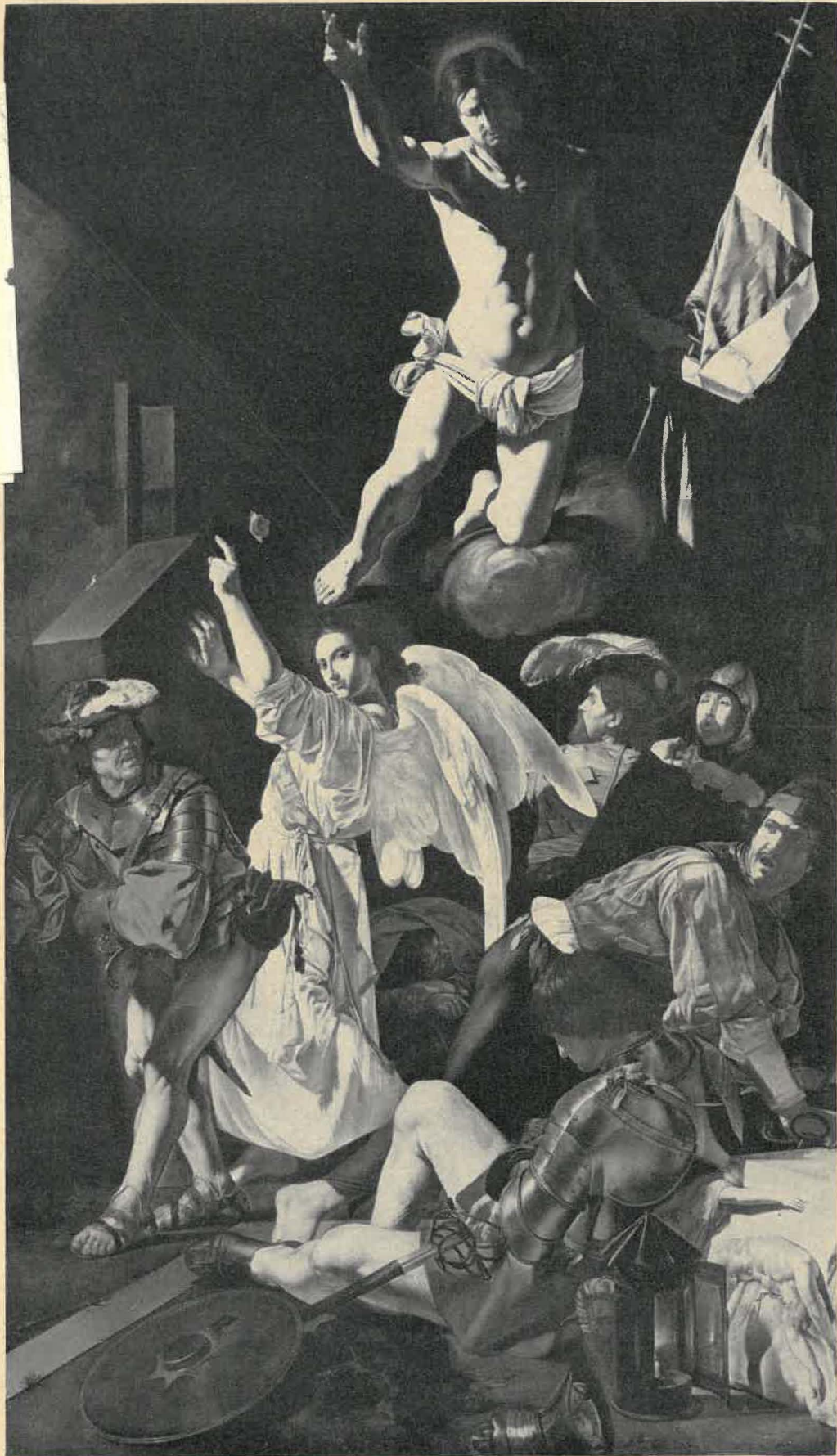


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and Welfare of the Church of God.*

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April

6. Easter Day
7. Easter Monday
8. Easter Tuesday
William Augustus Muhlenberg, P.
9. Easter Wednesday
William Law, P.
10. Easter Thursday
11. Easter Friday
Leo the Great, B.
12. Easter Saturday
George Augustus Selwyn, B.
13. Easter I

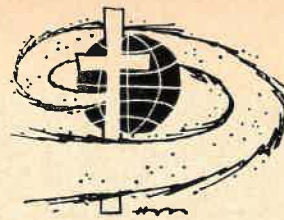
NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Around



& About

— With the Editor —

IT IS LOADS OF FUN collecting Johnsonisms and Spoonerisms and scattering them abroad with the prodigality of Johnny Appleseed. Now that Lent is over we are adding another line of mirthful merchandise — schoolboy howlers. To begin:

"In Christianity a man is allowed to have only one wife. This is sometimes called monotony."

"Science is material, religion is immaterial."

"A volcano is a mountain with a hole in the top of it. If you look down through the hole you can see the creator smoking."

"Creative" translations are most welcome, like:

Cave canem—"Beware, I might sing!"

Pax in bello—"Freedom from indigestion."

Now it's your turn.

We had better add a no-comment department too, with Senator Strom Thurmond, R-SC, our first contributor. Speaking of the proposed inquiry into hunger in the USA by the Senate Subcommittee on Nutrition and Human Needs, the senator alerted the nation to what is behind all this: "A Democratic plot to get the Negro vote."

Now that the text of the Eucharist proposed for study and trial by the COCU Churches has been published, we shall be hearing a lot of talk and argument about it. I haven't come to a definite overall opinion and valuation of it, but one of the optional opening greetings strikes me as worthy of all emulation:

Minister: Alleluia! Christ is risen.

People: The Lord is risen indeed.

Alleluia.

This is for every Sunday and festival. Surely the Eucharist should always begin, continue, and end on this note.

Most of us realize the need for a much richer liturgical expression of joy in Christ's Resurrection, but the doctrine itself needs radical renewal and restatement. The actual beliefs of most church people about Christ's Resurrection and ours in Him are far removed from the New Testament doctrine. The last time I conducted a teaching mission the question was put to me, for the umpteenth time: "Shall we be re-united with our loved ones when we die?"—a proper enough question, to be sure. But I cannot recall ever once being asked to speak to the question, "Shall we be united with

the Lord when we die?" Nobody seems to care very much about the beatific vision and perfected union with Christ, only about "reunion with loved ones." The Church's teachers of the Gospel must find some way of impressing upon troubled souls the truth—for this world and the next—which Thomas Aquinas expressed by saying, "The union of men with God is the union of men with one another."

The results of the survey of attitudes and opinions of members of Christ Church, in Grosse Pointe, Mich. (reported on page 5) should be useful to all who are concerned with total Christian education in the Church today. There is of course the question as to how typical the Grosse Pointers are of the Episcopal Church as a whole. I think they hew close to the norm, but a Church-wide survey of this kind might be in order. These findings show quite definitely those areas of present-day Church teaching where work needs to be done, or undone, or re-done. For example: 20% of the respondents believe there is no such thing as sin, and 35% think that Jesus should be classified with the great sages of mankind like Gautama and Socrates, but no more. These disbelievers in sin and in the deity of Christ would probably tell you that they swear by the Book of Common Prayer. Most noteworthy are the data in the penultimate paragraph of our news story, in which parents state what they want taught to their children in church school. They are saying very clearly here, a large majority, that they want the solid teaching fare to consist of Bible, Christian doctrine and history, and Christian morals with emphasis upon personal and family life, as distinct from "instruction about social and political issues such as civil rights, poverty, the war in Vietnam and politics." If I "hear" these parents, they are not saying that they don't want their children to think about and discuss these social issues, but that they want them to have a Christian faith and moral standard as a basis for all their thinking about anything. Most parents throughout the Church would agree. If their Church is not providing this, they think they are being short-changed; and so do I.

Irving Peake Johnson made one memorable remark in the realm of realistic eschatology. He was officiating at a funeral, and the undertaker was unctuous

Continued on page 10

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.

What "Action"?

So, one seminary professor wants us to "stop the talk and start the action" [L.C., Jan. 26]. In the article by the Rev. John M. Gessell (as in so much written by the so-called "activists") I failed to find any mention of the need for seminaries to deepen their prayer life.

Any number of times I have thought of writing you to ask whether these people who are sincere, I am sure, have forgotten what "the first and great commandment" is—and that *first* comes before *second* (even in the "new math"!.) Perhaps support for our seminaries would be greater if the majority of laymen could be sure that our young priests upon ordination would show this knowledge in their lives and teach it to the children in their care. Let the answer to the question, "What did you learn at church?" be "We worshipped God" instead of "We saw a movie" or "heard a folk mass" or "protested something or other."

Forgive my verbosity. You must feel the sadness in the heart of this grandmother whose ten-year-old granddaughter going regularly with her parents to an Episcopal church in a parish near San Francisco told me, "I don't believe in God—He is dead." The answer to my inquiry was that their assistant priest ("don't call me Father, kids, just call me Bill") had told them that. This is one of the reasons why money is hard to "find," and another is that most of us (I believe I am right in that) do *not* believe in giving our Church funds to Saul Alinsky and his like.

ROBERTA CALDWELL

Oregon City, Ore.
Jensen Beach, Fla.

Whose Fickleness?

Was it the fickleness of the public taste, or the fickleness of *The Sat Eve Post* editors? [L.C., Feb. 9]

The *Post* had been a family favorite since I was a boy, but when it started into character assassination for no reason. . . .

BOB BELL, JR.
Church News Editor
Nashville Banner

Nashville, Tenn.

Marriage

(1) The requirement that only one partner need be baptized makes it perfectly legal for me to solemnize the marriage of a non-Christian male to a baptized female. A curious undertaking at best! It is very like suborning to perjury to force a Buddhist or Shinto male to say, "With this ring, I thee wed; in the Name of the Father" Surely only those who believe ought to invoke the Trinity, the focus of belief.

(2) I look for the day the Church emancipates herself entirely from the state in the matter of marriage. Personally, I favor the double service, one civil and required—which can be no more than oath

Continued on page 11



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GENERAL CONVENTION II

"General Convention" or "Estates-General"?

A member of the Church's Executive Council staff, the Rev. Quinland R. Gordon, has written to the members of the Union of Black Clergymen and Laymen urging them to do all within their power to see to it that in each diocese "the ethnic minority representative" to the Special General Convention II, to be held in South Bend, Aug. 31-Sept. 5, "should be a vocal and active Black Churchman who is selected by the black clergy and laity and not by the bishop." Fr. Gordon has responsibility for consultation with church groups in the General Convention Special Program (GCSP).

A week after his letter went out, a copy of it was shown to the Rt. Rev. John E. Hines, Presiding Bishop, who then wrote to all bishops to try "to head off any misunderstanding which Fr. Gordon's letter may create—misunderstanding as to either his role or the posture of the Executive Council and its staff with respect to the proposals for the special meeting of the General Convention this year." Bp. Hines commended Fr. Gordon as "a strong, disciplined advocate of justice and understanding in our society." But "as the letter is phrased, however," he said, referring to Fr. Gordon's letter to members of the UBCL, "I am bound to say that it sounds like intolerable meddling by Executive Council staff in the internal affairs of a diocese. This has been discussed with Fr. Gordon and he is dismayed at having created the possibility of such an impression."

The Presiding Bishop went on to say: "The Executive Council and its staff are not committed to any position, pro or con, with respect to the proposed agenda for Notre Dame. There is no Council policy that the diocesan representatives of ethnic minorities should or should not be black—this is a matter for each diocese to settle for itself. There is no Council policy that bishops should or should not choose these representatives, or that they be chosen in any other way than as each diocese decides, if they decide to send such representatives. There is no Council policy that reports about diocesan action in this respect should be sent to anyone on our staff." (Fr. Gordon had requested such a report in his letter.)

The Diocese of Upper South Carolina

at its diocesan convention passed a resolution expressing "disapproval of the effort to work a change in the purpose and undertakings of the Special Convention given in 1967 as the reasons for its being called into session." Referring to the representatives of women, youth, and ethnic minorities at the Special Convention, the resolution declares that their presence "would be in an endeavor to alter the intent and purpose of the governing body of the Church, to its profound detriment, and directly contravenes the Constitution of the General Convention." The resolution declared that the kind of convention which the Presiding Bishop and the President of the House of Bishops have called for [TLC Mar. 9] should take the form of "a special convocation unrelated in time and nature to the activities of the Special General Convention, such deliberations to include, but not to be limited thereto, mission, ministry, and authority, and the representation at such convocation to include the said special representatives."

Another protest against the recommendations of the Advisory Committee on Agenda for Special General Convention II has been expressed by the Rt. Rev. William R. Moody, Bishop of Lexington, in a letter to the Presiding Bishop, the bishops of the Fourth Province, and some other bishops. Bp. Moody contends that "this proposed 'set-up' is in contravention of Article I, Section 4, of the Constitution of the General Convention, and would therefore be invalid as a General Convention, and its acts of none effect." He says further: "Instead of a General Convention, the proposal is to set up an 'Estates-General,' in which membership would rest, not upon free election in accordance with law, but upon that 'state of life' in which a person finds himself; and in which appointment rather than constitutional election would be the criterion of choice." Pointing out that there exists within the Church's Constitution itself recourse for change, he charges that "under this proposal, the whim of a group in the leadership of the Church is to be substituted for due constitutional process." The proposal, he says, presents "a constitutional crisis of magnitude, brought on by hysteria, compounded by impatience and a deep basic fear that our people might reject such a proposition should they be allowed time to consider it without passion."

Bp. Moody told THE LIVING CHURCH

that he has had "an overwhelming affirmative response" from all but two of the respondents. Of these two, one had expressed the idea that "it would be a nice thing for us to get together in this fashion to talk things over" while another said that he had not yet made up his mind.

WYOMING

Church Building Shared

Episcopal and United Church of Christ congregations in Green River, Wyo., have launched a drive to build a new church building which they will share. Church schools will be combined, but two Sunday morning church services will be held for the individual congregations.

The UCC congregation began in Green River 83 years ago in a saloon, the only place then available. At present, the combined congregation of St. John's Episcopal Church and the Union Congregational Church numbers 350. The new building will take into consideration the town's expanding tourist attractions.

Green River, population 4,000, has five other churches—four Protestant and one Roman Catholic.

VIETNAM

VC Seeks Support from Religious Groups

Against a background of rising tension between the South Vietnamese government and the Buddhists, the Vietcong are making a big effort to woo the various South Vietnamese religious sects. The National Liberation Front radio has joined in the protest over the arrest of the Venerable Thien Minh, leader of the Buddhist Youth League, in Saigon. The Buddhist leader was accused of harboring Vietcong operatives and his arrest coincided with the start of the Vietcong spring offensive.

The NLF radio, the main vehicle of Vietcong propaganda, broadcast an appeal by a prominent Buddhist monk, Dong Hau, calling for the release of Thien Minh, and accusing President Thieu's government of repressing religion on American orders. NLF radio has recently started referring to the Vietcong offensive as a "holy war of liberation." This new use of the term "holy war" appears to be an attempt to rally support of the various religious groups of South

Vietnam. In addition to the Buddhists and the Cao Dai sect which is particularly strong around Tay Ninh near the Cambodian border, NLF radio is appealing to the Hao Hao sect which has many adherents in the Mekong River Delta. It is also wooing Roman Catholics, most of whom in South Vietnam are refugees from the North and in the past have shown themselves staunchly anti-Communist.

The emphasis on winning over the religious groups is demonstrated by the composition of a top-level NLF delegation sent to Hanoi after the start of the spring offensive to mark the solidarity between the NLF and North Vietnam. The delegation was headed by Dr. Phung Van Cung, vice president of the NLF central committee. The three names immediately following his on the official list of delegates belonged to representatives of religious groups: Superior Thich Thien Hao, representative of the South Vietnam Patriotic Buddhists; Nguyen Van Ngoi, chief priest of the Tien Thien sect of the Cao Dai religion; and Joseph Marie Ho Hue Ba, catechist, representative of the South Vietnam Devout and Patriotic Roman Catholics.

OREGON

Bill Would Tax Churches 25%

A bill to tax church buildings at 25% of the usual property tax rate has been introduced in the Oregon legislature. Bills to tax church property at the normal rate were introduced in other sessions of the legislature but died quickly.

The sponsor of the present bill, Rep. Don Stathos of Medford, estimated that the measure should add \$436 million to the property assessment rolls. It would apply to fraternal and other tax-exempt organizations as well as churches, but not to hospitals, orphanages, and homes for the elderly organized mainly to serve the needy. Mr. Stathos said lodges, literary societies, churches, and kindred organizations receive fire, police, and health protection "as well as many other services at the expense of taxpayers." They "must now join in the efforts to solve Oregon's property tax problems," he declared.

MICHIGAN

Episcopalians Declare Actual Beliefs

A survey taken of the attitudes and opinions of members of Christ Church in Grosse Pointe, Mich., revealed that nearly half (46.6%) have "no sure belief about life after death." The survey showed further that fully one-fifth of the members believe there is no such thing as sin, and that slightly more than 35%

believe Jesus Christ was merely one of the world's great spiritual teachers. The Rev. Erville B. Maynard, rector, said that 1,200 people, or 93% of those who were sent questionnaires, responded. The survey was conducted by a professional opinion-taking firm.

Although only 6.6% of the respondents believe all will go to heaven or hell after death, nearly 55% believe the main purpose of Christianity is best expressed in "assuring people of eternal life." Only 14% thought it involved "teaching good behavior"; 12% answered "comforting people who are troubled, insecure or bereaved," and 14% opted for "giving assistance to the poor, sick, hungry, and oppressed." Another 20% thought that the Church best expresses itself by "spreading the Gospel," while 30% chose "making people whole." (The percentages do not total 100 since many persons selected more than one option in the multiple-choice questions.)

The research revealed a great deal of strong belief, however. Although respondents had many different images of God, only 2% said He does not exist. Some said "God is a heavenly Father who watches over His children," while others said He "is the summation of goodness" or is "Father, Son, and Spirit, the Trinity," or "God is an all-wise, all-powerful Being who is worshipped by all religions in their own way." This last was the favorite answer (37%). More than 61% said they believed God answers prayers, fewer than 10% said no, and approximately 30% said they simply didn't know.

On social issues, particularly racial attitudes, the Grosse Pointe Episcopalians showed a relatively high percentage of support, although 56% drew the line on clergymen participating in civil rights marches and demonstrations. When asked if "the Christian layman should examine his business to see that it does not discriminate against Negroes," 77.5% said yes, 12.2% said no, and 9.6% were undecided. But, when it came to whether the parish should work to find homes for blacks in Grosse Pointe, the figures were fairly well reversed. Nearly 54% said no, and slightly under 27% said yes, with the rest undecided. The same people, however, voted nearly 60% for the parish to remain involved in the race issue, and only 27% thought the Church should get out. Nearly 69% disagreed that "poverty is usually the result of moral weakness or failure," and only 15% agreed with that statement.

Although a majority wanted the Church to stay in the race issue, a minority (32.9%) wanted it to "take a stronger lead." A large majority, 68%, disagreed with the statement that "if the churches in the cities of America had performed their ministries well, the recent riots would probably not have occurred," and only 12% agreed. But, 67.5% felt the

parish "should work closely with inner-city churches to assist them in their ministry and programs." Some 20% said the parish has enough to do in Grosse Pointe and slightly under 5% said it is "not our concern."

On Christian education, nearly half said their children had little interest in church school; well over half wanted more instruction for children in the Bible, Church history, and Church teaching. More parents (44% to 41) were against their children receiving instruction on such issues as civil rights, Vietnam, and poverty than supported such a program. But a whopping 77% wanted their children and youth to receive "more instruction in personal and family matters such as Christian morals, their life in school, parent-child relationships, sex, and how to live as Christians in their community."

More than two-thirds said they wanted no part of the appointment of a "trained psychiatric counselor" to the church staff.

WESTERN MICHIGAN

Diocesan Council Scores Chicago-Evanston Boycott

The Executive Council of the Diocese of Western Michigan at a regular monthly meeting passed a resolution strongly censuring the decision of the bishops of the Fifth Province to change the place of their scheduled April meeting from Evanston to Detroit, out of deference to the "boycott" of Chicago by the national Church's Executive Council [TLC Mar. 9]. The resolution stated: "We condemn brutality and we heartily disapprove of the overreaction of the Chicago police. But we equally condemn the machinations of those who behind the scenes use the innocent for their devilish accomplishments by bringing about destructive confrontation.

"Further, in the opinion of the Council, the task of the Church is one of reconciliation which requires a working together in love. For the Executive Council of the National Church to boycott the City of Chicago is, in our opinion, to say that the Church is running away from a difficult situation and refuses to associate with those who need redemption; and, further, that it—the Church—has been swallowed up by the world in its resorting to the pressure tactics of the world. The endorsing of the principle of guilt by association, *i.e.*, Evanston's proximity to Chicago, is as immoral as it is illogical. Bishops above all should know better! The council fails to see how the Presiding Bishop, who is the chief pastor, could be embarrassed by coming into a sinful or difficult situation to effect the reconciling love of Christ."

The resolution calls upon the Bishop of Western Michigan to bring the concerns and thinking it expresses "to the attention of the Presiding Bishop, the Executive Council, and, in particular, the

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EASTER -- 1969

Standing virtually alone -- for so long a time -- amid the potpourri of offerings that passed for drama in both New York and London, has been "Man of La Mancha," a revival of the Don Quixote story set in musical framework. And from this most improbable source -- a source which both ridiculed and idolized the philosophy of pure idealism -- came a spin-off, a song entitled "the Quest," which captured campus youth as well as the aging cynic, and which says, in part:

"To dream the impossible dream;
To fight the unbeatable foe;
To bear the unbearable sorrow;
To run where the brave dare not go.
To right the unrightable wrong;
To love pure and chaste from afar;
To try when your arms are too weary,
To reach the unreachable star."

In the drama, "The Quest" -- and the spirit of which it was the verbalized indication -- were in direct contradiction to the raw assertions concerning human life that were all about them. And in our contemporary world, where such contradictions oft-times appear more startling than ever, the song has been seized upon by many as an articulation of their own inarticulate faith and hope.

The contribution the Christian faith can make to a chaotic and highly confused world is HOPE. This hope springs not from some esoteric accumulation of data, other than that available to anyone in the world, but rather from "the perspective of a different basic orientation." Dr. Martin Luther King, Jr., expressed it thusly: "We have cosmic allies." St. Paul put it another way: "If in this life only we have hoped in Christ, we are of all men the most miserable."

The Resurrection of Jesus Christ, for Christians, is the hinge point about which faith and hope revolve. So that it was not only Jesus Christ Who emerged from the tomb on that first Easter morn -- it was Christianity and its meanings. It was the hope of all the world. The Resurrection Faith articulates a source for the hope that drives man onward and it is willing to bet its life that this source will not in the end be defeated. Sam Keen, in New Theology No. 5, puts it clearly:

"The question of God is not the question of the existence of some remote infinite being. It is the question of the possibility of hope. The affirmation of faith in God is the acknowledgement that there is a deathless source of power and meaning that can be trusted to nurture and preserve all created good."

The Resurrection Faith is that "deathless source" of power and meaning. Therefore, Christians can proclaim with confidence, "Rejoice, the Lord is risen! The Lord is risen indeed."


Presiding Bishop

Henry I. Louttit

AFTER LENT: Then What?

“Once we grasp the fact that God is constantly revealing Himself, then we grasp the fact that He is present in particular in His Church. And then it is but a short step to know Him in our own lives.”

DID you make a good Lent? This Church season's title comes from the Anglo-Saxon word *lengten*, meaning *spring*. Its root is *lang*, from whence our modern English word *long*. The season is so called because of the lengthening of the daylight hours. In most of the northern hemisphere this is the time of breaking ground with plow, disk, and harrow, the sowing of seed, the planting of crops; it is the time of opening bud and bursting blossom, all preparation for the ripened crop of fruit, grain, and vegetable. So the Christian season is the time of preparation, a time of discipline and devotion, preparation for a promised harvest of “the fruit of the Spirit which is in all goodness and righteousness and truth,” and which is also “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,” virtues much needed in our troubled age of change, rebellion, and anxiety.

Consider these contrasting texts taken from two psalms: “We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the time of old” (44:1). “Up Lord, why sleepest Thou? awake, and be not absent from us forever” (44:23). “God is our hope and strength, a very present help in trouble” (46:1). “Be still then and know that I am God” (46:10). The first is a national lament of Israel over constant defeat in battle. They have the assurance of their ancestral history that God had led their fathers from slavery in Egypt

to their prosperous establishment in the Promised Land, but they see no evidence of His presence and power in the struggles of their own day. God is not known to them. They are in effect trying to live on the memories of their fathers' faith. The second is a prophetic lyric in praise of the Lord whose nearness is a fact of their own present experience. In their immediate knowledge of God rests their joy and hope. Inspired by this psalm Martin Luther wrote the famous hymn, “A Mighty Fortress is our God.”

THE Bible is an honest work, portraying life realistically as it is, not as we should like it to be. Hence the dichotomy depicted in our chosen psalms—a firm faith in the presence of God with His faithful versus an anguished awareness of His absence—reflects the actual experience of the religious life individually and socially. To every saint has been known the “Dark Night of the Soul” when we are withdrawn from God and, being weak and sinful humans, think that He is withdrawn from us. To the most committed and devoted men of prayer there come the dry and desert times when prayers seem offered in a void and we feel or know no response.

So there are recurring times in the Church's history when some members of the fellowship cannot discern the hand of God in current history. Such was the experience of Elijah the prophet when, feeling sorry for himself, he lamented that only he of all Israel was left who had not bowed the knee to Baal. This was the experience of our Lord when He cried from His cross, “My God, my God,

why hast thou forsaken me?” You recall God led Elijah on a 40-day journey in the wilderness to Mount Horeb where He revealed Himself and spake in the still small voice. Hence, we should not be surprised in our age of doubt, this so-called “Post-Christian Era” when voices are heard even among chosen leaders of the Church denying the traditional faith and moral standards which are our goodly heritage. The “God-is-dead” theologians are merely saying and can only be saying that God and His presence are not known to them. Of course it is both illogical and presumptuous of them to equate their own lack of spiritual experience with reality and thereby deny the knowledge of God professed through all the ages by an uncountable multitude of men. So the situational ethics proponents who deny any absolute standard of morals and insist that each action must be decided at the moment on the basis of what Christian love requires, can only be saying that God is not known to them as the Righteous Lawgiver and the Eternal King.

But when men don't know what they are or who they are (and that is the widespread malady of our time) they can hardly be expected to have a knowledge of God and His presence which comes of faith alone. Certain it is in modern fiction and drama that God is seldom mentioned, and hence, the good, the beautiful, and the true are absent too.

SOME time ago *Time* magazine reviewed Le Clezio's *The Flood*. “Not until page 45 of this vastly overpraised French

Continued on page 10

The Rt. Rev. Henry I. Louttit, D.D., is the Bishop of South Florida.

THE CHRISTIAN AND THE NATIONS. By **André Donner.** Eerdmans. Pp. 72. \$3.95.

The Christian and the Nations is a really splendid book. André Donner is a Calvinist, a jurist, a Hollander, and a man of piety, learning, and insight. He has here produced in four brief chapters an incisive study about the Christian and international matters. Perhaps the best way to get at this would be to give you some quotations.

"Sin doesn't consist in committing certain actions and abstaining from good works. It is not a quality of our actions but a defect of our personality itself—the inability to say and do things the right way because we have lost the right direction and, thereby, the right perspective."

"To struggle against the Antichrist starts in our own midst. When we bear witness to our Lord the world hates us. The Christian following the path of Jesus Christ should not expect to be thanked for it."

"We may speak about the spirit and personality of nations and states, but that is only a pernicious mythology—they are concepts of the mind, simple, technical notions made for the maintenance of law and order and the defense of earthly interests."

"What happens in one part of the world may have repercussions over the rest. We are no longer ships each sailing its own course to its own chosen harbor. We are sailing on the same ship—or should we say the same raft."

"If the Church speaks out should it not do so before all that proclaim that above the levels of both expediency and justice there is a third level? The highest level is that of Christian charity as it has been taught by St. Paul. It is based on a creative divine intervention which from a merely human view point is miraculous; for it adds a new dimension to life which breaks the rules and transcends the limits we tend to set up in the name of order and justice and of our notions of right and wrong."

This is solid food for adult Christians and well worth the eating.

(*The Rt. Rev.*) EARL M. HONAMAN, D.D.
Suffragan Bishop of Harrisburg

* * * *

THE VATICAN EMPIRE. By **Nino Lo Bello.** Trident Press. Pp. 186. \$4.95.

The Vatican Empire by Nino Lo Bello is a report on the Roman Catholic Church as a big business. Despite certain shortcomings, it is a thought-provoking piece of work. What is the morality of Vatican involvement in the armaments industry? Should a "catholic" Church be so wrapped up in the economy of a single country (Italy) as to control it? Could not investment in underdeveloped lands do more good, even though profit-taking

would be less? Ought the world's richest collection of art treasures to be liquidated to feed the hungry? Why has the "Social Doctrine of the Church" not yet reached as far as the Vatican's medieval fiefdom in Sicily?

The clergy working with the funds of the financial empire at incredibly low personal salaries are truly admirable. For since the beginnings of modern-day Vatican wealth there has been no incident of any one of them seeking personal enrichment. Yet the idea that "anything goes if it makes money for the Church" often seems to have spread from Vatican City down to the diocesan and parochial levels in the U.S.

In spite of the assertions of the publisher, Lo Bello frequently is not objective and would seem to be somewhat less than the most loyal son of the Roman Catholic Church.

(*The Rev.*) DAVID G. KENNEDY
A Roman Catholic priest

* * * *

THE LIFE OF THE SPIRIT. By **Herbert Waddams.** Morehouse-Barlow. Pp. 76, paper. \$2.25.

In the Archbishop of Canterbury's book for this Lent, Canon Herbert Waddams gently sketches the life lived in accord with the Spirit of God. Prayer and action progressively free the self from itself by opening it to the reality around it. Obedience to God and service to man foster growth toward human fulfillment in loving union with the purpose of God.

The Life of the Spirit has the sure touch of personal experience, and is warm with desire that Christians deepen their own lives, committing themselves to God and to one another so that love may become powerfully operative in the world.

(*The Rev.*) GALE D. WEBBE
Church of the Incarnation
Highlands, N.C.

* * * *

OUR EMOTIONS AND THE MORAL ACT. By **Jean-Pierre Schaller.** Alba House. Pp. 199. \$4.95.

This slim volume of 199 pages attempts to deal with certain problems posed to orthodox Roman Catholicism by the modern study of man's emotional life. The book consists of a foreword (whether it is by the author or someone else is not made clear), and seven chapters with titles such as "The Problems of the Emotions," "The Emotions and Sin," and "The Emotions and Freedom." Jean-Pierre Schaller is a French Roman Catholic theologian, well versed in Thomas Aquinas, and with a wide, but not deep, range of reading in modern psychology and biology. *Our Emotions and the Moral Act* is a translation from the original French which has resulted in a stilted, pedantic style. Whether this is also characteristic of the original, or is the

result of a poor translation, is hard to tell.

The book contains some charming, if somewhat sentimentalized, anecdotes and observations. There also breathes through it the spirit of a man whose kindness and love for both people and his Church is touching. There is also good material here for those interested in Roman Catholic thought, and particularly in understanding what Thomas Aquinas had to say of the emotions. However, I could not help but ask myself the perplexed question, "To whom is this book written?" It was clear to me that it was not written to the mother or father seeking help in raising their family, nor to the scientific psychologist or biologist who would find nothing new here and much that is superficially treated. It is not likely to be attractive to the protestant world because it is so thoroughly steeped in Roman Catholicism. Nor is it likely to be of interest to many Roman Catholic lay people since its considerations are often abstract and academic and presented in a pedantic and sometimes banal way. The conclusion is that the book is written by the author primarily to himself, and others like him, who are struggling to integrate the medieval theology of Roman Catholicism with modern science. The results may have been satisfying to the author. They are not likely to prove interesting to many others.

(*The Rev.*) JOHN A. SANFORD
St. Paul's Church
San Diego, Calif.

Booknotes

By **Karl G. Layer**

ISLAM. By **Caesar E. Farah.** Barron's. Pp. xii, 306 paper. \$1.95. After tracing the roots of the Islamic religion, the Professor of Near East Languages and Literature at Indiana University shows the role of its architect, Muhammed, as both a spokesman of God and an ordinary human being with extraordinary talents. He explores the literary as well as religious values of the Koran; explains Islamic tenets, beliefs, and observations; describes the political and intellectual conquests of Islam, the period of arrestation, and finally its renaissance under the impact of modern thinking. This book is to be recommended for its treatment of Islam as a religion, not merely a system or ideology.

A MAN FOR US AND A GOD FOR US. By **F. Gerald Downing.** Fortress. Pp. ix, 154 paper. \$1.75. The author attempts to tackle the questions of Christology on a popular level, and to some degree the book suffers from the problems inherent in such a pursuit. But Mr. Downing does discuss the ethic of love, and suggests, tentatively, ways in which the response to Jesus which calls Him "God" and "Saviour" can be worked out for living, thinking, and praying in our time.

EDITORIALS

Conviction or Event?

IS THE RESURRECTION of Christ conviction or event? One of the most searching studies of the past decade is devoted to an exploration of this question. It is James McLeman's *Resurrection Then and Now* (Lippincott). Dr. McLeman's conclusion—that it is "conviction" and not "event" in history—must be disappointing and unacceptable to the mind of orthodox faith, and the disappointment is deepened by the fact that he does not try to show how Christ's Resurrection as "conviction" rather than "event" may provide wayfaring men with some light and comfort from above. But his purpose is scientifically critical, not apologetical or pastoral, and his essay should be studied critically to be understood and appreciated. He succeeds (in our view at least) in establishing one point which orthodox believers should be more willing to accept than they commonly are, and that is that the Lord's rising from the dead cannot be verified as a fact of history by those methods of historical science whereby facts of history are verified. There were no eye-witnesses, for example, of the event itself. "Eye-witnesses of His majesty" in His later appearances to them there were, to be sure; but of the event itself, of whatever happened inside the tomb, there were no human witnesses. The familiar argument that if there had been no Resurrection there would have been no Church is a sound one, but only if one thing about it is clearly understood: The Church was born in the conviction that Christ was risen, not in the event that underlay that conviction.

Dr. McLeman's rigorous analysis of the evidence, with his conclusion that Christ's Resurrection cannot be demonstrated objectively as an event of history, can clear the way for a more inspiring and illuminating formulation of the Easter faith. After all, believers in Christ and adoring recipients of the revelation of God which He gives should never for a moment rest their case for believing that He is risen, and that He lives and reigns forever, on the allegation of an empty tomb. He is the living Son of the living God, and to know Him as He is is to know that no tomb can possibly hold Him bound. McLeman traces in his book the development of the resurrection-faith in Israel before Christ, noting that it referred to the nation corporately conceived of before referring to individual personal survival of death. All of these well known facts about the history of the belief are important to present Christian understanding—and faith. The people of God came to believe in resurrection because they saw God "killing" and then "making alive" in their own history. Israel's enemies might destroy the holy nation, and God would permit it; but there always came that rising again.

Might it not be well for our faith, our souls, our witness, our discipleship, if we in our day might recover that awareness of the people of God—into which Jesus was born, as a child under the old Covenant—of the range and breadth of the divine power which is always bringing forth life from death? The God who raised up Jesus from the dead is the God who raises

the penitent sinner from the death of sin to the life of righteousness, who raises a family in the sorrow of bereavement to joy and peace in eternal unity if they trust Him for it, who raises an enslaved people to freedom, who brings forth a new and higher civilization from the corpse of its dead predecessor. The God of history is the God of resurrection. Dr. McLeman missed an opportunity to proclaim that rousing truth, after he had demonstrated the futility of the traditional apologetics for the Resurrection as an "event."

We can never possibly learn what happened in that tomb early in the morning of that First Day, nor can we possibly learn all that loving curiosity craves to know about the nature of the risen body of Christ during the Great Forty Days (if indeed St. Luke's chronology is correct; who knows?). But, *pace* McLeman and other skeptical gainsayers, we can say that something tremendous had to have happened to transform those first disciples from what they were "before" to what they became "after." There was indeed an "event," even if it is beyond either our scrutiny or our historical verification. But it is, after all, the conviction that is the victory—even our faith. And it is more than conviction for Christ's faithful followers in any age: it is the very meaning of life—not as they wish it might be, but as it is for them. And so, for understanding Christians, the Easter victory of Christ is not incredible miraculous event but invincible conviction, born of living union with the God of wonders.

Immediate Intercommunion?

JO-ANN PRICE, our special New York-Executive Council-General Convention correspondent and Contributing Editor, works both sides of the Tiber and writes for numerous papers, among them *The Long Island Catholic*. In the issue of that Roman Catholic journal for 2/27/69 she has a full-page report on dialog progress between the Roman and Anglican Communion. Her report contains a thoughtful statement by the eminent Roman Catholic ecumenist, the Rev. George H. Tavard. Anglicanism has no warmer friend on yonder side of the Tiber than he. Not everybody in his Church or ours can be pleased by what he says about intercommunion, but we might as well tip our hand and say that we welcome his statement and entirely agree with it. Says Fr. Tavard:

"Even if I were satisfied with the perfect value of Anglican orders, that would not solve the question of intercommunion at all. Some Anglicans and some [Roman] Catholics feel there is no ultimate reason why they should not receive communion together right now. I personally take a very negative view of any kind of intercommunion. The Church identifies itself through the Eucharist it performs. Intercommunion, for me, is not a matter for individuals to decide, but it is a matter for the Church as a whole. If you have a group of Roman Catholics and Anglicans who receive communion together, I would say that they form a sect of their own which is neither [Roman] Catholic nor

Anglican. It is possible to arrive at a satisfactory solution to the question of Anglican orders. But in my own view, that does not solve the problem of intercommunion, though it might solve the question of emergency communion, as with the Eastern Orthodox."

Fr. Tavard carefully identifies this as his private view, but it is more than that. It is the official view of the Roman Catholic Church, and we think it should be equally clearly the view of our own Church because it is right. Christians who are prayerfully working together toward that unity Christ wills for them, but who know that they have not yet reached it, should indeed join in offering the eucharistic sacrifice together, as a pledge and proclamation of the growing unity that is already theirs: unity of heart, unity of shared membership in the living body of the one Lord. As this solidarity in the love of Christ deepens and ripens, those who share in it grow in unity of mind and faith. But this growth does not obliterate the sense of difference about some important issues of belief. Roman Catholics and Anglicans, as they grow closer in love, discover how much dogmatic agreement there already is between them, and always has been, to their amazed delight. But they cannot honestly pretend that the differences are non-existent or negligible: differences about Church authority, Mariology, the sacramental presence of Christ, to mention only the most familiar areas of disagreement.

It may not be in God's purpose that there shall ever be absolute agreement on all these issues, down to the

veriest detail. The two Churches may one day declare their essential unity while allowing considerable freedom for disagreement on both sides, and proclaim that this essential unity is to be henceforth sacramentally expressed. When this consummation comes to pass, it will be because the Holy Spirit has shown both bodies that the time for it has come. And then—to celebrate and to consummate the union—the no-longer-separated brethren should receive together the Banquet of the Lord.

Meanwhile, there can be individual communion on the basis of personal need and emergency. But that is not intercommunion. Fr. Tavard and many other ardently devoted ecumenists feel that intercommunion now, by groups and individuals who take it upon themselves to act independently of their Churches, can do grave harm to the cause of union by violating order and substituting private whim and opinion for corporate judgment and commitment. Modern individualistic Christians usually fail to see that a sin against order in the Body of Christ is always a sin against charity. Roman Catholics and Anglicans will not be fully reunited until they are in substantial dogmatic agreement in matters of faith and their Churches have declared their unity by official and corporate decision. When that time comes, as in God's time and way it will, intercommunion will be in order: or rather, communion together. Intercommunion before that time is at best premature, and can only create the very kind of division it is intended to heal.

— AROUND & ABOUT —

Continued from page 2

enough to be straight out of Dickens or Waugh. The bishop told him that he would need a handful of dirt for the committal, but when he reached out for it the undertaker deposited in his hand a bunch of rose petals. "I said I needed dirt!" the bishop announced. "But, bishop, they turn into dirt," was the timid reply. "So do undertakers," said the bishop, "but we don't throw them in the grave."

Jesus "evangelized Death," in the phrase of **John A. Mackay** (*God's Order*, Macmillan, 91). So, when **St. Francis** cried "Welcome, Sister Death!" it was only another way of proclaiming the first Christian creed—"Jesus is Lord."

AFTER LENT

Continued from page 7

novel does one learn that 'this is the story of Francois Besson.' This forthright statement is doubly reassuring, because it has been preceded by a weird and frenzied surrealist opener in which the world crazily assumes the aspect of a petrified urban forest, 'a deserted planet, full of signs and booby traps.' One of the booby traps is that this is yet another one of those opaque novels of the tired 'new wave' school. J. M. G. Le Clezio's writing is in turn dense and simple and occasionally brilliant. The ideas are old hat but earnestly pressed: God is dead, man lives simultaneously in an ugly as-

phalt jungle (outside) and an increasingly demented and purposeless state of mind (inside)." Practically the same thing could be said of much of modern writing, the best-selling paperbacks.

Dr. Viktor E. Frankl, founder of logotherapy, is a lecturer at the University of Vienna, as was Freud. But Frankl has dismissed Freud's idea that human beings are driven mainly by sexual energy, no matter how broadly defined. Similarly, he rejects Adler's emphasis on power drives and Jung's turning back to vague, ancestral archetypes. He has only contempt for the reductionist, or "nothing-but" schools which define man as nothing but a biochemical machine or nothing but the product of his conditioning or nothing but an economic animal. What is left? Only, says Frankl, the most fundamental of all human strivings: the search for the meaning of life, or at least for a meaning in life. As Dr. Frankl views the human condition today, it is distinguished by "the existential vacuum," or "a total lack, or loss of an ultimate meaning to one's existence that would make life worthwhile." This loss results, he says, from the fact that man, unlike the animals, has no instincts to tell him what he must do, and in recent years has grown away from traditions that once told him what he should do.

Without a sense of meaning, says Dr. Frankl, even the pursuit of happiness must lead to a dead end. A man who sets out deliberately to seek pleasure through

sexual gratification will, he believes, defeat himself. So will the man who lusts for power; even its achievement will avail him nothing unless it involves the satisfaction of some inner goal.

In answering the question "What is meant by meaning?", Dr. Frankl first makes a distinction between meaning and values. To him, values are meanings shared by many people throughout history or throughout a society. The "meaning" in which Frankl is interested is an individual's own, and is unique to his situation at any given moment. It is, he insists, something that each man must find for himself through his conscience. When he does so, he is likely to find that it has a Gestalt quality—the whole of an experience is, in some indefinable way, greater than the sum of its parts.

IN view of our modern condition the proper lenten discipline would be: first, earnestly to know and understand ourselves; second, to seek earnestly to know and understand our neighbors, those with whom we have relationships, family, business, social, religious; thirdly, to seek earnestly the knowledge our God revealed in Jesus Christ our Lord and mediated to us by His Holy Spirit. Basically the Christian faith has to do with life's meaning.

William Muehl, professor of practical theology at the Yale Divinity School, was the speaker at the 113th commencement of Berkeley Divinity School in June

1967. He said in part, "Earlier this year on a visit to a city in upstate New York I was interviewed by a young man who is doing a political science thesis on urban renewal. He asked me a number of penetrating questions about New Haven's program. And I did my best to answer intelligently. Then, toward the end of our conversation, I put a query of my own. 'You have,' I said, 'talked with enough people from different cities engaged in renewal and redevelopment projects to have some useful insights into the problems still facing us in city planning. What in your opinion is the most serious challenge still to be met? Is it economic, social, ethnic, psychological, technical?' The young man thought for a moment and then replied, 'religious.'" A good city is a place in which men and women can lead the good life. So all city planning has to make many big assumptions about the nature of the good life. But the nature of the good life is not defined by economic, aesthetic, ethnic, or technical considerations. It is basically a religious problem, one having to do with the nature and destiny of man.

Once we grasp the fact, by God's grace, that God is constantly revealing Himself, in general, in His created universe, the sun, the moon, the stars, sunset, dawn, the everchanging sea, the tree in the forest, the flower in the meadow, the bird on the wing; in human love, in human toil, in human struggle—revealing His rationality, His beauty, His love (the rain falls on the just and on the unjust)—then we grasp the fact that God is present in particular in His Church, its scriptures, its worship, its sacraments, and its fellowship. And then it is but a short step to know Him, His love, His presence in our own lives.

Let this then be the end of our practice of religion—that we too may join joyfully in song with the psalmist.

LETTERS

Continued from page 3

and signatures at the registry; one religious and optional, following the civil, which would be after the Church's rules and teaching. The Church does herself no service by her acting as agent for the state. I hope we shall be able to recover soon both our integrity and our independence.

(The Rev.) JOHN ENGELCKE
Chaplain at
The University of Hawaii

Honolulu

As to civil marriage and divorce vs. holy matrimony and annulment—it now appears the up-tight promoters are trying for a romantic rhapsody of the natural and the sacramental as one and the same. This new Pike folk-opera has the genius of attracting more and more players into a continuous comic tragedy.

The present drama casting of Pike & Hoggard vs. Myers seems to be a devious revival of an out-dated oblique Donatism—separating the spirit from the body, while

casting doubt on both. This current paradox, however, may become very popular by turning into a new Episcopal fun-game uniting opposite extremes. The rules are clearly shown. A favored one is invited to have a part, sight unseen, performing an away-from-home ceremony. This once-around participant is encouraged to act on his own personal choice and interpretation. At the proper timing, the character repeats the magic quotation: "Spiritually Dead!" This separates and cancels out what existed before—so again a new lively game can begin.

Just imagine what this modern twist to Pandora's Box could produce statistically for Anglican sacraments—countless re-baptisms, re-confirmations, re-ordinations, re-matrimonies, and even re-consecrations. All that is required for this whimsical cabal is individual initiative, personal interpretation, and independent prognosis vindicating "Spiritually Dead." This might solve the House of Bishops' problem over Pike's seat and voice as non-existent since his apostolic episcopate is spiritually dead. Such a selective fun-game with proper encouragement might even appeal to dissenters, politicians, and the business world as a way to cancel all divisions, debts, and obligations. If everyone turned on to such a sensitive trip there seem no limits to what dynamic permissive things might result—perhaps even war, racism, poverty, and sin itself could be shown non-existent as "spiritually dead," so we all can start over to do our own thing.

(The Rev.) LUTHER OLIVER ISON
Rector of Trinity Church

Escondido, Calif.

"Environmental Eucharist"

How vulgar can Churchmen become? The "Environmental Eucharist" [L.C., Mar. 2] is just about the most shocking "liturgical" experiment I have heard about to date. If it were not so completely ludicrous it might be funny, assuming a sufficiently warped sense of humor! To quote from the report: ". . . his blindfold was removed and a smiling individual with toilet paper draped around his neck performed a 'declaration of absolution' by symbolically flushing the communicant's sins away." I can only describe this as a sort of moral and spiritual bankruptcy. Why are people staying away from church? Why do they *not* find solace and comfort from their Church association? The above makes this all shockingly evident. We do not need a Church which is "relevant" to the world. We need a Church which is relevant to the spiritual needs of her people.

J. HARRISON WALKER

Wilmington, Del.

Pelf and Politics

Re. "Pelf and Politics" by the Rev. R. N. Usher-Wilson [L.C., Feb. 23]: I often wonder why the national Church is not truly concerned with the poor and downtrodden. We vote to spend \$9 million, yet make no outcry against paying large sums to already wealthy farmers not to grow food when so many of the world are starving. We make a large "deal" out of outlawing slot machines, yet say nothing against legal horse racing which is also gambling. Why? Why?

(The Rev.) GEORGE F. PACKARD
Rector of St. Mary's Church

Baltimore

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NEWS

Continued from page 5

bishops of the Fifth Province," and to make known to all these "our complete disagreement with the decision of the Executive Council to boycott Chicago and to persist in this pattern of approach by changing the scheduled provincial meeting from Evanston to Detroit."

PITTSBURGH

Students to Discuss Christ

Because they say "race, sex, and drugs are tearing campuses apart," a group of students at the University of Pittsburgh and Carnegie-Mellon University, both in Pittsburgh, have started a pilot project to talk "point blank about Christ" at a series of forum meetings and discussion groups. The Christian Fellowship groups at both campuses have joined forces to "tell it like it is" about their faith in Christ. Their program is called Project Point Blank.

Saying they are "sick and tired of trying to find solutions through student disorders, sit-ins, confrontations with the chancellor *ad-infinitum*," the students plan a series of evangelistic, person-to-person thrusts "to uplift Christ."

A spokesman for the Pitt group said the University of Pittsburgh and Carnegie-Mellon University are "racked with problems from all sides . . . and Christ is the answer. If all goes well," he said, "we will try Project Point Blank on other campuses of this area, and then hopefully, in other states."

ORGANIZATIONS

EPF Names Co-secretaries

The independent Episcopal Peace Fellowship has named two students to be its co-secretaries during the year. Nathaniel W. Pierce, a seminarian at the Church Divinity School of the Pacific, and Robert F. Haskell, a doctoral student in economics at New York University, will serve in the absence of the Rev. Thomas L. Hayes, executive director of the fellowship. Mr. Hayes has been appointed minister to U.S. deserters in Sweden under the auspices of Clergy and Laymen Concerned About Vietnam.

ROMAN CATHOLICS

**Notre Dame Plans
Department of Non-Violence**

A department for the study and practice of non-violence in the resolution of human problems is being established at the University of Notre Dame, South Bend, Ind. The new department was created at the request of two students who asked the university president, the Rev.

Theodore Hesburgh, C.S.C., for \$200 to cover expenses in setting up the program. "So much money is being spent on war," Fr. Hesburgh told the students, "someone must be interested in peace." Within 24 hours the priest raised \$100,000 for the new department.

Commenting on the establishment of the new program of study, he said: "If you were writing the scenario for the year 2000, what a difference it would make if you didn't have to consider war." Asked why he gave \$100,000 to the project when the students had requested only \$200, Fr. Hesburgh said that he wanted to "insure full-blown planning for the next two to three years with the best thinkers on the topic" active in the work. The program, which is expected to be ready for the fall term, is envisioned as an "interdisciplinary" project, the priest said.

WASHINGTON

Vatican Envoy Rumored

John Davis Lodge, former governor of Connecticut and onetime Ambassador to Spain, and an Episcopalian, is very likely to be the envoy chosen should President Nixon decide to undertake diplomatic relations with the Vatican, it is rumored in Washington. State Department spokesmen would make no comment when queried on the report. Mr. Lodge was granted a private audience by Pope John XXIII in February 1959, at which time he was Ambassador to Spain. Pope John greeted Mr. and Mrs. Lodge and their daughter Beatrice, then 19, who had embraced Roman Catholicism while studying at a convent school in Barcelona.

Mr. Lodge has been in state and national service during most of his career. He is a brother of Henry Cabot Lodge who currently heads the U.S. negotiating team in the Paris talks involving Vietnam war participants.

SOUTH FLORIDA

**Mrs. Conkling, Wife of
Retired Bishop, Dies**

Constance L. Sowby Conkling, wife of the Rt. Rev. Wallace E. Conkling, retired Bishop of Chicago, died Mar. 9, in their home in Vero Beach, Fla., where they had lived for a number of years.

Born in England, Mrs. Conkling held degrees from Oxford University and a special diploma from Cambridge University.

Other survivors include two daughters, four grandchildren, and one brother, the Rev. C. W. Sowby of Toronto. The family has suggested gifts to the memorial book fund at the Indian River County Library, Fla.

The funeral service was private and interment was in All Saints' Church yard, Jensen Beach, Fla.

Churchmen Oppose "Voluntary Euthanasia"

A major socio-religious conflict is developing in Britain following publication of a new parliamentary bill providing for voluntary euthanasia. The measure was introduced in the House of Lords by Lord Raglan, a ruling Labor Party peer, and with its publication has thus had its first formal reading. One political observer said the bill was almost certain to have a second reading debate when it would be approved in principle or rejected, but that its prospects of getting further than that were regarded as remote.

Strong opposition is already building up particularly with the formation of the Human Rights Society to fight efforts to legalize euthanasia. The society's first chairman will probably be Norman St. John-Stevan, Roman Catholic member of Parliament, writer and broadcaster. Church leaders, including John Cardinal Heenan, will be asked to sponsor the society's aims. Many of the society's founder-members were prominent opponents of the liberalizing abortion bill before it was enacted into law in 1967. At that time Cardinal Heenan and others predicted that if the abortion bill passed it would not be long before a measure was produced to legalize euthanasia.

Lord Raglan's bill does just that, but on a strictly voluntary basis. Physicians would be authorized to administer euthanasia—the method is not defined—to a patient who is thought on reasonable grounds to be suffering from "an irremediable physical condition of a distressing character." Such patients would have to be over the age of majority, which is being reduced from 21 to 18 years under another bill now before Parliament. Another provision is found in the necessary certification by two physicians, one of whom must be of consultant status, on the patient's condition. The bill includes penal provisions, including life imprisonment, for falsification and forgery, while another clause states that no physician or nurse opposed in principle to euthanasia should be required to take steps in its administration.

Lord Raglan said he had always believed strongly that euthanasia should be available in certain hopeless cases. He said the bill had been prepared in a large part by the Euthanasia Society which claims to have members of Parliament among its supporters.

SEMINARIES

Consultant Named for Chicago Group

An internationally known theological educator, the Rev. Henry P. Van Dusen,

Ph.D., will serve as a consultant to the Chicago Association of North Side Seminaries, according to the Very Rev. Charles U. Harris, dean of Seabury-Western and president of the association. Dr. Van Dusen has just completed a similar assignment for Episcopal Theological School, Cambridge, Mass., and six other seminaries now working together as the Boston Theological Institute.

The seminaries comprising the Chicago Association include, in addition to Seabury-Western, three Roman Catholic seminaries—Bellarmine, St. Mary of the Lake, and Divine Word; two United Methodist schools—Garrett and Evangelical; and McCormick, a United Presbyterian Seminary.

LOS ANGELES

Sirhan Jury Has Own Chaplain

The jury for the trial of Sirhan Sirhan has its own chaplain, according to the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles. He appointed the Rev. Oliver Garver of the Parish of East Los Angeles, after Judge Herbert Walker told him of the possible time period for locking up the jury—perhaps two months.

Judge Walker, who is presiding over the Sirhan trial, is a member of the national Executive Council and a director of the Corporation of the Diocese of Los Angeles.

EXECUTIVE COUNCIL

TV Spot Assails Religious "Spectatoritis"

Can a one-minute TV spot do anything to help the conflict in this world? The Episcopal Church thinks so and has produced a one-minute, public service, color TV spot with this end in view. The words of the spot say: "There's a lot of trouble in this world—there really is! And, you can't make it go away by switching channels. Being a Christian didn't used to be a spectator sport. It still isn't."

Visually, the TV spot opens as an average American settles down to an evening of television. Through the medium of newscasts on various channels, the viewer gets the bad news as the announcer states, "There's a lot of trouble in this world—there really is." If he spins the dial of his set trying to find something to help him escape the realities of life, he is chided by the narrator that "You can't make trouble go away by switching channels." The roar of a crowd stops the channel switcher. Fascinated, he watches an old movie (original, hand-cranked footage from the 1919 version of *Quo Vadis*) unfold the drama of the Christian conflict in ancient Rome. There, in the royal box, is Nero with thumb down as the

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lions are let loose on the Christians in the arena below. Suddenly, the viewer finds himself projected back through time—right into the scene. We find him in Roman costume. Stunned, he realizes the narrator is speaking to him as he states that “being a Christian didn’t used to be a spectator sport. . . . It still isn’t.”

Commenting on the TV spot, the Rt. Rev. John E. Hines, Presiding Bishop, said: “We’re not trying to offer any easy answers or slick solutions to the world’s problems in 60 seconds. What we are saying is that looking the other way is no more a solution today than it was at the time of the Good Samaritan. Being a Christian means getting into the ball game, not sitting on the side lines.”

The Rev. Robert Libby, Director of Television and Radio at the Executive Council, had charge of producing “Spectator Sport.” He pointed out that this public service spot has been produced not only in one-minute format but in 30-second and 20-second formats, and it is being offered without charge to TV stations across the country. So far, industry response has been very encouraging, he said. As of Mar. 11, more than one-third of the commercial television stations in the country had requested the spot for broadcast.

ENGLAND

RC Ban on Intercommunion Reaffirmed

A new statement reaffirming the Roman Catholic ban on intercommunion is not

the Church’s final word on the subject, said the Rev. John Coventry, S.J., secretary of the Roman Catholic Ecumenical Commission for England and Wales. In his statement, made at a press conference in London, Fr. Coventry noted that relationships among Churches “are everywhere changing” but insisted that the ban on intercommunion “is appropriate to the present relationship between Rome and other Churches.” The movement toward unity “has to go forward,” he said. “As unity in faith grows, so unity in intercommunion becomes more possible. This is something which is growing and coming.”

The commission’s report notes that “a few individuals” who “have grown impatient with all institutional order in their Churches” are “urging an indiscriminate and unauthorized intercommunion.” A “larger number of people,” it continues, “though they realize that individual shortcuts are no contribution to the serious work of preparing the way to unity, are pointing to their common experience in Christ, and are asking if it does not demand to be given expression, at least on certain occasions, in the communion of the Eucharist.” The statement notes that “Christians of other traditions are welcomed to assist, in so far as their conscience allows, as non-communicating members of the congregation at our eucharistic celebrations.” It insists that the reception of communion expresses the nature of the Church’s unity and that “unhappily at present the religious lives of Christians are divided.” The statement says, “Thank God, there is a great growth

towards unity in faith, but that growth has not reached completeness.”

Also at the press conference was an Anglican layman, Sir John Lawrence, who was an observer at Vatican II. He is a member of the Anglican Archbishop’s Commission on Intercommunion, and is editor of the Christian journal *Frontier*. Speaking as an individual, he described the statement as a charitable one which reflected a very familiar point of view. He welcomed its recognition that the relations between Churches are changing “so this is not obviously intended to be a definitive position forever.” He felt, however, that the statement indicated that the Roman Catholic hierarchy of England and Wales is “frightened of something” quite improbable if they are afraid that a more permissive position would lead to misunderstandings.

CALIFORNIA

Cathedral Trustees Reject Retirement House Proposal

Trustees of Grace Cathedral in San Francisco have voted unanimously to terminate discussions involving possible construction of a high-rise retirement residence on its Nob Hill property and instead to continue “reflection on the theological and strategic questions which will enable us to develop a crystallized sense of mission and program . . . in the future.” Their action ended more than a year of study and hearings on the issue. It had been estimated that the proposed

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advertising in *The Living Church* gets results.

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AUTHOR of manuscript upholding relevance of creeds seeks “angel” interested in subsidy publication. Reply Box B-625.*

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ENGLISH CHURCH HISTORY Pamphlet Collection 1800-1890. 1,000 unbound pamphlets on: Church & State; Religious Education; Oxford Movement; Ritual Disputes; Unitarianism; Scottish Split; Disestablishment of Irish Church; Presbyterianism, etc. Price for the collection £1,000. Merriam Book Co., 10, Blenheim Street, New Bond Street, London, W. 1, England.

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RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

SUMMER SUPPLY

COMPETENT supply preacher for Southwest University Community for June. Rectory, stipend, country club privileges. Reply Box A-633.*

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retirement home would have returned the cathedral an estimated \$150,000 or more annually, under a 99-year lease.

One trustee, Frederick Whittlesey, a San Francisco architect, stated his view that any plans for land development should be based on the Church's mission rather than income potential.

PEOPLE and places

Appointments Accepted

The Rev. Stephen Alexander, former priest in charge of Redeemer, Shelbyville, Tenn., is rector of Redeemer, 6004 Terry Rd., Jacksonville, Fla. 32216.

The Rev. John S. Allen, former curate, St. George's, Maplewood, N.J., is rector of Holy Trinity, Hillsdale, N.J. Address: 88 Trinity Place (07642).

The Rev. David Alvarez, formerly of St. Mark's, Maguquez, P.R., is rector of the Spanish-speaking congregation and canon of St. John's Cathedral, Apartado 9262, Santurce, P.R. 00908.

The Rev. Marlin L. Bowman, chaplain at Kennedy Airport, New York City, and of Rochdale Village Episcopal Ministry, is also vicar of St. James by the Sea, Long Beach, 220 W. Penn St., N.Y. 11561.

The Rev. Frank Cerveny, former rector of St. Luke's, Jackson, Tenn., is rector of St. John's, Knoxville, Tenn. Address: Box 153 (39701).

The Rev. John Chapter, former assistant, Christ Church, Tarrytown, N.Y., is rector of Holy Innocents', 112 Main St., Highland Falls, N.Y. 10928.

The Rev. Richard Clark, former rector of St. James', Union City, Tenn., is rector of Christ Church, Memphis, Tenn. Address: Box 16194 (38116).

The Rev. David K. Fly, former canon pastor of Grace and Holy Trinity Cathedral, Kansas City, Mo., is chaplain to students, Southwest Missouri State College, Springfield, Mo. Address: 648 S. Florence Ave. (65804).

The Rev. Donald M. Hultstrand, associate rector of St. Andrew's, Kansas City, Mo., is to be rector of St. Paul's, 1710 E. Superior, Duluth, Minn. 55812, June 1.

The Rev. Rhea E. Jackson, former priest in charge of Emmanuel, Lake Village, Ark., is assistant, St. George's, 4715 Harding Rd., Nashville, Tenn. 37205.

The Rev. John Lohmann, former priest in charge of St. Joseph of Arimathea, Hendersonville, Tenn., is rector of Advent, 3352 Middlebelt Rd., Orchard Lake, Mich. 48033.

The Rev. Jean Meshew, former rector of Thankful Memorial, Chattanooga, Tenn., has been rector of Advent, Marion, S.C. 29571, for some time.

The Rev. Frederick B. Jansen, former associate director of program for the Diocese of Michigan, is an assistant professor in the school of social work, Wayne State University, Detroit. Address: 186 Newport, Detroit (48215).

The Rev. Robert H. Maitland, Jr., former rector of Holy Communion, Norwood, N.J., is rector of Church of the Saviour, 155 Morris Ave., Denville, N.J. 07834.

The Rev. James P. McGehee, student at Virginia Seminary and former Methodist minister, is to be associate rector of St. Paul's, Kansas City, Mo. Address July 1: 436 W. 63d St., Kansas City (64113).

The Rev. William P. Nevils, former graduate student at Nashotah House is rector of St. Clement's, 1501 32d Ave. S., Seattle, Wash. 98144.

The Rev. Dyson V. Nickle, former assistant rector of Trinity, Longview, Texas, is rector of St. John's, 908 Ward St., Marlin, Texas 76661.

The Rev. Glen E. Riley, Jr., former assistant chaplain in the Anglican chaplaincy of St. Philip and St. James, Palma de Mallorca, Spain, is priest in charge of the American Church of the Ascension, Kaulbachstrasse 30, Munich 22, Germany.

The Rev. William Sharkey, former rector of Epiphany, Jacksonville, Fla., is priest in charge of St. Matthias', Nashville, Tenn. Address: 3673 Tampa Dr. (37211).

The Rev. Paul S. Walker, former rector of Holy Trinity, Memphis, Tenn., is rector of St. Luke's, 309 E. Baltimore St., Jackson, Tenn. 38301.

The Rev. David Weden, former rector of Grace Church, White Plains, N.Y., is dean of St. Paul's Cathedral, Peoria, Ill.

Renunciation

On February 25, the bishop of Los Angeles, the Rt. Rev. Francis Eric Bloy, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by William E. Brooks. This action is taken for causes which do not affect his moral character.

Restoration

On February 14, the Bishop of West Texas, the Rt. Rev. Harold C. Gosnell, acting in accordance with provisions of Canon 65, restored H. Paul Osborne to the priesthood. In 1955, the then bishop of the diocese pronounced a sentence of deposition on Fr. Osborne, at the priest's request and for causes not affecting his moral character.

CHURCH DIRECTORY

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

LOS ANGELES, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

SOUTH SAN DIEGO, CALIF.

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

WASHINGTON, D.C.

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

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

ROCK CREEK PARISH Rock Creek Church Rd.
Washington's Oldest Church
The Rev. E. Pinkney Wroth, 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; also 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

ATLANTA, GA.

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

CHICAGO, ILL.

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

(Continued on next page)



LA JOLLA, CALIF.

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

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; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHURCH DIRECTORY

(Continued from previous page)

FLOSSMOOR, ILL.

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

LOUISVILLE, KY.

GRACE CHURCH 3319 Bardstown Rd.
Adjacent to three motels on 31E, South of I-264
The Rev. Alfred P. Burkert, r
Sunday Masses 8 & 10; Daily Masses as scheduled.
Call Church office 502-454-6212.

NEW ORLEANS, LA.

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

BALTIMORE, MD.

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

BOSTON, MASS.

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

STURGIS, MICH.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu & EP

NASHUA, N.H.

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

STONE HARBOR, N.J.

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

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D., r
Sun 8 HC, 11 MP (HC 15); Wed HC 7; Thurs 10

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, r;
The Rev. John M. Crothers, c
Sun HC 7:30, 9; (15 & 35 & Major Feast Days 11);
MP 11 (25 & 45); HC Daily

LEVITTOWN, N.Y.

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

NEW YORK, N.Y.

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

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

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

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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

The Living Church

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

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 Sat 12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION

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

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP 7:45, HC 8; Organ Recital Tues & Thurs 12:45; C Fri 4:30 and by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, HC Ser 10; Weekdays HC with MP 8, 12:05, 1:05; C by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. 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

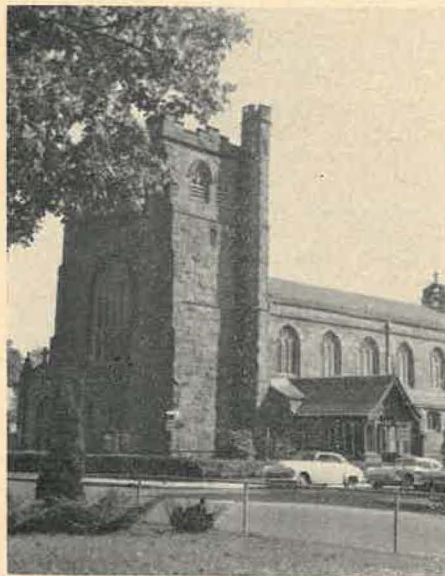
ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguia, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish), Eu Mon thru Wed 8; Thurs thru Sat 9

SOUTHERN PINES and PINEHURST, N.C.

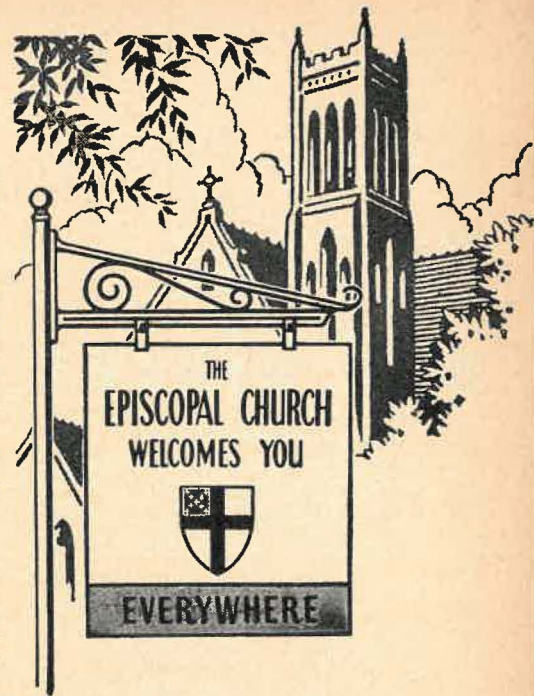
EMMANUEL CHURCH 350 E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10; Fri HC 5:30

PHILADELPHIA, PA.

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



ALL SAINTS' CHURCH
BOSTON, MASS.



CHARLESTON, S.C.

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

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

FORT WORTH, TEXAS

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, asst
Sun HC 7:30, 10; Mon, Tues, Wed, Fri 6:30; Thurs 9:30; Ev Sun 7; C Sat 5-6

RICHMOND, VA.

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

MADISON, WIS.

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

SÃO PAULO, BRAZIL

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

NICE, FRANCE

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

PARIS, FRANCE

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

GENEVA, SWITZERLAND

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

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