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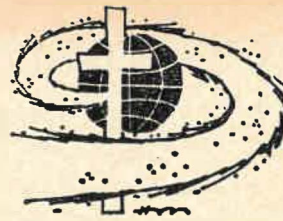
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THE LIVING CHURCH

407 E. Michigan St.

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Around



& About

— With the Editor —



Saint Paul

With the Feast of the Conversion of St. Paul in prospect, it is timely to note that the much maligned apostle still gets a bad press, even from Christians. Nowadays he is the villain of the Women's Liberation Movement, or at any rate of many Fem Libbers. Of being a misogynist or a downgrader of women he is patently not guilty, on all the evidence; but neither is he a 20th-century American liberal, and so stands condemned in the eyes of all who are.

One of the strangest as well as strongest prejudices against Paul has it that Jesus preached a gospel of simple goodness and mercy but that Paul came along and perverted that gospel into something harsh and inhuman. I say this is very strange, because of all the terrifying texts we find in the New Testament virtually none belongs to Paul but very many to Jesus; e.g.: "Strait is the gate, and narrow is the way, which leads to life, and there are few who find it"; "Be perfect, as your Father in heaven is perfect"; "If your eye causes you to sin, tear it out and throw it away; it is better to enter into life with one eye than to be thrown into the fire of hell with both eyes."

It could be argued, though it need not be, that Paul tried to mitigate the severity of his Master's teaching by maintaining that all men can be saved by the omnipotent mercy of God. However, such an argument would do more harm than good by treating seriously the premise that there really is a substantial difference between the "simple religion of Jesus" and the "complex theology of Paul." That familiar distinction is false and unwarrantable, and should not be allowed to stand as the basis for serious discussion.

Many years ago a great New Testament scholar, William Ramsay, noted what might be called the Christian hu-

manist strain in Paul's attitude toward humanity as a whole. "He had come in contact (in his childhood) with pagans," Ramsay remarked, "and knew that they were not monsters (as they seemed to the Palestinian zealots), but human beings." Paul was the first great Christian humanist and cosmopolitan.

"Today it is very much in fashion for a person, or even for a nation, to be undergoing an identity crisis. Actually since time immemorial this has been part of the growing pains of an individual or of a people. We manage to make it worse, however, with the grotesque teaching that you must first learn to accept and to love yourself before you can love another. So we turn into a cause and a condition what can only be an outcome. For until you have learned to love another, there will be no self of your own to accept or to love.

"Man cannot serve both Freud and Frankl. It is one thing to burrow inside of yourself looking for your Me in a series of psychoanalyses that probe and explore every odd bit of dreaming or of doing in the endless and bottomless pit of your psychic past. It is quite another thing with Fichte and with Frankl and with a great biblical tradition to ask the basic question: 'What is my vocation? What task is there to which I can give myself? Where does duty call? Of what worthy loves am I capable?' The first procedure is as profitable as diagnosing a stomach ache by laying out on a table before you all 32 feet of the intestine and inspecting carefully every inch of it. The second procedure may seem abrupt and peremptory, but it gets at once to the essential.

"Recently a very talented and attractive young lady by the name of Mimi Farina exclaimed to the public, 'This is a very hard world in which to take yourself seriously.' The answer to that must be: 'For heaven's sake, don't take yourself seriously—not that narrow and constricted little self. Take it only with humor and with humility. Take seriously your God, or your job, or your neighbors, a passion for truth or for beauty, some purpose of social justice, an occasion for mirth or mischief with friends, the unspoiled sense of wonder at the world in a little child—take seriously these things, learn to fall in love with them, and your self will be added unto you.'" Robert E. Fitch, *Of Love and of Suffering*. 162. Westminster.)

The Living Church

Volume 162 Established 1878 Number 5

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

January

31. Epiphany IV

February

1. Ignatius, B.M.
2. The Presentation of Christ in the Temple
3. Ansgarius, Abp.
4. St. Cornelius
5. The Martyrs of Japan
6. St. Titus
7. Septuagesima Sunday

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

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.

January 31, 1971

Letters to the Editor

The New Breed

I write concerning the poem, "The New Breed" [TLC, Nov. 22]. As an Aussie would say, "Oh you beauty! You're right on, mate—that's fair dinkum!" Translation: "You were good to print the poem. It is so true—that's for sure!"

I wish some of the "mod" clergy would make an effort to sense and take note of the frustration and near despair that this new breed causes us pew-sitters. As Malcolm Mugeridge points out, the fortress of the church has withstood the onslaught of secular foolishness for centuries. And just as the victory is in sight and secular utopias are being shown to be morally bankrupt, the new breed comes out waving the white flag—abandoning, in effect, the one great hope of the world. It's incredibly sad.

My thanks for your continuing high standard of material.

D. D. DREW

Bradbury, South Australia

Which Is Top Priority?

At General Convention a special session for the bishops to meet with their deputations to list the three divisions of the national church budget which they thought would be given the most support by their dioceses was held. In several instances two or more items were combined when the results were printed in *The General Convention Daily*:

1. GCSP, urban programs, etc.—72
2. ESMHE, youth, young adults, etc.—50
3. Overseas mission—47
4. Mission to parishes and diocese, witness, etc.—46
5. Domestic and overseas mission and general program—32

Et cetera

It is reasonably safe to assume that no diocesan deputation put down overseas mission as one of the three choices and then domestic and overseas mission as a second choice, so there should be no overlap in those items. Therefore, when these two items are added together, there were 79 dioceses indicating the overseas mission as one of their three major choices, which would put it as the number one item ahead of GCSP. This should be significant in the policy-making decisions of the Executive Council over the next three years, as well as in general attitudes in the church.

It would also indicate that the past two generations have done their job well in training people in the importance of missionary outreach. For a number of years the rearrangement of duties at 815 has meant

that very little material about the overseas mission has been coming into the hands of the average parish priest. Therefore, he has not had fresh material to use in preaching about missionaries or the mission. We have heard the anguished cries of overseas dioceses when their budgets have been severely cut, as they have been for the past three years. It should be evident that this is not the will of the church at large, that we should withdraw from this meaningful work.

(The Rev.) JOHN W. ELLISON, Th.D.

Rector of the Church of St. Clement
El Paso, Texas

PECUSA—R.I.P.

It is with sad heart and angry feelings that I write to protest your editorial, "Bricks without Straw" [TLC, Jan. 10]. As a deputy to the General Convention at Houston, I assert that the House of Deputies voted their convictions relating to the needs of the church at this hour in her history, as expressed in the proposed budget. To imply that the needs thus expressed are unreal or that the motivation of the deputies was dishonest is to make the most dastardly inferences of a sickly prejudicial nature.

Now that the Executive Council has seen fit to decapitate the church at the very first post-convention meeting of that body (half of whose members were meeting for the first time in that capacity), I can only observe that it resolved to bury the church, not to lead it, this action being based on the presumptive "evidence" of the opinions of bishops relative to alleged level of income prior to the completion of the canvass. One can only logically infer an intentional nigardliness toward the Executive Council program.

The church is strong and healthy directly in proportion to the strength of its central administration. Where this is weak, or non-existent, the church must suffer. The delusion of self-determination is but a pious coverup for a determined scuttling of any effective challenge to the self-serving limitations and blindness of localism. The Episcopal Church cannot survive this latter-day congregationalism, this preferential parochialism which sees all strong national leadership with xenophobic horror.

The error at Houston was not the "Faith Budget," but the serious proposal of the "Commitment Budget" as meeting the real needs—as if half-way measures were ever less than disastrous. And this error has been compounded by timorous episcopal estimates "a priori," thus enabling the "states rights" boys to triumph—I wish I could believe, momentarily. The church, as the body of Jesus Christ, will survive this folly; but the Episcopal Church, as the human institution we have known up to now, has only to experience a decent burial. The General Convention at Jacksonville had better be prepared to perform this final act of mercy for a murdered friend.

(The Rev.) H. WILLIAM FOREMAN

Director of the
Thornfield Conference Center
Cazenovia, N.Y.

The Cover

On this week's cover is a three-foot high marble statue entitled "Madonna and Child." It was executed by London artist Allan Howes, of The Studio, St. Peter's Square, Hammersmith, London.

The Living Church

January 31, 1971
Epiphany IV

For 92 Years,
Its Worship, Witness, and Welfare

CONNECTICUT

Bp. Esquirol Dies

The Rt. Rev. John Henry Esquirol, 70, ninth Bishop of Connecticut, died Dec. 31, in his home in Hartford, after a long illness.

He was elected Suffragan Bishop of Connecticut in April 1958, and in September 1968, was elected coadjutor to succeed the Rt. Rev. Walter H. Gray. Bp. Esquirol was installed as Bishop of Connecticut during the 185th annual diocesan convention held in Christ Church Cathedral, Hartford, May 20, 1969. Prior to his consecration, he had been rector of Trinity Church, Southport, Conn., for 17 years, and during the years 1956-58, was dean of the cathedral. He lectured on ecclesiastical polity and canon law at Berkeley Divinity School, New Haven, 1951-59.

Bp. Esquirol held B.S. and J.D. degrees from New York University and practiced law in Brooklyn for 13 years before entering General Seminary in 1936. He was also a veteran of WW I, having served with the US Army.

The bishop's body was received at the cathedral at noon, Jan. 4, and lay in state until late that evening. On Jan. 5, the Burial Office was read by the Rt. Rev. John S. Higgins, Bishop of Rhode Island, who represented the Presiding Bishop. Chancellor Henry P. Bakewell read the lesson, and the psalms were read by the Rev. Grant A. Morrill, Jr. Celebrant of the Choral Eucharist was the Rt. Rev. J. Warren Hutchens, Suffragan Bishop of Connecticut. Two bishops formerly closely associated with the diocese also took part: the Rt. Rev. Robert M. Hatch, a former Suffragan Bishop of Connecticut and retired Bishop of Western Massachusetts, read the epistle, and the Rt. Rev. Walter H. Gray, retired Bishop of Connecticut, read the gospel. Some 200 diocesan priests were in procession and special representatives included the Roman Catholic Archbishop of Hartford and his two auxiliary bishops.

Bp. Esquirol is survived by his widow, Margaret Louise, two sons, and five grandchildren. Memorial gifts may be made to the Missionary Society of the Diocese of Connecticut.

CHURCH AND MEDIA

"Viewpoint" Suspended

The production and distribution of "Viewpoint" is to be suspended "tempo-



BISHOP ESQUIROL

rarily" with Program #669 for broadcast on or after Mar. 6. The decision was made because of lack of funds for radio and TV work in 1971.

Program host, the Rev. Dana F. Kennedy, has interviewed over 600 guests, including political, religious, and civic leaders, a "practicing atheist," and mass-media experts. Funds for the support of "Viewpoint" have never been solicited over the air.

January guests included Senator Ernest F. Hollings of South Carolina; Keith Miller, author of *Habitation of Dragons*; the Rev. Henry L. Parker, director of interpretation for the Delta Ministry; Dr. Alexander Campbell, British professor of American history; and Dr. Christian E. Baker, president of Cuttington College in Liberia.

CHURCH OF ENGLAND

Canterbury on Britain, World

The world is in a fog, Britain is in a mess, and people are beginning to revolt against permissiveness, says the Archbishop of Canterbury. He expressed these opinions and others in a series of three TV programs which reached the mass of England's population via both the publicly-owned BBC and the Independent Television networks.

Dealing with the world as a whole in the final program, Dr. Michael Ramsey

said bluntly that "the world is in a fog," and Christians must help it to recover its lost soul. "Christians," he said, "need to know what they stand for—the infinite value of every man and woman, of whatever race or color, the duty to the individual or the group or the country to serve the wider common interest, the sacredness of marriage and the family, the right use of sex. Not everyone believes in these things but Christians have to say and show that they do."

Earlier, Dr. Ramsey said that Britain in 1971, "is in a mess," although not everything is bad. He said there is no doubt about this in view of the present state of crime, violence, broken marriages, the attack on marriage itself as an institution, industrial disruption, blasphemy, and obscenity. In the face of this situation, he said, there should be less moaning over the state of things and more faithfulness.

"There is plenty of faithfulness—it is an infectious trust and courage. I see it among older people, who go faithfully to church and set us all an example. I see it among young people, and I especially notice their concern about suffering. There are young people who will go without food, or walk many miles, or give of their savings and do practical jobs in their spare time to help the starving and homeless. Here are signs that the country is not all rotten."

Dr. Ramsey said that while there is less religion than before, where religion does exist it is often not of the conventional, formal kind, but of real conviction. People must show that being a Christian is an exciting, costly adventure. "The heart of our trouble," he said, "is that a nation which ignores God, loses sight of him, and to lose sight of him is to be in a fog."

The archbishop also criticized once again the World Council of Churches for its grants to anti-racist organizations that included liberation movements in Africa. Because the council is meant to be the servant of the churches, expressing their convictions, Dr. Ramsey said, such things as grants to freedom fighter organizations could cause it to lose authority.

Dr. Ramsey expressed hope that currently deadlocked plans for reuniting the Church of England and the Methodist Church might be revived and go forward. "The moral of the setback was that we were not far enough on locally," he said.

One of Dr. Ramsey's three broadcasts came on the same day that an unprecedented jointly-held church-police procession was staged through the northwest

town of Blackburn, "in defense of the Lord and in protest of evil." The procession, from various points of the town to Blackburn Cathedral, was organized by the Rt. Rev. Charles Claxton, Bishop of Blackburn, and Chief Constable William Palfrey of Lancashire. Officially, the procession, as many banners proclaimed, was "For God's Sake." That made it an unusual event alone, but two other factors made it even more so. One was that, though the demonstration was open to members of all churches, the organizers made clear that men-only participants were wanted. The other was that though the organizers had hoped, somewhat optimistically, for a turnout of 4,000 persons, somewhat closer to 10,000 people took part—all men except for a couple of hundred women.

One witness of the demonstration reported: "It was a demonstration for the Lord in a country blighted by unbelievers, and it was blessed, dedicated, and physically led by the Lancashire County Constabulary. If nothing else was proved, it established that in one English town the women do as they're told."

Despite the masculine enthusiasm shown during the demonstration, Dr. Claxton said apathy was the besetting sin of Britain, when he was reached in his cathedral the day following the procession. Referring to the previous day's "Christian solidarity" march through the city, he said apathy "is rife everywhere. We are being lulled into a false sense of well-being and security while inflation and all the horrors that could engulf us gather momentum."

Referring further to people who had criticized the joint sponsorship of the demonstration by himself and the Chief Constable, the bishop said, "There is no unholy alliance. Both the clergy and the police are dedicated to the service of the community."

Dr. Claxton also said there is apathy in the church, in which about 75% of its members are apathetic; apathy in trade unions, where the great majority fail to attend meetings to elect representatives; and apathy exists in management, which too often is out of touch with the shop floor. In addition, he said there is apathy in parents who do not keep sufficient check on their children's habits, and in motorists, who do not keep their cars in good condition or are careless in their driving.

EXECUTIVE COUNCIL

Termination Arrangements Reached

The following information is in addition to the Executive Council cutback-reorganization story appearing in TLC for Jan. 17.

For the staff members notified by Dec. 31, 1970, of their termination with the

Executive Council, the date of termination is Mar. 31, which date is also being used in calculation of benefits. If any of the said employees accept new positions before Mar. 31, benefits will still be computed on the basis of the Mar. 31 date.

(*) Termination pay: The staff member will receive 4 days pay for each full year worked, with an additional day for each additional complete three-month period beyond the last full year;

(*) Accrued vacation: The staff member will receive pay for vacation earned, but not yet taken;

(*) The career counseling program prepared will be available to all terminated staff employees, but it is not a placement service. At the option of the Executive Vice President, the Rt. Rev. Roger Blanchard, funds for career training may be provided up to the maximum of: 0-2 years—\$100; 2-5 years—\$200; and 5 years or more—\$300;

(*) In addition there is relocation assistance for those who have been employed on the staff for less than two years if relocation was necessary at the time of employment. The maximum relocation allowance is \$2,500;

(*) Those already enrolled in the Church Pension Fund will receive a certificate of eligibility which states the amount of pension due at normal retirement date (age 65).

For those whose services were terminated Dec. 31, 1970, salaries were paid through that date though some may have left the council shortly after receiving notices of said termination by Dec. 17. They also received vacation pay earned

as of Dec. 31, but not used; termination pay of 4 days for each complete year of employment with an additional day for each additional complete three-month period beyond the last full year; and an additional termination payment, according to the following schedule:

Salary Level	Allotment × 10 wks.	Total Payment
Less than \$130	\$55 × 10	\$550
\$130-\$149.99	\$65 × 10	\$650
\$150 or more	\$75 × 10	\$750

NEW YORK

Trinity Has Mass for RC Saint

Trinity Church, New York City, sponsored a memorial Mass for Blessed Mother Seton, a former communicant of the parish, who, it is expected, will become the first American-born woman to reach sainthood in the Roman Catholic Church. The Mass, on Jan. 4, marked the 150th anniversary of her death in 1821 at the age of 47.

Mother Seton, the first Superior of the American branch of the Sisters of Charity of St. Vincent de Paul, was born Elizabeth Ann Bayley, in 1774, the daughter of Dr. Richard C. Bayley. She married William M. Seton in 1794 in St. Paul's Chapel of Trinity Parish and they had five children in their nine years of marriage.

Because of Mr. Seton's failing health the family went to Italy in 1803, and while there the future candidate for sainthood learned to love the liturgy of the Roman Church and to admire the life of



EPIPHANY IN ETHIOPIA

In the tradition of the Ethiopian Orthodox Church, Epiphany is known as "Timkat," and commemorates the baptism of Christ in the Jordan River. On Timkat eve each church congregation in Addis Ababa forms its own solemn procession in which the "tabot" or sacred tablet is borne through the streets accompanied by priests wearing crowns and carrying large silver crosses and gold-bound gospel books. All processions converge on the Emperor's Meadow, where each congregation has its own tent in which the tablet is placed. Prayers and singing continue through the night, and the next day services take place in the presence of the emperor. (Photo from RNS)

the nuns among the urban poor. (Before going to Italy, Mrs. Seton and her sister-in-law had themselves performed many errands of mercy and were called the Protestant Sisters of Charity.) After her husband's death, and her return to New York City, Mrs. Seton was received into the Roman Catholic Church in 1805. She taught in New York and headed a girls' school in Baltimore before taking vows before the Archbishop of Baltimore.

At the Memorial Mass in Trinity Church, the Rev. John Smith, an assistant at St. Peter's, was the guest preacher.

OREGON

Mission Society Loses Home

For well over five years, William Temple House in Portland, Oregon, has been a haven for those in need of counseling and rehabilitation services. The house will continue to be just that but elsewhere than at the address on Marshall St.

In a few weeks, Good Samaritan Hospital and Medical Center, which has provided the property for the house, will need the area for additional parking accommodations, so a new home must be found for the continuation of the rehabilitation programs.

Directors of the Episcopal Laymen's Mission Society, sponsor of the house, are looking at possible suitable properties but at press time no definite word had been received about their decision. Whatever move is made—purchase, leasing with option to purchase, or leasing—the financial support needed will be considerably greater than in the past.

The executive director of William Temple House, the Rev. C. T. Abbott, said, "We are grateful to God for being able to serve him at William Temple House. . . . Of your charity, please remember us in your communions, prayers, and alms."

EVANGELISM

Dr. Outler Sees Need for Revival

The "charismatic renewal movement" in Roman Catholicism may be the vanguard of a much-needed third "great awakening" in America, in the view of United Methodist theologian Albert Outler. But such a revival would not be led by "professional renewalists" and should not be a replay of the second "great awakening" of five generations ago, Dr. Outler told an audience of 2,400 persons attending a United Methodist Congress on Evangelism, in New Orleans. Dr. Outler is a professor at Perkins School of Theology in Dallas.

He said that the future of both church and world is "bleak" unless there is some type of evangelical revival, but he emphasized that it must be unlike the great

19th-century revivals. Those, he stated, "saved America from the clear and present dangers of secularism in their times, but these are different times. . . ." While much progress and a "triumph of freedom" followed the second "great awakening," he continued, that revival was also followed by a century of wars, booms-and-busts, disenchantments, and forebodings.

A new, third awakening, Dr. Outler asserted, must be deeply concerned about the church, be ecumenical, oriented toward social action, and represent an "outpouring of the Holy Spirit." He recognized the "hunger" of modern man for mystical and mysterious experience in a technological world, and pointed to the growing "numbers and sophistication" of avowed Pentecostalist groups in Protestantism.

"What impresses me even more is the so-called 'charismatic renewal movement' in the Roman Catholic Church," he said. "The baptism of the Holy Spirit is a conscious experience of conversion, the vigorous renewal of 'interior prayer,' of small-group devotions and mutual nurture, glossolalia and spiritual healing, an evangelical concern for unmediated communion with God through Christ in the Spirit—all this is happening among (Roman) Catholics in many places in this country and around the world."

In a series of lectures at the conference, Dr. Outler pointed to similarities between evangelistic concerns of modern churchmen and those of John Wesley. Among Wesley's characteristics, which he feels the church today might emulate, were his "conversion from passion to compassion," going out to where the people are, and being able to communicate faith and stressing the "personal and inward" essence of faith which expresses itself in public and social ways.

Dr. Outler charged the "liberal" establishment of American churches with being defensive and unable to suggest nothing except emphasis on education, propaganda, and administrative pressure. Present-day "evangelicals," he continued, are fighting "liberals" and "radicals" from within their 19th-century theological stereotypes.

"Liturgy-and-worship buffs" — whom he called "litniks"—are trying to renew the church, he said, by liturgical innovations, "but rarely with a truly catholic sense of sacramental realism and often with a blithe insensitivity to the tastes of the people at large." The "secularizers" and "revolutionaries," he added, have a "curiously exaggerated estimate of the resources and influence of the church."

Dr. Outler saw no real promise of transforming the "mass of nominal Christians into a vital company" by any of the approaches described. He suggested that Christians should root themselves in the Bible which is "illumined by tradition, realized in experience, and confirmed by

reason—all together, none apart from the others."

In Dr. Outler's estimation, evangelism has a distorted image in the minds of many modern persons. "Many have images of abrasive zealots flinging their Bibles about like a missile, with a flat-earth theology, a Monophysite Christology, a montanist ecclesiology, and a psychological profile that suggests hysteria," he said.

MINNESOTA

Negro Church Fund Offered Grant

A matching grant of \$10,000 has been offered to the Negro Church Fund in Minneapolis, if it can raise \$10,000 from other sources by Feb. 1. The offer came from the Minneapolis Equal Opportunities Fund, a cooperative enterprise of private foundations in the Minneapolis area.

The Negro Church Fund was established in April 1968, by the Greater Minneapolis Council of Churches and the Interdenominational Ministerial Alliance of Minneapolis, a predominantly-black clergy group. Its purpose is to provide financial assistance to predominantly-black congregations for building, staff, and program costs. Since its inception, the fund has distributed more than \$19,000 to 15 congregations.

The policies and grants of the fund are determined by a committee of 10, eight of whom are black. Chairman of the committee is the Rev. Louis W. Johnson, rector of St. Thomas Church, Minneapolis.

MISSOURI

Kidney Foundation Established

A non-profit, tax-free trust—The St. Augustine's Kidney Foundation — has been established by St. Augustine's Church, St. Louis, for the immediate purchase of an artificial kidney machine.

Some months ago, doctors told Mary Sendlebach, 31, a mother of three school-age children and member of the vestry of St. Augustine's, that she had nephritis. To stay alive she must undergo dialysis twice a week for the rest of her life. The cost of the continual treatment is very high: approximately \$6,000 for the initial training period and the machine, and \$6,000 operating cost per year.

While the initial recipient of the foundation's aid is Mrs. Sendlebach, the foundation will accept requests for aid from any victim of kidney disease in the St. Louis area. The parish has pledged itself to raise the money necessary to keep their friend and communicant alive. The rector of St. Augustine's, the Rev. Richard Baker, will supply any further information needed to those interested in aiding this program.

DIOCESAN CONVENTIONS

Michigan

The 137th annual convention of the Diocese of Michigan was held in the Rackham Building across the street from the diocesan cathedral center.

The business of convention was nearly completed when it was interrupted by some 20 members of the Gay Liberation Front (GLF) of Detroit, who marched onto the stage of the auditorium carrying banners and shouting, some through bull horns. Before the situation got out of hand, the Ven. Irving Mayson went to the microphone and moved to adjourn the meeting. The response was a "mighty chorus of 'ayes' and the delegates walked out."

The interruption came while Mrs. Margaret Glenn, lay delegate from St. Joseph's Church, Detroit, was speaking to a resolution on behalf of homosexuals. This resolution, which had been circulated at the series of pre-convention meetings, one of which occasioned a demonstration by the same GLF, urged convention to take a stand:

(✓) That laws about homosexuals should be changed on the grounds that this is a moral, not a legal matter;

(✓) That as far as employment and housing are concerned, homosexuals deserve protection;

(✓) That homosexuals be welcomed and loved within a Christian congregation.

(✓) That homophile organizations should be helped and encouraged in their moral battle through the offer of Episcopal Church facilities.

Earlier in the day, the same demonstrators had picketed the march of delegates from the Rackham Building to the Cathedral Church of St. Paul. They attended the service of Holy Communion and spat the bread and wine upon the floor as they turned away from the altar.

The swift adjournment, while brought about by a heavy majority, did not satisfy all delegates. A small group of clergy and laymen met immediately afterward to discuss the proceedings. It was the opinion of this group that convention had erred in adjourning and that the demonstrators should have been allowed to address the gathering. This group took no formal action and issued no statement. At adjournment, the only remaining business was action on a few resolutions, which had not been presented in advance. It would have taken a two-thirds vote of convention in order to be heard, so these resolutions may or may not have reached the floor for debate.

The convention did act on the proposed budget for 1971, approving the sum of \$1,120,196. This figure includes \$363,000 for the national church. That portion of the total budget to be appor-

tioned among parishes and missions of the diocese amounts to \$1,025,319.

The Bishop of Michigan, the Rt. Rev. Richard Emrich, made his expected request for a special convention in the spring to elect a bishop coadjutor. He had made this request to the diocesan council last spring, and the approval of convention made it official. In this connection, considerable debate was held over a resolution presented by 10 clergymen who want all candidates for the coadjutor's position to be present at meetings in each of the three diocesan districts, "to allow the people of this diocese to meet personally and talk with these candidates." The resolution was adopted with an amendment reading that candidates "be offered the opportunity to meet and talk."

A special feature of the convention was the procession from the Rackham Building to the cathedral for the celebration of the Holy Eucharist. It was a dramatic sight as vested clergy and their lay delegates walked down Woodward Ave. with a profusion of banners, flags, and processional crosses. An unexpected fillip was given the procession as it passed the steps of the diocesan cathedral center. There, at the top of the steps, sat the retired 99th Archbishop of Canterbury, Lord Fisher, who with Lady Fisher was visiting in Detroit. They attended the Eucharist.

Oregon

Opening with a dispute over the report of the committee on credentials, the 82nd convention of the Diocese of Oregon found its way finally to the approval of a record \$476,563 budget, a capital-funds drive of \$750,000 to build a retreat and conference center, and a thorough restructure of the diocesan organization.

The normally routine report on credentials was challenged by the Rev. Robert Graffe, of St. Barnabas', Portland, who declared that the importance of this convention, involving as it did, the restructure of the diocese, indicated that canonical rules for admission should be waived. Several other speakers argued that the particular canon which declared which clergy were to have seat and voice at the convention was written in a day when non-stipendiary priests were unheard of and so should be considered a dead letter. Seats were refused on the ground that, in the wording of the diocesan canon, they were not "regularly set-

tled" in a parish or mission. The issue was referred by convention to the committee on constitution and canons, which brought in a revised canon which would give the bishop broad discretionary powers in seating clergy at convention.

Among parishes and missions refused seat and vote was the host parish, St. Mary's, Eugene, which had discontinued payment of its diocesan program assessment last June. St. Mary's protested the ruling on the ground that the assessment, which in Oregon is based on the average expenditure over a three-year period, had included memorial gifts which could not themselves be touched to pay the diocesan program assessment. Consequently, a high figure was used which was not a proper measure of St. Mary's ability to pay. Over the years St. Mary's has been generous in funding new missions, its delegates argued, and these costs had been counted also as part of the average annual expenditure. Dr. Keith Acheson, head of St. Mary's delegation, concluded the presentation by handing a \$3,500 check to the Rt. Rev. James W. F. Carman, Bishop of Oregon. The check is designated for a special fund to help parishes and missions in similar trouble. The delegation from St. Mary's then walked out of the meeting.

This stormy beginning did not prevent delegates from completing their work in the time allotted for convention. Two constitutional changes, which will require a second passage in 1971, will change the nature of the convention itself as they concern proportional representation and the principle of one man, one vote. Under the changes there would be no distinction between parishes and missions.

A much-discussed change was a "pay-as-you-go" measure that would make the diocesan program assessment a flat 20% of the income of all parishes and missions, payable as each previous month's income was determined. An amendment would exempt income used to repay debts already incurred through construction loans. The canon would not support in any way the diocesan program. The matter was referred to committee to reintroduce at the next convention.

In other convention action delegates decided that:

(✓) Women may be appointed senior wardens of parishes;

(✓) Interlocking the standing committee, the diocesan council, and the board of trustees would be eliminated by denying to any person the right to be elected to more than one of these bodies;

(✓) Missions seeking parish status must be self-sustaining for three previous years;

(✓) Parishes are permitted to return to mission status, with the approval of the bishop and the convention.



Robert C. Harvey

Compulsory Sex Education

The following letter—a protest against compulsory sex education in school—was written by Fr. Harvey, to Dr. Ward Young, superintendent of township schools in Morristown, N.J.

DEAR DR. YOUNG:

At the request of a number of anxious parents, and with your permission, I have studied the Family Living Program you are trying out in the township schools. While it has not been a lengthy study, I have come to some definite conclusions. I had a chance to read your program manual carefully. I have sat as an observer at several classes of fourth, fifth, and sixth grade pupils. I have talked with parents and teachers, both with those who are for and with those who are against the program. I attended a "coffee" last Friday at Woodland School where feelings ran high, and where no one came away satisfied.

Let me say at the outset that I believe in sex education. Moreover, I liked much of what I saw and heard in the classrooms. But I am wholly in sympathy with parents who contend that it is *their* responsibility to give sex education to their children, and that a compulsory program imposed by the schools is an infringement of their rights and obligations. When you contend, as a matter of policy, that such a course must be given to all of the children or none, I would have to conclude that the course should be withdrawn.

Actually, this is not a matter of life or death. The use or non-use of a sex-education course may affect the lives of a few individuals, but it is not going to improve the morals of society. When religion and the family become so weak that the state has to take over the task

of sex education, it is already too late. I have seen at first hand the results of a similar program that, for many years, has been given in Sweden. It is a brilliant program, and has been copied widely. But the results have not been salutary. Today, no people in the world are better informed about sex than are the people of Sweden. And nowhere has sex become more meaningless. More than half the brides are pregnant at the time of marriage. Even so, bastardy is no stigma. It is common for men and women to live together out of wedlock. Despite this emancipation, however, there is more divorce, suicide, alcoholism, mental illness, and drug addiction than in almost any other country. Sweden is a land where there is no longer any poverty—physical poverty, that is. But there is a great deal of spiritual and moral poverty. It is now a universal rule in Sweden that parents have no right to impose a curfew on their teenage children, or to ask where they have been when they return from an all-night date.

It would be foolish to blame all of this upon Sweden's sex-education program. The program has simply failed to help. People have become increasingly confused in their values and behavior. The failure is not that of the schools. It is the failure of religion and the family. Sex has been separated from religion *and* the family. All three have been divorced from life.

I make this comparison because we are getting the same secularity here that has been rampant in Sweden. And I find a hint of this secularity in your paragraph of guiding principles. It describes the

program as "instruction to develop understanding of the physical, mental, emotional, social, economic, and psychological phases of human relations as they are affected by male and female relationships. . . . It implies that man's sexuality is integrated into his whole life development as a health entity and a source of creative energy."

This is pagan. It overlooks the most important dimensions of sex—the moral and the spiritual. It misses the most important purpose of sex—to give life and identity. Even primitive societies exercise a close control over the sexual behavior of their members. They do this for one paramount reason—to assure that every member of society will know *who he is*. For he cannot know *who* he is until he knows *whose* he is. This is the reason for sex morality. It is the reason why, in every society but a decadent one, there has to be a double standard. There can be no single standard of permissiveness because women and children *have* to be protected. Any blot upon a mother's reputation is a blot upon the identity of her children. This is something that primitive societies understand quite well. It explains why, for many of them, seduction is worse than murder.

Not only have I seen how one carefully-planned sex program has failed. I have seen, in primitive parts of the world, how an unplanned one has succeeded. (And, it might be noted, these are places where religion has not caused sexual hangups.) Everywhere, among simple peoples, small boys are allowed to run naked, while girls are carefully covered. Here is an intuition that freedom and

The Rev. Robert C. Harvey is associate rector of St. Peter's Church, Morristown, N.J.

boldness belong to a man, and that modesty and reserve are womanly virtues. This, to me, is a wholesome view of sex. It emphasizes the differences. It does not allow a *unisex*. Sexual differentiation is converted, by training, into the sexual virtues that today are so hard to find. I am referring to such virtues as courage, compassion, protectiveness, and modesty.

WITH this introduction, let me offer a few comments on your program. All apply to basic policy, rather than to manner of presentation:

1. There are some areas of knowledge where it is important to be less than specific. The mystery and sacredness of sex is that of human personality itself. This, in turn, man sees in himself because he sees it first in God—in whose image he believes he is made. This means that no program of sex education should make a single audience of boys and girls. It cannot force the same information upon boys and girls alike. Education without secrets can, like nudity upon the stage, be a form of cultural brain-washing. With children, the private aspects of sex are important to self-identification. Boy-lore belongs to boys, and girl-lore belongs to girls. Any program that is true to human psychology will keep it that way.

2. The integrity of such lore can only be maintained if it is taught by teachers of the same sex as the children. I had a proof of this when a class of fifth-grade boys were studying the male and female reproductive systems. So long as the teacher was speaking of the female system, the boys were serious and attentive. As soon as the teacher—a woman—began to talk about *their* organs, they became embarrassed and inattentive. In such a situation, there is no need to moralize about false modesty. The boys' embarrassment is a clue to the way they want to learn.

3. If your program is going to be geared to the lower grades—a need I question—it will have to be geared to the most naive children in the class. Some children are precocious. They want answers to questions that others are not even prepared to ask. Those others need protection from such questions and answers. If their needs are not respected, sex education becomes sex training. This leads to an observation that many psychiatrists have made: Next to lack of love and lack of discipline in the home, the greatest cause of juvenile delinquency is *over-stimulation*. It is overly stimulating for a child to be given knowledge he is not yet ready for.

4. There is a great deal of hypocrisy in giving information to children without being able to give prompt ethical answers to questions they may raise. This is the kind of hypocrisy the schools are forced into when their teaching has to be separated from religion. It delivers information out of a moral vacuum. Such a fact

was apparent in a sixth-grade class of boys and girls where I was an observer. One child asked what abortion was. The teacher gave the information, but soft-pedaled the moral issue. The children would not do this, however. They came straight to the point: abortion is a threat to life. They saw this more readily than do many adults, for whom the morals of sex-for-pleasure become confused with the morals of sex-for-life-and-identity.

5. This leads me to the final observation, that the only real place for sex education is the home. Even the churches and synagogues are only secondary places. Parents alone have the right to choose for their children the kind of religion and the kind of sex-identification they will receive. And this is because sex and religion are the very heart of life. In saying this, I am not saying that the schools should not teach about sex. Many parents have no strong feelings about the matter. While they cannot delegate religious training to you, they are glad to give you the burden of handling sex education. Others are glad to have you give their children the data upon which they can build convictions and conscience. But where parents want to exercise the full responsibility themselves, the state *must* take a back seat. You would not dream of putting a child in a foster home when his own parents have good moral character and are thoroughly competent. How, then, can you make the schools a compulsory foster home to impart the attitudes that are most central to the private moral life?

Your manual makes one statement that, frankly, I find audacious. It is this: "The school does not ask the parents' permission to teach any other subject, therefore it would not seem reasonable to ask permission to teach about one of

the most universal natural phenomena of life." The truth is that until a society begins to break down, this is one subject that the public schools would not *dare* to teach. Not only does this statement make an erroneous assumption about the propriety of lumping sex with other kinds of education. It makes a wrong assumption about the naturalness of sex. Sex is indeed natural in its occurrence. It is anything *but* natural in its use. Only the wild animals can be natural about sex. Men and women put it either to a supernatural or to a sub-natural use. It makes them angels or it makes them beasts. More often, it makes them a little bit of each. But there is no such thing as a "natural"—that is to say, a morally neutral—use of sex. Only among the other creatures do you see sex as God once gave it to man. There you see shyness and modesty. There you see elaborate rituals of courtship. There you see both fulfillment and lack of lust. Fidelity among mates exists there, and a bond of devotion among kindred. In nature you see the things that, in human life, take the most careful training and supervision.

That is all—and a lot it is! I have wanted to treat your program fairly because of the elaborate care you have given it. But it seems to me that, if it be given at all, it *must* give the parents an option. To refuse this is to deny them the most important thing they have—the right to choose what kind of people their children will become.

Holy Signs

I sing as a heavy bird;
my wings are weighed down
and my voice is hard
as I aim across a placid water
and make it rough with
my fall—
I see land as lovely as
poetry . . .
It sings and my heart responds.
The sound of it gives me strength.
I rise.

Judy Sternbergs

Increasing Minimum Pensions

By CHARLES H. GRAF

GENERAL Motors has just granted a minimum pension to workers of \$500 per month on retirement at age 58, after 30 years service. By coincidence this is exactly the amount General Convention grants to its retired missionary bishops at age 65. But what about the 1,400 (give or take some) retired priests of the Episcopal Church? Their average pension is only \$233 per month. And that is the average, which means many receive less.

Even though priests will receive an additional amount (and the bishops too) if they are covered by Social Security, their incomes are on a poverty level. Because so many pensions are small we can only conclude that the salaries these priests have been paid all these years were small also. They have not been able to save, and many of them have not been able to buy homes upon retirement.

Because the bishops' pensions have been raised many will believe this has been done by the Church Pension Fund.

The Rev. Charles Howard Graf, D.D., is rector of St. John's Church in the Village, New York City.

Not so. The Executive Council ascertains from the CPF what the pension will be from the fund, and then raises it to \$6,000. And this money comes from the general funds of 815—the money every parish and mission sends to headquarters. If it be right to increase the pensions of its bishops why not its priests? Since even missionary bishops receive higher salaries than their priests there is a subtle discrimination here.

At the Houston Convention the Church Pension Fund was given permission to increase the premiums paid by the parishes for retirement of the clergy. If this is done it will increase the ultimate pension, but to increase the pension to a minimum of \$6,000 would, I am certain, require a premium increase which the church would not accept. Even a small increase in the premium will give something towards that \$6,000 ideal (pending another round of inflation).

The major difference must, I think, come from the same source as that used for the missionary bishops—the general funds of the church. Here would be a General Convention Special Program which would not be roundly criticized, and where is there a better place to give than to those who have labored all these years, only to find themselves poor at

the end? Where are our priorities if we forget the members of our own family to their neglect? Have we forgotten that our retirees are also of every color under heaven? I do not suggest that we confine our charity to home, but that we take care of our own as well as those others. This ought we to have done, and not leave the other undone.

Social Security is beginning to recognize the need to increase benefits as inflation grows, and this will probably become policy in the future. The CPF has increased benefits also, as it has the means, but we cannot expect the large amount required annually to fund this new minimum to come from CPF. Repeatedly we read that the Pension Fund takes in \$20 millions, and pays out only \$12. But this is to secure the future pensions of the now active clergy who are receiving higher salaries than earlier generations. Someday the fund will take in \$40 million and pay out \$24—and the same refrain will be heard in the land. We simply cannot get the extra out of the Pension Fund!

Estimating only on the averages I have concluded that it will cost about \$4½ million per year to augment present retirement pensions in order to bring them up to a minimum of \$6,000 per year. Whether priests who have been in service only a relatively few years should get the same pension as those who have labored in the vineyard for the average of 37 years would have to be decided. The average parish cannot, upon the retirement of its priest, bring up this kind of money, and it would result in inequities anyway. The average diocese could not do it either because of the varying terms on ministry in the diocese. It must be done on a national scale to be equitable. It would, in large part, answer those who feel that all pensions ought to be the same—and perhaps some who feel salaries ought to be alike too.

How shall we get this for those who are retired, and those who will be? The same way we got retirement at 65 instead of 68. Before Seattle, when others and I began writing on the matter of 65 retirement, the then chairman of the CPF said it would cost over \$30 million in capital funds to implement such a plan (it didn't)—but we got it—and because the clergy, laity, and diocesan conventions all over the church began to talk about it, to act upon it, and demand it. In the Diocese of New York I sponsored such a resolution which was easily passed. So General Convention acted and today our retirement system blends with Social Security, as it should.

In the years now before our next General Convention we must pass new resolutions at our diocesan conventions to increase the minimum pension, to memorialize General Convention—and to put it in the *commitment* part of the budget.

Around the World in Eighty Bites

Tim O'Donahue
longs for Irish stew.
Rosa Gonzales
loves hot tamales.
Lady Aston-Jones
prefers tea and scones.
Herman Hitzel
craves wiener schnitzel.

Just give me a hamburger with everything and a chocolate shake to go.

Robert Hale

EDITORIALS

Compulsory Sex Education

HAVE public school authorities a right to impose sex-education programs upon pupils, regardless of the wishes of parents? And is a purely naturalistic concept of sexuality acceptable to Christians? The Rev. Robert C. Harvey of Morristown, N.J., is one churchman who is sure that the answer to both those questions is a resounding nay. Last May he wrote a letter to the superintendent of schools of his district to protest such a compulsory program. (It is now optional.) Copies of his letter were publicly circulated and he has had requests for permission to reprint and distribute from as far away as Kansas and Louisiana. We are happy to give it further distribution in this issue. If you want to use it, you are free to take it.

Spirit Power — Pentecostals Only?

AN American Methodist bishop, James Armstrong of Aberdeen, S.D., recently returned from a study of the church situation in Brazil. He reports that Sao Paulo, Brazil, has become the "Pentecostal capital" of the world and that Pentecostalism is outperforming all Christian bodies there.

Constituents of the Pentecostal movement, known as Brasil para Cristo ("Brazil for Christ"), now number about 3.5 million, as compared to the next largest protestant body, the Baptists, who number 235,000. There are 57,000 Methodists and 13,000 Episcopalians. These statistics are of 1965, apparently the latest available. Unquestionably the Pentecostals have grown since then; whether other bodies have is doubtful.

Bp. Armstrong describes the Brazilian Pentecostals as largely indigenous. They have no ordained clergy, and they worship with "exuberant joy." Compared to them, other churches, such as his own the Methodist, suffer from administrative arthritis and a static formalism in worship. The Roman Catholic Church, although by far the largest Christian body in Brazil, has an internal struggle on its hands between what Bp. Armstrong calls the "official church" and the "church alive." The first of these collaborates with the military dictatorship; the "church alive" champions the poor but has only a minority of the bishops supporting it. The Methodist bishop hopes that the Roman "church alive" may yet sufficiently prosper to become a great force for evangelizing that vast nation, but he is impressed that the Pentecostals are already mightily achieving what all other Christian bodies can only hope some day to be able to do.

What is happening in Brazil is by no means unique. The "Pentecostal movement" is moving forward wherever it has established any kind of beachhead. We agree with Bp. Armstrong that Christians of the "mainline" churches need to study this phenomenon with open minds and humble spirits. One must ask how it is that these self-styled Pentecostal Christians are showing themselves in our day to be such effective witnesses for Christ. They claim, of course, that it is by the power of the Holy Spirit that these mighty works are done. But

other Christians claim the power of the Spirit for their churches and enterprises too. The Spirit is given to all who call upon the name of the Lord Jesus Christ.

How account for the difference between two Christian bodies, both of which have "received the Spirit" but only one of which seems to be going from strength to strength in the work of the Lord? There can be but one answer: the one body "stirs up the Spirit" within itself, while the other ignores or tacitly resists the Spirit within itself.

A church can resist the Spirit it has received from God by embracing the spirit of the age in the vain hope that it can serve two masters. The effort to be relevant, to "relate" to the culture and the dominant structures, to be a vital institution among the other institutions of the age, is the sign of the great surrender of a church to the spirit of the age—and the great abandonment and betrayal of the Spirit it has received.

Pentecostalism may be theologically as well as socially and culturally uncouth. It may be in some weighty matters heretical. But insofar as it is obedient to the Holy Spirit, and to him alone, not whoring after the spirit of the age, it has the power of the Spirit not simply *in posse* but *in re*. What is happening in Brazil is only another case in point. The Episcopal Church, or any other church, could be doing as well as the Pentecostals, if not better, if it would quit trying to serve two masters and be the church which the Lord makes and wills it to be.

As Others See It

EPISCOPALIANS are scared to death of COCU, and perhaps they should be. But we should stay with those people and help them to become the church they can be, even if eventually we elect to stay out. Because our church will never be the same again. We have no right to decide for God who will be in his church and who will be out, and at last we've come to realize that. (The Rt. Rev. **Chilton Powell**, Bishop of Oklahoma. Quoted in *Tulsa World*, 11-2-70.)

At a crowded reception at the Kremlin in the early 1930s, Lady Astor turned to Stalin and asked, "When are you going to stop killing people?" Bishop Sheen once called up Heywood Broun, whom he had never met but whose nihilistic columns he read every day, and told him he wanted to see him. "What about?" asked Broun gruffly. "About your soul," said Bishop Sheen. Now everybody knows you shouldn't talk about gibbets to executioners, especially not when they happen also to be heads of state. And who, having read the literature of decorum, will, in conversation with sinners, bring up the subject of hell? Still, etiquette is the first value only of a society that has no values, the effete society. An occasional disregard for the niceties may bring us face to face with certain facts from which, in his obsessive search for equanimity, man labors to shield himself. Such facts as that Stalin was a murderer, and Broun a cynic. (**William F. Buckley, Jr.**, *Up From Liberalism*. Arlington House.)

Book Reviews

WORSHIP IN SPIRIT AND TRUTH. Edit. by Philip Deemer and Donald Garfield. Jarrow Press. Pp. 75. \$2.95 paper.

Ever so often one hears of a conference that he would love to have attended but could not, or attends a conference of uniform excellence and is frustrated by his inability to preserve all he heard. He could not take notes fast enough or his tape recorder picked up sounds other than the voices of the speakers or some other dereliction left him with inadequate record of the great words spoken. Then it is that one rejoices to hear that all of the papers read at the conference have been published and that one can read them and savor them. Jarrow Press has put us all in that happy circumstance by its issue of the papers read at a conference on the Standing Liturgical Commission's proposals to General Convention in Houston.

The conference, held at the Church of St. Mary the Virgin in New York, May 20-22, 1970 [TLC, July 5], included celebrations of all three proposed eucharistic rites; the book includes photographs of the services made by the Rev. Winston Jensen. Sermons were preached by Bp. Moore of New York and Dean Wylie of

General. The reader is let into the thinking of the Liturgical Commission on eucharistic celebration, by Boone Porter. Reginald Fuller gave similar background to the proposed revision of the calendar and lectionary. Robert Terwilliger of Trinity Institute spoke eloquently of eucharistic preaching (though for my part, I wish he had said more about its relation to the lectionary). The Rev. Leonel Mitchell, rector of a parish, member of the Liturgical Commission, and learned liturgiologist, gave the rationale for the proposals about Christian initiation, which suffered some revision at Houston. After these rather technical liturgical papers came some astute theological analyses: James Carpenter of General spoke tellingly of eucharistic sacrifice and John Macquarrie, now of Oxford but then of Union seminary, talked about the various meanings of eucharistic presence. Papers of a more practical turn were read by Canon Copeland of the World Liturgical Center, John Krumm of Manhattan's Church of the Ascension, and Captain Galley of the Church Army. All in all, an admirable set of papers. Fr. Garfield, the rector of St. Mary's, is to be thanked for the parish's

sponsorship of the conference in the first place and for his part in editing the papers for publication in the second. Whenever one has a chance to read the reactions of a dozen of the church's best minds to anything, he has an opportunity that should not be passed up. *Worship in Spirit and Truth* is a case in point.

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

POLLUTION AND THE DEATH OF MAN. By Francis A. Schaeffer. Tyndale House. Pp. 125. \$2.95 cloth; \$1.95 paper.

He makes no claim to scientific credentials, but Francis Schaeffer seems to have done considerable reading in the area of man's interaction with nature. His presuppositions in *Pollution and the Death of Man* are those of a rather orthodox Calvinist biblical theologian—the Westminster Confession is cited as a primary authority. Such assumptions as male supremacy in human family relationships and man as created in the image of God are given a conventional biblical reference. However, the author does an excellent job of asserting the argument that man must respect and love all of nature because it, like him, was created by God. The Grand Canyon and the bald eagle have rights before God. Man has dominion, but it is trusteeship, not ownership. Ants in man's home may be exterminated for man's convenience, but neither animals nor rocks nor plants should be destroyed without very good excuse. What God has made, we must not despise. The author dispatches the platonic assumptions of some Christian thought which have resulted in a low value being placed on all material things. On the other hand, he shows the insufficiencies of pantheistic notions and their secular analogs—everything is basically energy—such systems of thought ultimately render the universe absurd, as some existentialists have indeed said. Unfortunately, Schaeffer will probably find that modern man is too profoundly non-theistic to love and respect creation because God made it.

(The Rev.) ALFRED TRAVERSE, Ph.D.
Pennsylvania State University

ETHICS AND THE NEW MEDICINE. By Harmon L. Smith. Abingdon Press. Pp. 174. \$2.95 paper.

Ethics and the New Medicine is an informative, illuminating book by a thoroughly competent scholar in the field of moral theology. In the chapter on abortion and the right to life he outlines the theology of the Roman Catholic view and that of Protestants as expressed by Thielicke, Barth, Bonhoeffer, Joseph Fletcher, and Ramsey. And in the author's opinion "abortion is not murder; it is abortion and . . . a particular moral issue with its own moral problematics."

The meaning of parenthood and the problems involved in considering artifi-

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cial insemination, those associated with organ transplantation, and finally, death and the care of the dying are dealt with in a profoundly interesting manner and in a style conducive to engrossing reading. The discussion deals with situational morality more than with moral absolutes.

The ethics concerned with organ transplants will require a better understanding and definition of the questions involved, for the advances achieved by research on non-human primates indicate that the riddle of the immune reaction—the crux of the rejection phenomenon—may soon be solved.

Since brain death can be associated with viable organs and tissues used for transplantation we have a more precise definition of death than cessation of the heart beat. If the brain is deprived of its blood supply for more than seven or eight minutes its function is lost and cannot be restored. This means death for the individual, and in the opinion of one of the outstanding surgeons of our time, Dr. Frank Glenn, the best evidence of this is absence of electroencephalographic activity. If a disease process, e.g., malignancy, is obviously terminal for a patient, heroic measures to preserve life are, with few exceptions, unethical. People should be allowed to die with dignity.

Dr. Harmon Smith has written a fine book on a subject of timely, universal interest for those who believe and for those who do not believe. He covers a wide range in less than 200 pages. The footnotes and references are evidence of his thoroughness and they are helpful for those who may wish to do further reading.

JOHN C. PIERSON, M.D.

St. Thomas, New York City

◆
BETWEEN TWO WORLDS: A Congressman's Choice. By John B. Anderson. Zondervan. Pp. 163. \$3.95.

U.S. Rep. John B. Anderson is a former trustee of the First Evangelical Free Church in Rockford, Ill., and the National Association of Evangelicals selected him in 1964 as "Outstanding Layman of the Year." He has represented the 16th Congressional District of Illinois since 1960. He has become the House's third ranking Republican. With this background, he says, he is in a position to throw light on some choices a Christian must make while between two worlds.

A brief foreword to *Between Two Worlds* by the U.S. Sen. Mark Hatfield (R-Ore.) describes Rep. Anderson as demonstrating an abundance of faith combined with action. Anderson's "Christian response" centers upon seeking divine guidance to alleviate poverty, war, and other problems. As an example of working for social progress, he details his own efforts in "turning the tide" to enact fair-housing legislation.

Following an examination of his origins as a person and a politician, and his experiences in and impressions of

Congress, Anderson turns to a study of our institutions and the issues of Vietnam, armaments, an open and equal society, economic want, and crime. He includes his own statement in support of President Nixon's policies.

Anderson urges Christians to embrace our political system as the means to the enlightened end. His message to the needy is that Christ died to bring reconciliation. He implores Christians to lead the way toward a reaffirmation of basic spiritual values. He believes the missionary's role today requires an increased sensitivity to political currents and technological trends, a deeper understanding of the people he serves, an ability to listen as well as preach.

Anderson would have America build a "new, vital Christian social ethic and tradition" based upon redemption, reorganization, and renewal. On pollution, he suggests that cleaning our environment will do small good if we continue to abuse heart, mind, and soul. God's help and the faith in principles that have seen us weather other storms will bring us through the upsurge of crime and violence.

Anderson says demands for food and family-planning services should come from "neighborhood groups" and not from the federal government or other sources. He considers racial bigotry an affront to God, and appeals for closer ties with black churches. As a check on the arms race, he calls for stressing the spiritual aspect of man. And as an answer to Vietnam and beyond he advocates promotion of the peace-keeping functions of the United Nations.

Anderson also presents an appeal for the New Federalism of President Nixon and a Republican credo that asks increased political participation by Christians to put good men in office. He supports many of his points with quotations from scripture.

R. D. IRWIN

Bethesda-by-the-Sea, West Palm Beach, Fla.

◆
THE GOOD NEWS ACCORDING TO MARK. By Eduard Schweizer. Trans. by Donald H. Madvig. John Knox Press. Pp. 396. \$9.95.

We have in *The Good News According to Mark* a thoroughly competent, conveniently organized commentary on the earliest and leanest of the four gospels. Every clergyman who preaches from time to time on verses or passages from St. Mark will find Eduard Schweizer's book a very helpful one to own. Moreover, for any well-read Christian it will be sure to enlarge and deepen his meditations on passages from this gospel.

Mark's text is broken down into more or less discrete sayings or stories of around 5 to 12 verses. Each pericope is quoted from *Today's English Version of the New Testament*, a translation of the American Bible Society (1966). This

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CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
Sun 7:30, 9, 11 Winter; 8, 10 Summer

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE
ST. JAMES' New London
H. Kilworth Maybury, r
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
The Rev. Donis Dean Patterson, r; the Rev. Robert G. Smith, the Rev. John L. Bordley, the Rev. Donald C. Stuart
Sun 7:30, 9, 11; Tues 6:30; Wed 6:30, 12; Thurs 9:15; C Fri 5

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY College and Gilbert
Clergy: R. E. Holzhammer, T. S. Hulme, R. D. Osborne, W. C. T. Hawtrey, R. L. Blakley
Sun 7:30, 9, 11, 5. Wed & HD 9:45, 5:15

MASSACHUSETTS

LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE Lowell
ST. ANNE'S Kirk & Merrimack Sts.
The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
Sun 8, 10; Wed 12:10, 7

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
The Rev. G. R. Hatton, the Rev. W. J. Teska, chaps.
Sun 10:30; other times as anno

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick
ST. MICHAEL'S CHAPEL
The Rev. Canon C. A. Lambelet, Ph.D., chap.
Sun 9, 11, 7; Daily 4; Wed, Fri noon; Thurs 7

NEW YORK

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Lee Belford, Francis Huntington, Jeffrey Cave, Charles Patterson
Sun 8, 9:30, 11, 12:15; Midweek Service 12 noon

NEW YORK (Cont'd)

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY
The Rev. Robert C. Ayers, chap.
Chapel House, 711 Comstock Ave., 13210

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY
EISENHOWER CHAPEL University Park, Pa.
The Rev. Derald W. Stump, chap.
Sun and Holy Day Eu

YORK COLLEGE, YORK HOSPITAL SCHOOL OF NURSING, PENN STATE UN.—YORK
ST. JOHN'S 140 No. Beaver St., York
The Rev. George A. Kemp, r; the Rev. John D. Crandall, c
Sun 7:30, 9, 11; Wed 10; Fri 7 HC

SOUTH CAROLINA

THE CITADEL Charleston, S.C. 29407
ST. ALBAN'S CHAPEL Bond Hall
The Rev. C. Cannon, Episcopal Campus Minister
Sun 9:30 HC or MP; Mon 7 Canterbury Club

TENNESSEE

VANDERBILT UNIVERSITY Nashville
ST. AUGUSTINE'S 200 - 24th Ave., S.
The Rev. Robert M. Cooper, chap.
Sun HC & Ser 11, 6; Wed & HD 12:15

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-Nov.; Weekdays as anno

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r
Sun 8, 10:30 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' 1001 University Ave.
The Rev. Arthur S. Lloyd, chap.
Sun 10, 5 H Eu; other services & program as anno

The Directory is published
in all

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commentary is the first major work to make use of *T.E.V.* Each pericope is followed by a critical discussion of it as a whole, then by a commentary on each verse, and finally by what the author calls "theological remarks."

In addition, there are 16 excursions scattered through the book at appropriate points to take up key subjects such as the Messianic Secret—this is "Mark's own creation" (p. 55); the Circle of the Twelve—"Jesus . . . looked upon [them] as a symbol of his claim upon all Israel" (p. 129); and the Passion Narrative—"Mark's most important contribution" here was to include chapters 11-13 in this narrative (p. 286). The longest excursion, and a very useful one (cf. Schonfield's *The Passover Plot*), deals with "The Historical Problems Concerning the Trial of Jesus" (pp. 321-28).

St. Mark not only collected many traditions from and about Jesus, but he also gave them a "special arrangement" (introduction, p. 13). This arrangement and its framework are the clue to Mark's own understanding of the Good News. According to Schweizer it is as follows. God did not wish to reveal himself in some impressive way which "would lead only to a miracle-faith such as even the demons possess" (p. 385). Rather, he chose "the way of death in obscurity, in disgrace and humility" (p. 385-86), so that the Pharisees, the world, and even the disciples would be blind to the revelation as an external thing. It is perceivable only internally, that is, through faith. And faith emerges only in and as the activity of discipleship.

An "Index of Names and Subjects" at the back of the book makes it possible to trace and study various recurrent themes in this Gospel. The translator, Dr. Donald Madvig, has performed his task so well that one feels the book could have been first written in English.

(The Rev.) WINSTON F. CRUM, Ph.D.
Seabury-Western Theological Seminary

Booknotes

By Karl G. Layer

THE OFFICE AND WORK OF A READER. By Robert Martineau. Mowbrays, Ltd. Pp. x, 125. 18s paper. The preface to this book by the Bishop of Huntington in the Church of England leads one to believe that the use of "readers" (lay readers, in PECUSA usage) is more widespread in England than in the U.S., and in that sense the volume probably will be of more immediate importance to a British than to an American audience. But in a day when lay people are taking a larger and larger part in the conduct of the services of the church, Dr. Martineau's book offers much of value to all who take an active part in the public worship of the church. Attention is given not only to the "practical" aspects of the lay reader's job, but also to the spiritual.

Deaths

The Rev. Herbert Stanley Brown, 60, rector of Grace Church, Newark, N.J. since 1950, and secretary of the board of trustees of General Seminary, died Dec. 12, in New England Deaconess Hospital, Boston, Mass. He had been ill for several months.

He was a member of the standing committee as well as other diocesan committees. He had been a chaplain with the U.S. Navy, 1942-47, and continued his chaplaincy in the USN Reserve, retiring in September of 1970 with the rank of captain. He is survived by three sisters and several nieces and nephews. A Solemn Requiem Mass was celebrated in Grace Church, and following cremation, the ashes were interred in Blue Hills Cemetery, Braintree, Mass. Memorial gifts may be made to General Seminary.

The Rev. John L. Davis, 57, perpetual deacon and former vestryman of the Church of the Good Shepherd, Lexington, Ky., and instructor in canon law at the Episcopal Theological Seminary in Kentucky, died Oct. 29, in his home, following a long illness.

Mr. Davis had practiced law in Kentucky since 1937, and was president of the state bar association in 1951. He is survived by his widow, Elizabeth, one daughter, two sons, one sister, and two nephews. Services were held in the Church of the Good Shepherd with the Bishop and Bishop Coadjutor of Lexington officiating, assisted by several priests of the diocese. Interment was in the Lexington Cemetery.

The Rev. William Edward Harris, O.H.C., 74, priest of the Order of the Holy Cross, died Nov. 29, at St. Andrew's School, St. Andrews, Tenn.

A native of England, he came to the United States in his youth. He made his life vows to the order in 1928, as a layman, and later studied for the priesthood at Nashotah House. He was ordained in 1945. He served at the Holy Cross Liberian Mission; St. Andrew's School; Mount Calvary Retreat House, Santa Barbara; and at the Mother House Community in West Park, N.Y. He also served for 10 years as chaplain in Sing Sing Prison. He was the author of *Brother at Bolahun, Plenty Howdo from Africa*, and numerous articles.

The Rev. John Archibald McNulty, 87, retired priest of the Diocese of Connecticut, chaplain-emeritus of the New Haven State Jail, and rector-emeritus of St. Andrew's Church, New Haven, died Dec. 5, in Hartford Hospital. His home was in Wethersfield, Conn.

Though he retired from his rectorship in 1957, he continued serving as jail chaplain until 1966. He began his ministry in both St. Andrew's and the prison in 1941. In 1962, he was credited with talking some inmates of the jail out of escaping during a prison break and they turned their weapons over to him. He is survived by his widow, Elizabeth, one daughter, one son, and six grandchildren. Services were held in St. Andrew's, and interment was in Rosedale Cemetery, Orange, N.J. Memorial contributions may be made to St. Andrew's, New Haven, General Seminary, or a charity of the donor's choice.

The Rev. Harold H. R. Thompson, 73, retired priest of the Diocese of New York, died Oct. 27, in his home in Poughkeepsie, N.Y.

He served St. Andrew's Church, Poughkeepsie, 1930-61, then St. John's, Monticello, retiring in 1965. He is survived by his widow, Julia, one sister, one niece, and one nephew. A Choral Requiem Mass was held at St. Andrew's, with three priests as concelebrants. Interment was in Poughkeepsie Rural Cemetery.

The Rev. Thaddeus Phillip Martin, 64, rector of the Church of St. Athanasius, Brunswick, Ga., for 16 years, died Nov. 24, after a short illness.

A graduate of the Bishop Payne Divinity School, '36, he was ordained to the priesthood in 1938, and served churches in Arkansas, California, Florida, and North Carolina, before going to Brunswick in 1944. He is survived by his widow, Elnora, two daughters, three sons, one granddaughter, and one sister. The Burial Office and Requiem Eucharist were read in St. Athanasius', with the Bishop of Georgia officiating. Interment was in a Brunswick cemetery.

The Rev. Henry E. S. Reeves, 88, perpetual deacon of the Diocese of Southeast Florida, and on the staff of the Church of the Incarnation, Miami, Fla., since 1954, died Dec. 11, in Miami.

A native of the Bahamas, he attended both public and private schools there. He was ordered to the diaconate in 1946 by the Bishop of South Florida and became assistant at St. Agnes' Church, Miami. He was also editor-publisher of *The Miami Times*. He is survived by his widow, Rachel, and five children. The Bishop of Southeast Florida officiated at a Requiem Eucharist at the Church of the Incarnation.

The Rev. Canon Beecher H. McRutledge, 72, rector-emeritus of St. Paul's Church, Oswego, N.Y., and retired priest of the Diocese of Erie, died Dec. 25, in a Lake Worth, Fla., hospital. His home was in Lake Worth.

Ordained in 1925, he served parishes and missions in the Dioceses of Western New York, Bethlehem, Central New York, and Erie. He retired in 1961, after serving as rector of Trinity Church, Warren, Pa., for 18 years. He is survived by his widow, Ruth, three children, and several grandchildren.

Meta Kemble Jackson Roberts, 90, widow of the Rt. Rev. W. Blair Roberts, Bishop of South Dakota 1931-1954, died Dec. 19, in Sioux Falls.

Mrs. Roberts had continued to live in South Dakota following the death of her husband in 1964. They had been married in 1910. Services were held in the Church of the Good Shepherd, Sioux Falls, where Bp. Roberts had served as vicar for five years following his retirement as diocesan in 1954. Officiating at the Requiem was the present Bishop of South Dakota and the Burial Office was read by the retired bishop of the diocese. They were assisted by the rector of the parish.

Charles Lindell James, 42, senior seminarian at Nashotah House, Nashotah, Wis., died Nov. 4, following heart surgery in St. Luke's Hospital, Milwaukee.

During the first six months of this year, he was in charge of work with young people at Grace and Holy Innocents' Church, Hartland. He is survived by his widow, Gwen, and his mother, Mrs. Lynch James of Dallas. The dean of Nashotah House was celebrant of a Requiem Eucharist in the Chapel of St. Mary the Virgin and interment was in the House cemetery.

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Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

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The Rev. Fr. Clayton Kennedy Hewett, r
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

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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
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Wed; Wed 6; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. T. P. Ball
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; 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; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

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.

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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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
ex Mon 5:30, Wed 10, Thurs & Sat 9

LAS VEGAS, NEV.

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

BROOKLYN, N.Y.

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 8, 9, 11; HC Daily

NEW YORK, N.Y.

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3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
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ST. BARTHOLOMEW'S Park Ave. and 51st St.
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hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

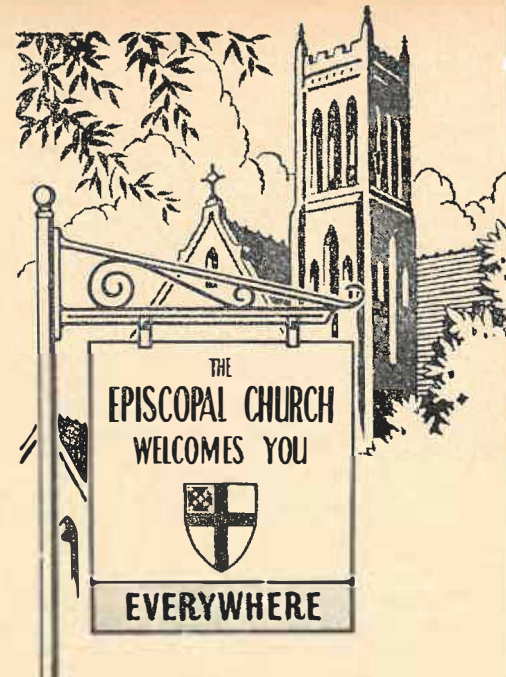
ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 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

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain
Sun 12:15 noon HC

RESURRECTION 115 East 74th St.
The Rev. Canon Bernard C. Newman, p-in-c; 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



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

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 HC 8, 10; MP 9:30; Weekdays MP 7:45, HC 8
& 12 (Fri Sung HC & Ser 12), EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C 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 be-
fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL 292 Henry St.
The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Espagnol 25 monthly, 12 noon. Weekdays & other
services as anno

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

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

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

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