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March 23, 1969

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VISITING LONDON for a series of talks, Leo-Joseph Cardinal Suenens, Roman Catholic Primate of Belgium (l), called on the Archbishop of Canterbury. Cardinal Suenens gave the English Primate a copy of his latest book, *Co-Responsibility in the Church*, and received in turn Dr. Ramsey's latest volume, *God, Christ, and the World*. [Photo from RNS]

Anglicanism in Unity

[Page 8]

THE GUILD OF ALL SOULS

Annual Mass and Meeting

Saturday, April 12, 1969

St. Alban's Church, Olney
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Philadelphia, Pennsylvania 19120

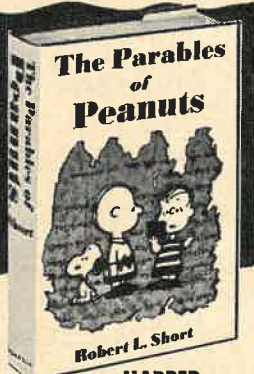
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Luncheon, at \$1.75, in the Guild Hall

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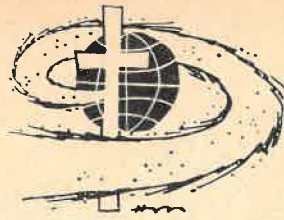
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Around



& About

— With the Editor —

ORDINARILY I CAN'T SAY MUCH in praise of book-burning, but I think that Dr. **Richard E. Quaintance, Jr.**, makes his point in our guest editorial on page 11. The news story about all this is on page 6, under ESCRU. "Racism" is a charge much easier to hurl at others than to define, or even sometimes to detect with certainty. Whatever "racism" there is in the Church school materials deemed fit for burning by ESCRU is surely unintended. But it must be conceded to the critics in this case that such unconscious and, in intent, innocent racism can do as much harm as the viciously contrived kind, by fostering false and injurious mental stereotypes of other people. We are informed that at least two of the publishers concerned are hearing this protest in a responsible spirit and are undertaking a review of their in-print material and their projected publications in the light of these objections.

God save us from book-burning as a regular policy. I think it was right this time and earnestly hope nobody ever does it again.

Thanks to **J.S.D.** and **R.N.U.W.** for these ecclesiastical Spoonerisms:

(1) The reverend doctor speaking to the women's guild: "Please come up to the front seats; it is beery work talking to empty wenches."

(2) "Here beginneth the first chapter of the Epistle of St. Paul the Colossal to the Apossians."

And praise, thanks, peace, and good luck in the name of the Lord, to the young founders of **SPASM**—the Society for the Prevention of Asinine Student Movements—at Wichita State University in Kansas. Also to **Presidents Haya-kawa**, of San Francisco State, and **Hesburgh**, of Notre Dame, for not knuckling under to the bully boys whose purpose is not to fulfill higher education but to destroy it.

When the Rt. Rev. **G. Richard Mil-lard**, Suffragan Bishop of California, was appointed Bishop of San José while retaining his post as Suffragan of California, it was reported that this was the first such arrangement in the history of the American Church [L.C., Jan. 19]. Several sharp sniffers of historical error informed us that this was not quite true, and they were right. In 1892 the Rt. Rev. **George F. Seymour**, Bishop of Spring-

field, asked his synod for an assistant bishop who would also be Bishop of Cairo (Illinois, of course). **Charles Reuben Hale** was elected, and was known by that title until his death in 1900 while serving also as assistant to the Bishop of Springfield.

One of the Church's ablest parish priests gave forth some back-talk recently: the Very Rev. **Henry N. Hancock**, Dean of the Cathedral Church of St. Mark in Minneapolis. Harry Hancock is a gentle and patient man, but you know what happens to one of this sort when he's had about enough: and the dean had, of the familiar line that the parson hasn't much to do between Sunday ser-



mons. So, in a report to his congregation, Dean Hancock made reply. Sunday, he said, is about the lightest and easiest day of his week. Then he cited some of his activities among people "who are not, and are never likely to be, members of our congregation." These ranged from "a search of the bars in the small hours for an Indian whose wife is dying in General Hospital . . . to the four walls of a single tenement room where a highly educated and intelligent woman, despite physical handicap, is trying to fight her way back from the loneliness created by 20 years of solitary drinking to at least the fringes of human society—and slowly succeeding. From the minority group escapee from Mississippi who surrenders his gun and wants help to reach the Freedom Bus from North Dakota to Washington State, to the late teenagers, male and female, faced with the choice of sexual license, drinking, and drugs as the price of admission to the 'in group' . . ." and so on through a catalogue of concerns and activities that could use up a very tough person in a very short time. He said that other parish clergy carry much the same work load, and so that is why, when some critics "talk so publicly and glibly about the parish priest in 'the comfortable security of his ecclesiastical ghetto' [they] just plain make me sick—if you will pardon the expression."

Expression pardoned here. Not every parish priest works as hard between Sun-

Continued on page 13

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.

Ralph McGill — a Tribute

There are so many men of greater eloquence who knew Ralph McGill better that I feel almost presumptuous in writing of my deep sense of mourning on learning of his death.

I met him only once — last year, in his cluttered office in the *Atlanta Constitution*, where a framed Georgia newspaper denunciation of him as a "mongrelizer" hung beside the Pulitzer Prize and the written congratulations of three Presidents of the United States. He welcomed me warmly, talked at length about the Episcopal Church which he served as a devoted vestryman, and commended my weekly column — a gesture so thoroughly gracious as to be roughly equivalent to a grade-school arithmetic teacher being applauded by Einstein.

Yet despite my initial exposure to this husky voice and rugged face with its sharp eyes and ready smile, I had really known Ralph McGill for some time — in the same way that millions more in his reading congregation knew and either admired or hated him. His Pulitzer was won for his editorial skill and courage in denouncing the bombing of a synagogue and a high school at the height of the colossal struggle for civil rights. And when, as a parish priest, I saw my church building destroyed by arsonists after it had been vandalized 28 times in three years, it was the knowledge of men like Hodding Carter and Ralph McGill, writing in much greater danger, that gave inestimable cause for hope and sense of camaraderie under fire.

I am profoundly grateful that the Episcopal Church has had such vestrymen even as I am honored to have become a member of the profession of journalism which they have so courageously adorned. Ralph McGill was indeed a prophet — one of those unconquerable truth-tellers-at-any-cost who were the glory of Israel and in whose goodly fellowship Jesus Christ was enrolled by his own designation. And as God spake by the prophets in all ages, so I believe that in the value God places in bravery, when this man crossed over last week, all the trumpets sounded for him on the other side.

(The Rev.) LESTER KINSOLVING
Editorial Department
San Francisco Chronicle

San Francisco

Marriage

Having written to the commission (committee?) on marriage when I was a much younger vicar, I have yet to disabuse myself that the greatest problem in the American Church about marriage and pastoral concerns in *re* the same is the fact that it is the one area in which we are still in part "established." Having served for a year in the Church of England which is established, the problem becomes axiomatic:

1) If the Church acts as the arm of the state in regard to marriage, then there must be some recourse within the Church and

before the (secular) courts that enables the Church to make a legal judgement. As I understand it, there is at least an acknowledged judgement so indicated there (or was until the relatively near past). In such a position the Church has some responsibility for the acts which are performed under its auspices.

2) At least in this state, where the license says "You are authorized," a duly ordained minister merely certifies that the parties appeared before him and were "married" — whatever that means.

The "hang up" comes when people know the minister has the "authority" and yet refuses for something called "canonical" reasons which have no legal basis whatsoever. To some of your correspondents, it would seem that they have a greater ability to judge than even the bishop, and yet even the bishop cannot judge without the legal framework of the state! My earlier suggestion, I now repeat: let us "disestablish" the Church in this last vestige of our American heritage. Let who will, be married *legally* by the state, and then let us talk about whether the Church feels there is justification for a blessing or not. My bet is that Church weddings will fall off 50% — and that the "blessed" couples will be blessed 100%. Even the state of Israel got "hooked" on this business when the rabbis were given the prerogative of "establishment" in marriage relationships.

(The Rev.) A. A. VALL-SPINOSA
Vicar of Christ Church

Anacortes, Wash.

Answers, Anybody?

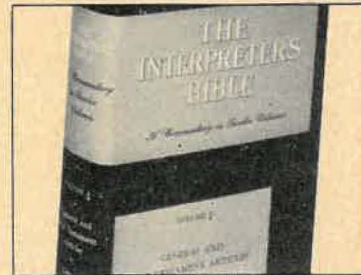
I recently stopped by one of our old (1846) New York inner-city churches. It is well away from the rich avenues of our town and there seems but little incongruity in its rather rural charm. Whether one's purpose is that of the antiquary or just prayerful rest, the Church of the Holy Apostles (Ninth Ave.) is special. It is small and beautiful. Its many treasures include all its original windows. The saving of this collection of primitive American glass was a recent community project.

I was not alone in the church that day. Two ladies, busy about some voluntary work of upkeep, noticed my special interest and bade me welcome to enjoy their windows. They graciously offered to turn up the lights (hardly an aid to window-viewing!). Though proud of their lovely church, the zeal of these women was for its mission. My diletantism was rebuked by their devotion to first things. I heard at length of the hard fight for the very life of this fine old parish. Fired by the example of their young new rector, this distinguished congregation — 125 "live wires," up from 25 not so live — have, by working and giving, held Holy Apostles back from the brink. There is no wealth. The parishioners are plain people, of sundry colors and origins, rich only in love and dedication. The bishop has helped; the rector's mother has been generous. Organizations are burgeoning. The organist, a gifted black man schooled in the ways of the English Church, has a boys choir under way. But for all the good signs, survival is in doubt. Money is the problem.

So much for my Church of the Holy Apostles interlude and its story of hopes and woes. Even I have to feel "involved." What I want to know is this: Where in such

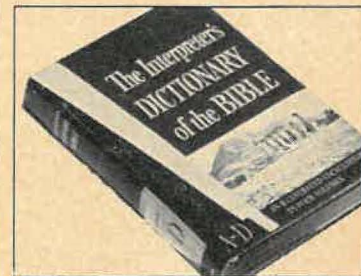
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The Living Church

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and Welfare of the Church of God.*

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FEATURE

ANGLICANISM: A Step in Unity
†G. W. Luxton 8

THE KALENDAR

March

23. Lent V: Passion Sunday
Gregory the Illuminator, B.
25. Annunciation of the Blessed Virgin Mary
29. John Keble, P.
30. Lent VI: Palm Sunday

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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situations is the *concern* and *involvement* of the Executive Council of the Episcopal Church? How about a few dollars from its give-away millions for our own marginal parishes? Holy Apostles is not unique; most of our New York small neighborhood churches are in trouble. Parenthetically, asking such churches to assume "quotas" is like asking a man dying of anemia to give blood. Yet the Executive Council eagerly subsidizes all kinds of non-Church causes, preferably of the far Left. Only read its own leaflet *Where the Money Went*. "Went" is right. Will that outfit never stop playing Ford Foundation? Or is Federal Government the name of their game? The "militants" to help with Episcopal money are those whose fight is for the Episcopal Church.

RICHARD B. KOSTER

New York City

Confused Liberalism

THE LIVING CHURCH [Feb. 9] carries two items illustrative of the secular liberal mind in its most confused form.

ESCRU deplors the failure of the Executive Council to take "forthright action," by way of secondary boycott, to put pressure on a "racist colonial regime" in South Africa. Nothing is said about similar action against at least as oppressive regimes in Russia, Paraguay, Algeria, Saudi Arabia, Nigeria, or Albania—to name a few.

Paul S. Sanders argues for the Chávez grape boycott (apparently boycotts are "in") to support downtrodden migrant grape pickers. He doesn't know, or ignores, the fact that 80% of California farm workers including grape pickers are *not* migrants, and 98% *don't* belong to or support the Chávez union. The issue in California is compulsory unionism, not an "exploited minority."

These spokesmen for causes might do well to get their facts straight and their logic in order.

STUART G. OLES

Seattle

D.Cs.

As a faithful reader of yours I have been keeping up with your search for a new name for the "distinguished" congregations, and at the risk of belaboring the obvious would humbly like to suggest "Christian" as perhaps a possibility. After all, this is really what it's supposed to be about, isn't it?

GUION M. LINDSAY

Miami

Editor's note: I feel that with this suggestion we're getting warm.

Clarification

After having read the story about the recent death of Dr. Everett Titcomb [L.C., Feb. 2], and having talked with the parishioner of this church who submitted the material used as the basis for the story, I feel that there are a few points in need of clarification.

The statement that there were "no officials" and "no dignitaries" present in this church at Dr. Titcomb's Requiem on Jan. 4 is entirely erroneous. . . . "The 'young set' of the parish" who "had never seen Dr. Titcomb" were well represented in the choir. . . . Everett Titcomb never "tried" to teach music; he *taught* music to any and all who

would learn. Many of the so-called "little people" present that day, both in the augmented Schola Cantorum and in the congregation, have long since become fine musicians in their own right and hold responsible positions in churches and universities throughout the country. . . .

SALLY SLADE WARNER

Director of Music

Church of St. John the Evangelist

Boston

Cathedral "Happening"

A note on the story [L.C., Feb. 23] entitled *Cathedral "Happening" Ends in Tussle*: The performance itself sounded very interesting to me, and I wish more of the story had been devoted to it. I thought it unfortunate reporting that most of the space was taken up with what appears to have been a rather small episode at the end, which was sensational but not the major happening. Anything to which 4,000 people come is worth knowing about. Too bad we only learned about the last episode.

(The Rev.) RICHARD G. BELLISS

Rector of St. Anselm's Church

Garden Grove, Calif.

Thanks

In looking over some of last year's copies of THE LIVING CHURCH, I was moved to thank you for the beautiful "Love Song" of the late Rev. James Hazelton Pearson [L.C., June 16]. In spite of our carping—often justified, I believe—about the visible Church, many of us have an underlying love for her. Thank you also for several brief offerings, such as the poem "Beyond Your Knowing" by Louisa Boyd Gile [Sept. 8].

(The Rev.) HENRY H. HUTTO

Austin, Texas

"Mass Priests"

Your reference to masses and mass priests [L.C., Feb. 23] in my humble way of thinking does a great injustice to the work and office of a priest in the Church of God. I happen to be one of those priests who are saddled with the unfortunate title "Mass Priest." I think of the solemn charge delivered to me at my ordination, the seriousness of the questions levelled at me and the accompanying answers, committing me to a life of dedication to which in my judgment there is no return.

As chaplain to sisters I am referred to as a "Mass Priest," and as I live in a school community run by sisters I somehow equate myself with the fixtures of the school and community. I am sure that when an inventory is made of this institution it will read something like this: 100 desks, 50 blackboards, 2 Coca-Cola machines, 1 washing machine, 1 dryer and 1 Mass Priest, etc., etc. I wonder how you equate sisters,—work sisters—teaching sisters—office saying sisters. Yes thank God "the problem of the Mass Priest has shrunk much." Let us hope and pray that part of the mania of the renewal will be the elimination of the Mass Priest and the magic which this unfortunate title connotes, and thus treat him and use him as the man of God he is ordained to be, so beautifully described in our Prayer Book.

(The Rev.) THOMAS WITHEY

Chaplain at Kemper Hall

Kenosha, Wis.

The Living Church

March 23, 1969
Passion Sunday

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CALIFORNIA

Deaconess "Now Functions as Deacon"

The appointment of Mrs. Phyllis Edwards as acting vicar of St. Aidan's Church in San Francisco has raised anew the question: What is the role of a deaconess in the Anglican Communion?

Mrs. Edwards, a widow and mother of four grown children, made national headlines in 1965 when the then Bishop of California, the Rt. Rev. James A. Pike, proposed, in effect, that she was entitled, as a deaconess, to the prerogatives of a deacon—the first step to the priesthood. Because the Episcopal Church has two sources of authority—its Constitution and Canons, and the Book of Common Prayer—the controversy swirling around Mrs. Edwards finds partisans appealing to both sources to support their views.

In July 1964, Mrs. Edwards was "set apart" as a deaconess. The following year, Bp. Pike proposed "recognizing" Deaconess Edwards as being within holy orders. The Prayer Book declares that there are three "orders" of ministry—deacon, priest, and bishop. He pointed to a 1964 change in the canons of the word "appoint" to "order" in reference to the making of a deaconess. When challenged by some of his episcopal peers, Bp. Pike referred the matter to the House of Bishops for an "advisory" ruling. He also, in a separate service, "ordered" Mrs. Edwards a member of the diaconate. The House of Bishops, meeting in 1965, said that the functions of a deaconess were already described in the canon and that "presently" deaconesses "may not be permitted to administer the elements of Holy Communion."

However, the 1968 Lambeth Conference, made up of bishops of the entire Anglican Communion, recommended that "those made deaconesses by laying on of hands with appropriate prayers be declared to be within the diaconate." The conference also asked all the national or regional Churches of provinces of the communion to allow "duly qualified women" to help in the distribution of the elements. (In 1967, the General Convention of the American Church enacted a canon authorizing certified laymen to administer the chalice in the Holy Communion.)

In the Diocese of California the matter appears to be settled by action if not by legislation. Mrs. Edwards, since 1965,

has been listed among the "clergy" of the diocese. The Rt. Rev. C. Kilmer Myers, Bp. Pike's successor as Bishop of California, now says that Mrs. Edwards is performing one of the functions of a priest denied canonically to deaconesses; she is helping to distribute the elements at St. Aidan's Church of which she has been appointed acting vicar. He said also that she can perform burials, officiate at baptisms in the case of emergency, and officiate at (but not bless) marriages. In effect, the suffragan bishop, Richard Millard, put it, "Mrs. Edwards is functioning in this diocese as a deacon."

SOUTH DAKOTA

Anti-Capital Punishment Bill Proposed

The judiciary committee of the South Dakota House of Representatives has voted, 7 to 3, to send a bill abolishing capital punishment to the House floor with a recommendation that it pass. Introduced by Rep. Donald Osheim, the measure would abolish capital punishment in all cases except a person already under prison sentence. A judge would have the power to impose life imprisonment without probation or parole on the recommendation of the jury.

The bill would have no effect on the death sentence of Thomas J. White Hawk, 20, convicted in the 1967 slaying of a Vermillion, S.D., jeweler. An attempt to re-open White Hawk's case, backed by many religious groups, is pending [L.C., Feb. 23]. Mr. Osheim's bill lost in the House last year by a 44-28 vote. It had been sent out of the judiciary committee without recommendation.

NORTHERN INDIANA

Nixon Supports Hesburgh Policy

In a letter to the Rev. Theodore M. Hesburgh, president of the University of Notre Dame, President Nixon gives him strong support for his stand on student protesters. Notre Dame's policy was outlined in a letter Fr. Hesburgh sent to faculty, students, and parents, in which he declared: "Anyone or any group that substitutes force for rational persuasion" at Notre Dame faces on-the-spot suspension, expulsion, and action by civil authorities. Fr. Hesburgh's action has been greeted by highly favorable public reac-

tion. More than 200 letters a day have been pouring into the university, and one spokesman said that the response is "the greatest in-pouring of mail to the president's office in the university's history." Dick Conklin, assistant director of public information, said that the mail was running 99% in favor of Notre Dame's get-tough stand.

In an interview, Fr. Hesburgh explained: "All I tried to say is that we welcome and protect orderly dissent, but we're not going to let anybody destroy the place."

President Nixon's letter began with "Dear Ted," declared strong support of Fr. Hesburgh's position, and informed him that Mr. Nixon had asked Vice President Agnew to take up the problem of student revolt with the 50 governors at their conference. A spokesman for the White House revealed that Fr. Hesburgh had met with Mr. Nixon prior to the issuance of his letter announcing the Notre Dame policy, when Fr. Hesburgh had been in Washington attending a meeting of the U.S. Civil Rights Commission of which he has been a member for 12 years.

ESCRU

"Racist" Church School Material Burned

Members of the Episcopal Society for Cultural and Racial Unity (ESCRU) publicly burned Church school material which they claim displays racism. There were a number of such burning ceremonies held on Ash Wednesday, among them one in front of the Episcopal Church's national headquarters in New York. The burning of the educational material was said to be only the beginning of a movement to "burn racism from the Church as we know it, that it might be made whole to serve the human community in the name of Christ." Supporting the action were the National Committee of Black Churchmen and the Episcopal Churchmen for South Africa.

At the burning in New York, materials were set aflame in a bucket, with seven white-clad leaders presiding. The publication shown was a part of a children's lenten series published by Friendship Press, a branch of the National Council of Churches, and approved by the Executive Council of the Episcopal Church. Earlier, ESCRU said it would burn materials prepared by Seabury Press, the

Episcopal Church's official publishing agency, Parish Press, Morehouse-Barlow, and Friendship Press. Parish Press and Morehouse-Barlow are private companies with strong Episcopal identifications.

A statement of intention declared: "We charge that the emphasis, teaching, assumptions, and values of these materials cripple and blind our white children to the social realities of our national and international life, while at the same time are insulting to Christians of color whose lives and values are not found in these materials except as outside intruders into placid middle class lives." Opposition was expressed to a lenten series on Africa supplied by the Church's Executive Council, as well as to regular Sunday school publications covering a variety of subjects.

ESCRU is an Atlanta-based unofficial Episcopal organization "dedicated to eradicating racism from our branch of Christ's Church." The material burning was endorsed earlier at ESCRU's annual meeting. The demonstration was called a destruction of "our bodies' poisons so that there can be new birth." Ashes from the burned paper were put on foreheads as "a sign of the new day Christ wills."

In Chicago, where ESCRU members staged a ceremonial burning of the proscribed material in front of the diocesan office building, the Rt. Rev. James W. Montgomery, Coadjutor of Chicago, commented: "We deplore book-burning as a form of protest, and we call upon those who have participated in such activity to work constructively toward the improvement of all materials."

(See guest editorial by Richard E. Quaintance, Ph.D., on editorial page, for a statement of the ESCRU position.)

MADAGASCAR

Half of Diocese Devastated

Half of the newly-created Diocese of Tamatave, Madagascar, was "completely destroyed" and put "out of life" by a cyclone which struck the island in early February, it is reported from London from a grim account received there from the Rt. Rev. James Seth, bishop of the new diocese. His letter was sent to the United Society for the Propagation of the Gospel whose press office said it had informed Christian Aid of the disaster and is now collecting aid for the relief of the victims.

In his letter Bp. Seth said: "All ordinary houses and churches, except the concrete ones, were blown down. Several priests are in a hopeless condition of life—no houses and no food. This is the greatest disaster we have had since 30 years ago. Twenty-five thousand people have no shelters, and 11 were killed in the waters or under the falling trees. The cyclone ran 300 miles along the east coast with a great flood which buried all crops under the sand." He described

the situation as "desperate" and said the whole region is already suffering from an acute shortage of rice, with practically no substitute foods.

PRESBYTERIANS

Ecumenism Marks Anniversary

Anglican and Roman Catholic leaders and a Canadian Presbyterian minister attended a special anniversary evening service at Warwick, Bermuda, to mark the founding of the oldest Presbyterian Church outside Scotland. The church is Christ's Church, built 250 years ago, but the service also marked the 357th anniversary of the arrival of Presbyterians in the British Colony.

The Rev. George Buchanan, minister at Christ's Church, is from the Isle of Arran. Last year he was awarded the Order of the British Empire for his work as chairman of the race relations advisory council. His Bermuda congregation gives generously for better housing, and for hospitals, the handicapped, and the aged, and to the world work of Christian Aid and other such agencies.

NEW MEXICO and SW TEXAS

Bishop's Wife Dies

Mary Virginia Robinson Kinsolving, 58, wife of the Rt. Rev. Charles J. Kinsolving III, Bishop of New Mexico and Southwest Texas, died Feb. 18, on the ski run of Santa Fe, while giving a ski lesson. She had a heart attack. Mrs. Kinsolving, who was a member of the Santa Fe Basin Ski Patrol, was also a violinist with the Albuquerque Symphony and the Santa Fe Symphony.

The Kinsolvings were married in 1932 while he was in charge of the churches in Greenville, Denton, and Commerce, Texas. They moved to New Mexico in 1936, and had lived in Santa Fe since then.

In addition to Bp. Kinsolving, Mrs. Kinsolving is survived by two sons, John, who is rector of St. Paul's Church, Evanston, Wyo., and Charles; one granddaughter, her father, and one brother.

NEWARK

Parish Distributes Grants

Grants from the 1968 income of the Wilks Fund of St. Peter's Church, Morristown, N.J., have been designated by the committee that reviews requests for funds and recommends the grants. The rector of the parish, the Rev. S. H. Garvin, is chairman of the committee.

The Wilks Fund came into being in 1952 when St. Peter's Church received a bequest from the estate of the late Sylvia Wilks. A major portion of the \$1,250,000 bequest was set apart from the parish, the income of which would be

given annually to worthy causes. To date \$606,812 has been distributed.

Recipients of this year's grants number 13 out of a total 36 considered. \$22,000 has been marked for Morristown area projects, and the associate rector of St. Peter's will receive a loan of \$3,000 for support during a partial leave of absence to complete the writing of two books for publication. Grants made in the Diocese of Newark and the State of New Jersey total \$8,420; national grants, \$6,700, with the Virginia Seminary receiving \$4,000 of this particular sum; and international grants of \$1,300, with \$1,000 going to a Liberian student to help with his pre-medical education in the United States, and \$300 going to Santa Maria University, Arequipa, Peru, for its library.

PENNSYLVANIA

Fr. Isacksen Wins Award

An article which appeared in *THE LIVING CHURCH* [April 14, 1968], by the Rev. Frederick R. Isacksen, rector of the Church of St. Luke and the Epiphany in Philadelphia, has won for its author the George Washington Honor Medal Award of the Freedoms Foundation at Valley Forge, Pa. In the citation by Kenneth D. Wells, president of the foundation, the essay is called "an outstanding accomplishment in helping to achieve a better understanding of the American Way of Life." The title of Fr. Isacksen's article is *The Law, the Gospel, and Today's Priorities*.

(Reprints of this article are available on order from the Editor of *THE LIVING CHURCH*: 10¢ each, 8¢ each in orders of 50 or more. The supply is limited.)

LONG ISLAND

First Meeting of NICHE Held

The board of directors of Non-Profit Interfaith Clergy Housing Enterprises, Inc., held their first official meeting, electing the Rev. Robert H. Pierce, rector of the Church of the Transfiguration, Freeport, L.I., N.Y., as president. The corporation was formed as a result of recommendations made by a team of housing experts from Urban America, Inc., Washington, D.C.

The purpose of the corporation is to provide low and moderate-income families with housing through the rehabilitation of deteriorating housing and the construction of new housing where needed. The corporation will seek federal and state monies for the implementation of its goals. The clergy hope to upgrade neighborhoods by giving attention to individual homes that are delapidated and thereby fostering slums. They hope also to decrease the "hysterical and destructive incidence of white fright and flight."

Anniversary of Sharpeville Commemorated

The Special Committee of the United Nations on *apartheid* commemorated the anniversary of the Sharpeville, South Africa, massacre of 1960 by reporting that "the liberation movement" of South Africa's oppressed people had reluctantly agreed that "armed struggle is the only means left" in achieving the rights and freedoms recognized in the U.N. Charter and the Universal Declaration of Human Rights.

The committee, meeting on the second International Day for the Elimination of Racial Discrimination, protested the inaugural flight on Feb. 23 of South African Airways to New York via Rio de Janeiro. The group also heard a South African born anti-*apartheid* spokesman speak of a "moral exhaustion" among many African nations which keep trading with South Africa while denouncing its race policies in a "pious and increasingly hollow ritual." The speaker, Ronald Segal, now a resident of England and editor of the Penguin Africa Library, said that there is "too much of an attitude where people say, 'After all, Senegal trades (with South Africa), Kenya trades, everybody trades. If we did not trade it would be an empty gesture.'" As a result, he said, South Africa's trade is actually increasing year by year, despite numerous U.N. resolutions to cut it to a minimum, if not to eliminate it.

The special committee quoted an Anglican bishop, the Rt. Rev. Ambrose Reeves, who was deported from South Africa, as having said: "The choice before the international community has been a clear one ever since Sharpeville. Either it takes every possible step to secure the abandonment of the present policies in South Africa, or the coming years will bring increasing sorrow and strife both for South Africa and for the world. Sharpeville was a tragedy showing plainly that the ideology of *apartheid* is a way of death and not of life. Can the nations recognize this before it is too late?"

NEW ZEALAND

Church Loses Ground with Maoris

The Maori people, New Zealand's original inhabitants, are rapidly dropping out of Anglican Church membership in the cities, it was reported by a special Church commission investigating work trends among the Maoris. Only the Roman Catholic Church has continued to experience a proportionate growth among the 200,000 Maoris who constitute 7.5% of New Zealand's population.

In 1951, the Anglican commission said, 32.3% of the Maoris declared them-

selves to be Anglicans but in 1966 the figure declined to 29.9%. Unless action is taken, the report said, this tendency "will snowball." It charged that Church work among the Maoris is geared to a situation that prevailed 20 to 50 years ago and to a small minority of people called the "elders." The commission recommended that Church work emphasize social services to the urbanized Maoris, and that manpower be deployed to meet the needs of the young Maoris, those in urban areas and those in difficulty.

RELIGIOUS BODIES

Benedictines to be Independent

The Episcopal Church is to have an independent Benedictine abbey as one of its religious communities for the first time this year, when the monks of St. Gregory's Priory, in Three Rivers, Mich., elect their own abbot on April 18. The episcopal visitor of the community, the Rt. Rev. Walter C. Klein, Bishop of Northern Indiana, will bless and install the new abbot on May 9, at the request of the abbot of the motherhouse, Nashdom Abbey in England.

This development marks 30 years of quiet Benedictine life in the American Episcopal Church. The house was founded in Indiana in 1939, and has been at Three Rivers since 1946.

EPISCOPATE

Successor to Bp. Robinson Named

The Rev. David Sheppard, who won national fame first as a cricket star and later as a clergyman to the working class, will succeed Dr. John Robinson, Suffragan Bishop of Woolwich, when he resigns in September. An announcement from Prime Minister Harold Wilson said Mr. Sheppard's appointment had been approved by Queen Elizabeth, titular head of the Church of England. Mr. Sheppard is at present warden of Mayflower Family Settlement in a tough East End district of London and will go to a similar type industrial area when he goes to Woolwich in southeast London.

Commenting on his appointment, the 40-year-old priest said: "I'm nervous about an establishment position. I don't want to be a Church bureaucrat. My job at Mayflower Center has been a very human situation and my greatest interest is to see the Christian faith worked out more effectively in more industrial areas of our big cities. We intend to go on living in a working-class district."

He was ordained to the priesthood in 1956 after being educated at Cambridge. He played cricket for England's top teams 22 times, twice as captain. Last

December he led a protest movement against the omission of Negro cricketer Basil D'Oliveira from the English team due to visit South Africa, saying: "Our protest is against tolerating racialism in cricket."

WEST INDIES

Dr. Ramsey Speaks Out

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, spoke out on two controversial issues on a recent visit to Puerto Rico and the Bahamas. At San Juan, P.R., addressing a predominantly Roman Catholic audience, he said that he regretted Pope Paul's encyclical on birth control. Decisions on such matters, he said, should be made by individual choice, not by Church policy. He spoke at an ecumenical service, having been warmly greeted earlier by Roman Catholic Archbishop Luis Aponte Martinez of San Juan and having received a symbolic key of the city. On receiving the key, the archbishop recalled that in the 16th century Sir Francis Drake had attempted and failed to capture San Juan. "Centuries ago," he said, "Sir Francis Drake was routed before the doors of this ancient citadel of Christian civilization. He went home to England and reported, 'I was defeated.' Now that I have been a recipient of this key, I can return to Britain and report victory where one of our most illustrious heroes failed."

Speaking in Nassau, Bahamas, Dr. Ramsey said that it would be "a shame" for Britain if it were not able to absorb and integrate a 4% non-white population by the end of the century. At a reception honoring him, which was attended by Prime Minister Lynden Pindling, he said that fear of Negro immigrants is creating ghettos in England and that the situation would be helped if the British people were aware of the economic and cultural contributions made by such immigrants. "There will be a time, many centuries hence," he said, "when there will be great astonishment and amusement about the great seriousness and sometimes bitterness about race that our particular phase of human history displayed." He noted that statistical studies indicate that Negroes will make up 4% of the population of England in the year 2000, and called for special programs in education, housing, and mutual understanding to aid their integration into British society.

NEW HAMPSHIRE

Church Leaders Challenged on Boycott

The New Hampshire Farm Bureau Federation has joined a campaign against Church leaders, representatives of or-

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George N. Luxton

ANGLICANISM: A Step in Unity

“Has the time come for us Anglicans to rise above national boundaries in religion and act together as if we really were one? My answer,” writes the Bishop of Huron, “is decidedly yes, however painful the experience may be.”

THE past year was the year for world-Anglicanism—at least so far as the bishops were concerned. We met; we studied and talked and passed 69 resolutions. We returned home to our local concerns, made a few reports on Lambeth to our people highlighting the events, personalities, and conclusions; and then we gave Lambeth '68 a decent burial on the home-front. Actually, I found that my people had buried it before I was ready to begin the interment! Was it because of poor reporting on my part, or was there too little to report? Probably a “yes” to both questions. One cannot expect much from a month's conference of men from widely different environments. For most of the time we floundered about trying to understand the other fellow's viewpoint and difficulties; and, when the last week came, with its call for conclusions of some significance, we were frustrated into saying little that was new or decisive, and making recommendations that were incomplete and perhaps bewildering to some. Most of them recorded and approved decisions that had already been established in the life of the Church.

Our last-minute action about the position of the Thirty-nine Articles is a prime example of our unfinished business. The report came up for final consideration on the last morning of the conference, at around 11 A.M., with a conference message still to be read and dealt with before the final adjournment prior to lunch. It

was quite clear that the amendment offered by the present writer recommending that “assent to the Thirty-nine Articles be no longer required of ordinands” was acceptable to the vast majority of the bishops. On the final vote there were about 37 who opposed it; and, strangely enough, I found myself in full sympathy with many who were in opposition. We were recommending the elimination of the Articles as a test of orthodoxy for ordinands, but we had no time to discuss or suggest what might be placed in their stead. We lacked time even for the exploration of the void created by our last-minute action. Some Canadians felt that what we call “The Solemn Declaration of 1893” (which follows the preface on page viii of our fairly new Prayer Book) might have been considered as a substitute. I should have enjoyed spending a week under the chairmanship of the Bishop of Durham in revising this declaration for modern use, and in considering possible alternatives. But during that last minute gallop, which is common to all assemblies, we hastily took the first step and left over for another ten years the equally important step of replacement. This is an example of the frustration which grew out of our lack of time for comprehensive discussion and action.

IN the light of this “unfinished business” some of us counted greatly on the regional consultations in Anglicanism as recommended in the 1968 Lambeth Report. Perhaps in these local gatherings we could discuss the loose ends, find a consensus for regional use and for wider recommendation. Certainly I attended

the recent joint meeting at Augusta, Ga., of the American and Canadian Houses of Bishops with this blithe expectation. Here I thought there would be opportunities for joint studies on the unfinished business of Lambeth '68, and for a fresh exploration of urgent matters that may be exploding in our faces during this next climacteric set of years. But the Augusta meeting passed into history without any worthwhile issue. Perhaps we were still dull with Lambeth fatigue, a blight somewhat akin to the Uppsalitis which affected those who attended the World Council of Churches, the heartburn of trying to digest too much too quickly. Perhaps also the American House of Bishops had an urgent agenda of their own that needed all their available time and energy. We also met without sufficient committee time having been invested in the preparation of joint-reports on our common concerns.

Whatever the reasons, we left Augusta without ever coming to grips with any of the problems of continental Anglicanism and without even expressing the desire to tackle these problems in the foreseeable future. We simply packed our bags and left Augusta after enjoying warm hospitality and meandering meetings. It's true we approved one item, the setting up of a North American Council for the discussion of common action in mission and related matters, but this was only formalizing what already we have, the friendship and mutual consultation of the officers of our three Churches in all matters of common interest. This has been a part of our life for at least five or six years. It was a strength to us be-

The Rt. Rev. George N. Luxton, D.D., is the Bishop of Huron in the Anglican Church of Canada.



fore the Toronto Congress of '63 and has persisted helpfully since then. Now it will bring together officers of our three Churches for more regular consultation and planning, but it will be too much a gathering of top executives to move the body of our Churches towards unity and community in Anglican life on this continent.

Surely the admonition of Uppsala that "*we should do together everything which conscience does not compel us to do separately*" does not apply only to separated Christian bodies *within* any given nation. Has it not a prime area for application within the life of our three Anglican Churches on this Continent—the U.S.A., Canada, and the West Indies? Already we are one in full intercommunion, and yet two of us still live side by side, along a 3,000-mile border, with each acting, as a Toronto Congress speaker reminded us, as if the other does not exist!

ALL my life I have been shaping up for the final test of nationality versus religion. Sometimes I think that I am ready for the encounter; at other times, when national prejudices bug me, I very much doubt it. I haven't many years left of active ministry. Even the 1971 date for the next joint meeting of the Houses of Bishops may be too late for me. *Isn't there something that our two Churches can do in the meantime by way of study and planning so that there will be a definite agenda with reports for submission when we do meet again in '71?* Or will we repeat the Augusta mishap and, for the intervening years, retreat silently into our national ghettos? We have recently established community between our two Churches in sponsoring *Response*—but only because the Rev. Dr. James Kennedy, the editor, refused to let go of us until we did find our partnership. He has also laid hold of me personally through his publication program, his miniature books, which I think are the best of their kind available in Anglicanism. We have also a spotty and weak community in our Anglican Cycle of Prayer—where and when it is observed. What else might we develop in our continental Anglicanism? Our gen-

eral religious education; our plans for Christian stewardship; our studies in mission beyond the continent (can anyone think of a good reason why we should have both an American and a Canadian Anglican effort in Japan, or Africa, or Asia, or elsewhere?); the training of ordinands, and post-graduate theological education; clergy pensions and Church insurance—indeed everything which conscience does not compel us to do separately.

Our continent has one inter-dependent economy although weaker Canada lags somewhat behind big brother. And we both make the mistake of confusing ecclesiastical with political sovereignty. In this field I have been as guilty as the rest. My hackles have risen at representing the little fellow (Canada) overshadowed by her big neighbor; and still I vote resolutely and unashamedly for our littleness and for our continuing political integrity as a nation. Any thought of Canada becoming another state in the union is simply non-existent on this side of the border. But how have we got the Church mixed up in this matter of political sovereignty? Does the imaginary line between us politically create automatically two distinct brands of Anglicanism? Need we duplicate everything we do just out of local and national pride? Or has the time come for us Anglicans to rise above national boundaries in religion and act together as if we really were one? My answer is yes, decidedly yes, however painful the experience of growth may be for Colonel Blimp—and perhaps for me as well! We simply must grow out of our national religious insulation into our true heritage as a world Church, and thence ultimately, please God, into world Christianity. Sometimes it seems as if our ecumenical effort is a sop which we offer in response to Christ's call for a larger oneness, a fuller citizenship. Membership in the World Council of Churches makes it appear that we are of "one household"; yet the truth is that the unity of the ecumenical world is not too different from the unity of the United Nations. Both bodies are useful debating societies and sounding boards; both increase understanding and friendship. But after

their meetings the representatives of the constituent bodies go home and report; and in the local nation and in the local Church, life goes on largely unchanged. Both bodies (the UN and the WCC) have in them the promise of better days ahead, but there is much undergirding to be done before debate becomes community and the allegedly "one household" becomes a family in Christ. Isn't there a necessary in-between stage where Churches already in full intercommunion should begin to realize and live out their present unity?

BUT would not Anglican continental unity embarrass the national Churches in their present conversations towards union and reunion—you with your nine Churches in wide discussions in COCU, and we with our 24-year-old conversation with the United Church of Canada (Methodist, Congregational, and two-thirds of the Presbyterian Church of 1925)? Yes, it would probably slow down the speed of our conversations—if, at the present time, they can be said to have any speed! We Canadian Anglicans have not yet found any firm footing for progress in our talks with the United Church. *Principles* of union, as they were with us, become with our neighbors only "a working document"; and presently many of us cannot see our way through to the kind of union to which we Anglicans are committed, one that retains and enlarges our present unity and shuts no doors on our passage towards unity with Orthodoxy and Roman Catholicism. Our United Church friends are inclined to be locally-minded, theologically vague, and fearful of any authority, personal or corporate, that might break into their congregational independence. There may be in the future a meeting-place for us with these neighbors, but neither of us now see it, or even a near road leading to it. We shall persist in the conversations; and we shall grow in the process—at least in understanding and friendship—but the prospect of organic union with them is presently, for Anglicans and United Church members, only a prospect of division, internal strife arising within

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JESUS AND THE ZEALOTS. By S. G. F. Brandon. Scribners. Pp. 413. \$7.95.

The French distinguish between a *succes d'estime* and a *succes de scandale* and it is a rare book that can be both. Few books which are shocking enough to be scandalous are also sober enough to win critical and scholarly esteem. *Jesus and the Zealots* comes near to proving the exception. On the one hand it fits into the apparently never ending stream of exposés of Jesus which must have begun in the second century when Celsus said that our Lord was the illegitimate son of a Roman soldier, and has continued through contemporary efforts to prove He was an Essene or that His resurrection was not from death but from a drug-induced coma. S. G. F. Brandon's argument is that Jesus's ministry is to be understood against the background of the Jewish revolutionary movement against the Romans of His day, that He was sympathetic to the movement, and that He was executed for belonging to it.

The quality which distinguishes Brandon's book from its predecessors is that it approaches academic respectability; Brandon is a well-trained professional student of the period and the methods he uses are, by and large, those that all workers in the field employ. Where he parts company from them is in the assumptions he is willing to make. One can agree with him that the gospels have been edited theologically, that the New Testament generally tries to present Christianity to the Romans as not being a political threat to the empire, and that Jesus was executed in the belief that He was an insurrectionary. This does not mean, however, that it can be shown that Jesus was at all interested in opposing Roman occupation of Palestine; indeed, everything in the gospels resists that interpretation and no amount of editing by the evangelists could have altered the image of Jesus so totally as Brandon's theory would demand. His thesis, in fact, is methodologically as unsound as would be an effort to account for this picture of a warlike Jesus on the basis of Brandon's having served for 13 years as a military chaplain, which is about as unsound as you can get.

(The Rev.) O. C. EDWARDS, JR.
Nashotah House

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SHORT DICTIONARY OF BIBLE PERSONAL NAMES. By H. H. Rowley. Basic Books. Pp. 168. \$4.50. **SHORT DICTIONARY OF BIBLE THEMES.** By H. H. Rowley. Basic Books. Pp. 114. \$3.95.

These two *Short Dictionaries* by H. H. Rowley, professor emeritus of Hebrew Language and Literature at Manchester University, England; can, in varying degrees, be useful helps to the Bible student "in a hurry." This is particularly true of

the *Short Dictionary of Biblical Personal Names*. It is helpful in running down the names of the obscure characters who turn up throughout the pages of holy scripture, and equally so in distinguishing the individuals who bore some rather common Hebrew name. Under the name *Zechariah*, for instance, we find no less than 35 individuals alluded to in the Old Testament, Apocrypha, and New Testament.

The *Short Dictionary of Bible Themes* has the same advantage of conciseness; but here, unfortunately, the reader has to be on his guard against a certain amount of tendentiousness on the part of the author. To cite a single example (of which we might mention many more) the article on *baptism* seems sadly lacking in meaning, especially when we remember the "high" sacramental interpretation placed upon Christian baptism by St. Paul. At the same time, Dr. Rowley flatly asserts that baptism in the New Testament was by *immersion*, citing as evidence Acts 8:36 and 10:47, neither of which passages, in the mind of this reviewer, offers conclusive proof one way or the other. I cannot resist the temptation to compare and contrast this work with Alan Richardson's *A Theological Word Book of the Bible*, since this latter work has for some years now enjoyed a semi-permanent place on this writer's desk. My wish is that the brevity of Dr. Rowley's work (114 pages, vs. 290) might be combined with the objectivity of Canon Richardson's.

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FAITH AND POLITICS. By Reinhold Niebuhr. Edit. by Ronald Stone. George Braziller. Pp. xviii, 268. \$5.95.

Prof. Ronald Stone, one of Reinhold Niebuhr's ex-students, has done what many of the rest of us should like to have done. He has retrieved some of his teacher's finest occasional papers from journals now practically inaccessible. This volume is subtitled, "A commentary on religious, social, and political thought in a technological age." Comparing the Niebuhr of 1930 with the Niebuhr of 1968, we may note an astonishing consistency of ideas.

In one paper, "Christian Faith and Social Action," written in 1953, Niebuhr entertains second thoughts about the too-easy confidence in socialism in which he and his colleagues in the Frontier Fellowship once reposed: "There is a strong tendency to develop ideologies of conscience as well as ideologies of interest. . . . It was a natural inclination of the religious conscience to invest a collectivist alternative with more moral capital that it did not deserve. This was done primarily by contrasting the 'motives of service' which were supposed to rule the collectivist order as against the 'motives

of profit' in the old order. A certain taint of this moral ideology is evident in the earlier pronouncements of our Fellowship, and indeed in all pronouncements of the Christian left." This quotation nicely illustrates one of the major themes of this volume, namely, that Christian social ethics must make pragmatic decisions which are continually tutored and corrected by the empirical disciplines.

We are all very much in Mr. Stone's debt for putting together *Faith and Politics*, a volume of Niebuhr's best.

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WINDFALL OF LIGHT: A Study of the Vocation of Mother Eva Mary C. T. By Sibyl Harton. Society of the Transfiguration, Glendale, Ohio. Pp. 178 paper. \$2.

Eva Matthews was a promising young lady. Pretty, vivacious, intelligent, she was a wholehearted participant in the life of her family—one with wealth, position, and deep Presbyterian roots in Glendale, Ohio. A secure and happy girlhood was capped by study at Wellesley and a whirl in the best circles of Washington as daughter of a Supreme Court justice. This seems a perfect version of the American dream, but dreams were not enough for Eva. She wanted life to be real, and something was missing.

Sibyl Harton presents in *Windfall of Light* a warm and winning portrait of her heroine making the pilgrim way to become the foundress of the Community of the Transfiguration. One might wish for more interior charting of the spiritual transformation, but the evidence is just too scant. Besides, this lack may provide space for one of the book's most refreshing charms: the author's obvious delight with the United States. She revels in the generous abandon of American hospitality and relishes all the places—Omaha, Cincinnati, Boston, New York, Washington, and others—she visited to retrace the steps of Mother Eva Mary.

CHRISTINE L. BENAGH
St. Philip's Church
Nashville, Tenn.

Booknotes

By Karl G. Layer

RELIGION: Out or Way Out? By Will Oursler. Stackpole. Pp. 147. \$5.95. This trained journalist and Episcopal layman discusses the Church in its confrontation with hippies, drugs, social activism, liturgical experimentation, and other current phenomena.

THE GROWING POWER OF THE PRESIDENCY. By Nicholas A. Masters and Mary E. Baluss. Parents' Magazine Press. Pp. 256. \$4.50. This volume, designed for ages 12 and up, covers the history and theory of the presidential office. A good addition to any young person's library.

EDITORIALS

What Empties Churches

LOUIS CASSELS is probably the best known, and most widely read, commentator on religion in the American secular press. Recently he spoke to the annual convention of a group whose title startles and intrigues us: "The Protestant Church-Owned Publishers Association." Our first question about all this is an idle one, strictly *en passant*, which we shall not pursue beyond the point of asking it: How can we join the PC-OPA and will it stimulate our circulation? (Of readers, not blood, silly.)

Whatever precisely the PC-OPA may be and do, Mr. Cassels said some things to its annual convention which merit a wider audience, and so we quote them here. Stressing that many churchgoers are "sick and tired of being told what they can't believe," Mr. Cassels declared: "They want to know what, if anything, they can believe, and many churches haven't been doing a very good job of answering that question." He maintained that most people "aren't particularly interested in denatured Christianity being offered to them" by theologians "proclaiming the death of biblical theism." Some Church leaders, he noted, choose to attribute the decline in attendance and support to a disapproval of the Church's activities in the field of social action. "This explanation strikes me as rather self-righteous," he remarked, because it says, in effect, "we are suffering because we, like Christ, have stood up for the right." Then, speaking as a professional journalist whose job is to find out what people are really thinking, he said: "My own observation is otherwise. For every layman I know who quit coming to church because he disapproves of social action, I know at least three who are hanging on and supporting the church only because it is a channel for community service."

Mr. Cassels said that there are "hopeful signs that we are approaching the end of the fad for reckless negation in theology. Within the past year or so," he said, "authors of impressive scholarly standing have come forward to assure bewildered laymen—and I might add, equally bewildered parish ministers—that 'modern man' can believe in a personal, loving, purposeful God without the slightest sacrifice of intellectual integrity. Indeed, some have gone so far as to argue—quite cogently, it seems to me—that 'modern man' can't make sense of all the phenomena of his own existence without the hypothesis of God."

That last phrase we regret, because many sound theologians have abandoned, and for good reasons, the approach to theistic belief which argues that such belief is necessary to explain the phenomena of human existence. God has to be more and other than an etiological hypothesis. But Mr. Cassels's main contention deserves the most fervent *amen* we can give it: that it is not radical social action that has been making seating less and less of a problem in American churches, but rather it is the timid and dubious squeaks that come forth from pulpits whence should come triumphant trumpet blasts of faith in the living God.

Sleepers, Awake!

AS WE ENTER Passiontide of 1969 we welcome as guest editorialist Blaise Pascal (1623-62). He being dead yet speaketh to all his fellow disciples of Christ who walk in the Way of the Cross and know Christ as not only Saving Victim but Saving Victor. If for us these thoughts of Pascal lack relevance, the lack is all ours.

Even if Epictetus did see the way quite clearly, he only told men: "You are on the wrong track." He shows that there is another, but he does not lead us there. The right way is to want what God wants. Christ alone leads to it.

Knowing God without knowing our own wretchedness makes for pride.

Knowing our own wretchedness without knowing God makes for despair.

Knowing Jesus Christ strikes the balance because he shows us both God and our own wretchedness.

Jesus is a God whom we can approach without pride and before whom we can humble ourselves without despair.

We never do evil so fully and cheerfully as when we do it out of conscience.

Jesus suffers in his passion the torments inflicted upon him by men. . . .

Jesus seeks some comfort at least from his three dearest friends, and they sleep. . . . Jesus is alone on earth, not merely with no one to feel and share his agony, but with no one even to know of it. Heaven and he are the only ones to know.

Jesus is in a garden, not of delight, like the first Adam, who there fell and took with him all mankind, but of agony, where he has saved himself and all mankind. He suffers this anguish and abandonment in the horror of the night. I believe that this is the only occasion on which Jesus ever complained. But then he complained as though he could no longer contain his overflowing grief: "My soul is exceeding sorrowful, even unto death."

Jesus seeks companionship and solace from all men. It seems to me that this is unique in his whole life, but he finds none, for his disciples are asleep. Jesus will be in agony until the end of the world. There must be no sleeping during that time.

— guest editorial —

A Whited Sepulchre

ON FEB. 19, Ash Wednesday, some Episcopalians burned publicly—and symbolically—their few sample copies of a map and pamphlet which they did not wish to see used in Sunday school instruction in Lent. Why burn this material? It aims to direct our children's attention to the missionary efforts in Africa—not in itself a bad idea during Lent, and to be supported by special mite box

offerings. But the Africa presented by this supposedly educational material should be put behind us, we think, on two counts: It is unreal; and it is presented in racist terms.

The material is unreal in content because, in a continent which (like our own cities) we know to be torn by strife and darkened anew by oppression and poverty, it shows us grinning apes and graceful palm-trees for our children to cut out and color. Though unfriendly governments have recently and forcibly relieved two Episcopal bishops of their duties for responsible witness against *apartheid* and the police state, this material informs neither teachers nor students of such facts about the missionary effort there. Though the drive to self-determination is nowhere in the world more clear and important, the national boundaries shown on this map are now five years old; nor is there a hint of the efforts at international cooperation between these newly independent peoples.

This Church-school material is racist in tone because, with intolerable complacency, it offers for crayoning a picture of white children playing croquet outside a neat suburban home, next to one of black children playing with bows and arrows outside a thatched hut. It shows a black banker over a caption suggesting patronizingly that in a few years and with better education he may aspire to be comparable to his white counterpart: as if this were exactly all he would wish. The racist economic and political exploitation of black Africans which makes any missionary activity there so important and so challenging is nowhere referred to. Surely it's better that Christian children, black and white, see no Africa than see this white-washed Africa!

But why *burn* this material? As in other burnings honored by human faith since long before Christ, the combustion planned is more than a practical matter of waste incineration. For such "teaching" represents precisely the unchallenged racism at the kernel of our minds, our society, and our Church. It is neither pablum for kiddies to be indulged, nor morally neutral "information" to be tolerated. It is evil propaganda, a clear

and present danger to our Church and our society just now. Is it ever right to burn a book? When we think of Hitler's worldly and cynical efforts to make everyone see things his way by ordering the wholesale public burning of dissenting opinion in Nazi Germany, we cry "No!" If we recall the long record of censorship and anti-intellectualism in political and, yes, religious institutions, we're likely to feel that no idea is so explosive or so wrong that it shouldn't at least be freely expressed and tested in print; no sincere effort at truth is so hateful as to deserve the degradation of being *burned!*

But these few examples of Church-school material epitomize the very paternalistic delusions or smug indifference which enable whites to regard blacks as incompletely human. Such wounds in the Body of Christ must be cauterized to stop infection—not in pious hope only but in righteous anger like that our Lord endorsed: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Mt. 7:19). Some of our black brothers have argued that washing by water will not suffice us for the cleansing needed: it is the fire this time. Only a ceremonious burning of our Body's poisons can appropriately symbolize the hope we share for a healthier beginning together.

Finally, why burn the sample material publicly? Each Ash Wednesday we commence the lenten season by petitioning God to "create and make in us new and contrite hearts" in preparation for Easter when His Son was shown to be the Saviour of all mankind. It seems only fitting that on Ash Wednesday some of us show as publicly the symbolic death of some attitudes within our Church unworthy of her founder, while we await the birth of new materials which more truly manifest His Spirit.

RICHARD E. QUAINANCE, *Ph.D.*

The author, who is associate professor of English at Douglass College, New Brunswick, N.J., states that for many years he has abhorred and taught against censorship. Only the present crisis in white attitudes toward Afro-Americans and Africa has moved him, as a member of New Jersey ESCRU, to participate in the destruction of the material described in this editorial.

— ANGLICANISM —

Continued from page 9

both groups, and with continuing sections of both Churches opting out of the union.

Is your effort with the other seven Churches of your conversations any more promising than ours? Will either effort be weakened if we were to develop the existing unity between our three branches of the Anglican Communion and begin to live and work together in a wider continental world? Might not we begin to glimpse continental discussions towards unions of far more promising dimensions? Perhaps even the exercise of living and working together in a supra-national Church might mature our people for world adventures in Christian unity that should appear in the '70s and '80s.

WHAT then are the suggestions for committee work between our Anglican Churches on this continent? Very similar ones to those which I mentioned at the Augusta meetings, and which at that time

aroused no flicker of response in the tired or preoccupied minds of my fellows. Perhaps now the following matters can be studied in joint committees and in provincial assemblies and in our wider national Church gatherings. I recommend:

(1) That your national Executive Council and our national Executive Council meet together once in 1969 and take as their terms of reference for the joint-meeting the admonition of Uppsala already twice quoted.

(2) That out of this joint-meeting a few joint study committees should be formed for the exploration of Lambeth recommendations, including:

(a) A Continental Anglican Congress to be held in 1973 to which representatives from the dioceses would be called for a ten-day study and adventure in friendship. The recommendations approved at Lambeth for future meetings should be heeded: "Board and lodging during meetings should be of an appropriate simplicity; and the

members, if possible, should live in community during the meetings." A congress in a college setting at a central point with travel costs pooled should not be an expensive affair, and we do need to know and understand each other better. Is there any alternative to the regional meeting which Lambeth recommends?

(b) A study committee to explore and recommend other avenues of unified action, including:

(✓) *A continental Anglican attack on the world hunger problem* (Resolution 21, Lambeth);

(✓) *A continental plan of MRI for the next decade* (Resolution 67, Lambeth);

(✓) *"A Re-appraisal of the policy, methods, and areas of responsibility of the Anglican Communion in discharging its share of the Mission of Christ" and a consideration of the need in this area for "a renewed sense of urgency"* (P. 46, Lambeth Report);

(✓) *A continental study of the ordained ministry of the Church in all its aspects, including the participation of women* (Resolution 32, Lambeth);

(✓) *A continental study in faith, prayer,*

and worship (Resolutions 2, 3, and 4, Lambeth);

(✓) *A continental study on peace, human unity, and the use of power* (Resolutions 8, 9, 10, 11, 16, 17, 18, and 19, Lambeth).

Whew, what an agenda! And it is by no means complete. I have jotted down some of the living issues which came out of Lambeth underlined and unfinished. Where are they now? A few of us—a very few—may be studying and praying. Most of us have consigned them to the dusty shelves and have turned to the pressing local problems of the parish pump. We need a new and united approach to them. You will stimulate us and we may perhaps occasionally jog you; and our friends from the Caribbean will add a peace and serenity to our gatherings and make us explain ourselves in straight and understandable English! We have nothing to lose and everything to gain by coming together in Anglican continental unity. If we hide behind our national barriers and keep to our old-fashioned limitations, we are simply not fit to live in this present universe. God is still calling us into His one world. Perhaps a useful and preliminary step for us Anglicans might be to rise above the national barriers of this continent and to realize our present oneness in Christ—and to live and act as if it were true!

AROUND & ABOUT

Continued from page 2

days as Harry Hancock, but most work a good deal harder than even their own vestrymen realize, at tasks that cannot be paraded publicly or statistically. From many years of observation I know this well enough to see the joke when anybody shoots off about this "comfortable security of the ecclesiastical ghetto."

Thought while singing hymn 304 last Sunday: If it is true that "there is no place where earth's failings have such kindly judgment given" as "up in heaven" we all can chuck our hair shirts. With such a Grandfather in heaven, how can we lose? **Frederick William Faber**, who wrote this hymn, did incomparably better when he wrote the verses in hymn 284. Even so, he has been the victim of the familiar fate of words. When he wrote this line, a century ago, calling God's judgments "kindly," the word still meant what it had meant some years earlier when **John Henry Newman** invoked the "kindly Light, amid the encircling gloom": *i.e.*, strongly loving, not weakly indulgent. So I offer the kindly suggestion that we look around for a replacement word that will say today what "kindly" said in 1862.

The word for this week is from **Miguel de Unamuno**: "The devil is an angel too."

March 23, 1969

NEWS

Continued from page 7

ganized labor, and others who have supported a boycott of California growers of table grapes. Boycott advocates charge that the laborers used to harvest the grapes are "victims of exploitation." The state's commercial farmers specifically challenged Msgr. Philip J. Kenney, pastor of St. Catherine Church (Roman Catholic) in Manchester, and the Rev. Gardiner Day, an Episcopalian, who is chairman of the social action commission of the New Hampshire Council of Churches. The federation advised the "reverend gentlemen" that "the time is not too late to learn the facts," nor too late "to reconsider your ill-advised action."

In an open letter to the New Hampshire clergymen, the state farm organization said it has knowledge of the facts involved and "it is most unfortunate that religious leaders like yourselves fail to comprehend the far-reaching potential of this grape boycott, and that it could well become a part of the conspiracy to bring this country to its knees." Declaring that only one grape-growing firm is actually involved in the California dispute, the federation demanded to know "what social, economic, or moral justice is there in any group, church or other, supporting a boycott penalizing all of California's 3,355 grape growers, when only one, the Giumarra Vineyards Corp., is actually involved?"

AROUND THE CHURCH

A \$25,000 grant from the national United Thank Offering has been given to **St. Anne's Home, Birmingham, Ala.**, an ecumenically supported recovery home for women alcoholics. The money will go toward the acquisition of a permanent building.

Prize money totaling \$800 is being offered by the Diocese of Bethlehem for a hymn to be introduced during its centennial year in 1971. The contest is in two parts, with a Part I deadline of Sept. 1, 1969, for the submission of a text which lends itself to a musical setting suitable for congregational singing. The theme may be selected at the discretion of the author but must have meaning for the Christian in today's world. Part II, which will take place during 1970, will be held to provide settings for the texts selected during Part I. Entries, and requests for further information, should be sent to: Hymn Contest, 1241 Moffitt Ave., Bethlehem, Pa. 18018.

The Rev. **John B. Morris**, former director of the Episcopal Society for Cultural and Racial Unity (ESCRU), has been named special assistant for program development of the Southern Regional

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Charleston, South Carolina 29407

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

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Council. From September through mid-January, he was employed by the SRC's education project as coordinator of its South-wide Conference of Black Elected Officials. He was in charge of program planning and accommodations for 200 Negro office-holders from throughout the region who attended the four-day meeting in December.

The Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York since 1951, will retire at the end of June. He had previously served as Bishop of Puerto Rico, being consecrated in 1944.

The Rev. John M. Shufelt, rector of St. John's Church in Royal Oak, Mich., has resigned to go into full-time counseling in education. Criticizing what he called "management-mindedness" in the Episcopal Church he said: "Episcopal vestries usually consist of business executives who want to hire the best qualified man at the lowest possible salary and make him responsible for the total success of the parish."

April 20 has been designated as Consultation on Church Union Sunday by the executive committee of the organization. The text of a special prayer will be

PEOPLE and places

Appointments Accepted

The Rev. David Ames, former acting rector of St. Edward's, Columbus, Ohio, is rector of Grace Church, 175 Mathewson, Providence, R.I. 02908.

The Rev. David Frederick Brown, former curate, St. Mark's, Evanston, Ill., is associate priest, St. Columba's, 1251 Las Posas Rd., Camarillo, Calif. 93010.

The Rev. Everett H. Cain, Jr., former curate, St. Luke's, San Antonio, Texas, is rector of Trinity Church, 210 W. Caffrey, Pharr, Texas 78577.

The Rev. Charles V. Day III, former curate, Good Shepherd, Dunedin, Fla., is vicar of Holy Innocents, Valrico, Fla. Address: Box 817, Brandon, Fla. 33511.

The Very Rev. Robert W. Estill, dean of Christ Church Cathedral, Louisville, Ky., is to be rector of St. Alban's, Mt. St. Alban, Washington, D.C. 20016, May 1.

The Rev. James E. Folts, former assistant, St. Francis', Victoria, Texas, is rector of St. Mark's, 124 E. Woods, San Marcos, Texas 78666.

The Rev. Harold F. Knowles II, former assistant, St. Mark's, Glendale, Calif., is assistant, St. James', 1205 Fremont, South Pasadena, Calif. 91030.

The Rev. Paul S. Koumrian, former curate, St. Luke's, Forest Hills, N.Y., is rector of Christ Church, Church and North Sts., Roxbury, Conn. 06783.

The Rev. James L. Lowery, Jr., a former Proctor Fellow at ETS, Cambridge, Mass., is a trainee at the Urban Training Center, 40 N. Ashland Ave., Chicago, Ill. 60607.

The Rev. Reynold McKeown, former assistant, Grace and Holy Innocents, 498 Clinton Ave., Albany, N.Y., 12206, is now rector of the parish.

The Rev. Reed K. Merino, former curate, St. Luke's, Germantown, Philadelphia, Pa., is rector of St. Mary's, 908 Almond St., Williamsport, Pa. 17701.

The Rev. J. Richard Morris, former curate, St. Matthew's, St. Petersburg, Fla., is vicar of St. John's, Brooksville, and priest in charge of St. Francis', Bushnell, Fla. Address: 29 Lulu St., Brooksville (38512).

The Rev. Richard T. Nolan, assistant academic dean at Hartford Seminary Foundation, Conn., is

distributed among the clergy of the participating Churches in the Consultation.

Winding up the most successful drive in its 18-year history, the trustees of the Episcopal Charities Appeal distributed \$245,000 to its participating agencies. Sponsored by the Diocese of Long Island, the annual appeals support various hospitals and other institutions for the care of the sick and the aged. The Rt. Rev. Charles W. MacLean, Suffragan Bishop of Long Island and Director of the Appeal, attributes the success of the campaign largely to lay leadership.

In what is believed to be the first such gesture ever made, two Anglican clergymen have been elected honorary canons by the Metropolitan Chapter of the Old Catholic Church at Utrecht, Holland. They are the Rev. John A. Burley, honorary secretary of the Society of St. Willibrord which exists to promote friendly relations between the two Churches, and the Rev. John Satterthwaite, general secretary of the Church of England's Council on Foreign Relations. The Church of England has been in full communion with the Old Catholic Churches since 1932.

teaching a course on protestant theology at St. Joseph (R.C.) College, West Hartford, Conn., and for the summer term he will be teaching a course on Oriental religions.

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

The Rev. Charles P. Shulhafer, formerly at Christ Church, Glen Ridge, N.J., is rector of Church of the Redeemer, Eagle Pass, and priest in charge of Holy Trinity, Carrizo Springs, Texas. Address: Church of the Redeemer, 648 Madison St., Eagle Pass (78852).

The Rev. Allan J. Stifflear, former rector of Calvary Church, Cairo, and in charge of Trinity, Ashland, and Gloria Dei, Palenville, N.Y., is assistant, Bethesda Church, 41 Washington St., Saratoga Springs, N.Y. 12866.

The Rev. Russell Touchstone, former assistant, St. Michael and All Angels, Maidstone, Kent, England, is curate, St. Christopher's Chapel, 48 Henry St., New York, N.Y. 10002.

The Rev. Richard G. Urban, former rector of Christ Church, Laredo, Texas, is rector of the Church of the Messiah, Gonzales, and in charge of St. James', Hallettsville, Texas. Address: Church of the Messiah, 721 St. Louis St., Gonzales (78629).

The Rev. Alexander C. Zabriskie, Jr., former rector of St. Mary's, Anchorage, Alaska, is rector of Trinity Church, 44 E. Market, Bethlehem, Pa. 18018.

Degrees

The Rev. Robert C. Witcher, rector of St. James', Baton Rouge, La., has received the Ph.D. degree from Louisiana State University. Dissertation: The Episcopal Church in Louisiana, 1805-1961.

Ordinations

Priests

Georgia—The Rev. Charles S. Womelsdorf, vicar of St. Luke's, Hawkensville, Ga. 31086.

Michigan—The Rev. Messrs. Frank M. Brannon, Jr., assistant, St. David's, 16200 W. Twelve Mile Rd., Southfield, Mich. 48075; Jack L. Savage, assistant, St. Andrew's, 16360 Hubbard Rd., Livonia, Mich. 48154; and Willard Dee Wharton, vicar of

Transfiguration, Cheboygan, Mich., address, Rt. 1, Box 200 (49721).

Missouri—The Rev. John Stephen Bergmann, curate, St. Alban's, 333 S. Drexel Ave., Columbus, Ohio 43209.

Oregon—The Rev. Joseph Parker Russell, curate, St. George's, 1024 S.E. Cass St., Roseburg, Ore. 97470.

West Texas—The Rev. Messrs. Robert Dougals Bendall, priest in charge of Epiphany, Raymondville, and Redeemer, Mercedes, Texas, address, c/o Epiphany, Raymondville (78580); Norman Early Griffith, rector of St. John's, Sonora, Texas, address, Box 1103 (78950); Laurens Allen Hall, assistant rector of Christ Church, 301 W. Russell Place, San Antonio, Texas 78212; and Robert Arthur Soper, priest in charge of St. Matthew's, Edinburg, Texas, address, Box 997 (78599).

Churches New and Old

St. Paul's, Troy, N.Y., has celebrated its 165th anniversary of the founding of the first Episcopal Church within the original boundaries of the city of Troy. The church was incorporated Jan. 16, 1804. Trinity Church in the village of Lansingburgh, not then a part of Troy, was incorporated Jan. 5, 1804. The two groups shared a vicar, the Rev. David Butler, a Revolutionary War Army captain, who later became the first rector of St. Paul's. However, he was buried in the Trinity Churchyard where the grave marker was erected by the congregation of St. Paul's.

Deaconesses

Dss. Phyllis Edwards is acting vicar of St. Aidan's, San Francisco, Calif., while the vicar is on sabbatical leave.

Laitie

Evelyn M. Weaver, M.D. (Mrs. Thomas H. Weaver), communicant of Trinity, Asheville, N.C., and former director of personnel administration and public relations for St. Joseph's Hospital (R.C.), Asheville, is director of Deerfield Home (Episcopal), also in Asheville. In addition she serves at the VA Hospital, Oteen.

DEATHS

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

The Rev. Jesse M. Cavanaugh, 81, perpetual deacon at Bethesda Church, Saratoga Springs, N.Y., and retired managing editor of *The Saratogian* newspaper, died Feb. 11, in Albany Veterans Hospital.

Mr. Cavanaugh was ordered a perpetual deacon in 1961 after a long career as an active layman in his parish and in the Diocese of Albany. He served for several years with the 105th Infantry as a commissioned officer overseas during WW I. Beginning his newspaper work as a military columnist for *The Saratogian*, he became city editor in 1939, and then managing editor in 1942, retiring in 1955. Survivors include his widow, Helen, one daughter, one son, four grandchildren, and one sister. Services were held in Bethesda Church, Saratoga Springs.

The Rev. Wilfred Layton, 87, retired priest of the Diocese of Michigan, died Dec. 11, in William Beaumont Hospital, Royal Oak, Mich.

An organist and choirmaster at St. Paul's Church, Flint, Fr. Layton was ordained to the priesthood in 1949, and continued to serve at St. Paul's, as an assistant priest. He also served as president of the American Guild of Organists for five years. He retired from the active ministry in 1963. Survivors include his widow, Stella, two daughters, two sons, eight grandchildren, and six great grandchildren. The Burial Office was read by the Suffragan Bishop of Michigan in St. Paul's Church.

The Rev. Gerald White, 68, retired priest of the Diocese of Milwaukee, died Feb. 24, in his home in Madison, Wis.

A native of Newfoundland and educated in Canada, Fr. White was ordained by the Bishop of Newfoundland. He served the Church in Eng-

land, Nova Scotia, and Bermuda before being received in the Episcopal Church in 1949. He was chaplain of St. Francis House, Madison, Wis., and retired in 1966. His wife, Adalin, preceded him in death. The Bishop of Milwaukee officiated at the Burial Office and Requiem held in St. Dunstan's Church, Madison. Interment was in Nanshotah House Cemetery.

Leigh Kent Lydecker, 86, warden-emeritus of Christ Church, Hackensack, N.J., lawyer, former trustee of General Seminary, and father of the Rev. William J. F. Lydecker, died in his home in Maywood, N.J., Feb. 11.

In addition to his service as seminary trustee, 1941-68, he was chairman of its finance committee. For some years he was a member of the National Council (now Executive Council), several times a delegate to General Convention, chairman of the Provincial Synod, and active in the Church Association for Seaman's Work until his death. Survivors include his widow, Dorothy, two daughters, two other sons, and 13 grandchildren. Services were held in Christ Church, Hackensack, and interment was in Oak Hill Cemetery, Nyack, N.Y.

Ann Davis Roberts, mother of the Rev. Canon John L. Roberts, died Jan. 7, in St. Peter's Hospital, Albany, N.Y.

Other survivors include two daughters. Services were held in All Saints' Cathedral, Albany, and interment was in Utica, N.Y.

Juanita Elizabeth Parrish England, R.N., wife of the Rev. Arthur L. England, rector of Christ Church, Cape Girardeau, Mo., died Jan. 21, in Cape Girardeau, after a long illness.

In addition to her husband, she is survived by five children. The Bishop of Missouri officiated at the Requiem Eucharist and the Burial Office in Christ Church, and interment was in Cape Girardeau.

LENT CHURCH SERVICES

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

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolferstorff, 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
Sun Masses 8, 10; Daily Mass; C Sat 7:30-8
Montessori Day School 2½ yrs. thru grade 6

WASHINGTON, D.C.

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

ST. PAUL'S

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

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

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

WEST PALM BEACH, FLA.

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

HOLY TRINITY

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

(Continued on next page)



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy 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)

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:30
HC ex Wed 10 & 5:30 (Mon thru Fri); Int 12:10,
5:15 EP

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

EVANSTON, ILL.

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

FLOSSMOOR, ILL.

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

NEW ORLEANS, LA.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

STURGIS, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

NASHUA, N.H.

GOOD SHEPHERD 212 Main St.
The Rev. W. C. Righter, r; the Rev. L. H. Miller, ass't
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;
Wklys 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 1S); Wed HC 7; Thurs 10

ST. PAUL'S (Flatbush)

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

LEVITTOWN, N.Y.

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

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S

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

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.

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

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

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

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

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; 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. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

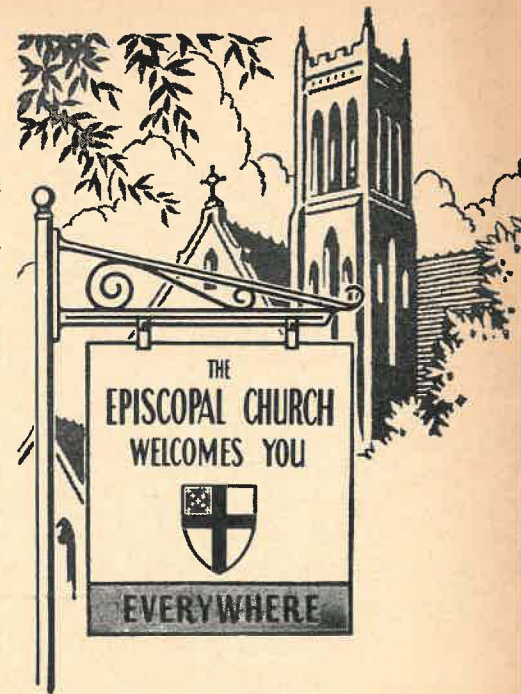
ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

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. MARY'S CHURCH
STONE HARBOR, NEW JERSEY

Located two blocks from the Atlantic Ocean, the original summer chapel was enlarged over the years to house a growing congregation. Consecrated in 1910, it became a parish in 1967.



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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguait, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

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. Isackson
Sun HC 9; 11 (1S & 3S); MP Other Sundays

NO. PROVIDENCE, R.I.

ST. JAMES Fruit Hill Ave.
Serving R.I. College & St. Mary's Home
Sun 8, 9:15, 11. Centennial Mission, March 26-28
at 7:30

CHARLESTON, S.C.

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

ST. PHILIP'S

144 Church St.
The Rev. Canon Samuel T. Cobb, r
The Rev. Frederick S. Sosnowski, ass't
Sun 8, 9:30, 11:15 (HC 1S); Wed 10 HC; (LOH
4th Wed)

FORT WORTH, TEXAS

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

ST. LUKE'S-IN-THE-MEADOW

4308 Lambeth Lane
The Rev. Raymond E. Abbitt, S.T.D., r
The Rev. Floyd Lisle, ass't
Sun HC 7:30, 10; Mon, Tues, Wed, Fri 6:30; Thurs
9:30; Ev Sun 7; C Sat 5-6

RICHMOND, VA.

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

MADISON, WIS.

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

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