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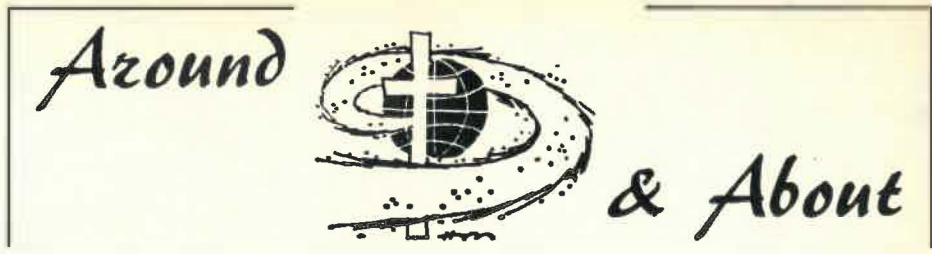
TRAVELING?

Week after week *The Living Church* carries the listing of services of Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay money to have you informed as to their location and schedule of services.

When on vacation check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

If the service hours at your church are not included in the Directory, write to the Advertising Manager for the nominal rates.

THE LIVING CHURCH
407 East Michigan Street
Milwaukee, Wisconsin 53202



— With the Editor —

Notes to the Overworld

TO Oliver Wendell Holmes, Jr.:

Today I came upon one of your strong and splendid dicta. I wish I had had it to quote many times in the recent past as I have listened to starry-eyed contemporaries extolling "the sacredness of human life" while denigrating "law and order." Said you: "The sacredness of human life is a formula that is good only inside a system of law." I should think we could quote this and say "Nuff said" and consider the subject closed. But it's no longer so simple as that. We have "gut thinking" now, and this, as you have already guessed, is thinking that is not done with the mind. It's something like playing the piano with the toes.

To Anthony Trollope:

One of the several things that make reading your novels a delight is your frank, undisguised, shameless moralizing along the way. I like this, especially when the author is as good a novelist as you. But at one point I think you nod, as a moralist. It's in *Barchester Towers*, Chapter 2, in the midst of a fine soliloquy upon how much kinder God is to us than we are to ourselves, how "at the last going of every well-beloved one, we all doom ourselves to an eternity of sorrow" but the sorrow lasts in fact for a very short time—thanks to God. All very sound, true, and needing to be said. But this one statement shocks me: "Let me ever remember my living friends, but forget them as soon as dead," was the prayer of a wise man who understood the mercy of God." The man was neither wise nor godly, at least in this prayer. The contrary is true. It is by the mercy of God that we can remember our friends after they have died—not in eternal or even prolonged sorrow but in love, gratitude, and communion with them in Christ. Why should we forget them or want or try to forget them? Why should they forget us? By God's loving providence there's everything to gain by remembering. They live, they love us, they want our continuing love. I am as sure of this as I am sure that you are receiving this note from me at this moment; and I am almost as sure that you are genially recognizing that my point is well taken. The joys of eternal friendship be thine!

To Gilbert Keith Chesterton:

Just now getting down to reading Maisie Ward's wonderful biography of you and I am discovering all sorts of

gems and shall probably be pestering you with notes. Here is this remark you made in your notebook when about 16: "What I like about this novelist is that he takes such trouble about his minor characters." I wonder if the thought occurred to you in later life (but of course it must have) that this is an excellent reason for liking God: the trouble he takes with his minor characters.

To Peter Abelard:

In a letter to Heloise after your cruel final separation you wrote: "What great advantage philosophy would give us over other men, if by studying it we could learn to control our passions!" There have been few sadder disasters in history than the digression of philosophy from its proper business. "The proper study of mankind is man"—and man is heart, soul, passions, as well as mind. A few philosophers, like Epictetus, have had that sound idea of their calling, but they have been exceptional. Here are comments on philosophy as it has become, by people since your time: "Any two philosophers can tell each other all they know in two hours"—O. W. Holmes, Sr.; "*Philosophy*. n. A route of many roads leading from nowhere to nothing"—Ambrose Bierce; "For there was never yet philosopher that could endure toothache patiently"—Leonato, in Shakespeare's *Much Ado About Nothing*. When philosophy begins to help us to endure toothaches and heartbreaks patiently it begins to justify its existence; hardly otherwise. You spoke of how philosophy would give us great advantage over other men if our study of it enabled us to control our passions. Wouldn't it give us something even greater—advantage over ourselves?

One of the phenomena of the age in which we live is the "Jesus People"—turned on to God rather than to artificial stimulants such as drugs." Numerous studies have been made about them, and numerous books written. The Very Rev. L. Skerry Olsen, D.D., dean of Grace Cathedral in Topeka, Kan., expresses his views on this week's editorial page.

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- 19. Advent IV

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

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December 12, 1971



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Letters to the Editor

Not Lack of Faith

Recently I heard a priest who made the point with his congregation that if one disliked the second trial eucharistic service he was deficient in faith in God.

This conclusion does not necessarily hold. It is sometimes because of their faith in God that some people dislike one service or another. Each communicant has the right on intellectual, emotional, or spiritual grounds to prefer one service to another. The preference may have little or much to do with his basic faith. It is too simplistic and easy a cliché to impugn a person's fundamental loyalty to Christ and the church because he has a preference for the 1928 Prayer Book, the 1967 trial Eucharist, or the present trial Eucharists either I, II, or III.

Presumably trial services are used in order to be tested, pro and con. It is the services which are on trial, not the people who use them.

(The Rt. Rev.) WILLIAM PAUL BARNDT, Ph.D.
Suffragan Bishop of Dallas
Dallas, Texas

Ecumenical Clarity

It was very exciting to read [TLC, Oct. 24] of substantial agreement on the Eucharist by the Joint Anglican-Roman Catholic Commission. Certainly this is a critical and opportune break-through in ecumenical relations between two great bodies of the catholic church. However, the subsequent pessimistic reaction of English Methodists as reported by the London news services is puzzling. It appears as if the Anglican Communion has made its stand clear to the Roman Catholics and not clear enough to the Methodists. This is most unfortunate under the circumstances of pending Anglican-Methodist reunion plans!

The Methodist concern is that the RC Church will not surrender its belief in the real presence. However, the Anglican-Methodist statement on the Eucharist states that Holy Communion is *a sign* (something indicating a fact or quality), *and an occasion* (a particular incident in time and matter), *and a means* (a vehicle of action), *of the saving presence of Jesus Christ with his faithful people*. To the Anglican mind, and even to the Roman Catholic mind, that is a pretty good statement of the real presence of Christ in the Eucharist. What are the Methodists thinking of when they co-assert that statement? Maybe Anglicans should be

The Cover

From left to right on this week's cover are the Rt. Rev. John Gilbert Baker, Bishop of Hong Kong; Miss Jane Hwang Hsien Yuen; and Miss Joyce Bennett. Bp. Baker intends to ordain the two female deacons to the priesthood, thus making them the first female priests in the history of the Anglican Communion. A full story appears in this week's news section. (Photo from RNS)

as definitive with Methodists as they are with the Romans.

Obviously skirting issues will not effect unity, but only increase disagreement. It would have been grossly irresponsible of the English Church to have already voted for unity with Methodists under "false pretenses." The issue *must* be resolved before the repeat vote is taken this spring.

It is a powerful thing when Christians of various factions get together on any particular level, to work and to pray with common faith and purpose. And it will be an even more powerful occasion when Christ's earthly body, the church, starts gluing itself back together. But that can't happen until there is unity on basic things, the Eucharist being one such very significant point.

It is most peculiar that the various Anglican churches are so hasty to consider intercommunion with the protestant bodies (witness our confusing involvement with the COCU intercommunion plans), and yet so careful to establish articulate agreement and common faith with the catholic parts of the church before instituting intercommunion. Could it be that we subconsciously think we'll change our protestant partners' thinking after the marriage? I hope not, because that would be a tragic mistake! And it would likewise be foolish to entice one another into union with false promises of common theology.

The fragmentation of the Body of Christ is indeed a shameful scandal. But a pseudo-reunion would be even more so. Intercommunion represents true union of Christians with Christ and the whole church of heaven and earth. Thus it should be the goal of Christian ecumenism and not the means. Organic and organizational reunion should be a symbol of, and perhaps even a questionable incidental to, full sacramental communion, where Christians share a common faith and understanding.

PETER H. DOTSON

Kansas City, Mo.

CPF Assessments

The treasurer, the finance committee, and the vestry of this parish are profoundly grateful for your having printed, in the issue of Oct. 24, the letter from Mr. Ralph T. Green, Director of Public Relations for the Church Pension Fund.

For several months I have been trying to convince our elected church officials that in preparing a budget for 1972 it would be necessary to provide for a 20% increase in our pension payments. Since our pension payments this year are approximately \$5,100, our people were faced with the necessity of trying to find an additional \$1,020 for 1972 pension payments—assuming, of course, that in keeping with the NEP no increases would be made for our three full-time clergy.

As a matter of fact, prior to Mr. Nixon's announcement, we had already discarded any idea of increases! You see, I have been laboring under the delusion that the increase in pension assessment would actually constitute a 20% increase. My country arithmetic simply concluded that the 3% increase amounted to one-fifth of the present as-

essment of 15%. You can well imagine, then, the great joy of our treasurer, finance committee, and vestry to be informed by Mr. Green that, and I quote: "First of all, the assessment rate will be increased by 3%—from 15% to 18%."

If we are indeed able to take Mr. Green literally that "the assessment rate will be increased by 3%," our increase will be only \$153—a saving of \$867—truly a significant sum and one which our vestry will be able to put to very good use.

(The Rev.) DANIEL H. FERRY
Rector of St. Paul's Church
Salem, Ore.

Altar Offered

The parish Emmanuel Church, Somerville, Mass., has been dissolved and the edifice demolished. A beautiful altar and reredos has been saved and is now in storage until some parish can avail itself of it. It is of carved oak, imported from Italy. The motif is a central figure of "The Good Shepherd" with a smaller figure of an apostle at each side. The altar has a frontal carving of *Agnus Dei*. This is offered to a parish which can use it for the cost of moving. Location is a Boston suburb and it can be seen by appointment.

HERBERT A. OLSON
Treasurer of Emmanuel Church
126 Clarence St.
Everett, Mass. 02149

The Christian Challenge

Please forgive my tardy retort to the Rev. Paul H. Kratzig's letter [TLC, Aug. 8], concerning unsolicited mailings of *The Christian Challenge*. However, I would beg to differ with his apparently straightforward statement, "Individuals are always free to ask for their names to be removed." I would assume that the implication is that they will be removed if requested. However, I find myself as priest-in-charge of two parishes and receiving unsolicited mailings of *The Christian Challenge*.

I wrote separate letters from both parishes to the editor, asking to be removed from their mailings back around June, and I still find myself receiving them in the name of the parish. I suppose that I could try to return them to the postmaster as obscene, or as another person has suggested, fill them full of lead and send them back to the sender, postage due. However, I would much prefer just to have both parishes removed from the mailing list.

I, too, welcome freedom of the press and the opinions of others, but *not* at the expense of possibly being misinterpreted as supporting a cause with which I do not agree.

(The Rev.) STUART M. KENT
Rector of St. Andrew's Church
Providence, R.I.

The Green Book

With regard to the "Green Book," it has been reliably reported to me that one of the elderly ladies attending a trial-use service has said it all:

"I feel that I have just been to a rehearsal."

The ten last words?
(The Rev.) JOSEPH E. STURTEVANT
Rector of St. Michael's Church
Columbia, S.C.

The Living Church

December 12, 1971
Advent III

For 93 Years,
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WOMEN

Ordination Coming?

During the next decade, ordination of women will be allowed in all church bodies except the Roman Catholic and Orthodox Churches, said a United Methodist bishop. Speaking in St. Louis, Bp. James K. Mathews, of Boston, said he felt that even Roman Catholic and Orthodox Churches might ordain women in his children's lifetime. He made his predictions at a national conference of 72 leading church women held at Marillac College. The conference—"Women Who Minister—Encounter '71"—explored the role of women in the church today. Those attending included Roman Catholic religious and women from 15 non-Roman churches.

Bp. Mathews warned the women in their campaign for liberation to avoid the trap of simply imitating the outmoded goals of males, churchmen or otherwise.

A similar theme was stressed by Dr. Cynthia Wedel, president of the National Council of Churches, who said efforts to incorporate women more fully into the ministry of the churches should not be centered exclusively on the right to ordination. She said American women would be shortsighted to fight for ordination as it exists in churches today because it would be accepting the "old-fashioned notion that one person can be trained to be all things to all persons."

In an interview after her address, Dr. Wedel said that women should seek positions in local congregations along the lines of team ministries, in which each minister has equal power but specialized functions.

She also urged churches to lead the liberation of women and men from "enslaving stereotypes" into which American culture locks them. Churches particularly, she continued, have a special role in the wider context in the liberation of women to demonstrate that "singleness is both attractive and viable. One can have a full, rich, beautiful life without being married is the message that must be conveyed," she said. "The pressure on girls to marry for the sake of marriage must be stopped."

Women who have no identity except through their husbands and children are potentially some of "the most dangerous persons loose in our society today," Dr. Wedel said.

The Rev. George A. Tavad, Roman Catholic theologian at the Methodist

Theological Seminary in Delaware, Ohio, said western culture, including the Christian church, doesn't have a way of speaking about women except in comparison to men. He suggested that a woman be viewed in relation to the transcendent God rather than earthly males, even though he acknowledged that is a problem as well because God is often seen as masculine.

Several other male scholars addressed the women, because according to Sr. Margaret Seton of Marillac, conference chairman, of the desire for critical participants. "They (the men) are not telling us what to do, just triggering our thoughts," she said.

Two to the Priesthood

Two female deacons in the Diocese of Hong Kong are to be ordained to the priesthood by the Rt. Rev. Gilbert H. Baker, Bishop of Hong Kong, with the approval of his diocesan synod. The two women are Miss Jane Hwang Hsien Yuen and Miss Joyce Bennett.

At a recent meeting of the synod of Hong Kong, Bp. Baker said, "As we try to cope with the pastoral needs of a huge population in which half of the industrial workers are women, I believe we are impelled by the Holy Spirit to make better provisions for the needs of men and women alike through a ministry more fully representative of humanity as a whole."

Miss Hwang is the vicar of Holy Trinity Church in Hong Kong. Miss Bennett is principal of St. Catherine's School for Girls in the Crown Colony.

Once a part of the Holy Catholic Church of China (Anglican), the Diocese of Hong Kong now functions as a part of the Council of the Church of South-East Asia.

Ordination Decision in 72

The Rt. Rev. Gerald Ellison, Bishop of Chester, has predicted that the Church of England will decide next year whether it will endorse the ordination of women

to the priesthood. He made the statement during debate in the House of Lords. Jibes at the prelate from two female members evoked laughter.

The matter came up when Bp. Ellison proposed that a measure on benefices in the state church be presented to Queen Elizabeth for approval. Under the bill, a bishop would have greater power in refusing to institute a benefice (an office with revenue rights) for clergy not having parochial experience.

Lady Summerskill, a Labor member of the House of Lords, asked why the church refuses to ordain women when there are not enough men to serve Anglican parishes. The bishop replied that ordination of women is a "living issue" in the church. He noted that the 1968 decennial Lambeth Conference discussed the matter, and that the 1971 Anglican Consultative Council was favorable to such ordination. Since the council wants responses from the various parts of the Anglican Communion by 1973, the bishop predicted that the Church of England will decide in 1972.

Lady Summerskill then said that the country finds it difficult to understand why the church practices sexual discrimination, given its stand on racial discrimination.

At that point, Lady Stocks, another Labor member, joined the debate, saying that "women are the most religious sex and, according to criminal statistics, are the least wicked."

The bishop then replied: "Having been chairman of a commission on the question of ordination of women. . . . I have a good deal of sympathy with the point of view expressed. There is a good deal of prejudice in this matter and that prejudice has to be overcome in order that we may one day go forward—and I believe we shall."

The exchange in the Lords came a few days after Bp. Ellison had proposed in the General Synod of the Church of England that deaconesses be allowed additional responsibilities. Given general approval, the measure will permit deaconesses, with the consent of a bishop, to baptize in the absence of a priest and, with "the goodwill of the persons responsible," to bury the dead.

WESTERN MASSACHUSETTS

Operation SHIP

More than 200 disadvantaged children (ages 7-12) enjoyed a camping cruise with



the launching of SHIP (Summer Hill Involvement Program) in the dry harbor of Winchester Square in Springfield, Mass., for six weeks last summer.

Winchester Square, once a beautiful residential area of 20-30 room homes, is now a poverty pocket with all the ugliness of urban blight taking its place among the inner cities throughout the country—inadequate housing, poor nutrition, drug addiction, alcoholism, thievery, murder, suicide, high birth rate, crude abortion, illegitimacy, infant mortality, racial strife, disease, filth, *ad infinitum*. Unto this the church responds with love and the strength which comes only from Almighty God through his sacraments in the fellowship of his church to bring the ministry of reconciliation to the “least of these, my brethren.”

A crew of 10 college students and 15 high-school students steered these children through a maze of day camp activities ranging from swimming, sports, and field trips, to arts and crafts including tie dying and mural painting of the undercroft of St. Peter's Church. In one scene one child carefully drew a stream of ants crawling around the bottom of a tree. Another young artist added a mole peering out from under a tree root. Counselors got into the act with such scenes as peace signs.

Conducted by St. Peter's Parish, SHIP was financed partly by the Diocese of Western Massachusetts, Springfield Action Commission, and the Springfield School Lunch Program. Aiding SHIP by sharing their building and playground facilities were Wesley Methodist Church, the Springfield Boys' Club, and the Children's Study Home.

Volunteer co-chairman of SHIP, Miss Susan Mangam, a member of the art faculty at Mt. Holyoke College, South Hadley, Mass., spoke of the outreach of SHIP in helping the church establish rapport with the neighborhood: “People walking by stop and watch and smile. A teller in the bank down the street asks how we are doing. A neighbor chuckles while a counselor strains to achieve order

and says he enjoys the noise of people working with kids. As the staff arrives in the morning kids from houses across the street yell ‘Hi.’ Parishioners drop by out of curiosity and find themselves in awe of what's going on.”

Looking to the future, according to Miss Mangam, who began this fall as program coordinator at St. Peter's, along with her part-time teaching at Mt. Holyoke, SHIP is an experimental beginning. “We are starting a year-round after-school recreation program which is to promote constructive group and individual activity through a strong sports and arts program, with basketball teams, etc. We hope for more interchurch cooperation of the various churches serving the Winchester Square area.”

Due to lack of facilities at St. Peter's as a result of fire destroying the parish house two years ago, the SHIP children went to neighboring Wesley Methodist Church for a balanced lunch and use of the gymnasium. Miss Lorraine Arsenaault was nutrition director of SHIP, in charge of cooking classes teaching the children how to prepare foods that are tasty, nutritious, and economical. It was discovered early in the camp program that only about 15 to 20 percent of the SHIP children had eaten breakfast before coming to camp. Each day began with a light breakfast. And demonstrated in the way the kids ate heartily the hot lunch provided for them at noon, there was no doubt that many were malnourished and exceedingly small for their respective ages. “Pee Wee,” for example, is a seven-year-old boy with the physical body size of an average four-year-old, with scarcely any flesh under the dark skin covering his frail bones.

St. Peter's is an exciting eucharistically-centered parish, founded in the 1890s, renowned for its expression of liturgical worship. Many of the early parish families were the English who settled in the Winchester Square area. Through the years the parish witnessed the changing neighborhood, exodus to the suburbs, etc. Many families transferred to their new

neighboring parishes, though loyal communicants continue to commute to church from their outlying areas.

In 1962, St. Simon's, formerly a predominantly-black parish, joined St. Peter's family. However, St. Peter's has always been an integrated parish since its beginning. Now St. Peter's is about 60 percent black and 40 percent white, with black and white singing together in the choir, serving at the altar, working on the altar guild, serving on the vestry, teaching in the church school, and just loving and knowing one another as the Lord intended it to be.

Though St. Peter's was a struggling parish unable to meet its financial needs to operate and be a witnessing community, the consecration of the Rt. Rev. Alexander D. Stewart as Bishop of Western Massachusetts in September 1970 brought a renewed hope and a new day for the church. Coming to the parish ten months ago, the Rev. W. Bruce Wirtz found no communicant lists, little or no records, lots of dirt and disorder, but many willing souls enthusiastic and willing to work hard. By Palm Sunday 1971 there were 500 people in church, and Easter services totaled over 700.

Mrs. Margaret Wilson, SHIP director, with the guidance department of the Springfield public schools, says about SHIP: “We tried to meet individual needs and introduce the children to some adventure in daily living, new experiences with foods and places, and having fun playing together, making friends and sharing together. Most of the children (80 percent) know each other, as all live within walking distance of the church. SHIP has triggered a real community spirit among the kids centered at St. Peter's. We look forward to a year-round mini-camp with ball teams, etc. Our continuous training sessions for the staff counselors have helped each member to become more aware of self and thus develop our individual sensitivity to these children we're working with—and how to cope with problems as they arise.”

SHIP's maiden voyage was not totally



OPERATION SHIP

More than 200 disadvantaged children enjoyed a camping cruise in the dry harbor of Springfield, Mass.

devoid of tension, for kids still got into scuffles and fights on the way home, bringing hot parents to camp the next day. Through calling on the respective families and working individually with the children, counselors and staff were able to help resolve some of the difficulties toward more harmonious living in the Winchester Square area.

"It would appear in the past we have tried to have programs for people, both for the parish and for the community," said Fr. Wirtz. "With SHIP we attempted to involve people, parishioners, and community people, in every step of planning, preparation, and implementation. We hope that this is the direction we will continue to go—helping people find their real needs and then enable them to meet these needs with their own resources and those of the church. This, to me, is one major way the church can both minister and evangelize in the cities, and thus 'preach' the Gospel of the Lord who said that he wishes us to have life and to have it more abundantly."

MARY VIRGINIA WIRTZ

EDUCATION

Black Nun: Segregated Schools Best

A black nun told delegates to a national Roman Catholic religious education meeting that segregated schools are best for blacks today because blacks must solidify their own culture "before they can integrate and not lose their own culture. Even white teachers must go," she said, "because it is hard to teach black values in the presence of whites."

Sr. Teresita Weind, who teaches at Mundelein College, Chicago, and serves as a nurse and parish assistant, spoke at a seminar on minority participation in catechetics during the National Congress of Religious Education, held in Miami. The congress, which featured more than 200 workshops and seminars, drew 8,000 laymen, priests, and religious involved in the Confraternity of Christian Doctrine apostolate in the U.S.

Sr. Teresita's conclusions were disputed by a black pharmacist from Houston, Charles Lang, who said the nun was "mistaken to think there is a black Catholicism and a white Catholicism." He said that because of his middle-class background he has no hangups over his identity as a black man; he can, he said, relate to whites as persons and as Roman Catholics.

Stating that courses in Afro-American history are not enough, the nun insisted that "we must develop new black symbols which authenticate the black experience . . . black drama, black poetry, black art, and black theology."

In the keynote address, Neil Kluepfel, a publisher of religious materials, called for a change in teaching methods to reach those young people who reject the author-

ity of the church. He also pointed to the need for the involvement of adults in self-education and in the religious education of their children. He said recent studies of pre-schoolers point to the "fantastic" learning capabilities of children 2-6, and that adult religious-education programs are most often successful when linked to courses for children. Thus, he said, "in terms of hard, cold cash, the church should be investing in continuing adult education and first-rate learning centers for pre-schoolers."

The Rev. W. Dayton Salisbury, SSJ, told the educators that the younger generation may not be as noble about such issues as justice and peace as older church members think. "Kids today have the same problem that kids have always had," he said, identifying the problem of youth in the 1970s as a "character problem. The chief problem today," the priest said, "is the incapacity to feel. They are like a living machine . . . a grim generation who will talk about violence and injustice and may even demonstrate against them, but will have little feeling for others."

He continued: "When they make love, they are more concerned about which contraceptive to use than about passion. They hate war because it interferes with their plans." He said youth today needs a "sense of belonging" and they cannot be taught religion intellectually. "There has to be a demonstration of what has moved the teacher to believe and dedicate his life" to God and religion.

NORTHERN MICHIGAN

Dean Accepts Election

After a visit to the Diocese of Northern Michigan, the Very Rev. Samuel J. Wylie, dean of General Seminary, accepted his election as bishop of the diocese. He had been elected Nov. 6, on the second ballot [TLC, Dec. 5].

EUROPE

Anglicans Vote Down Methodist Merger

The action of one church to vote the required majority has blocked a plan of union for two Anglican churches and one Methodist church in Paris. Involved in the plan were the Methodist Church in Paris, St. Michael's (the British Embassy church), and St. George's Anglican Church.

After the plan for uniting had been proposed, the Rt. Rev. John Satterthwaite, Bishop of Fulham (Southwest London), who has jurisdiction over much of western Europe, said that nothing less than a 60% majority in favor of the merger would be acceptable.

The Anglican congregation of St. Michael's failed to reach that figure, according to the Commonwealth and Continental Church Society, the patron

of St. Michael's Parish. It reported that a congregational meeting drew 130 listed members. Sixty-six voted for union; 51 were opposed, and 13 abstained from voting.

The Church Society also said that the decision by the congregation will enable the church to go ahead with a development program which has been delayed while union discussions were in progress.

ROMAN CATHOLICS

Barbara Ward Addresses Synod in Rome

Economist Barbara Ward (Lady Jackson), the only woman to address the World Synod of Roman Catholic Bishops meeting in Rome, assailed the western world's "obsession" with population control and instead made a plea for better distribution of the world's wealth.

Speaking during a press conference called by lay delegates to the synod, Lady Jackson charged that "no one should mention population control without mentioning the right to full social and human development and full social participation in world society. We in the west have got it absolutely out of balance. We are obsessive about it and we do not balance the rights of people to a better share of the world's resources. We merely tell them to have fewer children."

Lady Jackson, now teaching international economic development at Columbia University, New York City, asked whether the "wealthy" of the world inherently desire what so many people in the developing nations say they desire—"an underlying will to genocide." She said that wherever she goes, Africa, Asia, Latin America, she faces the same question: "Why is the white man so interested in having fewer of us?"

"I know this is an exaggeration," she added. "I merely say that if a man asks you for bread and you offer him 'the pill,' he will spit in your eye."

Speaking of population control, the economist said the synod accepted the need for responsible parenthood and added that there have been speeches by bishops pointing out that Roman Catholics have a positive contribution to make. "I think there is a general feeling that more can be said both scientifically and methodologically than has been said in the past and this has come particularly from bishops in areas of critical overpopulation," she added.

Asked for her opinion on the 1968 encyclical on birth control, *Humanae Vitae*, Lady Jackson said she shares the interpretation of the Canadian bishops who feel the problem should be left largely to individual conscience. But she then urged newsmen not to be obsessed by a particular question about an issue which does not "agonize the consciences of most people," and to move to an area where there is absolutely no movement of con-

science at all — the distribution of the world's resources.

Replying to questions by Donald Thorman, editor-publisher of *The National Catholic Reporter*, Kansas City, Mo., Lady Jackson said, "You of all people . . . should know with what delicacy people have to pursue their role in the church. To take up in public, to make statements in a situation in which the church's doctrine is known, is not compatible with the kind of charity that I would expect."

She accused Mr. Thorman of assuming that the synod would not make a statement on the question of population and that it would attempt to impose their doctrine on the entire world. "I assure you that all these assumptions are wrong," she said.

SOUTH AFRICA

Dean Convicted, Appeals Decision

The Very Rev. Gonville A. French-Beytagh, 59, dean of the Anglican cathedral in Johannesburg, has been convicted of violating the South African Anti-Terrorist Act. He received the minimum sentence of imprisonment for five years.

Justice Petrus M. Cillie pronounced sentence. He said the state had proved that the dean had possessed pamphlets published by a banned organization, that he had incited members of the anti-apartheid Black Sash movement to disobey South African laws, that he had incited a security police agent who posed as a member of the cathedral parish to acts of violence, and that he had channeled money from the Defense and Aid Fund in Britain to outlawed people and organizations in South Africa.

The dean, a long time foe of *apartheid*, was arrested last January and charged with violating the state's anti-Communist Act. Later, the indictment was changed to accuse him of violating the more serious Anti-Terrorist Act.

A number of churchmen and Anglicans around the world protested the trial and Dean French-Beytagh contended that he was innocent of the charges. He is free on \$14,000 bail and plans an appeal. While free on bail, he must report each week to a Johannesburg police station.

When the sentence of guilt was pronounced, spectators in the courtroom gasped in amazement and one man shouted that he wanted to be convicted along with the dean. Supporters of the clergyman cheered him as he left the courtroom and lustily sang "Onward Christian Soldiers," an indication that the repercussions of the trial and the conviction would continue for some time.

Anglican bishops in Rhodesia, where Dean French-Beytagh had been dean of Salisbury Cathedral, condemned the conviction and the sentence. The Rt. Rev. Mark Wood, Bishop of Matabeleland, said, "The whole business stinks." He also

said he found it unbelievable that the dean could be guilty of anything "nefarious." The Rt. Rev. Paul Burrough, Bishop of Mashonaland, contended that the trial reports gave no indication that the dean could have endangered South Africa. But according to South African law and the provisions of the Anti-Terrorist Act, the danger need not be overt or conclusively proven. It requires that one charged of subversion prove his innocence.

Other allegations in the 38-page indictment against the dean, including the charge that he actually took part in bombing plots, were not proved, Justice Cillie said.

Dr. Eugene Carson Blake of the World Council of Churches said that the verdict serves as a further illustration of extremely questionable laws enforcing legal procedures which make it impossible for black and white people alike to witness freely to their conscience."

During the lengthy trial over three months, the dean's defense seemed to be based on refuting the very charges which the court cited in announcing the conviction. Defense attorneys produced witnesses who said that they heard the dean address the Black Sash movement (a women's liberal anti-apartheid group) and did not believe that he "incited" his audience.

Dean French-Beytagh declared that Mr. Jordaan, the security agent, has misinterpreted his comments. Mr. Jordaan, the dean asserted, has a highly developed "sense of the melodramatic" which led him to believe the dean was planning subversion.

Defense attorney Sydney Kentridge asserted that the verdict would cause a "sense of shock and stupefaction far beyond the confines of this courtroom." The dean took full responsibility for all that had been done in his name, the attorney added, observing that the churchman acted out of "a sense of duty to God and man."

The Anti-Terrorist Act, legislation introduced by the government in 1967, loosely defines violations as "participating in terrorist activities" and gives security police broad powers.

Dean French-Beytagh said of the conviction: "I'm hopping mad. I'm innocent. If there was a conspiracy, then I never knew about it."

South African newspapers have been denouncing the trial. One, *The Johannesburg Star*, even suggested that it was time the Parliament revised or repealed the law. *The Johannesburg Rand Daily Mail* said: "We cannot understand why the security branch (of the police) acted as it did. It was never suggested that the dean was a bomb-throwing, gun-wielding terrorist. Indeed, most of the charges against him hinged on what he has said rather than what he had done."

The government of South Africa contends that the anti-apartheid stance of

some churchmen has led them to join forces with underground subversive organizations. The Terrorism Act was set up to deal with such activities.

Bishop Condemns Raids, Detention

The Bishop of Grahamstown, Province of South Africa, has attacked security police raids and detention of South African citizens, asserting that "dubious methods of interrogation and indefinite detention are all carried out in our name as citizens of our country. As Christians and as citizens we cannot leave such things for the conscience of others to bear," said the Rt. Rev. William Burnett.

In a pastoral letter the bishop said: "When those who belong to our Christian fellowship are made to suffer indignity or intimidation or ostracism we should give them our loving support."

South African security police recently conducted surprise raids on the homes of clergymen and church workers, during investigations of what they believe to be "terrorist" activities.

A number of demonstrations have protested alleged police brutality against those arrested and detained in raids. In the past year, according to a police report from Port Elizabeth, a number of those detained by police have died while in custody.

SCOTLAND

Episcopalians Reject Merger

Episcopalians in Scotland have rejected a bold proposal that their church become a non-territorial synod within an enlarged national Church of Scotland (Presbyterian), but the vote was a narrow one.

The proposal, announced officially only a few days prior to the vote, came before a meeting of the full provincial synod of the Episcopal Church in Scotland, which has seven bishops, 300 priests, and 95,000 members.

The vote was 33-30. The bishops themselves were divided, four voting against the proposal and three for the idea. However, after the synod, it was announced that discussion on unity would be continued.

The proposal was announced by panels of the two churches which have engaged in unity conversations continuously since 1964. A joint statement then said the proposal represented "a new and important stage in the present series of conversations" between the two churches.

Under the plan, the Episcopal Church could become a non-territorial synod within an enlarged Church of Scotland, which has more than one million members, under a single General Assembly. The plan also increases the number of clergy: the Church of Scotland which now has 1,300 ministers and elders as members would be enlarged to take in

one-fourth of the clergy in the Episcopal Church in Scotland.

An Episcopal Synod would replace the present Episcopal Synod, Provincial Synod, and Representative Church Council of the Episcopal Church in Scotland, and would have two chambers—one for bishops and one for other clergy and laity.

A joint statement by the two bodies said the Ministry of the Word was not in dispute between the two churches but diversity arose over the ministry of the sacraments and major obstacles over ordination. The statement made clear that its issuance did not imply that either or both of the study panels unanimously approved of the synodical proposal as outlining the way forward. The Church of Scotland has still to debate the issue.

NEW MEXICO AND SW TEXAS

Bishop Opposes Grant

An Episcopal grant to the Albuquerque Black Berets, a Chicano organization, is "very much opposed" by the Rt. Rev. C. J. Kinsolving, Bishop of New Mexico and Southwest Texas. In question is the \$5,000 grant, which has been proposed to the church's regional southwestern committee.

"I have written a letter to the executive secretary of the committee, opposing this grant," the bishop said. "I don't think this group fits the criteria of the church." He also said he has recommended that another group receive the grant. He declined to name the organization but noted that it is also a New Mexico group. "I feel that the Spanish Americans need help," Bp. Kinsolving said, "but I feel this other group would be able to get much more accomplished than the Black Berets."

Also opposing the grant to the Black Berets is the Rev. Charles Fish, rector of St. Mark's on the Mesa, Albuquerque, who said the church staff would recommend suspending funding of the church's missionary program if the grant were made. "We (the staff) question the wisdom of giving consideration to requests for money by special minority groups which seek reform through 'revolutionary' means," he said in a statement about the funding.

ECUMENICAL RELATIONS

Pope Reiterates Commitment to Unity

Pope Paul VI reaffirmed his commitment to the cause of unity between the Anglican and Roman Catholic Churches when he received members of the council of the Anglican Center in Rome.

The center was opened by the Archbishop of Canterbury during his visit to Pope Paul VI in March 1966. In November of that year, the pope and the archbishop set up a 21-man joint preparatory

commission to inaugurate serious dialogue between the two communions. A permanent joint commission was formed in October 1969.

"During the last five years," the pope said to his Anglican visitors, "the Anglican-Roman Catholic dialogue and the Anglican Center in Rome have prospered together. Both are symbols and expressions of the commitment we share to the cause of Christian unity which must be the fruit of a growth of mutual knowledge and mutual love." The pontiff then invoked God's blessings on the work of the permanent joint commission which, he said, is moving into an important phase in the search for organic unity between the two bodies.

The commission has met three times: in January and September 1970, and again in September 1971. The latest meeting produced a statement of "substantial agreement" on the doctrine of the Eucharist [TLC, Sept. 26], which the Bishop of Ripon, the Rt. Rev. John Moorman, termed "the most important . . . since the Reformation."

ROMAN CATHOLICS

Grant to Alianza Under Fire

A Roman Catholic grant of \$157,000 to the Alianza Federal de Pueblos Libres has brought out numerous complaints from people in New Mexico. The Most Rev. James Peter Davis, Archbishop of Santa Fe, told *The Albuquerque Tribune* that "the phone has been ringing off the wall" with complaints from Roman Catholics and others objecting to the grant.

The Alianza grant and another of \$50,000 to the Home Education Livelihood Program (HELP) were made from the first annual campaign for human development sponsored by the U.S. Roman Catholic Bishops.

The Alianza was formerly headed by Reies Lopez Tijerina, who was released some time ago from a federal prison. He had been convicted for his actions involving incidents related to the Alianza's original program of returning Spanish lands in the southwest to descendants of their original owners. The agency's emphasis is now on community development and education. But, the archbishop said, it is considered by some New Mexicans to be "a revolutionary group that's going to bring the world down over our ears. I don't believe that," he said. "I think we are helping people to be themselves. This is education."

The archbishop noted that the Alianza and HELP grants came from a national campaign and that the Archdiocese of Santa Fe had no control over the naming of recipients.

The Alianza has announced it will use the \$157,000 to set up community organizations and information dissemination centers in 21 New Mexico communities.

CONVENTIONS

Colorado

The annual convention of the Diocese of Colorado approved the request of the Rt. Rev. Edwin Thayer, diocesan, for election of a coadjutor bishop at a special convention tentatively scheduled for next May or June. Bp. Thayer expects to retire early in 1973.

The convention approved an administrative budget of \$195,000 for 1972, an increase of \$19,000 over the current year. It also accepted a split missionary budget calling for \$222,039 in the "survival" column, compared with \$240,000 this year, and an additional \$137,600 "moving ahead" budget. Congregational pledges in excess of the "survival" figure will be allocated to the diocesan council.

Provision of \$50,000 for the national church is included in the "survival" figure, and an additional \$75,000 in the "moving ahead" asking, compared with \$70,000 pledged for 1971.

A constitutional amendment permitting 18-to-20-year-old persons to hold offices other than corporate posts was adopted on first reading.

The convention approved a memorial to General Convention asking for revision of the marriage canons to provide for dissolution of "moribund" unions.

The meeting was held at Grand Junction, the first on the "western slope" in nearly 20 years.

Central New York

After long discussion and debate during the 103rd annual convention of the Diocese of Central New York, delegates passed a resolution eliminating the distinction between independent parishes and dependent missions.

As a part of this action, all diocesan congregations are to have a self-appraisal every five years, to determine their ability to meet standards set for an active congregation or church.

As part of this change and effective for all future conventions, representation at such meetings will be on the basis of numbers of communicants, not by financial standards.

Delegates also agreed to give full convention rights to all clergy "who have community pastorates which include more than one denomination."

Other actions accepted were:

(*) A decision to employ a diocesan youth director for a trial period of three years;

(*) An agreement to begin a study with neighboring dioceses to determine what changes, if any, should be made in diocesan boundaries.

In his address to convention, the Rt. Rev. Ned Cole, Bishop of Central New York, requested the establishment of a cathedral church for the diocese. Convention agreed to this matter.

Lewis O. Heck

MEMORANDUM

"In April 1971 I received in the mail a mimeographed bulletin, sans any signature, which called attention to an enclosed multigraphed card announcing that all alumni holding the B.D. degree from the Virginia Seminary were hereby admitted to the degree of Master-in-Divinity. It was suggested that the multigraphed card be attached to the B.D. degree."

MY BRETHREN:

After three years as a full-time student at the Virginia Theological Seminary in the class of 1931, I was awarded the degree of Bachelor-in-Divinity. The diploma was attested by the personal signature of the Rt. Rev. Henry St. George Tucker, president of the board; the personal signature of the Very Rev. Berryman Green, dean of the seminary; and the personal signatures of all members of the faculty, as follows: Paca Kennedy, professor of New Testament; W. Cosby Bell, professor of theology; W. E. Rollins, professor of church history; Thomas K. Nelson, professor of Old Testament; and Alexander C. Zabriskie, assistant professor of history. For 40 years, I have cherished this document with affectionate regard for those who signed it, and with personal pride of possession. For me, these men were truly great in their respective fields and it was a wonderful privilege to have had a three-year association with them.

In April 1971 I received in the mail a mimeographed bulletin, sans any signature, which called attention to an enclosed multigraphed card announcing that all alumni holding the B.D. degree from the Virginia seminary were hereby admitted to the degree of Master-in-Divinity (yclept M.Div.). It was suggested that the multigraphed card be attached to the B.D. degree, and since there was no room on the face of diploma, it could cover up the signatures of the faculty. Also included in the bulletin was an invitation to all who had been so elevated to send \$25 to purchase the appropriate M.Div. hood.

Four months later, August 1971, there appeared on the back inside cover of the Virginia Seminary Journal, a full-page announcement, entitled "A Correction and Apology," which stated that it was

all a mistake. The exact wording was, "We inadvertently made an unfortunate error." I write now to agree with them, although not for the reasons which they gave. The "unfortunate error" consisted of their publishing and apparently endorsing the unbelievably stupid and deprecatory opinion of the AATS (American Association of Theological Schools), printed on the same page.

1. It was stupid, because they assumed that the alumni holding the B.D. degree had done no reading and no studying since they received the degree, and that intervening years of experience and service in parishes and in dioceses had no constructive worth; certainly not enough to equate them with the modern wonders who are now being launched by the seminaries.

2. It was deprecatory, because it was their stated opinion that "the current programs are certainly superior"; referring, I presume, to those programs of yesteryear which were under the direction and guidance of such men as those who signed my diploma. I think this to be an insulting reward for those outstanding teachers and administrators who by their faith and by their learning were abundantly able to transmit the same to those who sat at their feet. Their objective was to introduce their students to our Lord and to encourage them to walk with him.

I wonder whether this objective has been lost in the development of "superior current programs." I call to witness no small number of young men who seem to be more confused after being subjected to these "superior programs" than they were when they entered the seminary. Conspicuous in recent years has been a markedly befuddled theology, uncertainty of a sense of having been called by our Lord, and deep-down bewilderment which is shielded behind the facade assumed by an amateur logician, a half-baked social worker, a quasi-psychologist, or a

malefactor who thinks that methodology and pedagogy are adequate substitutes for religion. These are strangely reminiscent of the men of Ephesus (Acts 19:2) who, when asked, "Have you received the Holy Ghost?" calmly replied, "We have not so much as heard whether there be any Holy Ghost."

Surely, the "superior current programs" should be able to survive the acid test of the Christian measuring rod, "By their fruits shall ye know them." Apparently, the Presiding Bishop has subjected these "current programs" to this acid test. He is reported to have said, during his visit to the Diocese of Los Angeles in May 1971, "I do not see the survival of the Episcopal seminaries as they now are."

IF this is a prophetic message, and I think it to be, why should anyone be interested in prolonging a terminal illness? Probably it would hasten the inevitable demise, if the B.D. alumni, who have "logically been requested to update their knowledge and skills," were to send back to their seminaries their now invalid M.Div. degree cards, together with all of the requests for financial support which soon will be flooding the mails from the seminaries. The resultant phasing out of the "Episcopal seminaries as they now are" might be the best thing that could happen to the church. An exceedingly superior alternative for the education of the Episcopal clergy in the future can be found in an entirely new concept, as follows:

1. All qualified young men with an undergraduate degree seeking holy orders shall be encouraged to invest the required three years at some great university of their choice to obtain a Ph.D. degree in an appropriate field of study as a prerequisite to becoming a candidate for holy orders.

2. Concurrently, during these three years, the postulant shall, under the guid-

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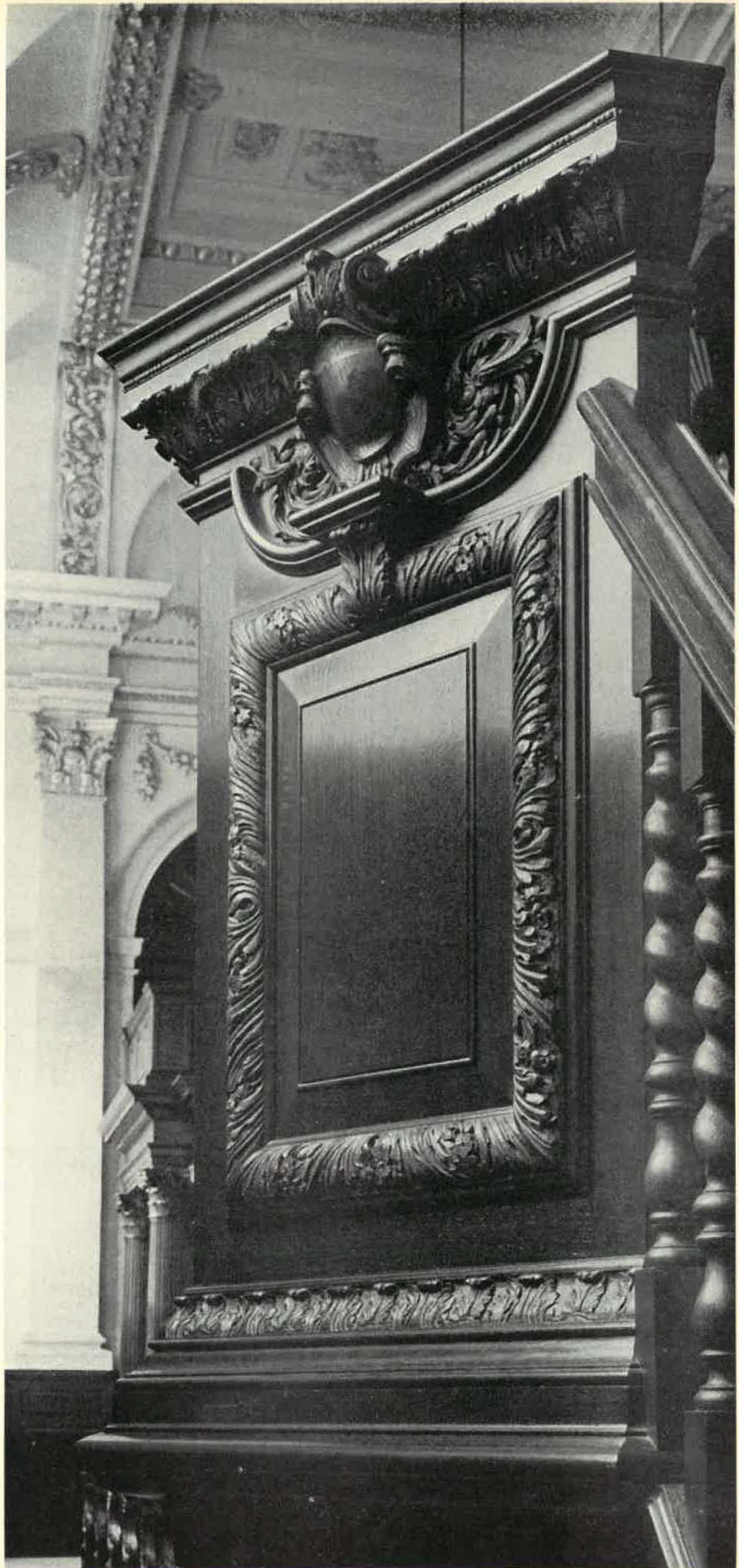
ance of his rector, his bishop, and the commission on ministry of his diocese and that of the national church, acquire by reading, study, seminars, and vacation courses, the knowledge and skills necessary to pass ordination examinations.

3. On a *continuous basis*, the rectors of all parishes shall emphasize to all laymen the vital importance of their financial support of theological education. Funds so collected will be turned over to the diocesan bishop, or to the Presiding Bishop, for their use in underwriting financially the educational programs of their postulants for holy orders who are engaged in post-graduate studies at the universities prior to their ordination.

The advantages of this suggested new concept of theological education for the clergy of the Episcopal Church could rebound tremendously to the advantage of the church. It would establish a uniformly excellent academic level for all of our priests. It would eliminate the present wide diversity of academic standards now prevailing in the present seminary hodgepodge. It would present to the newly established Commission on Ministry the continuing challenge of a definite and worthwhile program. Their program would be of highest priority in the life of the church, for it would be indispensable in the procurement and training of the future leadership of the church. It would be dealing with outstanding young men of any current generation.

Finally, if scholastic degrees are of any importance, those who are ordained to the priesthood under this concept will be qualified better to serve our Lord and his church because of the maturity generated by the discipline inherent in the attaining of their ordination. Make no mistake about this. The reason most people do not progress beyond a baccalaureate degree is that they are unable, or unwilling, to undertake the discipline. Therefore, I suspect that those who are educated under this new concept will find more personal satisfaction in the possession of a Ph.D. degree than they would find with a B.D. degree, or even an M.Div. degree, since each would require the same investment of three years of one's life to attain.

In saying this, I know I could be indicted for inciting my brethren to vanity, although no more than that which could be levelled against institutions of learning which confer doctor's degrees (*honoris causa*): but I speak of earned degrees for our clergy. Such degrees carry prestige, not only in the congregations and in the community, but generally in the eyes of the public at large. And when our church comes up to this high standard of education for all her clergy, she will have up-graded her effective image and her competency to such an extent that our Presiding Bishops would feel no longer discouraged about the theological training program of the Episcopal Church.



A New Spirit In an Old Church

By OLIVER T. CHAPIN

AFRICA never should have been such a "dark continent" to us American Episcopalians. From the early days of our church some American churchmen have been among those most committed to her, while some of Africa's most resolute Christians have been Episcopalians, holding a faith inherited in a relationship to us. This has happened through more than 135 years' involvement of the American church in Liberia.

Yet in 1970, when after great tragedy the American church gave Liberians the authority to elect their own bishop, the first born in Africa, the Rt. Rev. George D. Browne, few here cheered; perhaps some felt we were even in the process of getting rid of a burden. Even Liberians for varied but valid reasons felt frightened, unsure, ignorant of the nature of the responsibilities now in their hands.

But within days following his consecration, the bishop, priests, and laypeople were determining for the first time the course their church would take. It would be, they agreed, not a building or a fundraising program, or even a membership drive, but rather a movement for spiritual revival of interest in the great treasures the church possesses, placing a particularly New Testament and African emphasis on the church, the family of God. (In the changing milieu of today's Africa, no subject arouses as much awe, concern, or perplexity as that of the family.)

Shortly after this, Bp. Browne requested me, one of his former teachers at Cuttington College and Divinity School, and now a hospital chaplain in New York City, to assist him in planning this revival which we titled "Mission 71." Mrs. Gallatin Cobb, of New York, a mutual friend, volunteered to raise the funds for the mission, thus eliminating any financial burden for the Liberian church. In this simple unbureaucratic way began what Bp. Browne termed, "an important and historic mission."

So from late April through early June the mission team, the bishop, the Rev. Edward King, mission coordinator and principal of the nation's top high school, and I travelled by car over 2,000 miles on some of the best-paved roads and most murderous dirt roads anywhere in the world. By air, we flew through three thunderstorms into otherwise inaccessible places. Altogether, we preached to over 14,000 persons in 60 services in 16 congregations offering our ministry to the people of the church, enthusiastic members and clergymen from other churches (one pentecostal minister stated, "We'd never seen an Episcopal revival. It's not like ours, but how much we got out of it! When will you have your next one?"), the elite, poor farmers, students (our visit included 12 schools), the emerging middle class, the whole spectrum of contemporary African society including Massa, a notorious and widely-feared woman witch doctor. In Mission 71 for the first time the Liberian church was dealing openly with the ancient curse of witchcraft. And where radio, TV, and newspapers were available, we found the young pioneers of African mass media eager to give our message to a national hearing.

Three aspects of the mission made particularly indelible impressions on us: the open, frank response to our evaluation sessions in which local people were invited to meet with us daily to evaluate

and assist the course of our mission; the wide acceptance of our afternoon counseling sessions, about 350 coming in voluntarily during the hottest part of the day for counseling and dream interpretation (long before Freud, the African saw the dream as the "royal road to the unknown"); and the use of the suggested question box at every service. The team was asked over 800 questions ranging from the "nature of Christ" and "the significance of Islam" to the "Christian and polygamy" and "the advisability of a man having two or three "sugar bunches" to "the purpose of a tuition raise at a local church school."

Problems too became evident. To quote Bp. Browne: "Our church schools have put meager emphasis on Christian education. . . . There is separation between priest and people. . . . There are discouraged congregations." In one priestless parish our visit marked the first Episcopal visitation since 1959 though local parishioners had built both a church and rectory in those dreary years. Evident problems are the church's numerous, complex, expensive projects initiated by us high-handed Americans in our affluent days and now being left to much less affluent Liberians to finance, staff, or phase out.

But again to quote Bp. Browne: "Mission 71 has revealed hopeful signs in many places . . . the best . . . the most timely program the Christian church in Liberia has launched in a long time." The church is coming to see herself as a family open to all with concern for all. Tribal people are beginning to participate in worship and preaching in their own tongue. Young people are coming into the church. As never before youth are considering the call to the priesthood. The first lay reader-catechist conference for training has been held by the bishop, in Monrovia, a direct result of Mission 71. One prominent lay woman wrote, "We appreciate Mission 71's efforts to bring warmth into our church." Like others, she sent an unsolicited contribution.

Surely there is hope in bishop, priests, laypeople thinking, planning, working, giving together as never before. The vibrant quality of the top Liberian leadership permeates even the church's office in Monrovia. There are Mrs. Abeoseh Flemister, diocesan Christian education director, Mr. G. Alvin Jones, now competent diocesan treasurer, and above all the dedicated, determined Bp. Browne. All, incidentally, have come through Cuttington College.

My own faith was strengthened in seeing a glimmer of the fulfillment of the prophet's hope that there can be "beauty in the place of ashes." However, one question asked me many times throughout Mission 71 I am in no position to answer: "Why is the American church so anxious to be rid of us now that we Africans are being allowed to take over?"

I Am Not Icarus

I am not Icarus. . . .
I dare not fear the sun. . . .
Father, Son, and Fortifier,
One:
Bless, O bless
Me. Lift me ever higher.
Exalt me with thee evermore. . . .
I dare not fear the Son.

Henry Hutto

The Rev. Oliver T. Chapin is on the staff of the B. S. Coler Chaplaincy at Welfare Island in New York City.

EDITORIALS

"Jesus Freaks" And the Church

WE say in the Nicene Creed that we believe in the "one Catholic and Apostolic Church." This does not mean the Roman Catholic Church. It does mean we believe Christ started the church and gave it a complete faith. One of the meanings of the word "Catholic" is complete. We of the church are supposed to know the whole, the complete faith, and to live by it.

Every once in awhile the church has left some part of the whole faith unemphasized. When this happens some person starts a movement to emphasize that part of the faith which has been neglected. One of these movements, called the Christian World Liberation Front, started in 1967 on the campus of the University of California at Berkeley. Its followers have been called the Jesus People, Street Christians, or by a title they seem to enjoy, the "Jesus Freaks."

Since the movement is highly individualistic, it is impossible to make definite statements about what every member believes. Certain facts are, however, apparent. They are a loosely-knit group and very zealous. Christ is their personal saviour who they believe is coming very soon to judge the world. They speak in tongues, that is, they make vocal sounds no one else understands, which are prompted, they say, by God the Holy Spirit. They lay great emphasis on being filled with the Holy Spirit. They are great Bible readers, fundamentalists who take every part of it literally so that the poetic statement that God created the world in seven days of 24 hours each, becomes the historical truth. They claim that since the day they were reborn in Christ all past sins and guilt do not exist. Their signal of one finger pointed to heaven means, "Jesus is the one way to salvation." The Ten Commandments are to be obeyed. With an extraordinary sense of joy they bear witness on street corners. They love God and each other and claim they are very happy.

There are certain glaring faults. First, they believe they have the only answer and everyone else is wrong. Secondly, they say everyone who is not born again will burn in flames for eternity. Thirdly, their claim that past sins can merely be forgotten is most dangerous. Fourthly, they have a most inadequate concept of Christian love. Anyone who talks so lightly of loving everyone has never tried it. Their idea of love is much too glib to be real.

This movement is not, in the history of Christian theology, a new thing. Back in 156 A.D. a man named Montanus advocated much the same thing—separate from the world, Jesus is about to come, be filled with the Holy Spirit, other people are all wrong. The Anabaptist movement began about 1525 A.D. and they too said all others were wrong and the world was coming to an end in 1528 and then 1533. In America, there were similar movements in the 1740s under Jonathan Edwards, and in the early 1800s there were the camp meetings, and in the early 1900s there were the pentecostal revivals.

Now, the Catholic Faith, the whole faith, is like a

great symphony containing many true notes. This whole faith is made up of Christian joy, judgment, sorrow, peace, service, worship, quiet, and clamor. Of such notes are the chords of the symphony. These movements, the Montanists, the Anabaptists, the Jesus Freaks, are not so much wrong as incomplete. Instead of presenting the faith as a symphony, they play only one of the notes, they present a monotone. A good many people have said of the Jesus Freaks that their way is better than nothing. This is a pretty inadequate statement. It is like saying to a thirsty man, "Here is a drop of water—it is better than nothing." Or maybe this limerick will make the point:

*There was a sick man from East Arve
Whose doctor said, "Eat or you'll starve."
But he ate only mutton
So his brain shrank to nuttin,
This undernourished poor man from East Arve.*

We, who are members of Christ's one, holy, catholic, and apostolic church should be asking ourselves why the Jesus Freaks have come into being. The answer is that we have left at least one note out of the Christian symphony. Evidently, we have not taught and lived the full faith.

Two interesting statements have been made, as to why people join the Jesus Freaks: "The kids are searching for authority, love, and understanding—ingredients missing at home" (Richard Hoag, 24, evangelist). "I'm amazed at how many people I've counseled who never heard their fathers say, 'I love you'" (John Bisagno, Baptist preacher). These are the missing notes—authority, love, and understanding.

We churchmen have allowed permissiveness and a lack of discipline. Too many of us have not been in church every Sunday, or kept Lent, or said prayers at meals, or stood up for the Ten Commandments. We have not believed in authority. Too many of us have a most inadequate concept of love. We have not shown that to love God and our neighbor is to put him and them first in our lives. Instead we have shown by our actions that our boss and his golf game come before the worship of Christ, that money is more important than people, that parties are more important than prayer, that work is more fascinating than our children. We have not believed in love.

Too many of us have no compassion, no understanding of our fellow human being's needs and fears and loneliness. We are so wrapped up in ourselves, our needs, our fears, our loneliness, we do not really know anyone else exists, to say nothing of even trying to understand them. We cannot expect much help from the Christmas and Easter Episcopalians, or from those who come to church only to get married or buried. At least, however, we can make certain we know the whole faith, teach the whole faith, and live the whole faith. What is more, we can do it with a little vim, a good deal of vigor, and a tremendous amount of enthusiasm.

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Book Reviews

CHRIST IN CONTEMPORARY THOUGHT. By William E. May. Pflaum Press. Pp. 148. \$2.95 paper.

Part of a series, "Themes for Today," edited by James O'Gara, *Christ in Contemporary Thought* is aimed at adults and college students presumably of Roman Catholic background, although anyone might read it with profit. Indeed, the book is an interesting sample of an "ecumenical approach," since most of the authors considered are protestant. How few books written by those outside the Roman Catholic fold seem to have any interest in or appreciation of its theological currents!

This book aims "to serve as a report on the various ways in which some 20th-century theologians seek to approach the mystery of Christ" (p. ix). After an introductory chapter on "The Old and the New in Christology," William May surveys the major trends in biblical scholarship in this century, then sets forth the differing approaches of Bultmann and Cullmann to the figure of Jesus. Next he turns to "Jesus and Speculative Theology," showing how Christ appears through the eyes of Barth, Tillich, Bonhoeffer, Pannenberg, and (at last a Roman Catholic!) Rahner. Finally he looks at the Jesus offered by those with an evolutionary world-view, starting with Teilhard de Chardin, and moving on to the process theology of Pittenger (the only Anglican represented in the book) and the Dutch RC, Hulsbosch.

The book provides a fine summary for anyone who wants an overview of some major theological movements of our century and their implications for our picture of Christ. In the beginning (p. 2f.) the author says the church "has always vigorously guarded against three pitfalls: to deny Jesus's true divinity, to deny his true humanity, and to make Jesus's humanity and divinity two separate and juxtaposed realities instead of one irreducible unity." Twentieth-century theology has sought to rectify the past's failure to stress the true humanity of Christ. In their attempt to make a correction, thinkers in our century have tended not to avoid the other pitfalls. Neither has the author in his brief epilogue—but that is a quibble about an otherwise illuminating little book.

(*The Rev.*) ARMAND A. LAVALLEE, Ph.D.
St. Mark's, Riverside, R.I.

C. S. LEWIS, SPEAKER & TEACHER. Edit. by Carolyn Keefe. Zondervan Publishing House. Pp. 144. \$3.95.

Much has been written about C. S. Lewis's writings and lectures, but very little of a personal nature has been compiled, especially in the field of his lifetime

work of teaching. Nor has much been done of his teaching and speaking career. Although widely known in England by way of BBC radio addresses and talks to servicemen, this symposium, consisting of a foreword by a reporter, five essays, plus two chapters of analysis by Carolyn Keefe, presents the *man*, Lewis, who comes to be recognized through these writings as one who lived what he wrote and said.

Drawing from encounters and friendships, each essayist writes using recollections and anecdotes which produce an overall picture of a warm, witty person much given to conversation and revelling in logical argument.

The minutes of the Martlets (chapter 2) plus extracts from newspapers and other periodicals trace the growth of Lewis's philosophies and later actions from their inception. As a student in 1919 Lewis was elected secretary of the Martlets, a society at Oxford, and there he began a career of writing and speaking which eventually became synthesized in one art. Walter Hooper draws on these college years to depict the gradual correlation of the logician of Clyde S. Kilby's essay with the speaker to the Royal Air Force, tutor, teacher, and conversationalist of later chapters.

By using tape recordings Mrs. Keefe has further correlated the essays by a more scientific manner of analysis pertaining to delivery, speech, and tonal studies. With tapes now available in the United States, this book is of particular interest to any who name themselves "Lewisites."

SUE COOPER

Grace Church, Carlsbad, N.M.

TWO TICKETS TO FREEDOM. By Florence B. Freedman. Simon and Schuster. Pp. 96. \$4.50.

Two Tickets to Freedom is an exciting slave-escape story. Dr. Florence Freedman narrates the original account as told in 1861 by William Craft, one of the escaped slaves, in *Running a Thousand Miles to Freedom*. The narration moves very well and one is soon impressed by the author's interest and commitment to her subject. As there is no preface or introduction, and credits are mentioned in a separate and concluding paragraph, one soon asks, as well, for what purpose and to whom is this book written? Obviously, the fine illustrations by Ezra Jack Keats, and the exciting chapter headings suggest that it is written for very youthful readers. Here then is another of the many books that are currently being used for corrective history in the nation's schools or that is being recommended as a part

of the burgeoning subject called black studies, one is led to believe.

Ellen Craft, a mulatto disguised as a male slaver, transports her husband, also a slave, by train, ship, and coach to Philadelphia and supposedly to freedom. Once there, because they are not fully protected by law, they are forced to go on to Boston, and then to London. After the Civil War, they return to Georgia, and establish a school for blacks there.

The book is therefore an interesting narrative. Its historical and biographical nature is limited by the introduction of extraneous material such as facts about the subsequent fortunes of the Crafts' slavers, the prominence of certain abolitionists, and other factors with which the author attempts to recall slavery or an escape therefrom in a more humane way. She is to be given credit for this and for this alone, for the effects of slavery either upon the Crafts, or upon their society, cannot be treated so superficially, or simply moralized upon. Such a cosmetic approach to biographical and historical data today is fully appreciated only in totalitarian societies.

This writer believes that today's discriminating readers, even the youthful ones, want more than intimations of motives. Also, narration, biography, history, black studies, or any other area cannot be confused and innocently clothed with humaneness, while giving full credit to a book's subject. Author and subject both seek expression in books today. Only one of them finds expression in this book.

(The Rev.) EDWIN E. SMITH
Urban Vicar of the Diocese of Milwaukee

Booknotes

By Karl G. Layer

21st-CENTURY MAN EMERGING. By Clyde Reid. Pilgrim Press. Pp. 128. \$4.95. "What will 21st-century man be like?" asks Dr. Reid—a new species, creator of a new society, science, philosophy, religion, morality? He sees hints of the new man in many events and persons. Writing in something of a poetic style, Reid presents the new man as a sign of hope and cause for joy, as he examines his characteristics and our response.

THE MYSTERY AND MAGIC OF THE OCCULT. By John Stevens Kerr. Fortress Press. Pp. 152. \$3.50 paper. This book explores modern occultism and why so many Americans find themselves immersed in it. Taking the stance of a sympathetic observer, if not exactly a believer, John Kerr has interviewed people throughout the country. He concludes that the occult in its modern dress represents more than a fad: "It strikes satisfyingly close to deep human longings which traditional religions have overlooked in recent years." The implication for the church is that, in trying to ignore the occult, it may eventually ignore man himself.

PEOPLE and places

Ordinations

Deacons

Chicago—Trenton Langland Pitcher, part-time curate, Trinity Church, Highland Park, Ill.

Lexington—Xavier C. Mauffrey.

Los Angeles—John Pratt Bingham, curate, St. Paul's, San Diego, Calif.; Robert Cody Carver; Walter LeRoy Hayes, Jr., curate, Christ Church, Coronado, Calif.; Robert McCoun Jepson, curate, St. Clement's, San Clemente, Calif.; David William Lueck, non-stipendiary assistant, St. Michael's, Goleta, Calif.; Michael Gregory Richards, curate, St. Stephen's, Whittier, Calif.; Donald Austin Seeks, non-stipendiary assistant, St. Mark's, Downey, Calif.; Colville Nathaniel Smythe, Jr., curate, St. Stephen's, Phoenix, Ariz.; and Gordon Dale Wiebe.

New York—Donald Joseph Schell, General Seminary, New York, N.Y.

Priests

Colorado—The Rev. Edwin H. Walker IV, on the staff of St. Mary's, 2290 S. Clayton, Denver (80210).

New Mexico and Southwest Texas—The Rev. E. Elbridge Morrill, Jr., worker priest and vicar of All Saints', Milan Rd., Grants, N.M. He is a sanitary engineer for the U.S. Forest Service, Albuquerque; address, 1830 Louisiana Blvd. NE, Apt. 211, Albuquerque (87110).

North Carolina—The Rev. John A. Moulton II, assistant to the rector of Bruton Parish, Williamsburg, Va.

Retirement

The Rev. Tom Akeley, priest in charge of the Church of the Advent, Devils Lake, N.D., since 1957, has retired. Address: 809 S. 8th Ave., Fargo, N.D. 58102.

The Rev. Edward Joseph Day, rector of St. Luke's, Worcester, Mass., since 1954, has retired. Address: 70 Rockland St., Paxton, Mass. 01612.

The Rev. Isaac Noyes Northrup, chaplain of Brooks School, North Andover, Mass., has retired. Address: 18 Colonial St., Charleston, S.C. 29401.

The Rev. Harold G. F. Courtney, assistant in the diocesan Church of St. Ann and the Holy Trinity, Brooklyn Heights, N.Y., retired Oct. 1. Address: Box 1524 GPO, Brooklyn, N.Y. 11202.

The Rev. Harold D. Fleharty, rector of St. David's, Spokane, Wash., retired Oct. 1. Address: 116 Forest Ave., Santa Cruz, Calif. 95060.

The Rev. W. A. Donald Foster, rector of Christ Church, Albert Lea, Minn., retired Nov. 30. Address: Franklin, Tenn.

The Rev. Frederick W. Hoyt, rector of St. Bartholomew's, Pittsboro, N.C., retired Oct. 31. Address: 311 Robinhood, Raleigh, N.C. 27604.

The Rev. Canon Douglas W. Kennedy, rector of St. James', West Hartford, Conn., has retired. Address: 461 Mill Hill Terrace, Southport, Conn. 06490.

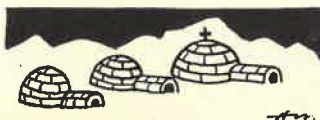
The Rev. John S. Marks, vicar of St. Paul's, Daphne, and Immanuel, Bay Minette, Ala., has retired. Address: Rt. 2, Box 39, Daphne (36426).

The Rev. Auguste F. Marlier, vicar of St. Peter's, Livingston, N.J., retired Nov. 20. Address: 1849 SE First St., Deerfield Beach, Fla. 33441.

The Rev. Stoddard Patterson, minister in residence of St. Paul's, Milwaukee, Wis., retired July 1. He was named rector-emeritus of the parish.

The Rev. Herman S. Sidener, retired, The Oxford, 112 S. Oxford Ave., Apt. 804, Ventnor, N.J. 08406 (new address).

The Rev. Paul Weed, vicar of St. Luke's Chapel, New York, N.Y., retired Oct. 1.



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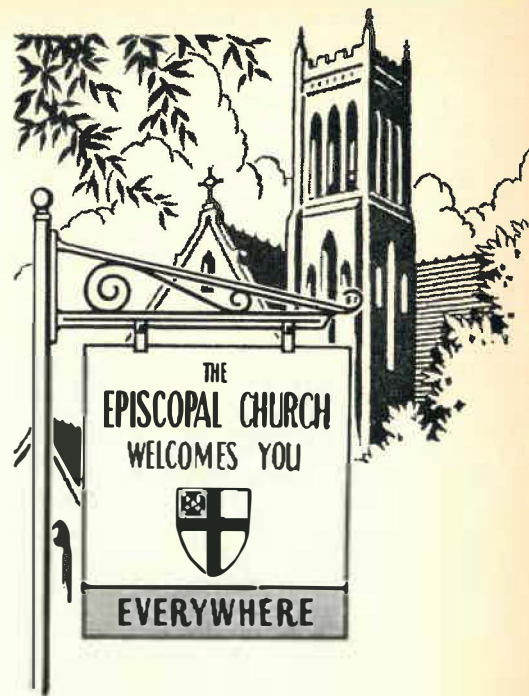
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