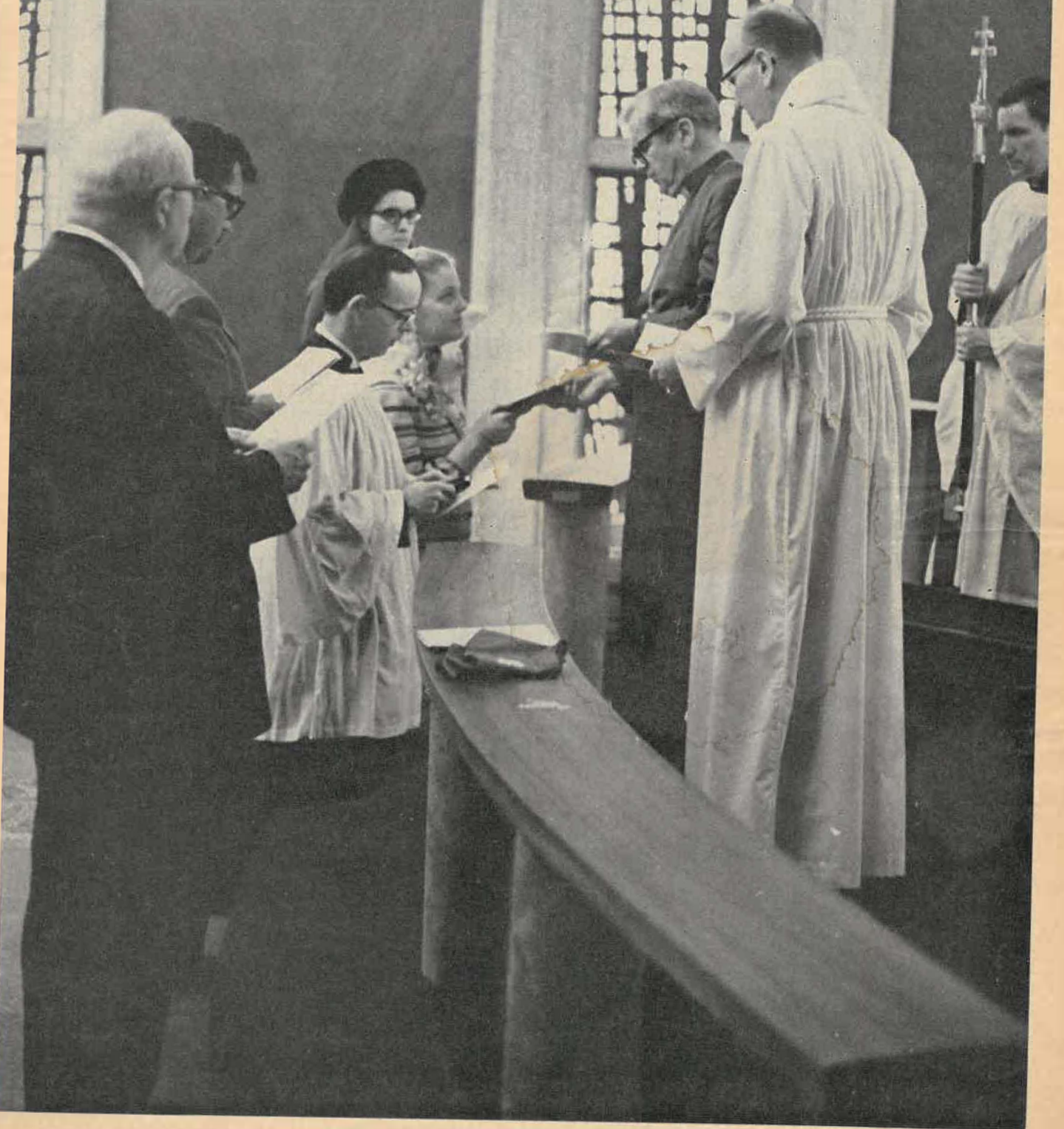


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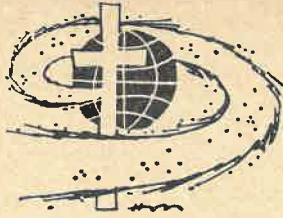
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Around



& About

— With the Editor —

I admire David Lawrence, editor of *U.S. News & World Report*, but in his editorial on Feb. 9 he weaves a *non sequitur* fit for the textbooks. The subject is Judge C. Harold Carswell and that speech for white supremacy the judge made as a young man in 1948, before he was a judge and when he was running for a state office in Georgia. Lawrence tries to disqualify this speech as evidence by recalling that a number of revered American presidents, from Jefferson to Truman and including Lincoln and both Roosevelts, made statements which could be used against them if they, today, were being considered for the Supreme Court. He quotes these statements and lets them make his point, which they do. They would embarrass the men who made them if these men stood today where Judge Carswell stands. The only trouble with this argument is that it is a perfect *non sequitur*. None of these worthies is under consideration for appointment to the U.S. Supreme Court in 1970.

Jefferson said that the black and white races could not conceivably live peacefully together on the same continent if both were free; that was in 1821. Lincoln expressed doubt that the black man's "moral or intellectual endowment" measured up to the white man's—in 1858. As recently as 1940, Harry Truman said that "the Negro himself knows better" than to want "social equality." Even that was 30 years ago.

Two things about Mr. Lawrence's argument bother me. One is its illogic. Since none of these great Americans of the past is under consideration for the Supreme Court in 1970, what they said about race is strictly and totally immaterial to the Carswell case. My second objection is that I have a sentimental but intense protective feeling about the illustrious dead: even those who are not among my favorites in history. It seems to me outrageously unfair to quote their utterances of 1821 and 1858 as if they were our contemporaries speaking in this way in our time. What they would have said about race if they had been born to our time no one knows, but because they were great men they would certainly not have said in 1970 exactly what they said in their times. In fairness to Judge Carswell, he has repudiated what he said in 1948. But he is alive to speak for himself, and they are not; so it is unjust to quote them in the context of the present debate.

David Lawrence is, in my books, the

right kind of true conservative: that is, one in whom the sense of history determines his approach to the issues of the present. This time something threw his good mind off course.

I listened recently to a man very knowledgeable about pedagogy declaiming against any effort to "communicate" (when can we drop that word?) the Christian faith in a dogmatic or propositional form, since faith itself is something that changes from day to day: a man must live today by his today's faith, not his yesterday's faith. It recalled a passage in George Eliot's *Romola* that had struck me on reading it years ago, so I thumbed through the book in search for it. Here it is: "Savonarola's faith wavered, but not his speech: it is the lot of every man who has to speak for the satisfaction of the crowd, that he must often speak in virtue of yesterday's faith, hoping that it will come back tomorrow."

I know that it has been so in my own life. Sometimes yesterday's faith has to stand in for today's faith while the latter is on sick leave.

Humphrey Mynors is a layman of the Church of England, and he is twice blest in having a good parish priest and in having the wisdom to know that he has a good parish priest. Writing in a new symposium volume (*The Sacred Ministry*, ed. by G. R. Dunstan, SPCK. 12s) on "What I look for in my parish priest," Mr. Mynors says: "Leadership is the power to evoke the right response in other people." Anybody know a better definition? "My parish priest," he writes, "knows that every Response must be preceded by a Versicle: and he works with and through his laity, not breathing down their necks all the time, but ready with encouragement, advice, or warning as may be needed. He does this without the aid of commands, sanctions, or rewards, although of course he has the advantage of . . . the traditions and *esprit de corps* of the group which he is leading. But he has another advantage, which can make him a more effective leader than either he or anyone else might suppose. His aim is to be able to say: 'I am among you as he that serveth.' He leads not from the front, and certainly not from behind, but from below. He is the servant who leads, the leader who serves: and this kind of leadership evades both the tests and the limitations of the secular world."



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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.

Who Knows?

EORSA offers financial support to the NAACP and/or other non-Black Manifesto organizations. Where and how much support have PECUSA programs received since the General Convention of 1967 diverted \$9 million from them to NCBC, BEDC, and IFCO special programs of the 815 "curia"?
NAME WITHHELD

Protest by Checkbook

In this rapidly changing era with militants advocating violence and the misinformed staging various non-violent but irrelevant protests, that great "silent majority" within the Episcopal Church is now starting to wield the most potent weapon of all—the checkbook.

Evidence is mounting that funds are being withheld from various dioceses and the Executive Council of the church. The Diocese of New Mexico and Southwest Texas is withholding funds from the Executive Council as a result of the Alianza grant, and numerous Episcopal parishes are making their missionary contributions directly, to insure that funds are not being misdirected or used in a manner inconsistent with their intentions. Some may recommend that if one is not satisfied with the present status of the church he can just withdraw, but every sincere churchman owes it to himself and the church to work within the organization to insure its proper continuation along sound lines. Funds may be strategically withheld, or redirected to other organizations, and the loss of a financial base will quickly reverse the direction of a recalcitrant priest, bishop, or Executive Council. It has been truly written that while the pen is mightier than the sword, the checkbook is the mightiest of all.

ROBERT W. RAPP
Layreader at
The Church of Our Saviour

Atlanta, Ga.

The Power Struggle

You oversimplify the "power struggle" in the Episcopal Church [TLC, Jan. 18]. Your "facts" are strange to me. I heard the Presiding Bishop in a series of talks in Houston just recently, and what I heard was something entirely different from your facts. Let's say the difference lies in interpretation.

It was my understanding that in many cases a bishop doesn't know, or at least won't do anything, about the social ills in his jurisdiction. Both of these contentions can be argued, I'm sure. Nevertheless, it is a fact that for physical reasons, if nothing else, a bishop cannot know about all the social injustices and problems of the communities in his jurisdiction. Why should he? It is a

fact that the greater percentage of applications and monies of the GCSP are going to organizations outside of the church. (We are still the carriage trade church, you know.)

Secondly, the pressures of political and economic forces are such that sometimes a bishop will not become involved in some of these social issues. The GCSP and the Executive Council then become the scapegoats to relieve this pressure.

Take the problem of pollution. I live in a community that is largely dominated (economically) by a chemical company which has contributed generously to the air pollution in this area. My very subsistence depends upon this chemical company (or so I am led to believe by the local newspaper). This industry is the largest taxpayer, etc., etc. Do you think that if I were president of the local chamber of commerce I would have the guts to call for an investigation of the effects of the chemicals on the ecology of this area?

MARY CARLISLE

Lake Jackson, Texas

In your editorial you express the courage of our convictions. Many of us have thought this for years—have watched it develop. Thank you for putting this power struggle in print. But there is only one way to fight "815" and that is to cut off resources. If every bishop would refuse to send any money to "815" for one year, "815" would lose its cockiness. Cut the source of supply!

If you and other right-minded leaders in influential positions will only keep at exposing the evils in PECUSA, we may see the Episcopal Church become "our beloved Church" even in my time—and I'm over 70!

(The Rev.) GEORGE E. GOODERHAM
San Jose, Calif.

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RECEIPT OF SAID TOTEM STOP EX-
TENSIVE RESEARCH INCLUDING
QUOTES FROM DIX COMMA LAMPE
COMMA DIDACHE COMMA TERTUL-
LIAN COMMA CYPRIAN COMMA AND
NAT HENTHOFF STOP TOTALLY IM-
PARTIAL COMMA NON DASH PARTI-
SAN REVIEW IS IN OFFING STOP
PLEASE HURRY AFOREMENTIONED
AMULET STOP SEND IN BROWN
WRAPPER STOP

NAME WITHHELD (for security reasons)

St. Paul and Women

Anent "the densely stupid but universal nonsense that St. Paul hated women" [TLC, Jan. 25]: Why don't you give us a full-length feature article on this? I think it would be very interesting.

ELIZABETH REED, M.D.

Butler, Ohio

| I agree. Anybody like to volunteer? Ed.

The Living Church

Volume 160

Established 1878

Number 10

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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THE KALENDAR

March

- 8. Lent IV
Thomas Aquinas, F.
- 9. Gregory, B.
- 12. Gregory the Great, B.
- 15. Lent V

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

ON THE COVER: A Church Army officer is commissioned at the Episcopal Church Center in New York. See story on page 6.

The Living Church

March 8, 1970
Lent IV

For 91 Years,
Its Worship, Witness, and Welfare

CENTRAL FLORIDA

New Bishop Installed

Following the consecration of the Rev. William F. Folwell, rector of All Saints' Church, Winter Park, Fla., he was installed as Bishop of Central Florida, and the retirement of the Rt. Rev. Henry I. Louttit became effective.

Chief consecrator was Bp. Louttit and co-consecrators were the Rt. Rev. James Duncan, Bishop of Southeast Florida, and the Rt. Rev. Paul Reeves, Bishop Coadjutor of Georgia. Both Bp. Duncan and Bp. Reeves are former rectors of All Saints' Church, Winter Park. Others taking part in the service held in St. Luke's Cathedral, Orlando, were the Bishops of Florida, Kentucky, Mississippi, Tennessee, and the Coadjutor of East Carolina. Dean Gray of the cathedral was master of ceremonies and the preacher was Dean Wylie of the General Seminary.

Bp. Folwell, 45, holds a B.C.E. degree from Georgia Institute of Technology and a B.D. degree from Seabury-Western Seminary. He was ordained to the priesthood in 1952 by Bp. Louttit and, with the exception of two years, spent his entire ministry in the former Diocese of South Florida, now divided into three dioceses of which one is Central Florida. Married to the former Christine Cramp, Bp. Folwell and his wife have three children.

TENNESSEE

Convention Cuts National Giving

For the first time, the Diocese of Tennessee has failed to mark the full quota to the national church, voting to give \$198,024 this year instead of \$214,858, the amount requested by headquarters. The diocese voted to give the same percentage of its income as in 1969, 24%, but the total budget was reduced to \$825,102 from \$846,634 in 1969.

A resolution presented to convention asked that the 1970 General Convention end the \$9 million General Convention Special Program to aid social action groups. The congregation presenting the resolution, Grace-St. Luke's, Memphis, was not against the program as such, but feels the aid should go to hospitals, seminaries, and churches "instead of these insurrectionists." Rector of the church, the Rev. Dr. Brinkley Morton, said, "This program is killing the Episcopal Church.



BISHOP FOLWELL:
Central Florida's first diocesan

It is an albatross around the neck of the church. We have just begun to see the unrest."

The program was defended by a black priest, the Rev. Cecil Cowan of Nashville, who said, "You're going to have corruption, yes, because whenever you have people handling money there is going to be corruption. This resolution says let the needy starve. He says the church is going to die. Well, hell, let the church die."

The resolution was defeated: laity 78-77; clerical 90-16. Convention did, however, pass a resolution expressing "strong opposition" to certain aspects of the church's Special Program and asking General Convention to reevaluate it.

In other actions, the convention:

(✓) Defeated a move to set 18 as the minimum age for vestry members. They are now required to be "adults";

(✓) Defeated a move calling on the Episcopal Church to withdraw from the National Council of Churches;

(✓) Approved a statement by bishop and council that rejected the Black Manifesto calling for reparations from white churches and synagogues;

(✓) Named three clergymen to the diocesan council, one of whom is the first black to be named to that body since the 1940s.

TEXAS

National Quota Cut

The Diocese of Texas voted 207-167 to reduce its contribution to the national church by the same percentage as the

missionary section of the diocesan budget may have to be reduced.

The Rt. Rev. J. Milton Richardson, diocesan, told delegates at the annual meeting that the \$800,000 diocesan missionary budget may have to be reduced "not less than \$175,000 and as much as \$250,000" because of faltering contributions within the diocese. The missionary budget includes contributions to the national church and support for missionary and college work.

It was reported that the action, though not specified in the resolution, may be interpreted as disapproval of national church action in voting to raise the voluntary contribution of \$200,000 for black economic development through the Black Economic Development Conference, and the \$40,000 grant from the Executive Council to the militant Alianza organization in New Mexico.

Houston's Church of St. John the Divine, one of the few over-4,000-member churches in the U.S., voted on Jan. 29, to refuse to pay its \$67,000 share of the diocesan budget "in protest of national church policies and programs."

SOUTH DAKOTA

Rosebud Sioux Finances Under Investigation

The tangled financial affairs of the Rosebud Sioux Indians, now under the tribal presidency of the Rev. Webster A. Two Hawk, an Episcopal priest, are being investigated by agents of the Federal Bureau of Investigation and the Internal Revenue Service. The investigation is reported by Anthony Ripley in a special report to *The New York Times*.

Mr. Two Hawk, who took over on Dec. 1 as tribal president, succeeded Cato Valandra, who had been active in tribal affairs for 16 years, the last eight as president. Early in January the new president reported to the tribal membership that the tribe was "completely bankrupt and broke" and accused Mr. Valandra of having "decided to bankrupt the Rosebud Sioux tribe before he left office" in retaliation for their having voted against him. Valandra denies any wrongdoing and suggests that Two Hawk is naive about tribal business.

The Bureau of Indian Affairs is staying aloof from the dispute for the time being. Howard Euneau, superintendent of the Rosebud Reservation, says that there is a "real deficit situation" and that

the Valandra administration "wheeled and dealed a bit and probably over-extended itself." But bureau policy, he said, is to let the Indians handle their own affairs.

Mr. Two Hawk said that the tribal treasury was out of cash and charged heavy losses in cattle, horses, farm equipment, tribal business ventures, and other assets.

District to Elect Own Bishop

The Rt. Rev. Lyman C. Ogilby resigned Mar. 1 as Bishop of South Dakota, a position he assumed automatically upon the retirement of the Rt. Rev. Conrad Gesner, and is acting bishop in charge of the jurisdiction until such time as a bishop-elect is consecrated, if necessary, and installed as diocesan. He took the action so that the district could elect its own bishop in accordance with the provisions of Canon 39.

The council of South Dakota has set Apr. 18 as the date for the convocation to meet and elect its bishop with nominations being made by official delegates. The meeting will be held either in Pierre or Fort Pierre, the place to be determined later.

The Rev. Frank M. Thorburn was named chairman of the April convocation. The district council, which has given instructions to the convocation committee, will assume canonical responsibility for the planning of the convocation until convocation is in session Apr. 18 with a quorum present and ready for business.

CHURCH ARMY

Plans for the Future

The annual meeting of the Church Army in the United States was held in its New York City headquarters with the Presiding Bishop and the Secretary of the General Convention, among others, taking part.

The meeting was preceded by a one-day conference of the captains and sisters of the Army, who, for the first time, were asked to make recommendations to the trustees regarding future policies of the group. The conference concluded with the commissioning of two new officers—Joseph Stevenson of Tacoma, Wash., and Margaret Ann Albert of Jersey City, N.J. The commissioning took place during a Choral Eucharist in the Chapel of Christ the Lord in the Episcopal Church Center. Celebrant was the Rt. Rev. Arnold Lewis, assisted by the Presiding Bishop and Canon Charles Guilbert. Capt. Howard Galley of the Army preached.

At the business meeting a number of specific steps for organizational improvement were presented: a larger voice for the captains and sisters in the affairs of the Army; closer cooperation with the Church Army in other Anglican Church-

es; reconstitution of the training program, possibly on an ecumenical basis. Of special interest was the proposal that the Church Army sponsor a summer program for student volunteers beginning in 1971, and a longer program similar to VISTA or the Peace Corps for young adults. The Church Army has many opportunities for volunteer work in ghettos, among migrant workers, on Indian reservations, and elsewhere.

For the first time three captains and one sister were elected as regular members of the board of trustees of Church Army. New officers elected include the Rev. H. Boone Porter, D. Phil., president; J. Henry Wendt and Mrs. Thomas J. Collings, vice presidents; Sr. Brooke Bushong, C.A., secretary, and Capt. Galley, treasurer. Capt. Galley is also administrator of the national office located in the Episcopal Church Center.

The Church Army is a missionary agency of the Episcopal Church, having at present about 75 active captains and sisters engaged in evangelistic, pastoral, social, or educational work in locations ranging from the Virgin Islands to Alaska. The Army's work is mainly in areas of poverty, isolation, suffering, or need.

WASHINGTON

"Fast" Set as War Protest

A national, interreligious "fast" to protest the Vietnam war is taking place daily in front of the White House during the Lenten-Passover periods.

Appearing together for the announcement of the "fast" were the Rt. Rev. Paul J. Moore, Jr., Suffragan Bishop of Washington; the Rev. David Hunter, deputy general secretary of the National Council of Churches; the Rev. Richard Fernandez, director of Clergy and Laymen Concerned About Vietnam; Rabbi Harold S. White, Jewish chaplain at American University; and Sharon Rose, of Jews for Urban Justice.

Those taking part in the "fast" are expected to stand for eight hour periods daily in front of the White House. Other "fasts" are being held in communities throughout the country with marches to federal buildings and vigils in churches. Freedom Seders will conclude the demonstrations.

ROMAN CATHOLICS

"Hard Line" on Celibacy Wins Support

Pope Paul VI's recent declaration that priestly celibacy is "a fundamental law" of the Latin church, that "cannot be abandoned" or even "put under discussion," has created vigorous reaction within his church, pro as well as con. The pontiff's strong statement had been made to a crowd gathered in St. Peter's Square for his regular "Sunday Noon blessing."

"The celibacy of priests is an act of faith and love which our Latin church, with great experience and courage, has imposed on her priests for the purpose of greater selection and perennial renewal of her priestly ministry," the pope said. His qualifying term, the "Latin" church, was a reminder that in accord with the Decree on Priests of the Second Vatican Council the church "in no way intends to change the different discipline which lawfully prevails in Eastern churches."

Pope Paul admitted that priestly celibacy "is of course a very high and exacting standard, whose observance requires, beyond an irrevocable commitment, a special charism, that is, a superior grace." He said further that it is "in conformity with the example of Christ and of his disciples" and called it "a supreme witness of the kingdom of God . . . a unique sign of the values of faith, hope, and love, a continuous asceticism of Christian perfection, an incomparable condition of full pastoral service."

Supporting comment on the pope's declaration was reported on French Radio, which saw in the pontiff's "unequivocal view on celibacy" a warning to Bernard Cardinal Alfrink, Archbishop of Utrecht, whose planned visit to Rome has been delayed. On Jan. 19 the Dutch hierarchy endorsed an earlier decision of the Dutch Pastoral Council of clergy and laymen which urged the abolition of mandatory celibacy. The French commentator expressed hope that Pope Paul "would never budge" from his stated position. Opposing some European press attempts to minimize the import of the papal statement, a Vatican spokesman, Msgr. Fausto Vallainc, declared it to be of "universal value."

Another sharp attack on the "anti-celibacy movement" was made by Jean Cardinal Daniélou, the prominent Rome-based French Jesuit theologian, in an article in *L'Osservatore Romano*. He called the attack on celibacy a symptom of "a crisis of faith and spiritual life in the Atlantic areas" and called upon the faithful to rally around the pope against those "who would drag the church into decadence." He admitted that mandatory celibacy is a matter of discipline and tradition and not of dogma; but, he said, "if priestly celibacy has never been an absolute rule, it has always appeared as an expression of an original tradition and, in the West, as the ordinary norm." Cardinal Daniélou said that what is now needed in the church is healing, and that this healing lies in the rediscovery of the "eminent value of consecrated celibacy on the part of the priesthood."

No Funds for Alianza

With an expression of regret, the Roman Catholic Archdiocese of Santa Fe has told the militant Mexican-American organization, Alianza Federal de los

Pueblos Libres (Alianza), that it has no funds to give to the poverty and community development projects. The Alianza had asked the U.S. Roman Catholic Conference for \$150,000 which with the \$40,000 from the Episcopal Church, would finance a group of community centers and projects. A copy of the request was sent to the archdiocese of Santa Fe.

The Most Rev. James Peter Davis, Archbishop of Santa Fe, wrote the Alianza that his archdiocese is obliged "to carry out commitments already made to parishes and to HELP (Home Education Livelihood Program). More than this is beyond the means at our disposal." HELP is a poverty project of the New Mexico Council of Churches of which the archdiocese is a member.

[Half of the Episcopal Church's Alianza donation of \$40,000 is being spent toward setting up a central community center and toward expanding information services. First expenditures went for a small used press capable of printing 10,000 four-page tabloid newspapers each two hours; a smaller automatic offset press, and a cutting machine to complement the presses. Originally, the Alianza requested \$190,000 from the Episcopal Church.]

ALABAMA

Klan vs. Muslims

The United (Ku Klux) Klans of America are trying to create a land "buffer" around Black Muslim farms in Alabama, said Imperial Wizard Robert Shelton in Tuscaloosa, Ala. Mr. Shelton, recently released from federal prison where he served time for refusing to submit Klan records to a federal committee, said that 140 acres around Muslim property in St. Clair County has been leased in an effort to create the land "buffer." He reported that negotiations are underway in Jackson County for a similar purchase for the same purpose.

Meanwhile, in Montgomery, hearings opened before three federal judges on litigation involving the St. Clair County properties. The Muslims have bought three tracts of about 1,000 acres on which they hope to begin a commercial farm. Residents of the county have objected to the Muslims' presence. Deeply involved in the case is a Baptist church surrounded by Muslim land.

The hearings involved a Muslim request that Alabama be enjoined from harassing Muslims and their agents. Several persons have been arrested on a variety of charges. Alabama has a law requiring Muslims to register if they remain in the state more than five days. The state charges also that the purchasers of the land were not licensed to do business in Alabama.

One of the questions argued in the hearing is whether the Black Muslims

constitute a religion or a foreign nation. Imperial Wizard Shelton contended that the Muslims could use the Alabama land for "guerrilla warfare training" and this was the reason Klansmen wanted to surround it. Black Muslims already operate a successful cattle and dairy farm in Georgia, and they plan to expand such operations in the South.

CHURCH AND STATE

Mrs. O'Hair Finds "Church"

Mrs. Madalyn Murray O'Hair, the self-styled atheist who is credited with bringing about the Supreme Court ban on public school prayer, is now "bishop" of her own "church" which she has founded in Austin, Texas, in an effort to break down the tax-exempt status of the churches. Declaring herself a "bishop" and her husband, Richard, a "prophet," she said that her Poor Richard's Universal Life Church was her latest attempt to do something about the relationship of religion to the tax-structure of the country.

"I've researched this for a year," Mrs. O'Hair said. "It's absolutely air-tight." She said that she and her husband have taken vows of poverty and turned over all their property to the church. "As long as all churches and all religions are tax-exempt, this church will be tax-exempt," she asserted.

Mrs. O'Hair announced that "converts" can sell or give their property to the church and then operate on a tax-exempt basis, with the church purchasing and leasing back property to owners. Among the operations possible, she listed motels, stores, mines, newspapers, farms, industries, utilities, race tracks, distilleries, and restaurants. "This is firmly established in law," the atheist "bishop" stated, "including Supreme Court decisions and Internal Revenue rulings. We're even going to have our own saints, she added, naming Mark Twain to be the saint of human laughter. Twain was an atheist, she noted.

NEWS FEATURE

How a Priest Can Serve

Some suggestions on how a Roman Catholic priest can best serve America were made by President Richard Nixon to a seminarian in Albany, N.Y. The views of the Chief Executive were sought by William F. Schladebeck, a first-year student at Our Lady of the Angels Seminary in Glenmont, N.Y., a suburb of Albany.

Mr. Schladebeck, in a letter to the President, had posed the question: "What role can a priest play in solving social problems in the United States?" Mr. Nixon responded that "no single statement" on his part could adequately deal with the complexities of the question. Rather, he

offered "not an answer" but "suggestions toward an answer."

Because of his "good fortune to have known many priests" in the more than 23 years of his political life, the President said that what impressed him the most was the love exhibited by the clergymen. "The love of a priest for the downtrodden, the forgotten, the abused, the lonely—and, always, the love of a priest for God." With this in mind, Mr. Nixon maintained that a priest can best serve America by bringing to the problems of our times "the love and mercy and willingness to serve others that is the unique gift of those who have dedicated their lives to the service of God and the help of fellow men. Do this and you help your country in a unique and irreplaceable way."

Mr. Schladebeck expressed his surprise at receiving a reply from the President. "It prompted a feeling of great respect among the other seminarians—the fact that the President took the time to answer the letter, he said. "I didn't expect such a strong emphasis on the love of a priest for man and God."

His fellow seminarians, according to Mr. Schladebeck, felt the presidential expression was in line with their views of the priest's role as the spiritual leader of the community. Other seminarians, who thought that a priest should put more emphasis on the social work aspects of a priest's work, were surprised by Mr. Nixon's remarks, he said.

METHODISTS

Support of IFCO Reported

Two-thirds of \$550,000 have been allocated to the Interreligious Foundation for Community Organization (IFCO) by the executive committee of the United Methodist Board of Missions, with these stipulations: that one-third of this sum would go to IFCO in undesignated funds, one-third for black economic empowerment through black United Methodist congregations (with the funds to be channeled through IFCO to projects that meet its standards and funding criteria), and one-third to the All-Africa Conference of Churches, a regional ecumenical agency based in Nairobi, for black economic development in Africa.

The grant in undesignated funds to IFCO is the second such allocation made since October, when the United Methodist Board of Missions approved a grant of \$300,000 with no strings attached. Thus far, commitments for 1970 from IFCO members and related groups total nearly \$655,000. The United Methodist Church is by far the largest giver.

The Rev. Lucius Walker, Jr., IFCO executive director, announced the closing of the organization's regional office in Detroit, as part of a move to centralize staff operations and to cut down on administrative expenses.

Kenneth E. Clarke

Bucking the Trend

"The issue is clear: Do we want a centralized, monolithic, and hierarchical church, or do we want to preserve and capitalize on the freedom and local responsibility which has always been a part of our heritage as Episcopalians? . . . It is time to de-centralize so that our bishops can truly exercise their ministries."

THE much-publicized and controversial Special General Convention II has come and gone. One church magazine called it a "miraculous convention." When translated from the Greek, the word miracle means "a thing which causes us to wonder." For a long time now I have been wondering. First I wonder about church conventions and then I start wondering about the church as a whole. Where are we going? What are we accomplishing? Usually I wind up feeling rather disenchanted not only with conventions but with the church as well.

There is no doubt that the early Christians were bound together in a Spirit-guided community. But where does one find such a community today? As a comedian of not too long ago was fond of saying, "You can't hardly get them kind no more." Most men are more closely related to the people they work with than the parishioners with whom they pray. On the diocesan level, the concept of community is just that—a concept. The concept is promoted on paper and the annual convention is supposed to be a sign of the mythical solidarity of Episcopalians from Podunk to Squeedunk. About all we have in common, though, is a bishop who spends half of his time on the road and a Prayer Book which some extol and others excoriate. Of course, there are always a few who belong to the diocesan church. These people attend

conferences and conventions, are elected to offices and beat the drum dutifully for the latest diocesan or national church program. But the vast majority of pledge-paying members are uninvolved and unenthusiastic. On the national level the sense of community is even more tenuous if not preposterous. No wonder the Presiding Bishop has thought about resigning. He has an impossible task. So do most bishops. The dioceses they are elected to head are paper communities. They are legal but not loving or logical. Sometimes there is a sense of comradery but genuine communion is rare.

FACED with this problem the national church and many dioceses are betting their money on organizational techniques aimed at ever increasing centralization. Symbolic of this trend is the elaborate headquarters in New York City and the bureaucracy it houses. It looks as if we are still vying with the world for prestige. But this battle was lost years ago, so why not admit it? Our cathedrals aren't impressive anymore, bishops' mansions are an anachronism, and the proliferation of executive offices and staffs is draining the church of much-needed funds.

Ironically enough at the very time that 815 Second Avenue is bent on enhancing its authority and power, both our national government and the Roman Catholic Church are headed in the reverse direction. L. B. J. showed us how wrong "big daddy" in Washington can be and Pope John opened the door to freedom in his church. Both men made a lasting contri-

bution to society—one unintentionally by running old-fashioned liberalism into the ground and the other deliberately by loosening the controls of the ecclesiastical hierarchy. That the Episcopal Church should be tempted to follow the path which others have tried and rejected is not surprising, for we have never really been a national church. Basically we are simply a collection of dioceses which are made up for the most part of independent parishes. Admittedly this situation has created many problems of which our Executive Council is duly aware and eager to solve. Indicative of the diverse problems we face are such questions as:

- (☞) How to witness effectively in the area of racial and social justice;
- (☞) How to deploy our manpower more effectively;
- (☞) How to achieve some degree of consensus with regard to the nature and purpose of theological education and training;
- (☞) How to change outmoded diocesan boundaries.

If the present trend continues there is little doubt that social action, clergy placement, theological education, and diocesan boundaries and policies will all be subject to ever greater hierarchical control. The hierarchy may include priests as well as bishops, laity as well as clergy, women as well as men, but it will be a hierarchy nevertheless. For the first time in its history the Episcopal Church will be an efficient organization, but will it be anything more? Can we by the purchase or acquisition of managerial skill, the borrowing and baptizing of industrial and

The Rev. Kenneth E. Clarke is director of the Marjorie P. Lee Home for the Aged in Cincinnati, Ohio.

psychological techniques, and the studied manipulation of people in the interest of programing, build anything resembling Christian community? I think not. According to Kenneth Kenniston of Yale, we are in the midst of a second revolution—the post industrial one—yet the issues which this second revolution raises were almost totally ignored by GC II. Spear-headed by college students this second revolution is focused on the quality of life rather than on quantity. It protests the worship of technology with its tendency to standardize everything and everyone. In short, it seeks to preserve the importance of the individual in an age which threatens to reduce man to the category of a thing. People today are alienated and lonely. They long for the opportunity to engage in authentic communication, but it sometimes seems that the church has nothing more to offer than pronouncements and an invitation to participate in the planning process. But where will the planning process take us? Considered in relation to the problems noted earlier I venture to predict the following:

In the area of race relations and social justice the funds available have been controlled by the national church. Money has been available to certain dioceses, but parishes which are struggling heroically and creatively to bear witness in their own communities are more often than not given nothing but crumbs. This situation will continue as long as most clergy and laity are willing to pay others to do the job they ought to be doing in their own backyard. Giving money to the national church today is about as exciting as paying your income tax. The only difference is that Washington, at least, is still somewhat sensitive to its constituency.

Had our bishops fulfilled their pastoral responsibilities, clergy deployment would not be a problem. As things stand now, we are headed toward having the whole matter of clergy placement turned over to a group of management consultants. The model is being worked out by the Tri-Diocesan Project (Ohio, Southern Ohio, and Pennsylvania). Clergy will be typed and tested whether they like it or not and the data filed at 815. Presumably it will then be possible to pull out a computer card in the New York office and match up the Rev. 896725 with a parish bearing a corresponding number. Exciting, isn't it? Just what we clergy found most enticing about the ministry. The professional status and independence of our clergy is at stake, make no mistake about it.

As far as seminaries go, every effort will be made to phase a number of them out of business. The national church wants to centralize all theological education in a few centers which will be tightly controlled by the Committee on Theological Education. You might say

the seminaries have brought this situation on themselves by their failure to work together creatively and constructively in an effort to solve the manifold questions facing them today. Be this as it may, it is hardly a justification for massive rape. The Episcopal Theological Seminary in the Diocese of Lexington, for example, has long been a thorn in the flesh of the power structure. I will not presume to pass judgment on its merit, but I would defend with my last breath Bp. Moody's right to retain it. Even the Theological School of the University of the South is on thin ice. It isn't located in an urban center and that's bad—real bad in the minds of the reconstructionists.

Many diocesan boundaries are admittedly outmoded. Here as elsewhere there is no denying the problem. The only question is how to solve it. Do we want our dioceses sliced up by a national committee and our bishops shunted around like chessmen, or are we going to insist on having the opportunity to work out our own problems?

THE issue is clear: Do we want a centralized, monolithic, and hierarchical church, or do we want to preserve and capitalize on the freedom and localized responsibility which has always been a part of our heritage as Episcopalians? In my opinion the answer is obvious. It is time to de-centralize so that our bishops can truly exercise their pastoral and prophetic ministries—within secular communities of manageable size. In Southern Ohio, for example, the bishop would have his hands full if he devoted his time almost exclusively to Cincinnati. During what was to be his sabbatical leave in the summer of 1968 he did just that. He served on the staff of the office of Community Commitment, and church people became involved as never before in the life and problems of their city. Obviously he can't do the same thing for Columbus, Dayton, Middletown, etc., but he should, or rather bishops of those areas should. Real involvement and commitment depends on direct, personal, and meaningful participation. It can't be prescribed from New York or a distant diocesan office. We have to become the church at work, or the work of the church will never get done.

Some readers will, no doubt, accuse me of fostering further polarization in the church. It has always been safer in the Episcopal Church to be a heretic or a political insurrectionist than to question the policies of the ecclesiastical establishment. My excuse is my concern. Thomas Merton said: "We are living in a society that is absolutely sick. . . . The whole human person has been reduced to a very small part of who and what he is. . . . Christianity," he says, "has connived with this." As I see it, the Episcopal Church—as presently operated—is a major con-

"815"—Too much centralization?



Dear Friends . . .

William H. Marmion

THIS is to acknowledge with appreciation your letter of Dec. 10. Your dilemma is understandable. It faces all loyal and faithful church people. There are not just two sides to it. There are many sides, and I shall not try to win your approval of my side. I would simply ask you to reconsider your action of reducing your pledge to the diocese for 1970 by \$5,000 or any substantial amount, as the only option open to you. In our democratic church there are many ways to respond to national and diocesan church actions to which you are conscientiously opposed without hurting programs you believe are worthy.

When a parish withholds funds from the diocese and then uses those funds to support items that have been given reduced priority in the diocesan budget, the effect is to thwart the democratically expressed will of the majority. Although this practice may be canonical, it seems to me to violate the polity of the Episcopal Church and the spirit of the canonical requirement of vestrymen "to sustain and further the church's mission" in the commonly accepted manner.

I support the right of dissent and would not attempt to coerce anyone's conscience. I recognize loyal opposition to the leaders of the church, but I would hope it would be constructive, and I would expect it to be loyal. I differ with those members who go beyond refusing to contribute to projects they disagree with (which is legitimate) and cancel or substantially reduce their pledges, and advise others to do so, in an effort to coerce the consciences of their duly elected bishops and deputies to General Convention (which is disruptive of the orderly processes of the church).

You cite cases which have led you to your conclusions. Please consider seriously my answers respectfully given:

Our obligation to Boys' Home: The two owning and sponsoring dioceses are proud of Boys' Home and gladly support it through individual gifts of time, talent, and treasure, contributions from church organizations and legacies and bequests. Least of all financial support has been from our diocesan budgets, whose items obviously are only tokens of our support and never were meant to be otherwise, although we wish they were larger. Unfortunately, in 1969 *both dioceses reluctantly* reduced their *budgetary* giving to Boys' Home when *forced to do so* by insufficient income and pledges. This was the cumulative result of static or decreasing income in a time of inflation. Programs totally dependent on diocesan support

(missions, college work, et al) had to be given priority over support of institutions with other sources of income. But Boys' Home's planned program expansion deserves and needs our continuing support. In view of the above facts, I believe it is a mistake to equate reducing a budgetary item with voiding our moral obligation.

Our support of the Order of Deaconesses: Seeking authentic information to answer your question, I telephoned the Central House for Deaconesses in Evanston, Ill., on Dec. 26 and spoke to Deaconess-in-Charge Frances Zielinski. She volunteered to put in writing at anyone's request the following facts: She is mystified, as I am, about your statement: "The financial support of this respected order was unaccountably slashed some months ago by the same church that it has served so well for so many years." The \$8,000 for Central House which had been in the general church program budget until the General Convention of 1967 has been made up by gifts from local parishes. Result: Now support is better, interest is wider, and we are happier. There is no resentment against the church for the budgetary cut in 1967. It has been a blessing, so much so that the board of directors has decided not to ask for any funds at the 1970 General Convention. Certainly we do not want the needs of our group to be used to discredit the special appeal authorized by the Special General Convention II in 1969.

Our attitude toward the special appeal authorized by Special General Convention II: The appeal has been given unanimous support by the bishop, clerical and lay deputies, elected representatives, and observers from this diocese, and the reasons therefor widely reported. In particular, you question the need of this appeal in view of the General Convention Special Program. My own answer in part would be as follows: Poverty, injustice, and racism are continuing problems that will not be solved in a short period of time. The General Convention Special Program, voted in Seattle in 1967, represented a first major effort of our church to attempt to deal realistically with these problems, although admittedly the \$9,000,000 allocated for the present triennium was a drop in the bucket. Actually, much less than the authorized amount is available. Because of the shortfall in recent diocesan pledges, many worthwhile projects are being turned down. In view of the magnitude of the problem and its complexity, Special General Convention II endorsed the General Convention Special Program and called for outside evaluation to strengthen it. The action of Special General Convention II whereby

the Executive Council was directed to raise \$200,000 in extra-budgetary funds to be used for black economic development was an expression of unity with the black clergy and laity of the church who supported the proposal, and also a recognition of the continuing need.

"The virtual absence of candidates for holy orders from our diocese in several years": Admittedly, this has been a distressing circumstance, although fortunately we have been able to supply clerical vacancies in spite of it. However, the condition has not been peculiar to our diocese or our church. It is a widespread phenomenon affecting most denominations, although there are signs of improvement. Apart from the generalized situation, in which the popularity of the ministry has suffered, it should be noted that abundance or absence of ministerial applicants is a cyclical matter. During the last few years a comparatively small number of men have been accepted as postulants in this diocese. Of those who applied many did not qualify, and four from one parish alone were not accepted. However, shortly before that time we had ten men studying in four seminaries. Happily, I can report that our situation today is favorable. On Dec. 5, 1969, I took order for the ordination to the priesthood of five deacons. The diocese has four students studying for holy orders at the Virginia Seminary. There are eleven applicants for the ministry who have been interviewed by the bishop; ten of these are in the screening process, and nine have already attended BACAM (Bishop's Advisory Committee on Applicants for the Ministry) conferences in Richmond. In addition we sponsor attendance at conferences on the ministry at the various seminaries and other places. Most men seeking holy orders today have a strong sense of social concern and have been attracted to the ministry because of the vitality of the church as seen in her facing the issues of our day in the name of the Incarnate Lord. I question whether there is a correlation between the occasional shortfall of ministerial applicants and any failure of our diocesan leaders to emphasize "the sacramental and spiritual life," or to exalt the vocation of priesthood in all its fullness. The Christian ministry is greater than your conception of it or mine. No applicant is ruled out because he does not adhere to a particular school of thought. This bishop will gladly ordain all qualified persons you can win to this ministry by your witness and example.

In your letter you affirm your continuing faith in the church as the spiritual Body of Christ and the veritable extension of the Incarnation of our Lord. So do I. Together let us explore the meaning of this doctrine and pray that God the Holy Spirit will guide our discussions and inform our actions so as to build up that church which we all love and serve.

The Rt. Rev. William H. Marmion, D.D., is the Bishop of Southwestern Virginia.

EDITORIALS

Bishop Answers Vestry

IN our issue of Feb. 1 we commented editorially upon an open letter from the vestry of Christ Church in Martinsville, Va., to its bishop, although we did not quote that document in full. What the vestry said about some matters in particular we quoted with approving comments of our own.

The Bishop of Southwestern Virginia, to whom that open letter was addressed, has replied to the vestry and asks us to give his reply "the same publicity" which we gave the original letter. It is a reasonable request with which we are glad to comply with better than "equal space," by printing the bishop's letter in full. The text is on the facing page.

What this bishop and this vestry are talking about between them has more than local and particular relevance; it is what bishops and vestries, clergy and laity, officialdom and grass-roots membership, are all talking about—or ought to be. Our publication of Bp. Marmion's letter implies neither agreement nor disagreement on our part.

"Telling It Like It Is"

ALL too often, official church publications are not organs of information but promotional pieces—"house organs"—which tell their readers only what the high command wants them to know. And if they are American they generally follow the national penchant for that positive thinking which postulates that if your church is in financial or other difficulties it will only make matters worse to report this to the membership.

The Diocese of California is trying something commendably and exemplarily different. Called *Hot Line*, it is edited by the Rev. Paul Evans, who is also our LC correspondent for that diocese. *Hot Line* is produced by the diocesan department of communications, so it's official.

Issue no. 1 begins by reporting: "Rather than witnessing effectively in 1970, the Episcopal Church in the Diocese of California is faced with the dilemma of how to best witness with the limited funds it will have." It goes on to talk about the cutbacks in program and mission which those fund limitations necessitate.

This doesn't make very cheerful reading, and Editor Simcox now in the presence of many witnesses assures Editor Evans that he will be blamed for the bad news he prints as if he were not only its publisher but its perpetrator. Positive thinkers will also warn him that people don't want to stay on a sinking ship, and this is no way to "sell" the church.

Our belief is that all Episcopalians need to know the correct score of the game and the real plight and problems of the home team, at any time, at all times. "House organs" cannot provide this service. The first issue of *Hot Line*, after massaging its readers with some facts cold and rough, blesses them with "Godspeed for the new year and peace."

THE LIVING CHURCH responds: "And you too."

Mission for Young Christians

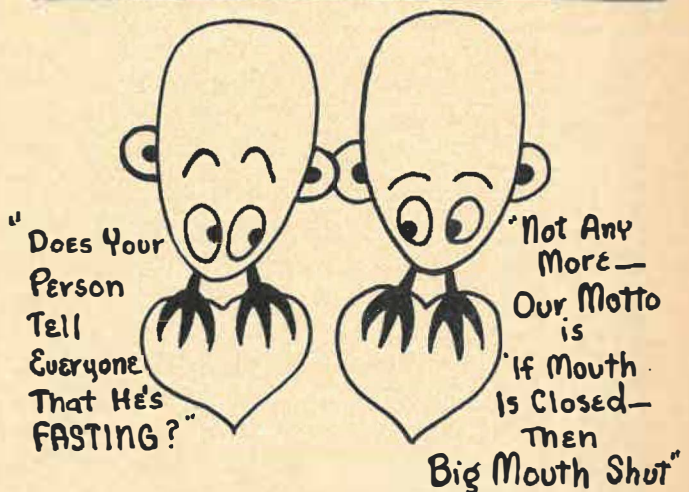
IT is often remarked that the church today fails to offer to its younger members challenging calls to service like that done by VISTA and the Peace Corps. To be sure, the Episcopal Church does not totally fail in this respect. It holds open some doors to some such lay ministries for its young men and women. But in recent years it has become so absorbed in other concerns that it has seemed to neglect this one, and in truth it has neglected it. Because this concern for lay mission and ministry to the world is one of the apostolic fundamentals, essential to the continuing life of the church, it is time to get back to it or move forward to it.

For this reason we are happy and excited about the re-ordering of the Church Army along some entirely new lines for that order of lay ministers. (Story on page 6.) The Church Army itself needs the best kind of young men and women for its own membership. Now it is projecting a program for student volunteers to work in ghettos, among migrant workers, on Indian reservations, and elsewhere.

This is the way, we are convinced, to draw young people into the life and leadership of the church: by giving them work to do that challenges their strength and demands their best and offers them only the compensation of serving the Lord in the persons of his brethren. The most thoughtful young people know that this is what the Christian religion is all about, and as long as it is offered to them they will take it and count it all joy.

[Note: The cover of this week's issue shows the commissioning of two new Church Army officers—Joseph Stevenson and Ann Albert. The ceremony took place at the Episcopal Church Center in New York City.]

FROM ONE CONSCIENCE TO ANOTHER



by Virginia

Munroe

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BOOKS

ASPECTS OF THE PASSION (*The Archbishop of Canterbury's Lent Book*). By John D. Kelly. Morehouse-Barlow. Pp. 93. \$2.95, paper.

In reading Canon John Kelly's brief but perspicacious writing on the Passion of our blessed Lord, it is not difficult to see why the holy catholic church has never prescribed one specific doctrine of the Atonement as "de fide"! There are indeed many aspects of the Passion and to limit the Christian's spiritual health by the elimination of any one would be injurious to say the least. Canon Kelly takes each aspect of the Passion (victory over evil, redemptive sacrifice, obedience, love of God, and life and glory, which are the chapter headings) and shows the gospel and epistolary foundations for each. He does not stress or exalt one over the other but shows the values of each.

He opens with a chapter on the centrality of the Passion and then moves to an exposition of the divine necessity. He emphasizes that we must put ourselves as fully and sympathetically as possible into the mentality of the apostolic writers: "Unless they (we) can apprehend it as fulfilling, however mysteriously, God's eternal counsel, they (we) are likely to dismiss it as a tragic enigma or even a pathetic futility" (p. 24). Appropriate shades of St. Paul in I Corinthians 1:23!

Each chapter is pregnant with devotional facets of each of the above aspects of the Passion. The closing two chapters, "The New Community," and "The Pattern of Discipleship," become an excellent peroration of what membership in the Body of Christ must mean. He pleads for a comprehensive view of the great sacrament of the altar (80 ff.) in a three-fold approach of memorial, fellowship-unity, and sharing in the resurrection.

Aspects of the Passion is a most commendable work and every person, Christian or otherwise, would benefit by a diligent, meditative reading. The price for this paperback seems a little high; but with a limited market in these inflationary days it no doubt must be so set.

(The Rev.) GERALD L. CLAUDIUS
St. John's, Kansas City, Mo.

◆
THE AGE OF THE PERSON. By Dietrich von Oppen. Fortress Press. Pp. 204. \$5.50.

Everyone who is glad to be around for the 20th century, disillusioned with the claims of historicism, and cured of the hope that the future will be exactly like the past, will get a good deal of aid and comfort from this study of person in the post-medieval world. *The Age of the Person* is an essay in radical Theism, written by someone who understands contemporary society and who believes that because of Jesus we now must meet God face to face. Dietrich von Oppen has

managed to put the world in proper perspective, giving its structures and organizations the importance they deserve as the forms of contemporary experience without falling into the popular modern heresy of worshipping them. He reiterates Whitehead's theme that the world of modern technology, despite its ambiguities, is a world which was formed by the church. Von Oppen would add that the modern understanding of person as responsible is one toward which the Sermon on the Mount has driven western culture.

(The Rev.) JAMES PATRICK, Th.D.
Nashotah House

◆
PLANET ON STRIKE. By John Pairman Brown. Seabury Press. Pp. 181. \$4.50.

On a busy day I read *Planet on Strike* at one sitting, which is one way of saying that the 181 pages are well-written, the theme arresting, and the contents challenging. The book was written by a middle-aged person for the young, who are likely not to read it, but with whom he still works, "who claims that the whole earth is headed for a planetary strike provoked by a crisis of violence on three levels: (1) against natural order through pollution, overpopulation, and ecological imbalance, (2) against the social order through international warfare and coercive world's injustice, and (3) against individual freedom through state and church commitment on violence.

While one may wholeheartedly agree with John Pairman Brown's critique of the inherited and multiplied ills of our time, we are bound to pause at some of the answers he suggests. While, e.g., on the one hand he seems to praise the episcopate ("the imposition of hands . . . a link with the global community in space and time," p. 72), on the other he sees the future of Christianity solely in the Underground Church which is the result of "an act of ecclesiastical disobedience" (p. 75). "The only Church we can be baptized into is underground or underwater—the yellow submarine we all live in." Dr. Brown may be right in saying that "most people never quite finish being born, we're tied by an umbilical cord to stepmotherly institutions" (p. 56), and that our "only possible fresh start is identification with the principle Jesus represents. That means entering the stream of history which flows from him"; by that symbolic act of baptism "we receive solidarity with Jesus' way of non-violence" (p. 67). But we don't see Che Guevara in that stream (p. 45), or Marx as a prophet of justice (p. 38).

The author of this latter-day Nostradamus-like apocalyptic really believes that our earth is ready for a global strike—at least he says so in variations on the theme throughout the book. But this expectation does not seem to bear out the facts; in one passage he admits the difficulty of his constructed apocalypse: Across the world there is a fellowship of

millions who are the casualties of decay: "if they could be made aware of their brotherhood and set back on their feet again, they'd be an irresistible army" (p. 146). But there is no global awareness, only fragmented despair. He is unfortunately right when he writes that often "a man who seemed committed to the way of persuasion begins under stress to speak darkly of guns." One has to question his Christian commitment to nonviolence if he "speaks darkly of guns" (p. 145), if he declaims manifestos with a clenched fist, or if he squirts red paint on a conference table.

I suspect Dr. Brown of too sanguine an optimism when he declares that "a new sanity has been born" (p. 47) and he sees that new sanity in the Underground Church, in barefooted hippies and in all those who have rejected traditional ethics: "The Cranmers of our new age shall be Jerry Rubin and Abbie Hoffman, burning five-dollar bills at the Stock Exchange . . . wearing revolutionary costumes to un-American committees, inaugurating pigs" (p. 74). By contrast, Dr. Brown displays an almost old-fashioned respect for the family unit and an almost Semitically exaggerated respect for sexuality.

Brilliantly written, this glibly apocalyptic book will stimulate, shock, and, at least, force us to redefine our own positions. John Pairman Brown once taught at the Church Divinity School of the Pacific. An Episcopal priest, Dr. Brown is the theologian-in-residence at the Free Church in Berkeley, Calif.

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

THE PROPHETS. By **Emil G. Kraeling.** Rand-McNally & Co. Pp. 304. \$6.95.

Dr. Emil Kraeling has provided a popular yet learned survey of the content and significance of the prophetic books in the Old Testament in his most recent work, *The Prophets*. The book's outline reveals Dr. Kraeling's attempt to place the prophet and his message within historical perspective: Prophets of the Assyrian Era; Prophets of the Chaldean Era; Prophets of the Persian and Greek Eras. The author thereupon deals with each prophet in terms of his person, his message, and significance for the early New Testament community. From Amos through Daniel such subjects as the prophet's call, his background and personality, the particular point of view expressed, attendant literary and historical problems, plus the New Testament appropriation of his message are dealt with. Dr. Kraeling is particularly successful in bringing into focus the man and his message in the complex literary deposits of First and Second Isaiah and Jeremiah. The author's exclusive attention upon the prophets and the prophetic books, however, tends to obscure their relationship to one another and to the prophetic tradition which taken as a whole was but one of several

institutions vital to the religious awareness of ancient Israel.

This book is highly recommended for the serious student as well as for the casual reader since it combines sound scholarship with good organization of material and an easy style. It should be particularly good for use in sermon preparation and Bible study.

(The Rev.) ROBERT A. BENNETT
The Episcopal Theological School

JESUS, WHY? Sermons for Lent and Easter. By **Richard R. Caemmerer.** Concordia Publishing House. Pp. 195. \$1.95.

In the Preface to *Jesus, Why?*, Richard Caemmerer says "Published sermons are at best a pallid substitute for preaching." No one can fault him for not warning us, for it is a fact that preaching demands the kind of contact possible only with a congregation. A sermon in a book, unless we happen to be a Chrysostom or William Temple, is simply not a sermon. But even with Dr. Caemmerer's warning I found myself disappointed when I got to the actual sermons, for somehow it seemed as if preaching them would still fail to make them come to life. There is too much of the didactic, too much of the professional homiletician—may I use that term?—to let this collection "get off the ground." It is a shame, too, for a great deal of the material is worthwhile and highly illuminating. Certainly clergy should welcome a book such as this one where the material is presented as a complete lenten series, encompassing the whole period from Ash Wednesday through Easter.

The book is divided into two parts. The introduction tells us a little about the liturgical and historical use of Lent, and even reviews quickly just what preaching is, something of which many clergy, I among them, should be reminded frequently. There follow the sermons themselves, nine in number, not too long, perhaps 15 minutes, and geared to a mid-week rather than a Sunday service.

I rather suspect the greatest objection I had to this book is simply this: The Gospel comes through the personality of the preacher be that good or bad. Yet somehow in this collection I could sense no discernible *person* and that, in the final analysis, makes it something less than great.

(The Rev.) HEWITT V. JOHNSTON
Christ Church, Charlevoix, Mich.

THE RAINBOW SIGN: Christian Futurity. By **Gabriel Fackre.** Eerdmans. Pp. 151. \$4.50.

The "NOW Generation" has had it! "The Future" is "in." "Faith" is long gone. Now "love" has had it. "Hope" is what makes the world go around. Here is a book that tries to be a popular introduction to a theology of hope. Among other things, it shows the pervasiveness of future-orientation in our culture, and

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VACATION

ANGLICAN PRIEST wishes to exchange homes. New York area. July-August. David Werner, Pynes, Upton Pyne, Exeter, England.

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THE LIVING CHURCH

offers a critique of Moltmann, Teilhard, and Cox as theologians of hope.

To this reviewer *The Rainbow Sign* is unevenly muddled, mixing an occasional refreshing insight into the Gospel with uncritical echoing of "man come of age" jargon. It might have appeal for certain Anglicans because of its uncanny inability to see the opposition of opposites. Is there no distinction between "Today the moon, tomorrow the stars," and "Behold, I make all things new"? Gabriel Fackre's basic stance seems to be that in our age, between Christ and Prometheus, no choice need be made.

(The Rev.) ARMAND A. LAVALLEE, Ph.D.
St. Thomas', Greenville, R.I.

ONLY ONE YEAR. By Svetlana Alliluyeva. Harper & Row. \$7.95.

This is the second book published in the USA and in English by the daughter of the late Joseph Stalin. Her first book, written in the secrecy of her Moscow home five years ago, and eventually published under the title *Twenty Letters to a Friend* a little over a year ago, after she had escaped from the Soviet Union, became immediately a best seller. *Only One Year* was written in freedom, in her American home, while making adjustments to our type of society, and with a more objective perspective surveying her former life as a Soviet citizen; its story began in December 1966 as Svetlana Alliluyeva left Russia, to arrive in the new world via brief but meaningful interludes in India and Switzerland, and ended in December 1967 in Princeton, N.J., as she and her American friends joined in a toast to her new life in freedom.

This is a story of a warm and publicity-shy personality. There are fascinating chapters dealing with the complex and insensitive personality of her father, the dreaded Soviet dictator, chilling encounters with Soviet bureaucrats, de-humanized party robots, exciting glimpses of spiritual stirrings among certain younger Soviet intellectuals and, most of all, the courageous appeal of one human being's quest for personal liberation. What one finds most challenging in the book is the fact that not even strict communist upbringing, rigid brainwashing, and years of Marxist straight-jacketing within the very center, the un-holy of un-holies of Soviet power, Stalin's own home within the walls of the ugly Kremlin, could thwart one soul's yearning for freedom and truth. In a moving chapter entitled "Destiny" Mrs. Alliluyeva describes her search for guidance in the Orthodox Church, and the very present help which came in the person of the saintly starets, Father Nikolai. It does one good to hear Stalin's daughter say, "far more people on earth live . . . by eternal truths . . . than is commonly supposed. They have not vanished from the face of a modernized planet, as one might sometimes suppose they have. Fortunately for us all, the eternal is inde-

structible" (p. 292). She had tasted and lived communism and found it wanting. The Cleavers, the Formans, and the Angela Davises should note what the Soviet writer Andrei Sinyavsky said to Svetlana Alliluyeva: "No one has the right to destroy or take life, neither his own, nor that of any other man. It's not we who give life, and it's not for us to take it. *Thou shalt not kill* is the basis of man's behavior on earth. . . . Life is eternal, enormous, generous as that rainbow, that rain, as this lovely spring." Sinyavsky, like so many other Soviet writers, saw the shallowness and dehumanized brutality of Russian "Socialist realism." They have become fed up with it. Svetlana Alliluyeva said somewhere that the communists understand only brute force. The only way for a believing person to fight communism is by non-violent noninvolvement. A communist cannot understand nonviolence; and that which he does not understand will eventually bring him down.

Svetlana and many of her young Soviet contemporaries have found strength in the inner resources of the Spirit. Therein lies the great appeal of the book *Only One Year*. As one who has escaped the straight-jacket of totalitarianism in another tortured corner of Europe, I can sense its authenticity. It is a great book to read.

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

Booknotes

By Karl G. Layer

TECHNOLOGY AND PEOPLE. By Cameron P. Hall. Judson Press. Pp. 159. \$2.95 paper. Our values determine the direction of technological change as well as being influenced by such change, argues the author. Consequently, Mr. Hall urges all Christians to grasp the opportunities afforded them by new techniques and methods to make life more meaningful.

SEX EDUCATION: A Guide for Teachers and Parents. By Armin Grams. The Merrill-Palmer Institute. Pp. 89. No price given. Practical information and advice about the role teachers and parents should play in the sex education of children as they move through their developmental life stages.

REPORT FROM ISRAEL. By Arnold Forster. Anti-Defamation League of B'nai B'rith. Pp. x, 60. \$1.25 paper. During the summers of 1967 and 68 the author toured the Middle East to observe the Israel-Arab situation at first hand and to prepare two radio series. His reports are here printed, and range from personal observations through interviews with Israeli government and army officials, analyses of health, education, and economic conditions, discussions on Jewish and non-Jewish holy places, to talks with Arabs on Israeli-held soil.

The Living Church

PEOPLE and places

Ordinations

Priests

Central Florida—The Rev. Francis Burkhardt Baltz, curate, St. James', Ormond Beach, Fla., address, Box 1986 (33074); and the Rev. Richard James Lopez, curate, St. Barnabas', 319 W. Wisconsin Ave., DeLand, Fla. 32720.

Chicago—The Rev. Paul Alford Camm, curate, St. Mark's, Evanston, Ill.; and the Rev. Stanley Earl Corklin, curate, Christ Church, Waukegan, Ill.

Long Island—The Rev. Messrs. Dwight Louis Neglia, 47 Beverly Rd., Hempstead, N.Y.; Robert W. H. Plested, 12 Prospect St., Huntington, N.Y.; Joachim Hermann Rau, St. Andrew's, Mastic Beach, N.Y.; Ralph J. F. Stanabas, 12 Prospect St., Babylon, N.Y.; and Donald John Trimboli, 460 Second Ave. W., East Northport, N.Y.

South Florida (the last ordinations in the diocese before the formal division into three dioceses)—(All locations in Florida) The Rev. Messrs. James Blaine Allen, curate, Holy Trinity, Box 1210, Melbourne (32901); John Howard Robert Ellis, vicar of St. George's, Bradenton, address, 912 63d Ave. W. (33505); Ronald Napoleon Fox, curate, St. Mary's, Delray Beach, and priest in charge of St. Mary's, Deerfield Beach, address, 988 SW 9th Ave., Boca Raton (33432); Francis Campbell Gray, Jr., curate, St. Wilfred's, 3773 Wilkinson Rd., Sarasota (33581); William Gilbert Hunt, curate, St. Martin's in the Fields, Pompano Beach, address, Box 2505 (33062); and Richard A. Kallenberg, curate, St. Mark's, 4 Church St., Cocoa (32922).

West Texas—The Rev. William Hill Pridgen, curate, St. Mark's, 307 E. Pecan St., San Antonio, Texas 78205.

Western New York—The Rev. Messrs. James Carson Emerson, curate, St. John's, Buffalo, N.Y.; David Hiram Burgdorf, curate, St. Paul's Cathedral, Buffalo, N.Y.; James Leo Orchard, in charge of St. Mary's, Gowanda, N.Y.; Raymond Earle

Bradley, curate, Holy Trinity, Hicksville, N.Y.; and Donald Eugene Page, in Flushing, N.Y., by the junior Suffragan Bishop of Long Island for the Bishop of Western New York, curate, St. George's, Flushing, N.Y.

Deacons

West Texas—Ernest Raymond Nations, in London, Ontario, by the Bishop of Huron for the Bishop of West Texas.

Restoration

The Bishop of New Jersey, acting in accordance with the provisions of Canon 65, Section 2, remitted and terminated the Sentence of Deposition pronounced on Ronald L. Conklin, March 29, 1965, and restored him to the Sacred Order of the Priesthood as of January 13, 1970.

Renunciation

The Bishop of New Jersey, acting in accordance with the provisions of Canon 60, Section 1, and with the consent of the Standing Committee, accepted the renunciation of the ministry of this Church made by Joseph T. Hammond. Date of notice—January 13, 1970.

Schools

Los Angeles—Philip P. Perkins has been appointed headmaster of The Bishop's School, La Jolla, Calif., to succeed Miss Jenkins upon her retirement in the summer of 1971. At present Mr. Perkins, who is a vestryman of St. James', Los Angeles, is headmaster of Marlborough School for Girls, Los Angeles. He will join the staff of the Bishop's School this summer.

Scholarships

Sewanee Summer Music Center—Scholarship aid is available to qualified applicants. Deadline is April 1. Two half-tuition scholarships from the National Federation of Music Clubs; two half-

tuition scholarships from the Tennessee Federation of Music Clubs to Tennessee-born music students; Tennessee Arts Commission, six grants awarded through the federation of \$200 each to students from the three main divisions of Tennessee; and the Alabama Federation of Music Clubs, one large scholarship to a qualified student from Alabama. For information: Director, Sewanee Summer Music Center, Sewanee, Tenn. 37375.

Correspondents

Louisiana—The Rev. W. Herbert Scott, Jr., 1329 Jackson Ave., New Orleans, La. 70130, is the correspondent for the diocese. He is editor of the diocesan paper.

Southwest Florida—Clifford Harrison, Box 15742, Tampa, Fla. 33612 is the correspondent for the diocese. He is editor of the diocesan paper.

DEATHS

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

Isabelle Lindsay Cain, communicant of Trinity Parish, Columbia, S.C., died Feb. 4. Her home was in York, S.C.

She had served at various times as diocesan and provincial president of women's auxiliaries and was a member of the national executive board of the Woman's Auxiliary. She was also one of the first four women elected to the National Council (now Executive Council) and during that tenure of office, represented the Episcopal Church on the National Council of Churches. In addition she helped found a church school for Negro girls and was a trustee of Voorhees Normal School. Survivors include her husband, James R. Cain, and one daughter, Sr. Josephine, OSH. Services were held in York.

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 Street
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Daily Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. Robert W. Worster, r
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'S 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
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

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 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

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 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

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

WEST PALM BEACH, FLA.

HOLY TRINITY S. Flagler Dr. & Trinity Pl.
The Rev. William W. Swift; the Rev. Robert J.
Hargrove; the Rev. J. Donald Partington
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

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; Fri 7:30 & 10:30; C Sat 5

VALDOSTA, GA.

CHRIST CHURCH 1521 N. Patterson St.
The Rev. Henry I. Louttit, Jr.
Sun 8, 10 & 12 noon

(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, 5:30 Folk Liturgy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP; Tues & Sat 7:30 HC

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
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35; Cho Ev 5:30; Sat HC 8

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; 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 & 10:20; Daily Masses as scheduled. Call Church office 502-454-6212.

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. Hohenschield, 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. D. E. Watts, locum tenens
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu & EP

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S & 4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed 12:10) & HD 7:30; HS Wed 12:10; C Sat 5

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, D.D., r
The Rev. John M. Crothers, c
Sun 7:30, 9, 11; HC Daily

BUFFALO, N.Y.

ST. ANDREW'S 3105 Main Street
The Rev. W. W. McIlveen
Sun Masses 8, 10; Mon, Tues, Wed, Fri 7; Thurs 9:30; Daily ex Sat MP 9, EP 5; C Fri 9:15, 5:15

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM 220 W. Penn St.
The Rev. Marlin L. Bowman, v
Sun HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 9:30 Ch S; 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs, & Fri 12:10; Wed 8 & 5:15; Saints' Days 8; EP Mon, Tues, Thurs, & Fri 5:15. Church open daily 8 to 8

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

GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St.
Mon thru 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

The Living Church

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
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. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

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
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues & Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min before 1st Eu; EP 6

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

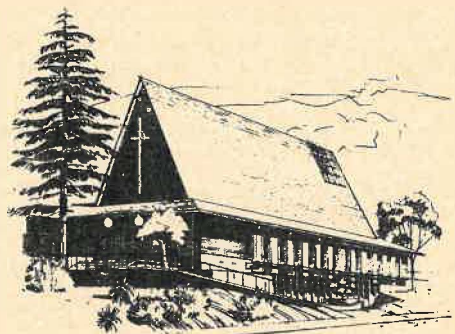
ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguat, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st Sun 7:30 & 10:30 (bi-lingual); weekdays and HD as scheduled

SMITHFIELD, N.C.

ST. PAUL'S 2nd & Church (Interstate #95)
The Rev. F. P. Grose, r
Sun 8 HC, 11 MP (HC 1S); Wed 10 HC

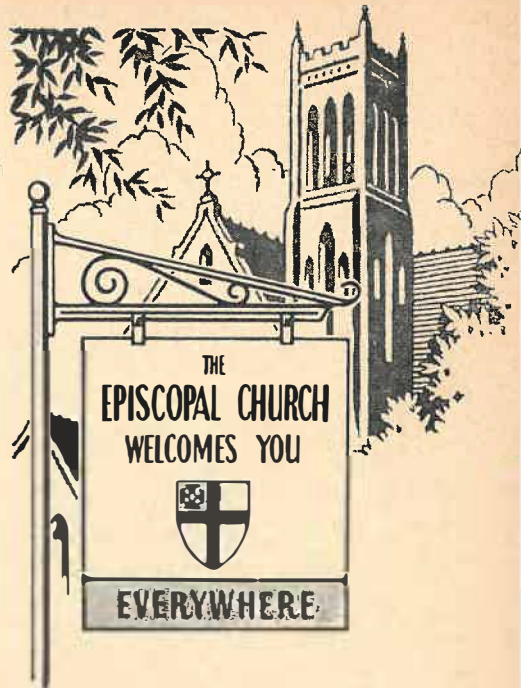
COLUMBUS, OHIO

ST. JAMES' 3400 Calumet at Oakland Pk.
The Rev. George E. Johnson, r
Sun HC 8, 11; MP 9; Tues & Fri HC 6:30; Wed in Lent HC 6:15; all HD; Easter 8, 9:30, 11



ST. PETER'S CHURCH SEATTLE, WASH.

Sometimes spoken of as an "ethnic" church, St. Peter's has historically served the Japanese community since its founding over 60 years ago. The church building suggestive of oriental architecture was constructed in 1962. Christian education facilities and the Hikari Chapel were completed in 1968.



SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms of Mt. Resurrection Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule: Daily, 6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

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

COLUMBIA, S.C.

HEATHWOOD HALL EPISCOPAL SCHOOL Heathwood Circle
The Rev. Richard C. Nevius, headmaster
Chapel service Mon, Tues, Wed 8:45

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 Fri 8-9, Sat. 1-2, 4:30-5:30

MARTINSVILLE, VA.

CHRIST CHURCH—full services plus Tuesday Lent Noon Preaching & Lunch.
Preacher this Tues, March 10:
THE REV. GEORGE M. DOCHERTY

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

SEATTLE, WASH.

ST. PETER'S (International District) 1610 S. King
The Rev. Timothy M. Nakayama, v
Sun HC 8 (Japanese); Ch S 9:30; Children's service 10; H Eu 10:30; Thurs HC 10 (Hikari Chapel)

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser 2S & 4S); HD as anno; C by appt

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