's job is to preserve and share the Gospel which God has entrusted to it, not to create it anew. E. L. Mascall makes this distinction by saying that we do not ask how much a man can believe, but what there is for him to believe. The written oath required of a man being ordained to the diaconate or priesthood that he believes the Holy Scriptures to be the *Word of God* appears at first glance rather innocuous — so accustomed are we to this kind of language. But it may be the most important profession a man makes at his ordination, for it establishes the source and authority of his preaching.

Secondly, the content of the Gospel is God, and what He has done for us in Christ. It is one of the absurdities of our time that we need to make such a tautologous remark. But too often today Christianity is defined entirely in terms of moral indoctrination, social action, or group life. All of these are legitimate and necessary resultant expressions of our faith relationship with God through Christ, but none of them is its substitute. The Gospel is about God and what He has done for us in Christ. It is first received in faith and then expressed in life. That is why the Church has always (until now?) considered heresy a more serious problem than sin, because the preaching of a false gospel destroys the good news which God has given and which generates Christian conduct. Thus the highest priority of the Church (which does not exclude other priorities, but heads the

list), is the careful and correct proclamation of the Gospel of Jesus Christ.

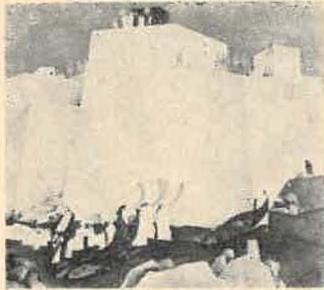
**I**S a Christian who has been circumcised according to Old Testament Law better than one who is uncircumcised? Are Jewish converts to Christianity superior to Gentile converts because they continue to observe all the precepts of the Law? This is the question Paul is dealing with in the epistle to the Galatians.

Phrased in this way, the question seems remote and irrelevant. But phrased in another way, it becomes more immediate and pertinent. Are Christians who are personally involved in social action more Christian than those who remain on the sidelines? The official Church press often gives the impression that this is so. Is a man who leads an exemplary life superior to one whose shortcomings are obvious to all? Ordinary conversation would indicate that this is true. Is a parishioner who "worships God every Sunday in His Church" a truer Christian than one whose attendance is irregular and occasional? Many sermons would lead us to believe that this is true. Is a church member who takes an active part in parish affairs better than one who limits his participation to Sunday Worship? The complaints of parish leaders often assume this. Of course, this is the same answer which was given by Paul's opponents in Galatia. The only problem is that Paul attacks this as a fatal perversion of the Gospel of Christ.

In the second chapter of Galatians,  
*Continued on page 13*

*The Rev. Jess H. Stribling, Jr., is rector of St. Peter's Church in Arlington, Va.*

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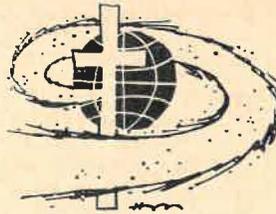
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# Around



# & About

— With the Editor —

Seven-year-old **Edgar Hughes**, of Minette, Ala., is a better theologian than those who call a tornado an "act of God." When his parish church was wrecked by a tornado last summer this youthful Angelic Doctor surveyed the wreckage and exclaimed with awe: "God is gonna be really mad when He sees this."

Suggestion to the program committee for the South Bend convention: Invite **Eric Hoffer** to address it. Here is that rare bird — a man of independent mind, with a compassionate but unsentimental heart to match. Recently he outraged those denizens of Academe who don't like to be compared to common folk by observing that the community in which he lives, on the San Francisco waterfront, is more civilized than the University of California community at Berkeley. Agree with him or not, this is social criticism with crunch. We are all-out now for listening to the far-out, and Hoffer doesn't belong to any Establishment even though he is over 30.

The Rev. **Stanwood E. Graves** (letter on page 6) raises a point of editorial order which has troubled me, and still does. He doesn't resolve my problem and I'm not sure that he's right; but then I'm not sure that I'm right either. Listen to him, then listen to me. His contention is that if it is wrong to publish job advertisements which say, in effect, no blacks need apply, it's equally wrong to publish ads that arbitrarily exclude whites from consideration. Although he does not challenge the legality of our practice, I want to explain this: The law which forbids the mention of racial categories in job advertisements does not cover religious publications like **THE LIVING CHURCH**. We are legally clear. But are we morally clear? That is the question. Somebody advertised in our classified department for a "black priest or deacon . . . for post of Director of Community Relationships." Was that somebody justified in specifying that the DCR be black, and were we justified in carrying the ad?

Here is our case: It is lawful and right, as we see it, for a church or other institution carrying on a work in a black community to engage for that work whoever the decision-makers think can best do the job. It is surely conceivable, as of this time and situation, that in many places in the USA today only a black person can do some jobs as they ought to be done. Therefore it seems absurd to refrain from

spelling out this racial job qualification in print, since eventually those who do the hiring will insist on knowing it anyway.

I was struck by something that Dr. **Nathan Wright** said when he and some other black leaders met with **President Nixon** [L.C., Feb. 16]. He told the President that most black people are more concerned for equity than for equality. I would be too, if I were a black man, and I find that I am so in facing this problem. My conviction is that because the Negro has suffered so much in the past, and present, from a most inequitable exclusion from consideration for so many positions, it is simple justice and equity — not equality — to try to redress this wrong by giving him more than an "even" break in employment. "Even breaks" and "equal treatment" are appropriate only when all concerned have had equal opportunities, so that they come up to the competition with neither advantages nor handicaps.

That is my thinking about our policy of admitting racial qualifications to appear in our positions-offered column. If anybody can convince me that it is inequitable it will be changed; but if you undertake to do this, don't blast away at the inequality thing, for I will not try to hold that pass.

Do you find that the "environmental eucharist" at **St. Clement's Church, NYC** (story on page 8) doesn't "send" you, and do you consequently wonder what's wrong with you: tired blood, Victorian prudery, stodgy liturgical traditionalism? I can only hope that everybody who reads about it has the same complaint. If this is not so, we must be in very bad trouble.

The word for this week is from the late **Lynn Harold Hough**: "The man who takes the risks of believing in a universe ruled over by a Christ-like God finds all the fountains of faith and joy playing in his spirit. Laughter is his heritage while he can see the face of God in the face of Jesus. And the deepest and most beautiful mystery of the Christian faith is found at Calvary. For if you can be sure that there is a cross in the heart of God you can be sure of laughter in the heart of man." *The Church and Civilization*, 183. Round Table Press.

*They bled a patient;  
and when he died, they shook their  
heads and said, "God's will."*

Jean Dalby Clift

# The Living Church

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## FEATURE

GALATIANS: Some Notes for Lent J. H. Stribling

## THINGS TO COME

### March

2. Lent II  
Chad, B.
3. John and Charles Wesley, PP.
7. Perpetua and Companions, MM.
8. Thomas Aquinas, F.
9. Lent III  
Gregory of Nyssa, 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.

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

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March 2, 1969

## BOOKS

**BIBLE STORIES.** Writers: Renata Schiavocampo and Robert M. Perry. Artists: Giuma and Giorgio Sansoni. Spadea Press. Pp. 208. \$15.

These Old Testament *Bible Stories*, first appearing in the United States serially in newspapers before the hard-cover edition was available, were published originally in Italy in 1966. Since then the book has been published in Spain.

There is nothing unusual in the choice of stories or in their presentation except that they are in a straightforward English language style which gives no feeling that this is a "modern translation." There is nothing juvenile about the writing and it could well be a family book for reading aloud, for study, and for a companion book to the Bible itself.

The art work is excellent. Many of the pictures are page size and all are in beautiful colors.

There is an introductory offer of a \$5.00 saving on the cost of the book, with a prepaid order placed directly to the publisher.

GEORGINA M. SIMCOX

\* \* \* \*

**THE EPISCOPAL CHURCH ANNUAL 1969.** Edit. by E. Allen Kelley. Morehouse-Barlow. Pp. A-95, 390. \$7.50.

In 1967, citing rising costs as its reason, Morehouse-Barlow made a decision to curtail greatly the contents of the *Annual*. Almost without exception, one would imagine, regular users of the volume regarded M-B's decision as an unfortunate one. Some material was returned in the edition for 1968, and now, *The Episcopal Church Annual 1969* appears to be one of the finest and most complete editions in many years. It is indispensable to anyone desiring facts on, and information about, the Episcopal Church.

Citing the most recent statistics available (which are for 1967) the *Annual* shows the Church in the USA to have remained fairly static in numbers of baptized persons (3,588,435—an increase of only .1%) and communicants (2,341,861—an increase of only .6%). There are considerably more clergy (11,362—an increase of 2.2%), but the attractions of non-parochial ministries are suggested by the number of baptisms (89,721—a decline of 2.3%), confirmations (108,328—down 3.5%), and Sunday school enrollments (821,528—a loss of 4.2%). The areas of greatest increase are the parish day school enrollments (now 78,147—up more than 8%), marriages (32,576—up 5.8%), and the number of lay readers (16,515—up 3.8%). Ordinations to the diaconate were down 366 (down over 11%) and to the priesthood, 365 (a decline of almost 9%).

E. Allen Kelley, the new editor of the *Annual*, points out in his editorial that

## Time for a Second Look

### At the Easter Story

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the number of baptisms is the lowest for any year since 1947, and the number of confirmations the lowest since 1955. The decline in Sunday school enrollments, he says, "is well over ten percent since the 1964 peak of over 916,000." His editorial attributes the losses to a "lack of unanimity in our priorities." Continuing his commentary, Mr. Kelley commends the Lambeth Conference for its challenge to the Church "to recognize the signs of [God's] renewing action and to welcome them and obey them." The Lambeth Conference's emphasis on prayer, he says, "may well be the key to any true and lasting renewal in the Church"

In addition to its regular information on clergy, churches, and organizations, the 1969 *Annual* includes data on the makeup of the reorganized Executive Council of the Church, listings of former diocesan bishops, a listing of former districts and dioceses of the Church, and an indication of those parishes which have regular day schools.

Dr. Clifford P. Morehouse, former editor of the *Annual*, has contributed a personal tribute to the late Presiding Bishop of the Church, Arthur C. Lichtenberger, who died during 1968.

(The Rev.) KARL G. LAYER

## Booknotes

By Karl G. Layer

**THE UNBROKEN VIGIL.** By *Dosia Carlson*. John Knox. Pp. 95. \$3. This book tells of one patient's life in an Intensive Care Unit and of the routine, policies, and practices there. *Dosia Carlson's* impressions and reflections, both somber and amusing, should assist people in understanding the dilemmas of the patients, doctors, nurses, and visitors in such intensive care units.

**JESUS OF FACT AND FAITH.** By *Samuel A. Cartledge*. Eerdmans. Pp. 160. \$4.50. This volume does not presume to offer the one correct understanding of the historical Jesus, but rather seeks instead to present a survey of recent scholarship in the field, to evaluate the most important of the current theories, and to suggest positions that can be taken in the light of the facts which are now available. While the author writes with an awareness of the intricacies of biblical scholarship, he has kept technicalities to a minimum in order that the book may be read by not only the scholar but by the interested layman as well.

**AMERICAN CATHOLICS AND VIETNAM.** Edit. by *Thomas Quigley*. Eerdmans. Pp. 197. \$4.50. Many Roman Catholics, both in Vietnam and America, have been affected by the war in Vietnam. Many Roman Catholics hold strong views on this same Vietnamese war. This book is about all these people. It is an informative and well-written volume.

## LETTERS

Most letters are abridged by the editors.

### Clergy and Politics

Most Episcopal laymen and a growing number of clergy are disturbed and alarmed by clergymen who always seem to support radical and revolutionary causes which are dividing our country and have led to the growing anarchy which is threatening the very existence of our national life. We deplore the pretensions of certain leaders who pretend a kind of political infallibility and who seem far more interested in political and economic pronouncements than the mission of Christ. We have seen large sums of Church money, which were given for the extension of Christ's work, fall into the hands of revolutionaries who have a great hatred for the Church, our nation, and Western civilization. The most recent example is the \$7,000 given by the Executive Council of the Church for the distribution of the Black Panther film called "Huey" which reportedly glorifies a Panther leader who has been accused of killing a police officer. We have watched with horror the acceptance of promiscuity, homosexuality, and other ideas alien to the Christian Gospel. We have been shocked by men who have declared with great enthusiasm that God is dead and whose religion seems to be a mixture of humanism, Freud, and the social welfare state.

Concerned Churchmen cannot compound the betrayal by retreating in despair and refusing to fight for the soul of the Church. We have the duty to be good stewards and see that Church money is not used for revolutionary activities even if this means withholding funds from our parishes and our diocese. We can and must elect vestrymen, delegates to the General Convention, and bishops whose primary desire will be to clean house and set our affairs straight. The Holy Spirit can use us to restore sanity to the Church and heal the sickness which is the scandal of our times. We do not enjoy washing our linen in public, but silence in these critical hours in the life of our Church and our country can only give support and comfort to the enemy and not Christ.

(The Rev.) E. B. KYLE BOEGER

Rector of the Church of the Good Shepherd  
Richmond, Va.

### No Whites Need Apply

It's been a long while since I last saw a classified advertisement which included that terrible and once very common phrase: "No blacks need apply," and I must say that it pleased me no end to think that we Americans were finally getting away from many of our former un-Christian prejudices. I took two giant-steps backward, however, when I chanced to see your classified listings [L.C., Jan. 26]. There — in "black and white" if you will — were two advertisements which said, in effect, "no whites need apply."

The first ad was a position offered for a "Black priest or deacon, or qualified layman, or black minister from another 'denomination' (inner quotes mine) for post of Director of Community Relationships." The other ad was for an "Integrated Church, north," which "needs negro priest to develop Community Relations Program." Here we seem to have discrimination in reverse. If it is

wrong to discriminate because of color I would think that would hold true no matter what the person's color, or is this a "horse of a different color?"

By the way — "Negro" is supposed to be capitalized just as is "Caucasian" or "Mongolian." If we are going to bend over backward to push integration we ought to learn to spell the names of the races we are trying to help.

(The Rev.) STANWOOD E. GRAVES

Curate at All Saints' Church

Appleton, Wis.

{ Editor's note: See *Around and About*, p. 4.

### Homes for the Aging

I read with interest and no little shame, the article by Sara Page [L.C., Jan. 12] concerning Church care for the aging: interest, because I, too, in noting the great inadequacy of our Church Homes, wrote an article on the subject some time ago [L.C., July 2, 1967]; and shame that our clergy and their wives are obliged to seek refuge in retirement communities run by religious bodies other than our own. The apathy of the Church to the needs of her own people is lamentable to say the least.

In response to my article, I received many letters from both clergy and laity (predominantly clergy, and now I see why) expressing their interest, offering money towards such a home as I envisioned—and in three cases offering as a *gift* buildings which could house a spiritually oriented home which would provide medical care to those who would inhabit it. Having neither time nor know-how myself, I contacted every source I or anyone else could think of, from the supposedly proper authorities at headquarters to our religious communities. Ears they had, but they heard not—at least me. I can only pray that someone may hear Mrs. Page—and then do something about a deplorable situation.

EMILY GARDINER NEAL

Pittsburgh

### Demonstration at Valley Forge

You carry [L.C., Feb. 2] a story concerning a demonstration which occurred at the Washington Memorial Chapel on Jan. 5, during a service of Evening Prayer in honor of the state of Delaware. The story, while generally accurate, needs some elaboration for Episcopal readers.

The speaker, Mr. Houston Wilson, is a member of the Human Relations Commission of Delaware. He is also a member of the Executive Council of the Church. Had the demonstrators waited to hear the end of his address, they would have discovered that he was making the same points they were.

The story states that one demonstrator was thrown on the floor of the church. This did not happen. The congregation (the great majority of whom were visitors) acted with what I can only regard as admirable restraint in a very disturbing situation.

The story quotes me as saying that I was notified in advance that the demonstrators were coming. I was not notified of anything, and did not know anything was to happen until the demonstrators (with signs) arrived in front of the chapel.

(The Rev.) SHELDON M. SMITH

Rector of Washington Memorial Chapel  
Valley Forge, Pa.

# The Living Church

March 2, 1969  
Lent II

For 90 Years,  
Its Worship, Witness, and Welfare

## WYOMING

### Ohio Rector Elected Bishop

The Rev. David Ritchie Thornberry, rector of Christ Church in Shaker Heights, Ohio, was elected Bishop of Wyoming by the diocesan convention. The bishop-elect is a native of Wyoming, born in 1911. He was educated at the University of Wyoming, Kenyon College, Bexley Hall, and the Episcopal Theological School in Cambridge, Mass. Ordained in 1937, he served parishes in Dayton, Harries, and Cincinnati, Ohio, before becoming rector of his present parish in 1965. He is married and the father of two children.

## ENGLAND

### 31 Nominated for Sainthood

The liturgical commission of the Church of England has asked the Church to canonize the founders of the Quaker and Methodist movements. In addition to asking sainthood for George Fox and John and Charles Wesley, the report asks canonization for John Bunyan, author of *Pilgrim's Progress*, and for 31 others including the missionary-explorer of Africa, David Livingstone.

The commission also recommends a number of changes in the liturgical calendar worked out in ecumenical cooperation with Roman Catholics and Free Church officials. The term "Advent" would be dropped and the present four Sundays expanded to nine "Sundays before Christmas." Another group of "nine Sundays before Easter" would replace Lent, and Whitsunday would become Pentecost Sunday. The primary object of the calendar changes would be to make the arrangement more comprehensible to the average person and to highlight the three great feasts of the Christian year — Christmas, Easter, and Pentecost.

## COCU

### Lutheran Deplores Non-Confessional Stance

A Lutheran observer-consultant to the Consultation on Church Union asserted that its avoidance of confessional commitment "will make it increasingly difficult" for Lutherans to participate in the current efforts of nine communions to establish a united Church. This evaluation was made in a report to the Luther-

an Council's annual meeting in New York City, by Dr. C. Thomas Spitz, Jr., general secretary of the Lutheran Council in the USA, who headed the first Lutheran delegation to COCU's seventh meeting last March in Dayton, Ohio.

Dr. Spitz said that the non-confessional posture of COCU creates similar difficulty for Roman Catholics, Greek Orthodox, or any of the other historic confessional communities. A resolution on the Apostle's Creed adopted at Dayton moved the Consultation "even farther away from confessional commitment," he declared, and "considerably watered down" a commitment to the creed enunciated earlier in COCU's *Principles of Church Union*. Originally, the negotiating Church bodies had accepted the creed as "one of the cardinal embodiments of classical Christian faith" to be used by the united Church as "a corporate act of praise and allegiance which binds it to the Apostolic Gospel and to the faith of the one Church in all centuries and continents." The Dayton resolution, Dr. Spitz said, recognized the historically conditioned character of the creeds, their corporate character, and the principle that the creeds "are for the guidance of the members of the Church and are to be used persuasively but not coercively." He charged: "It was made quite clear that the creed should not even be spoken in a public worship service if speaking it would give offense to any parties in the united Church."

Speaking of the Dayton meeting, he said that the Consultation "did not dig deeply into any of the confessional or theological issues which regularly arose. Even when basic differences of conviction rose to the surface, no one was minded to push the discussion to the point where the different positions would stand in opposition to each other. Every shade of difference, moderate or serious, was interpreted in the sense of 'complementariness.'" Dr. Spitz declared that COCU "deliberately operates with ambiguous wording and terminology," and that "for them, this represents a tremendous expression of Christian good will, consideration, and trust by Christians from different backgrounds for one another and for each other's traditions." He reported that the participation of Lutheran observer-consultants at the Dayton meeting had been "warmly welcomed" and "solicited at all points in the consultation."

The Consultation on Church Union is scheduled to hold its next meeting at Atlanta, Ga., March 17-20.

## CHURCH AND STATE

### Civil Courts Ruled Theologically Incompetent

U.S. courts are not permitted to rule on whether a religious body has deviated from its beliefs, the Supreme Court has ruled in what is regarded as a landmark decision. It overruled decisions of lower courts in Georgia which turned over to breakaway congregations in Savannah church property following their charge that the Presbyterian Church in the U.S. (Southern) had departed substantially from tenets in force when they aligned themselves with the body.

The Court's unanimous decision held that civil courts are not competent to determine whether a Church has embraced innovations violating Church dogmas. While the case involved only the Presbyterian Church in the U.S., the decision has Church-wide effects in the United States. Many Churches, often because of stands taken on political or social issues, are faced with demands from seceding congregations that they be permitted to retain church properties involved.

Indicative of the importance of the issue was the fact that the Presiding Bishop of the Episcopal Church, the Rt. Rev. John E. Hines, was permitted to file a brief as "a friend of the Court." In his brief Bp. Hines said he sought to enter the case because the Church he leads is hierarchical in nature, and the history behind property rights of the Episcopal Church could throw light on the case emanating in Georgia. Bp. Hines's brief warned that should the Court uphold the Georgia decisions "it would vest in contumacious congregations the right of secession from the national Church of any parish dissatisfied with an action of the governing body to which the constitution and canons of the Episcopal Church subject them, and destroy its hierarchical nature and quality."

Justice William J. Brennan, Jr., who wrote the Court's opinion, said: "First Amendment values are plainly jeopardized when church property litigation is made to turn on the resolution by civil courts of controversies over religious doctrine and practice." In his ruling he stated that Georgia's courts had breached

the constitutional principle of Church-state separation by permitting a jury—which, it was noted, was dominated by Baptists and contained no Presbyterians—to rule that the Southern Presbyterian Church had violated its traditional tenets and beliefs.

The ruling was believed to affect only hierarchical communions that give the parent body control of local church affairs, including Episcopalians, Lutherans, and Methodists. It was held that non-hierarchical religious bodies, notably Baptists, Quakers, Unitarians, Jews and others which vest the property in local groups, would not be affected by the decision.

#### **NEW YORK**

### **“Environmental Eucharist” Held in St. Clement’s**

Worshippers at St. Clement’s Church, New York City, were blindfolded, led bare footed across cold concrete floors, and crawled on hands and knees over bread crumbs as they took part in an “Environmental Eucharist.” The service was created for the church by Tom LaBar, an off-Broadway playwright. About 15 churchgoers made the 40-minute trip through the church building each hour from 11 AM to 5 PM, guided by some 40 communicants who had gone through a dry-run the day before.

Mr. LaBar explained that the blindfolds were used to produce a “turned inward” feeling for the trip. The worshippers were first thrown back and forth by the guides, he said, to give them a sense of trust in those who would lead them through the building.

The sermon was a dialogue in which the communicant was asked why he was a Christian and what he meant by the statement. He was then led downstairs across the concrete floor to a closed door that opened to the knocking of his guide. There, in a rest room, his blindfold was removed and a smiling individual with toilet paper draped around his neck performed a “declaration of absolution” by symbolically flushing the communicant’s sins away. The crawling over bread crumbs was a sign of “humble access” to the Sacrament. The trip ended in the sacristy where the rector, the Rev. Eugene Monick, Jr., administered the elements to each parishioner.

#### **JUDAISM**

### **New Morality Termed “Moral Nihilism”**

In the view of Orthodox Rabbi Norman Lamm of Yeshiva University, the so-called new morality taught by some Christians and others is “a triumphant moral nihilism which may yet bring down all of civilization.” Writing in *Tradition*, a publication of the Rabbinical Council

of America, he added: “One can only hope that the Christian Churches, heretofore the guardians of the moral heritage common to the great monotheistic religions of the West, will reconsider what appears to be their imminent capitulation” to the new ethics.

While praising the new morality’s emphasis on personal worth and the avoidance of injury to a third party, he warned that it is a system of “moral relativism” which if it gains control of civilized society will open the door to the eventual destruction of the family as the “fundamental collective unity” of society. “This negative rule of not hurting anyone is bound to become the sole normative criterion for all legal codes in the Western world. Thus adultery and homosexuality will be legally permitted where both parties consent and no third party is injured.” Contending that such acceptance of adultery and homosexuality tends to break down moral standards, he warned that “what becomes legally permissible tends to become the moral norm as well for society at large.”

Citing the case of the Barnard College coed who shared an off-campus apartment with a male student from Columbia and was defended by the university’s Protestant and Jewish chaplains, Rabbi Lamm said that the chaplains had defined the issue as “whether or not the relationship is meaningful and worthwhile.” This, he said, “revealed the moral bankruptcy of the moral relativism showing underneath their ecclesiastical cloaks.”

#### **ORTHODOX**

### **Ecumenical Anniversary Service**

Roman Catholic, Episcopal, Orthodox, and Protestant Church leaders joined in a service commemorating the 20th anniversary of the enthronement of Patriarch Athenagoras I as Ecumenical Patriarch of Constantinople. Presiding at the ecumenical doxology was the Greek Orthodox Primate of North and South America, Abp. Iakovos who stood throughout the service that lasted an hour. An overflow crowd of more than 1,000 persons attended the ceremony held in the Greek Orthodox Cathedral of the Holy Trinity, New York City.

The Rev. Dr. R. H. Edwin Espey, general secretary of the National Council of Churches, preached, lauding Patriarch Athenagoras as a “formative force in the movement to unite the Christian Churches.” The Rt. Rev. Stephen F. Bayne, Jr., first executive vice president of the Executive Council of the Episcopal Church, read the lesson from St. John’s Gospel. A prayer for the preservation of the Patriarch was offered by the Rev. Dr. Robert J. Marshall, president of the Lutheran Church of America. The Most Rev. Terence J. Cooke of New York City also offered a prayer appealing to God to

“cease divisions among Churches.” Psalm 111 was read by Abp. Philip of the Syrian Antiochian Church of New York and North America.

Standing together to bestow a final blessing at the end of the service were Abp. Iakovos, with Abp. Cooke on his right, Bp. Bayne on his left, Bp. Vasken wearing his black hood as vicar general of the Armenian Diocese of America next to Bp. Bayne, and Bp. John Martin of the American Carpatho-Russian Orthodox Diocese next to Abp. Cooke. As the service ended the prelates exchanged the kiss of peace.

#### **NCC**

### **Committee on Hunger Has New Approach**

A new approach to the problem of alleviating hunger in America has been launched by the National Council of Churches after its committee on hunger met for the first time to plan a course of action. The committee under the chairmanship of the Rev. Ian McCrae (director of human rights of the Christian Church, Indianapolis) adopted a program aimed at informing churches of the dimensions of hunger in this country, promoting legislation related to hunger relief, collecting money and food for immediate short term needs, and developing action groups around food distribution.

The Churchmen agreed to work with organizations such as welfare rights groups and others whose aim is the securing of food for the hungry. They noted that existing federal food programs of aid to the needy are in many cases not being used to the fullest degree by state and local administrators, and plan to ask full use of existing programs with the help of area churches. Several demonstration projects designed to support and strengthen self-development among poor people are also planned.

Among the social action executives attending the meeting was the Rev. Reinhardt B. Gutmann, a member of the Executive Council staff of the Episcopal Church. Eventually representatives from all 33 NCC member Churches are expected to join the committee.

#### **ORGANIZATIONS**

### **Clergy Demand Mutiny Trial Stop**

Some 35 Church and religious leaders have issued a statement demanding that the U.S. Army stop its courtmartial and drop charges against six GIs held in the Presidio Stockade, San Francisco. The charge is mutiny, and the army is considering the same charge against the remainder of the group of 27 GIs who took part in a sit-down in the stockade last October in protest of the shotgun killing of a psychologically disturbed 19-year-

old prisoner, by a guard. Certain "sub-standard and overcrowded conditions" were also being protested by the group.

In discussing the original incident, the religious leaders' statement declares:

"On the day he was killed, [Richard] Bunch was forced out to work under threat of having his crucifix taken away. He asked the guard if he would be shot if he tried to escape. The guard told him he would have to find out. Bunch told the guard to be sure to aim for his head. Moments later Richard Bunch was dead, killed by the guard with a thirty-gauge shotgun fired at a range of less than 65 feet. The Army's verdict: Justifiable homicide."

The statement also notes that this was the last of several suicide attempts by Pvt. Bunch, and that earlier his mother had tried to have him committed to a hospital for treatment; instead the Army put him in the stockade for being AWOL. It also states that "most of the 27 men are under 21 years of age. Several of them are Vietnam veterans. Several, like Richard Bunch, should never have been in the stockade. A mutiny charge is inhumane and intolerable. We, the undersigned, protest this behavior on the part of the Army authorities and their refusal to recognize the human and psychological needs of these young men."

Among the signers are the following Episcopal clergy: The Ven. Charles D. Braidwood, Diocese of Michigan; the Rt. Rev. Daniel Corrigan, retired, Amherst, Mass.; the Rt. Rev. William Davidson, Western Kansas; the Rt. Rev. C. Kilmer Myers, California; the Rt. Rev. James A. Pike, Santa Barbara, Calif.; the Rt. Rev. Francisco Reus-Froylan, Puerto Rico; and the Rt. Rev. Harvey D. Butterfield, Vermont.

The statement is sponsored by the national emergency committee of Clergy and Laymen Concerned About Vietnam, directed by the Rev. Richard R. Fernandez of New York City.

#### **WEST AFRICA**

### **Bp. Crowther Calls for U.N. Intervention**

The Rt. Rev. C. Edward Crowther, onetime Bishop of Kimberly and Kuru-man and now a fellow at the Center for the Study of Democratic Institutions in Santa Barbara, Calif., said that the United Nations has the right and responsibility, as a matter of humanitarian duty, to intervene in the crisis in Biafra. He made this comment after returning from a two-week investigation in Biafra as a member of a group representing the American Committee to Keep Biafra Alive. Bp. Crowther said that the U.N. could act in the situation caused by the war between Nigeria and Biafra on the strength of its opposition to genocide. This is in contradiction of the position taken by U Thant, general secretary of the U.N., who

holds that the Nigeria-Biafra war is an internal matter in which the U.N. cannot intervene.

On their return, the investigators estimated that the death rate from starvation in Biafra has leveled off at about 125,000 per month. That figure is about 7 times higher than one recently cited by Church World Service and Catholic Relief Services.

#### **CANADA**

### **Merger "Time-table" Opposed**

The Anglican Council for the Faith condemned a plan for intercommunion with the United Church of Canada and during its meeting some laymen threatened to establish a "continuing Anglican Church" if the planned merger of the communions takes place. Having evangelical as well as anglo-catholic membership, the council, meeting in Toronto, voiced strong opposition to "time-tables" for the union of the Churches and rejected in advance "proposals for intercommunion likely to be presented to the 1969 General Synod" of the Anglican Church of Canada.

The meeting was co-chaired by the Rev. C. J. De Catanzaro and Prof. Donald Masters. Both charged that a lack of

emphasis had been given to basic Church creeds in merger discussions. They said also that they could not be members of any Church in which an affirmation of both the Nicene and Apostles' Creeds is not the minimum requirement for membership.

The United Church of Canada is a non-episcopal Church formed in 1925 by a merger of Methodists, Congregationalists, and some Presbyterians. One of the great obstacles to the merger scheduled for 1974 is the fact that United Church ministers are not recognized as having "valid orders" by the episcopally ordained Anglicans. The United Church has agreed to accept the office of bishop but has made it clear that such an office would not be in terms of the apostolic succession seen essential by many Anglicans.

#### **SEMINARIES**

### **Ecumenical Venture in California**

An ecumenical venture in theological education is being made by Bloy House Theological School of Pasadena, an Episcopal institution, and the School of Theology at Claremont, an official graduate seminary of the United Methodist Church which is also "recognized" by the Chris-

## *Letter from London*

Cardinal Heenan, Archbishop of Westminster, chose the Week of Prayer for Christian Unity as the occasion to pay a graceful tribute to the Anglican Communion. But first, the setting:

The cardinal was welcomed to St. Paul's by the Archbishop of Canterbury (as "you dear friend") and the Bishop of London. For the first time for probably quite a few centuries there was applause in St. Paul's and people stood on seats as the processions, including the cardinal, moved down into the choir. But the other side was also represented. "You are the representative of anti-Christ," shouted one brawler. Altogether some 50 people were ejected from the cathedral during the evening, some of them subsequently to appear on civil charges in the courts the following morning. The presence of the cardinal's supporters ready to defend him vocally, helped to increase the tension.

But meanwhile, outside, the area around St. Paul's was filled with a vociferous crowd led by the Rev. Ian Paisley who had made a special day trip, complete with supporting party, from Northern Ireland in order to express himself. By and large the London crowd did not like him and showed it with thrown tomatoes and eggs. Mr. Paisley had to have a police cordon to protect him. . . . All of which is an odd preamble to what

the cardinal had to say in his address.

Speaking of the subject in hand, he said, "This may be a suitable occasion for recalling the difference between unity and reunion. Christian unity has already been largely achieved. There is no pretence or hypocrisy in the charity actually existing between separated Christians." It was his illustration of this point that produced the graceful tribute. He said, "an excellent illustration" of Christian unity and charity was seen when Pope Paul reaffirmed the teaching of earlier Popes on the question of contraception. "His words were greeted with an angry roar as if he had been seeking to impose some new doctrine on his flock. Ecumenism was thus provided with a remarkable test. The Lambeth Conference was in session when the encyclical *Humanae Vitae* was published. Clearly it was proper for the conference to comment and this it did in moderate terms. The Anglican bishops were content to reiterate the view of the more recent Lambeth Conferences. They issued no criticism or condemnation. Our community, embarrassed by attacks on the Pope from some of its own members, was grateful beyond measure for the forbearance and compassion shown by the Anglicans. I have deliberately awaited this opportunity of speaking in St. Paul's

*Continued on page 14*

tian Church (Disciples of Christ). Bloy House specializes in educating men for the priesthood who pursue their secular vocations throughout part of their degree program. The agreement between the schools will make possible exchange of instruction, library privileges, and co-operative field education programs. Students who complete the four-year program of part-time study at Bloy House will be admitted to the School of Theology to complete the degree program in residence.

## WCC

### Various Concerns Dealt With at Tulsa

Racism, third world development, and the explosive Middle East situation were among the concerns dealt with by the executive committee of the World Council of Churches at its three-day meeting in Tulsa.

Senator George McGovern of South Dakota, a layman of the United Methodist Church, was named to head a special consultation on racism. This consultation will meet in London in May and will present its report for action by the 120-member central committee when it meets in August. The central committee is the program and policy-making arm of the World Council, directing the work of the Council between assemblies. The consultation is asked to work out and to recommend "a program of education and action for the eradication of racism."

The executive committee endorsed programs of third-world development on the basis of "justice, not charity."

After extensive discussion of tensions in the Near East, the committee asked Dr. Eugene Carson Blake, general secretary, to visit Lebanon, Jordan, Israel, Egypt, and possibly other countries, to discuss programs and concerns of the WCC with religious communities and governments. The visit is scheduled for early in March.

The committee expressed hope that negotiations will be established to end the Nigeria/Biafra conflict and discussed further action to give aid to the victims of the conflict on both sides.

## SCIENCE AND RELIGION

### "Scientism" as Religion Denounced

Dr. Carl F. H. Henry, editor-at-large of *Christianity Today*, U.S. protestant journal, warned in a lecture at Cambridge University that some scientists are trying to play God, as he attacked the 1967 Reith lectures given by Dr. Edmund Leach, anthropologist and provost of King's College, Cambridge. Dr. Leach's lectures, published in book form as *A Runaway World?*, have attracted con-

siderable attention in England for their espousal of "evolutionary humanism" and "revolutionary scientism."

Dr. Henry's criticism centers upon Dr. Leach's contention that evolutionary progress depends on abandoning Christian theism and belief in supernatural moral commands so that "scientism" can "arbitrate the destiny of man and the world." Said Dr. Henry: "For their spectacular achievements, modern scientists merit our full respect and admiration. But to say that the scientist *qua* scientist is specially gifted to determine all the fortunes of the human species is arrogant presumption. When this presumptuous scientific omnipotence spirals into a self-nomination for divinity for purposes of manipulating a changing universe, we may have the threat of something far worse than Hiroshima or Buchenwald. I, for one, am not ready to let Dr. Leach play God without more impressive credentials."

The American theologian charged further that scientists cannot be one-sidedly blamed for the modern revolt against divine authority and revelation "as long as neo-protestant theologians continue to set the pace." He claimed that "what makes possible the verbalizing of false gods today is the silencing of the true and living God," and said further: "That Bp. Robinson's God-is-love everywhere thesis fails to impinge at all on *A Runaway World?* is a case in point; 'love and do as you please' was supposed to accredit Christianity to a scientific age, but in Dr. Leach's projection of the world of tomorrow love is mentioned not even once as a significant value."

## UNITED CHURCH OF CHRIST

### Negro Church President Proposed

For the first time, a Negro has been proposed for election as president of the United Church of Christ which has two million members. The Rev. Arthur D. Gray of Chicago received the backing of a black caucus, joined by some whites, in Milwaukee, in the course of a preliminary session to the annual assembly of the Church which will meet in June. Mr. Gray will oppose the only nominee of the official nominating committee, the Rev. Robert V. Moss, Jr., president of Lancaster (Pa.) Theological Seminary. Mr. Gray is pastor of Park Manor United Church of Christ, on Martin Luther King Dr. on Chicago's south side. The congregation has 1,600 members, almost all Negroes. He is 60 years old, and a native of Alabama.

One of Mr. Gray's major objectives is the success of the United Church's Crisis in the Nation program which asks each congregation to give from 1 to 5% of its total budget for programs in the cities. The appeal has brought \$300,000 into a special fund in the first year, compared

to the previous top of \$90,000 for such programs. Mr. Gray says that the amount "should have been \$3 million."

## EUROPE

### Peace Delegation Attends Service

Ambassador Henry Cabot Lodge, chief American delegate to the Vietnam peace talks in Paris, read the Lessons at a service in the American Pro-Cathedral of the Holy Trinity, Paris, on his first Sunday in Paris as head of the delegation. Mrs. Lodge with Ambassador Lawrence E. Walsh, deputy chief, and Mrs. Walsh, and Ambassador Marshall Green of the peace delegation and Mrs. Green attended the service. All are Episcopalians, as is Ambassador Lodge.

Special prayers were offered for the guidance of the delegates and for the success of the Vietnam peace talks.

## CONVENTIONS

### Delaware

Addressing his first diocesan convention as bishop, the Rt. Rev. William Henry Mead, Bishop of Delaware, urged Churchmen to map goals that reflect the Church as a whole rather than segments. A balanced statement of purpose, he said, would reflect both the biblical concept and the needs of the community. The purpose should include congregational care, outreach and evangelism, and witness and mission. "No House of Bishops, no Executive Council, not the clergy, not the lay leaders, but only the Church itself can speak for the Church," he said.

The 184th diocesan convention rejected participation in two private draft counseling centers, but authorized Bp. Mead and the diocesan council to name a committee which in effect would set up a diocesan counseling service.

(✓) A resolution favoring legalization of abortion under some conditions was unanimously approved.

(✓) The convention approved a \$322,500 budget which includes \$127,000 to the national Church. This represents deficit financing by about \$25,000.

(✓) It was agreed that a special convention should meet later this year to consider long-range development and capital funds plans for the diocese.

## AROUND THE CHURCH

Valerian Cardinal Gracias, Roman Catholic Archbishop of Bombay, attended a reception and later participated in a service of Solemn Evensong held in St. Thomas Anglican Cathedral, Bombay, commemorating the 250th anniversary of the cathedral's opening as a place of worship. Observers said that the cardinal's presence was a sign of great progress made in ecumenical relations in Bombay since Vatican II.

## Two Approaches to Racism

There are two ways for Christians to go about attacking the evil of racism. Recently these two ways have been forcefully expressed by men who have earned their spurs in this fight: Milwaukee's Fr. James Groppi, and Clarence Jordan, a Southern Baptist layman and founder of the Koinonia Farms in Americus, Ga. Nobody with any desire to be just would deny that both men have shown courage worthy of any prophet. For our part, we are sure that both are wholly sincere in motive and intent. They are all, and all-out, for the poor blacks.

But in their recent statements they have expressed very different strategies, or perhaps we should say philosophies, of protest. At a press conference in Dayton Fr. Groppi said that he believes in "the creation of tension" as a tactic to bring about social change: in other words, stirring up strife where no strife is. "Violence is not only to be expected, but a certain degree is necessary," he said. Addressing a crowd of students he vowed: "We will use whatever tactics are necessary to attain our ends." He confessed: "We have used the brick, the bottle, and the match, and it has been effective on some occasions." He described Stokely Carmichael and H. Rap Brown as "our Patrick Henrys, George Washingtons, and Paul Reveres." In a talk at Detroit he discussed the riots in Milwaukee in 1967 and said: "We filled our Coke bottles with gasoline and stole furniture. My parishioners did it. My CYO (Catholic Youth Organization) members did it. I'll tell you what I told them. They said 'Black Power, Father.' I said, 'Black Power, don't get caught, Joe.'"

It's hard to follow Fr. Groppi's reasoning. In the same talk he said that the right model to follow is the work of Dr. Martin Luther King, Jr. "He was perhaps the most militant of all," Groppi said. "He wanted to put black and white people together." Exactly. But Fr. Groppi evidently wants to put black and white people apart—by brick, bottle, and match.

That is one approach. The other is exemplified by Mr. Jordan. Speaking to a body of ecclesiastical potentates, the [Southern] Baptist Public Relations Association, he said: "The nation is delirious with the fever of racism. But the true evidence of this is not just the flames of riots in our cities, but in the nature of such a group here, for the lack of color in your faces." Could Amos of Tekoa have put it with more sublime tactlessness—and straighter aim? Jordan compared Southern Baptists to the Hebrew people who were not allowed to enter the Promised Land because they disobeyed God, and said: "It may be that the price the Southern Baptists will have to pay for disobedience in the last 25 years will be to wander in the wilderness of despair and even death for the next 50 or even 100 years."

The differences between Groppi's approach and Jordan's are very wide and very deep. Mr. Jordan and his associates of the Koinonia Farms have worked quietly and resolutely, suffering cruel hardships and outright persecution, at the formation of a genuinely interracial community based on living, working, and being to-

gether. They have worked, not on the level of marches and demonstrations, incendiary politics and inflammatory words, but on the level of direct action: black and white together. To mention another noteworthy difference: Fr. Groppi shouts to the world at large, little caring apparently just exactly what he is saying and who is listening. Mr. Jordan chooses both his audiences and his words, to get the right message home to the right people. He denounced the racism of the Southern Baptists, not to a crowd a thousand miles to the north but to the leaders of the Southern Baptists assembled in Gatlinburg, Tenn.: the right words in the right place to the right people. He used words that cannot be Christianly contradicted, as can so many of Fr. Groppi's words. Mr. Jordan could have invoked the precepts and practices of Dr. King with propriety. Fr. Groppi's appeal to Dr. King's non-violence as warrant for his violence is incongruous beyond words.

Mr. Jordan speaks as one in the tradition of the prophets of the Bible and the Church. Fr. Groppi's rabble-rousing sansculotterie is a far cry from that. The apparent blindness of some Church leaders to the difference between these two approaches is inexplicable, and could lead to disaster.

## Beating the Milkman To Your Door

Are you getting your copy or bundle of THE LIVING CHURCH before it is due? Then our new schedule is working. For some readers it works almost too well, when they get their magazine more than a full week before its publication date. The whole thing is crazy, but let us explain: Mail delivery service throughout the United States, and especially for second-class mail such as magazines, has become not only slow, but erratic and inconsistent. You may live only a hundred miles from Milwaukee and have to wait for days for a mailing from here; or a thousand miles, and you have it the next day. In order to cope with the situation we have moved up our production schedule to get the paper off the press and into the mail several days earlier each week than before. Incredible though it seems, the fact is that if we are to be at all sure that you, a subscriber living anywhere in the continental United States, will get your issue of March 2 (any other example would do just as well) before that date, we must have it off the press and on its way to you by not later than February 19 — and you may not get it on time even then!

Many parishes which had bundle-plan subscriptions have cancelled them because the magazine was reaching them after the Sunday of the publication date, and we cannot blame them. We only hope that they don't blame us, and that they will now return to our mailing list. But these past several weeks, since we got this new

publication schedule securely established, we have had the opposite complaint from those who ask: "How come I get my magazine for Quinquagesima, February 16, when this Sunday is only Sexagesima, February 9?" Well, now you know how-come. We're trying to beat the milkman to your front door. It's our only way of making sure we get to you on time at all.

One more bit of LC business that may interest you. All our expenses have gone up for this year — naturally. Will and Amiel Durant remark, after all their years of studying and writing history, that all history is inflationary. Paper, printing, wages, everything we have to

pay to put this magazine out, is moving along with the rest of history. Profit-making businesses experience this law of life, too, but of course they pass it along to the consumer. We want you to know that we are not doing that. We intend to keep our subscription rate at what it has been now for the past four years. There are those who think it's too high now. We agree. What isn't? But we submit that we are not just tamely going along with history in this matter: we are not passing our rising costs along to you. We don't know how long we can hold this insolent stance, but here we stand — *Gott hilfe uns*.

## Another Opinion

In the guest editorial of Jan. 19, Deaconess Margaret Jackson expressed her personal opinions and views regarding the deaconess ministry. We, at this time, would like to present our somewhat opposite views.

It is our belief that the deaconess ministry is of apostolic origin. We are not alone in this historic view. Many of our bishops and theologians are in agreement with us. Bp. Lightfoot wrote, as early as 1871: "As I read my New Testament, the female diaconate is quite as definite an institution as the male diaconate" [*On a Fresh Revision of the English New Testament*]. The everyday Greek word of common gender, *diakonos*, was used to describe this diaconate. For those wishing to explore the sources of our ministry, there are many fine studies, among which is Deaconess Mary Truesdell's chapter in the book, *The Diaconate Now*.

The resolution of the Lambeth Conference did not create a "new concept" of our ministry to add to the ambiguities of the Church. It reaffirmed the wholeness and importance of the historic diaconate when it recommended that the diaconate be open to:

- (1) Men and women remaining in secular occupations;
- (2) Full-time Church workers; and
- (3) Those selected for the priesthood;

and: "That those made deaconesses by laying on of hands with appropriate prayers be declared to be within the diaconate." Nowhere in the *formal resolution* is any reference made to "the order of deacon." In the report *Renewal of Faith* there is one reference to the "order of deacon" rather than the "diaconate." Could this be a slip? Is it possible that it should read "diaconate"?

It is to this historic diaconate that we believe we were ordained by these essential parts: (1) Prayer, (2) The Laying on of Hands, and (3) The Giving of Authority to a Specific Office: "Take thou authority to execute the Office of Deaconess in the Church of God." Deaconess Jackson stated: "When I was ordered a deaconess. . . ." Webster's New International Dictionary defines the ecclesiastical meaning

from  
**Seven Deaconesses  
of the Church**

of the word "ordered" as "to admit to Holy Orders, to ordain."

There seems to be a general conception that the diaconate is merely a stepping stone to the priesthood. For many in the Church today the diaconate is an office dedicated to lifelong service. There are many men serving in this capacity. It no more follows that all members of the diaconate will seek and be accepted for the priesthood than that all members of the priesthood will seek and be elected to the episcopate. Are not the diaconate, the priesthood, and the episcopate separate offices within "holy orders"?

We agree with Deaconess Jackson that the concept of *diakonia* is that of service given voluntarily and in love. It is to this servanthood that we are ordained. A servant is a person who labors or exerts himself for the benefit of another, his master. Our Master is our Lord, in His Body the Church. The Master determines the nature of the servanthood, not the individual deaconess. We believe the Church has through the Bible, tradition, and interpretation, decided ours is an ordained servanthood. It is our belief that there is real concern within the body of the Church for the interpretation of this servanthood in today's world. This concern has been expressed in many ways — one of which is an attempt to have a study or survey made by the Joint Commission on Women Church Workers and Deaconesses of the General Convention. It is our understanding that the chairman of the board for theological education, Bp. Warnecke, is in agreement with this approach. It is far too early to determine the results of this attempt. In addition, the Presiding Bishop has been asked to present the matter before the House of Bishops. Individuals, both ordained and lay, have given it serious consideration.

We do not believe the Church is telling us that deaconesses are needed as deacons, priests, and bishops. We believe the Church is reaffirming that we are part of the diaconate. The question, for us, is: "What new form will this ministry take in today's changing world?"

Deaconess ELIZABETH W. MAIN  
Deaconess EDITH A. BOOTH  
Deaconess AMELIA BRERETON

Deaconess AGNES R. BRADLEY

Deaconess WENONAH L. MCGHEE  
Deaconess MADELINE DUNLAP  
Deaconess FRANCES ZIELINSKI

## GALATIANS

Continued from page 3

Paul says, "We have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified." "Justification" is a technical word in the Pauline vocabulary meaning God's acceptance of us as his children in spite of our sins because of the Cross of Christ. Thus Paul is saying here that nothing we do can make us children of God: we cannot earn this position by social action, good behavior, regular worship, or participation in parish activities. Nor are we better Christians or truer children of God for doing these things. We are Christians, i.e., children of God in and through Christ, not by what we do but by what God has done for us in Christ. Through Christ we have been given the gift of sonship. Therefore our status is secure since it depends upon God and not upon us.

In the fifth chapter of Galatians, Paul warns that "if you bite and devour one another, take heed that you are not consumed by one another." The verbs suggest wild animals engaged in deadly struggle. This is an appropriate warning to the Church in our day. By making our works (whether these works involve social action, good behavior, regular worship, or parish activity) the criteria for "true" Christianity, we create a biting and devouring division in the Church in which some Christians accuse other Christians of not being real Christians because they do not believe in the "right" way. This then leads to the destruction of the Gospel because it denies our unity in Christ on the basis of what He has done for us instead of what we do for Him.

"WHY then the Law?" This is a logical question at this point. If God accepts us as His children in spite of our sins, what is the function of Law? Paul turns to this question in the third chapter of Galatians.

Unfortunately, the translation of the Revised Standard Version is not very helpful here. It says "the Law was added because of transgressions." That sounds as if the Law was given to control transgressions. But since Paul regularly uses the word "transgression" to describe a violation of the Law, he cannot possibly mean that transgressions preceded the Law. Sin preceded the Law. The Law was added "for the sake of" transgressions, to translate the preposition in another way — that is, to make us recognize our sins as violations of the will of God. Thus Paul is saying that the Law was given to knock us down: to make us aware of our sinfulness so that we could hear the Gospel when Christ came.

This is a most difficult concept for us to understand. The problem is that either we never put forth the effort to totally

obey the moral law, with the result that we never experience the inevitable failure which enables us to cry out for a Saviour, or we "reinterpret" the moral demands in such a way that they can be easily fulfilled, with the result that we have no need for a Saviour, but only an Example. A man who had just studied the sermon on the mount said, "Holy cow! If you take it literally it's impossible." Precisely. He did not realize it, but he had experienced the purpose of the Law according to Paul, namely, to disclose to us the impossibility of becoming acceptable to God by our own achievements. He was now in a position to hear the Gospel that God accepts him as he is through Christ, for he realized that there was nothing he could do to earn this status. If he were to have it, he would have to receive it as a gift. The Gospel is the announcement of that gift.

"FOR you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, 'You shall love your neighbor as yourself.'"

At first sight it appears that Paul is contradicting in chapter five everything he has said in the first four chapters of Galatians. But the apparent contradiction is due to Paul's use of the word "law" in two different ways in this epistle. Herebefore in the epistle, he has used "law" to mean a legalistic system through which man earns acceptability before God by doing good works. Now he is using the word to mean a description of what God created man to be. Thus he is saying that through Christ we have been freed from the necessity of earning our status before God, with the result that we are free to live as God created us to by serving one another in love. In other words, so long as we need to establish our status before God by our performance of good works, we are never free to love one another because we are primarily concerned with ourselves. Our good conduct is self-serving: it is designed to achieve a reward. But love by definition is free of self-seeking: love is self-giving. It is only when we have received our status as children of God from God Himself that we can be free to love one another. For then we are free of self-concern. We can love another not for our sake but for His sake.

In this situation the Law has ceased to be a legalistic system. But it serves as a description of what God created us to be. In other words, Christian freedom is not freedom to do as we please, but to become the kind of persons God intended us to be. Therefore the norm of Christian conduct is the Law, "which is fulfilled in one work, 'You shall love your neighbor as yourself.'" It is not what sinful man naturally does. On the contrary, what we tend to call "natural" or "human" behav-

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ior is usually really unnatural and inhuman. "Natural" and "human" behavior is described by the Law of God. Here, as elsewhere, Paul's epistle to the Galatians revolutionizes our customary ways of thinking and helps us to see the world in the light of the Gospel of Christ.

## LETTER from LONDON

*Continued from page 9*

Cathedral to express our appreciation of this act of friendship."

The cardinal said that reunion is less important than Christian unity. Meanwhile they should be prospecting the way to reunion by examining the essential meaning of their differing beliefs. "It would nevertheless be a mistake to approach reunion with panic haste."

Ten people in every hundred in England go to church on Sundays, four of them being Anglican, four being Roman and the rest are the rest. That figure is gleaned from the latest edition of the *Church of England Year Book* published last week by the Church Information Office at 42/-. Statistics are far from being the only thing in this book and it is an invaluable vademecum for anyone concerned with the C of E (it includes a very worthwhile article on the last Lambeth Conference by Edgar Holt, the then press officer of the Information Office).

But statistics are certainly the most quoted bits. Overall, membership of the C of E is proportionately declining. Actual numbers are higher but so is the population. In the last decade, baptisms and confirmations have also increased but not proportionately. It is important

to recognize also that many immigrants have come into England in the last ten years and often they have existing religious affiliation. Thus the Irish immigrant is likely to be a Roman Catholic. Another factor relevant to the Sunday attendance figures is that they do not include attendances at cathedrals and non-parochial churches. The interesting increase is in the Christmas attendance figures which show both an absolute and a proportionate rise. They have gone from 57 to 58 per thousand of the population aged 15 and over.

The financial figures are much more encouraging. English Churchmen, for generations cushioned against actual costs by the possession of ancient legacies, are becoming much more realistic. Stewardship and other comparable schemes are having a definite influence. The ordinary income of parochial church councils (vestries, to you) has more than doubled in the last ten years.

Few people spend more time arguing their viewpoint on Anglican-Methodist relations than Lord Fisher of Lambeth. His latest letter to the *Church Times* is:

"The Anglican-Methodist commission has put before all members of their Church a question which cannot be avoided. In the proposed services of reconciliation, do the archbishops and bishops of the Church of England confer on the Methodist ministers episcopal ordination or not? Here is my brief summary of some of the answers that have been given so far:

"The Bishop of Oxford and others: They certainly do. Until this is done, the Church of England must regard them as laymen.

"The Bishop of Peterborough and others: They ought to ordain them; but we cannot be sure that they receive episcopal ordina-

tion through these services, and we are not allowed to ask.

"Canon Kemp: The services contain the essentials for an episcopal ordination, if that is what is needed: but they leave everyone free to judge for himself and herself whether use is made of them or not.

"The Bishop of Exeter: In terms of catholic order we do not know what Methodist ministers are: but we cannot regard them as "mere" laymen. However, the service must mean that they all desire to be commissioned by bishops who are within the apostolic succession with all that that implies.

"Dr. Roberts and other Methodists: Our ministers are already ordained to the ministry of the word and sacraments in the Church of God. We only accept the semblance of an episcopal ordination in these services because it appears to please Anglicans while it leaves us free to ignore what it suggests.

"Dr. Kingsley Barrett and other Methodists: We cannot ignore this suggestion of episcopal ordination like that. It is against Methodist principles. Its presence in these services prevents any reconciliation and prevents us from accepting the scheme.

"The Archbishop of Canterbury and others: We do not like to be asked about these services in terms of episcopal ordination. We honestly do not know what they mean, and are entirely honest in our agnosticism.

"So each of us, clerical or lay, can decide this unavoidable question to suit himself or herself. I do not see here any sure foundation of doctrine upon which the two Churches can build a true relationship of full communion, let alone of ultimate unification. I find myself in agreement with our sister Anglican and Methodist Churches in Ceylon in believing that there is no room for any semblance of episcopal ordination in these acts of reconciliation."

DEWI MORGAN

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**PRIEST** now completing year's residency in Clinical Pastoral Education in state hospital, available June 1 for institutional chaplaincy or related work. Six years' parish work, 13 years' in business prior to ordination. Reply Box D-624.\*

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# PEOPLE and places

## Appointments Accepted

The Rev. Paul A. Bankston, formerly at St. Paul's, Pittsburgh, Pa., is at St. Mary's, 2609 N. Glebe Rd., Arlington, Va. 22207.

The Rev. Allen D. Johnson, former vicar of St. Paul's, Steamboat Springs, Colo., is rector of St. Andrew's, Milwaukee, Wis. Address: 2420 N. 55th St. (53210).

The Rev. Myles W. Edwards, former associate rector of St. Andrew's, Wilmington, Del., is rector of Immanuel-on-the-Green, New Castle, Del. Address: Glebe House, New Castle (19720).

The Rev. John G. Macort, former associate rector of St. Thomas', Whitmarsh, Pa., is associate rector of Trinity Church, Ambler, Pa., and religion instructor at LaSalle College High School (R.C.), Philadelphia. Address: 614 E. Valley Green Rd., Flourtown, Pa. 19031.

The Rev. Henry B. Mitchell, priest in charge of Trinity Church, Charlottesville, Va., is one of seven representatives from the Episcopal Church on the Anglican Regional Council of North America.

The Rev. William K. Reid is vicar of St. George's, York Harbor, Me. Address: Box 364 (03911).

The Rev. Philip D. Schaefer, former rector of All Saints', Aliquippa, Pa., is rector of Zion Church, 33 North Ave., Avon, N.Y. 14414.

The Rev. I. Seaman Williams, former assistant, St. Luke's, New Haven, Conn., is rector of that parish.

## Ordinations

### Priests

**Harrisburg** — The Rev. Donald Earl Evans, curate, St. Andrew's, State College, Pa., address, 766 White Hall Rd., Kenfield Apts., State College (16801).

**Dallas**—The Rev. George M. Monroe, curate, St. John's, 2401 College Ave., Ft. Worth, Tex. 76110;

and the Rev. Robert Smith, Box 1325, Lewisville, Tex.

**Rochester**—The Rev. Messrs. Peter Courtney, assistant, Church of the Incarnation, 1957 Five Mile Line Rd., Penfield, N.Y. 14526; Winston Bradley Davis, continues graduate work at the University of Chicago; Robert Burrows Gibson, continues graduate work at Berkeley Divinity School; and John Charles Karl, Jr., continues graduate work at Massachusetts General Hospital, Boston.

### Deacons

**Maryland**—John F. Hird, a senior staff engineer at Western Electric, and part-time assistant, St. James', Baltimore; and Col. Francis O. Chapelle, US Army, executive officer assigned to the administration of Dewitt Army Hospital, Ft. Belvoir, Va.

**Harrisburg**—Joseph Ned Wildsmith, in clinical training as a chaplain, Presbyterian Hospital, Philadelphia, address, Apt. B-3, 4249 Walnut St., Philadelphia, Pa. 19104.

### Perpetual Deacons

**Rochester**—John Howard Guenther, is to work under the direction of the rector of St. Mark's and St. John's, Rochester, N.Y., address, 1362 Titus Ave. (14622).

### New Addresses

The Rt. Rev. Harry S. Kennedy, 1001 Wilder Ave., Apt. 806, Honolulu, Hawaii 96822.

### Churches New and Old

Regular services are being held in Tahuya, Wash., in a remote Hood Canal area, with the Rev. D. J. Maddux, social worker in Bremerton, Wash., in charge. Address: St. Nicholas Mission, Box 44, Tahuya, Wash. 98588.

St. Giles' Chapel in the Deerfield (Asheville, N.C.) Home, for retired persons has been consecrated by the Bishop of Western North Carolina assisted by the home's chaplain, the Rev. Peter Lambert, OGS, and others. The chapel has several special accommodations for the aging and the infirm — pews farther apart than usual, some without kneelers, some with hearing aids, and space in the nave for wheel chairs.

## Domestic Relations

A halfway house for dependent girls under the supervision of the Juvenile and Domestic Relations Court, will be opened as a result of vestry action for Holy Trinity Church, West Palm Beach, Fla. A sum of \$7,500 has been appropriated for the benefit of girls who have been in institutions and can be returned to normal living. The state has no funds for this kind of home.

The parish house of Grace Church, West Palm Beach, Fla., is the setting for a day-care center for very young children of working mothers. This service is provided by the Association of Religious Organizations and the County Board of Health and is professionally supervised.

## DEATHS

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

Nellie Victoria Keen, wife of the Rev. Harold Rittenhouse Keen, retired priest of the Diocese of Chicago, died Dec. 18, in St. Mary's Hospital, La Salle, Ill. Their home is in Ottawa, Ill.

Other survivors include four sisters and two brothers. The rector of Christ Church, Ottawa, officiated at a Requiem, and interment was in Putnam Cemetery, Greenwich, Conn.

# LENT CHURCH SERVICES

## 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;  
Wkdys 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  
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## 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.  
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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

## MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.  
The Rev. R. B. Hall, r; the Rev. J. Valdes, ass't  
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,  
Fri & HD 10; C Sat 5

## 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.

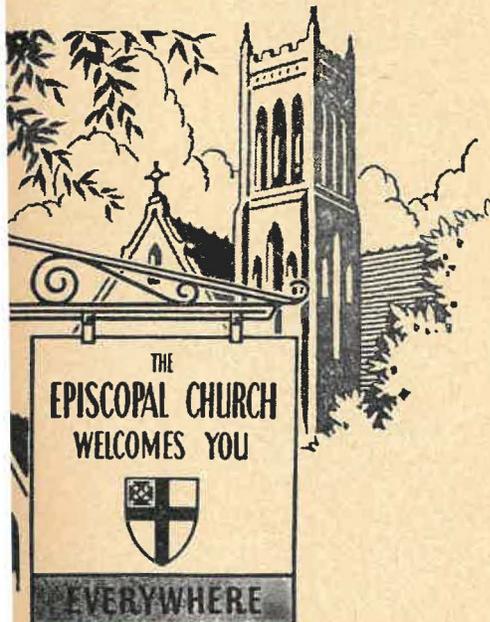
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Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash  
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(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 Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

# LENT CHURCH SERVICES

(Continued from previous page)

## EVANSTON, ILL.

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

## FLOSSMOOR, ILL.

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

## NEW ORLEANS, LA.

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

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw 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. Hohenchild, S.T.D., r-em  
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst  
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

## STONE HARBOR, N.J.

**ST. MARY'S BY-THE-SEA** 95th St. & 3rd Ave.  
The Rev. William St. John Frederick, r  
Sun Low Mass 8; Sung Mass (& Ch S) 10:15;  
Wkdys Wed Mass 7, 12:10; Sat 10:30; Fri & HD 9 & 8 (as anno); C by appt

## BROOKLYN, N.Y.

**CHRIST CHURCH, BAY RIDGE** 7301 Ridge Blvd.  
The Rev. M. L. Matics, Ph.D., r  
Sun 8 HC, 11 MP (HC 15); 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; (15 & 35 & Major Feast Days 11);  
MP 11 (25 & 45); 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;  
Wkdys 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.

## SAINT ESPRIT

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

## GENERAL THEOLOGICAL SEMINARY CHAPEL

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

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

The Living Church

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
The Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; 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 Damrosch, r; the Rev. Alan B. MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

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

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. 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

## 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. Coguait, 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

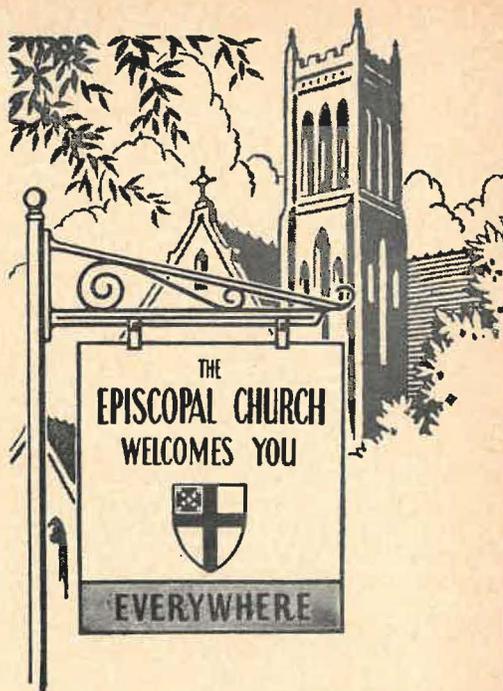
## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isachsen  
Sun HC 9; 11 (15 & 35); MP Other Sundays



## DEACONESS MASSEY MEMORIAL GARDEN ST. JOHN'S CHURCH, CHULA VISTA

St. John's is a fast-growing Southern California suburban parish with a day school founded in 1950. The school is presently pioneering in the introduction of the Montessori Method of education.



## 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

## ST. PHILIP'S

144 Church St.  
The Rev. Canon Samuel T. Cobb, r  
The Rev. Frederick S. Sosnowski, asst  
Sun 8, 9:30, 11:15 (HC 15); Wed 10 HC; (LOH 4th Wed)

## FORT WORTH, TEXAS

**ST. LUKE'S-IN-THE-MEADOW** 4308 Lambeth Lane  
The Rev. Raymond E. Abbit, S.T.D., r  
The Rev. Floyd Lisle, asst  
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

## SÃO PAULO, BRAZIL

**THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL**  
Rua São Luiz 1231, Santo Amaro, São Paulo  
The Ven. B. J. Townsend, O.B.E., r  
Sun 8 HC, 10 MP & Ser with Ch S (HC 15 & 35)

## NICE, FRANCE

**THE AMERICAN CHURCH OF THE RIVIERA**  
21 Boulevard Victor Hugo tel. 88.94.96  
The Rev. J. L. B. Williams, M.A.  
Sun 11; Wed 12:15

## PARIS, FRANCE

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

## ACAPULCO, GRO., MEXICO

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

## GENEVA, SWITZERLAND

**EMMANUEL** 4, rue Dr. Alfred Vincent  
The Rev. Donald G. Stauffer, r  
Miss Mary-Virginia Shaw, Associate  
Sun 8 HC, 9:15 MP & Ser with Ch S; 10:45 MP & Ser (HC 15)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.