

# *The Living Church*





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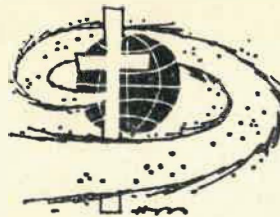
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Around



& About

With the Editor

The obituary notice on page 15 concerning **John Walter Nourse**, of Rutland, Vt., gives only the barest outline of the long and grace-full life of a wonderful man. I knew him when we were clerical neighbors in Vermont. I would drive many miles over icy roads to meetings of the Rutland clericus when John Walter was host, for he prepared the lunch with his own hands and I was a gourmet. His dumplings were different, like everything else he did, and a large part of the difference was sheer excellence. I know of nothing he did that he didn't do well—and in a way unlike anyone else's.

Vermont fosters individuality, and when this combines with ardent Christianity the result is a unique saint.

John Nourse was ordained a deacon at 63, after a long career as a mail carrier, and was priested at 68. Life was only beginning for him then. He loved to carry the sacrament to the sick and shut-ins, but not for him a neat little pyx or communion kit. He carried the sacrament in the altar vessels through the streets, always afoot, fully vested, with an overcoat over the vestments in winter. This was eminently fitting because the whole town was his sanctuary. Pedestrians and drivers stopped to let him pass on these missions. It wasn't ostentation when he did it; you had to know John Nourse to realize that a human being can be utterly unostentatious. Non-Episcopalians asked for his ministry, and he would give his best and his all to anybody, at any time, in any situation.

Rutland had known him for about 40 years as a door-to-door postman. Long before he was ordained he had developed a ministry of counsel and helpfulness while carrying the mail. He was still on that beat during WW II. He had taught himself several languages, among them French, Italian, and Polish. There were families in Rutland who spoke these languages. Servicemen would write home in some non-English tongue, and if the parents were illiterate John Nourse would translate the letters for them.

During the mushroom season, women of these ethnic groups would bring to him bushels of mushrooms which they had gathered in the woods. They couldn't detect poisonous growths among them; Fr. John could. So he would cheerfully pick through all those bushels, tossing out the toadstools. This was one of his several ministries of the sort which cannot be taught in seminary.

Early in the 1950s the then rector of the Rutland parish, now Bishop **Harvey Butterfield** of Vermont, was on leave serving overseas with the Vermont National Guard. John Nourse shepherded the parish in his absence. After the rector's return the grateful parish got up a special gift offering to enable Fr. John to fulfil a long life's desire—to visit Jerusalem. The surprise gift was presented to him at the Christmas Eucharist. It was settled that he would journey to the Holy Land in the spring. Then tragedy struck; a nephew and his wife were killed in separate accidents, leaving three small children. Instantly John Nourse took them as his own to raise them. He chuckled delightedly about the gift money and thanked God that he had not yet spent it on a trip to Palestine. God had given him his trip to the real holy land, then and there. "This is Jerusalem!" said he.

He was the perfect epitome of Sir **Thomas Overbury's** "good man, who feels old age rather by the strength of his soul than by the weakness of his body." The Lord is glorious in his saints, and joy and health are in the dwellings of the righteous.

My thanks to friend **M.A.** for giving me the source and the correct wording of an aphorism quoted in *TLC*, Dec. 20. We had it: "Dirt is misplaced soil." The original text was written by Sir Oliver Lodge in 1910, in his book *Man and the Universe*, and reads: "Dirt is matter out of place."

Who was the blundering idiot who said that "fine words butter no parsnips"? Half of the parsnips of society are served and rendered palatable with no other sauce. As the immortal Alexis Soyer can make more delicious soup for a halfpenny than an ignorant cook can concoct with pounds of vegetables and meat, so a skillful artist will make a few simple and pleasing phrases go farther than ever so much substantial benefit-stock in the hands of a mere bungler. (**William Makepeace Thackeray**, *Vanity Fair*.)

#### The Living Church Development Program

The purpose of this fund is to keep **THE LIVING CHURCH** alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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# Letters to the Editor

## Should We Prodigals Return?

It is deplorable, to say the least, that the Church of England, led by the Archbishop of Canterbury, and certain priests in the Protestant Episcopal Church in America, are cuddling up to the Roman Church. The archbishop called on Pope Paul, but that prelate has not seen fit to show the courtesy of calling on Dr. Ramsey, though Paul is a great traveler. In spite of rebuffs both to the archbishop and some of our clergy, they are holding "dialogues" with the Roman Church. Could it be they are attracted by the pomp, ceremonies, and the elaborate ecclesiastical garments? When I see many of our clergy and bishops garbed in so much rich splendor it always makes me think of the rich sarcasm our Lord used when he was talking to the multitude about the Pharisees (Mt. 23:1-9): "They make broad their phylacteries and enlarge the borders of their garments and love the uppermost rooms at feasts and chief seats in the synagogues and greetings in the market and to be called Rabbi, Rabbi. But be not called Rabbi . . . and call no man your father upon earth: for one is your Father, which is in heaven."

Is all this pomposity in keeping with the Lord who had no place to lay his head? He roamed the highways in simple garb to preach his Gospel. He sent word to John the Baptist that the poor have the Gospel preached to them, the blind received their sight, etc. This is the mission of his church as he envisioned it. How far have we strayed from this his concept!

Have these advocates of this movement thought what it will mean to them to be bound by the dictatorial practices of Rome, which falsely has claimed to be the only true church? In many instances in the past the Roman Church has controlled the state and its record in these cases has not revealed it ruled with Christian love, but rather the opposite.

The Romanists at present are in great difficulties, so they are making overtures to entice this large body of free Christians into the fold. Surely it is incomprehensible that the Church of England and some Episcopalians would wish to reinforce a church that has such a long history of persecution. Even today, in predominantly Roman Catholic countries, Protestants are treated as second-class citizens and cannot hold public offices.

It is sickening to see some of our priests kowtowing to the papists. For instance, several years ago some priests of the Episcopal Church were invited to attend a Roman Church laymen's meeting. Please get that: "laymen's" meeting. That was the first insult, for the implication was that our priests were considered laymen. The second insult was that the bishop leading the meditations chose for his theme "the return of the prodigal son." This should have been an affront to the dignity of duly ordained priests and should have alerted our priests to this insidious trap. The third insult was the most outrageous one. They celebrated Mass and excluded their guests. This was unforgivable rudeness on the part of the RCs. They

should not have had Mass if they intended to exclude their guests from participation. This is a crude analogy, but I am dealing with a crude situation: A family invites friends to a party, but when refreshments are served, the guests must sit by while members of the family eat the food. One of the priests admitted his chagrin and sorrow for this unchristian treatment. Personally, I was ashamed for our priests who had put themselves in such a predicament where they were so humiliated. I wish they had had the Christian fortitude to walk out as a body in righteous indignation against such rudeness. However, some accepted this treatment by kissing the bishop's ring. How much they will suffer to be noticed by the Romanists!

I am not concerned one way or the other about COCU, but union with churches with good, clean Christian records makes more sense to me if we earnestly desire to make Christ's Church one. Some of our priests want to go to Rome. They are free agents to do so, and we will try to get along without them, just so long as they do not try to take the Protestant Episcopal Church with them. They cannot have their cake and eat it, nor can they have the freedom of the Episcopal Church if it is swallowed up by Rome. Certainly my conscience would forbid my becoming a Romanist.

It will be a terrible blow to England if it is led by its archbishop to be under the heel of the pope again, paying tribute to Rome. It would seem that Dr. Ramsey has forgotten the history of England's fight to free itself from Rome.

NAME WITHHELD

## Fewer Churches, More Liaison

Unless I am greatly mistaken, TLC distinguishes fact from opinion: careful news of facts; opinions in the editorials and letters. Not so some official publications of the church, some of which are as slanted as political broadsides. I have just received a diocesan news letter which reports the diocesan convention as all sweetness and light, with enthusiasm for the "experimental Eucharist" during which, as our parish representatives reported, everybody sat on the floor and passed a consecrated loaf of bread from hand to hand while each person in turn broke off a piece and fed it into his neighbor's mouth. A bottle was passed and each communicant tilted it for a swig. Or rather, several loaves and several bottles.

A salaried employee of the church reported the service as "moving." One can be moved to sentimentality; one is also sometimes moved to anger or sadness or disgust. In countries where the natives normally sit on the floor, that is a proper position at church services, but we have chairs (and some delegates have arthritic knees). A Eucharist celebrated as a last rite on a life raft may use a bottle for lack of any cup, but in decent homes the wine is poured into glasses, not drunk first from the bottle. Jesus did not pass the wineskin. And that our *bishop* should be pleased by such antics . . . ! The laymen I have heard report the affair

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Carroll E. Simcox**  
Editor, *The Living Church*



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were shocked and disgusted beyond belief!

It would do no good for me to write directly to the bishop. The secretaries who sort his mail are great ha ha women who adore his style. I have no money to withhold (that would get an answer quickly, you-betcha!); I have no youth to be served; and I am not even black. In fact, I am nothing at all he is interested in or concerned with. He has been closing the parish churches of such as I in order to finance "action groups." And while the diocese has closed two churches (each the only Episcopal church in active college towns) the same authority has recently created and filled the position of "liaison officer between the diocese and the national Executive Council, explaining our requirements and problems to the Executive Council, and interpreting their policies to the diocese. (He) will visit (the diocese) periodically and serve as contact for diocesan groups when they wish to be in touch with a national program." Were there not enough functionaries already to "keep in touch" and inform? Strange priorities when we lack priests.

However, the church has outlived gimmicks before now: hermits maintained on the tops of columns; the St. Vitus dancers; the flagellants; the Children's Crusade—to name only four. Even the young will sit on chairs again or even in the pews. And perhaps the bureaucracy will cease to grow and to push out the pastors.

NAME WITHHELD

### Bishop Yashiro

Congratulations on your superb cover and editorial from Bp. Yashiro [TLC, Jan. 24]. It is the best thing you have printed in years. I only hope the church leaders—Hines, and the others—heed these tremendous words.

This is Mutual Responsibility and Interdependence in the Body of Christ in action—a Japanese Christian giving back to American Christians the Gospel he has received.

Thanks to Fr. Tainton for sending this to you. And thank you for printing it!

JANE K. MEES

North Hollywood, Calif.

### Pastoral Calling

Perhaps a retired priest will be permitted to make an observation.

During a recent hospital stay, I had visits from several clergymen, Episcopal and other. The visits were welcome and I am grateful for them. However, only one of these ordained men offered a prayer at my bedside. Since we have established a new residence here in Vermont, we have had visits from at least six clergymen, Episcopal and other. Not one of these visitors has offered to bless our habitation or even to say a short prayer for us living therein.

I do not understand this. Any lay person can pay a friendly visit. But a priest has something to offer other than friendship. He represents God and his church, and surely he can take with him, and give, that which is beyond the power of a lay person to impart, an audibly spoken prayer invoking the blessing of God. (I know from my long experience in the pastoral ministry that most lay people earnestly covet this attention, but are usually too shy to ask the clergymen for it.)

Don't seminaries any longer stress the mechanics of pastoral calls? Or is it that in this age of activism, spiritual acts, such as prayer, are no longer revered even by men dedicated to the service of God?

(The Rev.) CLIFFORD E. B. NOBES, S.T.D.  
North Springfield, Vt.

# The Living Church

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\*Director

†Member

### EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202

TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Leyer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation mgr.

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## THE KALENDAR

February

28. Lent I

March

1. David, B.
2. Chad, B.
3. Ember Day  
John and Charles Wesley, PP.
5. Ember Day
6. Ember Day
7. Lent II  
Perpetua and Her Companions, MM.

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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# The Living Church

February 28, 1971  
Lent I

For 92 Years,  
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## EXECUTIVE COUNCIL

### GM Asked to Pull Out of South Africa

The Episcopal Church has asked the General Motors Corporation to terminate its manufacturing operations in South Africa. A letter sent by the Presiding Bishop to James M. Roche, chairman of the GM board, said that the Episcopal Church will offer a resolution to that effect at the next stockholders' meeting of the giant corporation.

Through a foreign and domestic mission agency, the national church owns 12,574 of the 285.5 million outstanding shares of GM stock. The church's stock, as of Feb. 1, was worth \$1,026,415. It also holds \$440,000 in bonds of the General Motors Acceptance Corporation. The decision is a direct protest to the *apartheid* (racial separation) policy of South Africa, which many U.S. churches denounce as a device of white supremacy.

Church efforts to force American business out of South Africa began several years ago and focused for a time on a revolving loan extended by a consortium of banks. Some religious groups withdrew investment portfolios from banks participating in the loan program. The Episcopal Church's request to GM reportedly was not a threat to sell the stock. Rather, it gave warning of a proxy fight.

Bp. Hines's letter was made public at a press conference at the Episcopal Church Center in New York. It was read by the Rt. Rev. Roger W. Blanchard, vice-president of the Executive Council. GM was asked to move toward "an orderly winding up of its present manufacturing operations in the Republic of South Africa." The bishop said that he and other church leaders are convinced that *apartheid* will lead to turmoil and "will inevitably" result in the destruction of foreign investments.

General Motors reportedly has an investment of \$125 million in South Africa. An Episcopal spokesman said the manufacturing program included commercial and passenger vehicles and refrigerators.

GM had no immediate comment on the challenge. Mr. Roche was attending a board meeting in New York and presumably had not seen the Presiding Bishop's letter, addressed to Detroit. Church spokesmen at the press conference said they had not worked out plans of future action if GM did not respond favorably to the request.

The decision to challenge South Afri-



BISHOP HOBGOOD

can manufacturing as a GM stockholder is part of an Episcopal Church effort to "exercise responsible stewardship" with its stock holdings. Several other church bodies are currently restudying their investments, with an eye toward using financial holdings to support minority development, anti-pollution efforts, consumer rights, and de-escalation of military production.

The Episcopal Domestic and Foreign Military Society acquired the GM stock

over many years. In 1940, it held 2,300 shares. The total dropped to 2,000 in 1951. Through some purchasing, stock splits, and small amounts received through bequests, the present total was reached. No GM stocks have been purchased since 1953. Between 1951 and the end of 1970, the shares belonging to the Episcopal Church earned \$519,000 in dividends.

GM was challenged last year on its South African operation. At that time, Mr. Roche defended the investment as helping to bring more blacks into the ranks of the employed.

## ARMED FORCES

### A New Bishop

On the evening of Feb. 2 Col. Clarence Edward Hobgood, 56-year-old career Air Force chaplain, was consecrated to the episcopate in the initial use of the new trial rite, to serve as Suffragan Bishop for the Armed Forces. The ceremony took place in Washington Cathedral, amid protests, by members and supporters of the Episcopal Peace Fellowship, against "any deepening of the relationship between the church and the warfare state."

The new bishop, who succeeds the Rt. Rev. Arnold M. Lewis, now retired, was elected by the House of Bishops at the General Convention of October 1970. He will oversee the pastoral care of some



THE CONSECRATION CONFRONTATION  
The Presiding Bishop (l, standing) and the EPF members (r, standing)



140,000 Episcopalians serving in or connected with the military, in the U.S. and abroad, and will support the work of 150 Episcopal chaplains and those of other churches. The office, created in 1964, has no official military status, though bishops are usually accorded the courtesy rank of brigadier general. In the procession, and vested, was the Most Rev. William J. Moran, Auxiliary Bishop to Terence Cardinal Cooke and Vicar of the Military Ordinariat of the Roman Catholic Church.

Bp. Hobgood, a native of Oxford, N.C., and graduate of Wake Forest College, received his B.D. from Yale in 1940, was ordained a Baptist minister, and served as an Air Force chaplain in World War II. Post-war studies at Episcopal Theological School culminated in his ordination to the priesthood in 1947 and service in North Carolina parishes, 1946-51. He continued in the Air Force chaplaincy after a return to active duty in the Korean War, at posts in the U.S. and overseas.

Uniformed colleagues had leading parts in the rites. Gen. Bruce K. Holloway, USAF, Commander in Chief of the Strategic Air Command, read the Old Testament Lesson; Gen. Ralph E. Haines, Jr., Commanding General of the Continental Army Command was epistoler; and Chap. Vincent C. Merfeld, USAF, the gospeler. His presenters (in the new rite these may be priest and layman rather than two bishops) were Capt. John D. Vincer, a Navy chaplain, and Chief Master Sgt. Maurice Saucedo, a USAF enlisted man.

The presentation, which now opens the rite, was held in the crossing, and just after the testimonials and the ordinand's oath of conformity to "the doctrine, discipline, and worship of the Episcopal Church," the Presiding Bishop announced that representatives of the Episcopal Peace Fellowship, who had been given seats in the nave, would have an opportunity to state their case. Earlier they had demanded that the service be cancelled or postponed "until the House of Bishops could consider its theological, pragmatic, and moral implications." At a conference with Bp. Hines, the Rev. Edward L. Lee, of Philadelphia, spokesman for the group, and the Rev. Thomas Hayes, of New York, a member of its executive committee (the organization claims 3,800 members), insisted that their objection was not to full, sacramental ministry to the Armed Forces, but that "the ordination of a military officer to this position with all this pomp and ceremony in our National Cathedral makes the Church of Christ more deeply complicit with a policy of war which deserves only our condemnation."

Led by a cross incorporating the peace symbol, six protesters, including one nun, processed to the crossing, where Fr. Lee, in vestments, addressed the congregation. "We are compelled to voice our opposition," he said, "believing the Episcopal

Church to be in serious error and blasphemous violation of the Gospel of Jesus." He reiterated that the issue was not the church's ministry to the military, but its complicity in a policy "by which its power to speak the truth is vitiated." He listed a number of questions to be asked at the examination of the new bishop later in the service. "Does not the chaplains' obedience to the military limit their ministry? On whose side does the new bishop stand—the officer's or the enlisted man's? Is his home open to the deserter?" And, in conclusion, "When the church beats plowshares into swords what are Christians supposed to do?"

Bp. Hines's only comment, in reply, was that "I am glad to belong to a church which is able to listen. Bp. Hobgood does not have to answer questions or be examined by the Peace Fellowship. His credentials are quite clear." The demonstrators filed back to their seats, from whence they made themselves heard again later on.

The new rite directs the people to acclaim the bishop-elect, after his presentation, with shouts of "He is worthy!" The protesters countered this with louder shouts of "Wait!" and "Stop!" which were drowned out by the organ. Soon after, they all stomped out, some wrenching off clerical collars and throwing them to the floor, others following suit with their programs.

The trial ordinal may be used with the 1928 Prayer Book communion service or with any of the proposed eucharistic trial liturgies. It is meant to provide "a clearer understanding of the three orders of the ministry and the restoration of a more ancient pattern of prayer and ceremonial," and contains a number of changes in sequence and order. The Litany, coming immediately after the presentation, was led by the Rt. Rev. Gray Temple, Bishop of South Carolina; it provides the suffrages and intercessions for the liturgy, and the *Kyries*, and obviates their repetition in the Eucharist.

In the sermon, which concluded the Ministry of the Word, Bp. Cadigan of Missouri reminded the congregation that there are many sincere lovers of peace among the military. (He has two sons who have served in the Peace Corps and another wounded in Vietnam.) He paid tribute to the "faith, humility, and integrity" of retiring Bp. Lewis, and to his fine relationship with both officer and enlisted personnel.

"We are met to consecrate a bishop to minister to the military," he began, "but first of all to service in the Church of God. The church today finds itself in unprecedented circumstances, without really knowing what its mission is to be. The world is under no illusion about our failure to witness in the crises of our times. We must be scrupulously honest about ourselves. It is not enough to belong to the church; the historic creeds

ask us to believe in it." Quoting St. Paul ("I will boast of the things that show up my weakness") he emphasized that "the church is the society of the forgiven. It is strong because it can confess that it is today one of the weakest institutions in society."

At the end Bp. Hobgood stood for the charge: "You are called to minister with humility, grace, and courage to churchmen in the Armed Forces, to give aid and support to chaplains of every denomination, and to ecumenical relationships, and to lead us also in the paths of peace. We pray you will not be misled as to the church's true significance or lose your faith in the secret workings of the Holy Spirit, and that you may seek God's will for these times and act upon it, so that the church, hearing you, may understand herself more fully."

After being duly examined, the bishop-elect led the recitation of a slightly modernized creed. The Prayer Book has no special prayer of consecration for bishops and the new rite has introduced a contemporary translation of the ancient third-century consecration prayer of Hippolytus. Otherwise, this part of the service adheres to the traditional form: *Veni Creator Spiritus* sung by the Presiding Bishop and the congregation; prayer, imposition of hands, investiture, and the *Pax*. Co-consecrators, with Bp. Hines, were the Rt. Rev. Thomas A. Fraser (North Carolina) and Bp. Lewis. Afterwards, when the new bishop was led forth fully vested, the rubrics called for applause. The clapping, though rather restrained at first, increased in volume, but to some, this directed response, like the shouts at the acclamation, seemed contrived rather than spontaneous. After embracing his fellow bishops in the Peace, Bp. Hobgood walked down the aisle to greet his family. Following the offertory the service proceeded directly into the *Sursum Corda* of the Eucharist, here entitled "The Great Thanksgiving."

There was wondrous music by Dr. Paul Callaway and the Cathedral Choir, the Army Chorus, and the Marine Corps Brass Ensemble playing from the balcony; three stirring hymns; the *Sanctus* and *Benedictus* from the Mass of the Reconciliation composed for Coventry Cathedral; anthems by Bruckner, Handel, Gretchaninov, Walford-Davies, and the Praetorius setting of "A Stronghold Sure"; and the splendid sound of the brasses in the "*Providebam Dominum*" of Lassus, the trumpet fanfare of Josquin des Près which heralded the gospel, and the ceremonial *trompette en chamade* over the high altar in the Vaughn Williams Doxology, in which the whole congregation joined. The *Gloria* was missing, but a solemn *Te Deum* concluded the services, according to ancient custom. A happier choice than the Gustav Holst arrangement would have been the familiar plainsong.



The new rite is shorter, simpler, and at times clearer, but some of the most beautiful passages have disappeared completely ("the blessed company of all faithful people" in the Prayer of Thanksgiving), along with the great charge, indelibly linked with the making of a bishop: "Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost . . . be to the flock of Christ a shepherd . . . and so minister discipline that thou forget not mercy." "You" has supplanted "Thou" in most places, though there were occasional lapses into Tudor English, and the wording has been "modernized." It lacks the poetry and imagery, the stately cadences and ennobling phraseology of the Prayer Book, and all the splendor of music, pageantry, and ceremonial could not hide its pedestrian quality. There were long pauses and silences and the pace was increasingly slow. The confluence was gone, and the sense of awe, and the majesty and transcendence of God. In one youth's opinion it sounded "more like a fireside chat with Pop than an approach to Almighty God." Another commented that "it is hard to feel that I am participating in an *Episcopal* consecration."

Certainly much of the joyful spirit characteristic of most ordinations was greatly lessened, whether due to the preponderance of the military, the lack of a diocese or any visible flock for the new bishop, the general unfamiliarity and uneasiness with the new rite, or the divisive effect of the peace demonstrators. (Many church people who agreed that a bishop for the military should have been chosen from the existing episcopate and consecrated without fanfare had simply stayed home; others, who came to the service, found their sympathies turned to the cathedral and the Presiding Bishop, for the dignity with which they had handled the situation, and away from the demonstrators and their brash behavior.)

DOROTHY MILLS PARKER

#### ECUMENICAL RELATIONS

### The Week of Prayer in England

The Week of Prayer for Christian Unity in England was marked by a variety of ecumenical observances—and by at least two expressions of disappointment. Speaking in Canterbury Cathedral, the Archbishop of Canterbury noted a "feeling of frustration in the air." He said the excitement seems to have "worn off" in the ecumenical movement. An editorial in *The Church Times* referred to "continuing disappointment at the slow rate of progress" and added, "That progress here in Britain is disappointing must sadly be admitted, with the most hopeful scheme by far to have yet come over the horizon of the possible blocked, for the time at any rate, by the inability of

a substantial minority of Anglicans to approve unity with Methodism on the terms proposed."

A highlight of the week, however, was a major unity service in the R.C. Church of the Immaculate Conception, in West London, where three speakers stressed the theme of Christian dedication in politics and industry. The sermon was preached by the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, whose cathedral in central England is the center of an ecumenical industrial mission in which Jesuits participate.

Westminster Cathedral Hall was the site of a precedent-setting meeting of members of the Roman Catholic and Greek Orthodox communions, presided over by John Cardinal Heenan and Abp. Athenagoras.

#### PEACE MOVEMENT

### Daniel Berrigan Scores Revolutionary Violence

A tape-recorded message from the Rev. Daniel Berrigan, S.J., to the underground Weatherman faction of the Students for Democratic Action reportedly urged the radical group to embrace non-violent political methods. The 40-minute message from the priest, who is now named a co-conspirator in an alleged kidnap bombing plot, was published in condensed form in *The Village Voice*, a weekly newspaper published in New York City. The paper said it received the tape, accompanied by a message, from the Weatherman group.

"No principle is worth the sacrifice of a single human being," Fr. Berrigan reportedly said. He urged the Weathermen to "break this myth that has you stereotyped as mindless, indifferent to human life and death. . . ."

The tape itself, according to the Weatherman message, was recorded shortly before Fr. Berrigan was apprehended by the FBI last August. He had been a fugitive since May. The Weatherman message, although referring to the priest as "Brother Dan," disassociated the underground group from his non-violent stance.

In the tape, Fr. Berrigan deplored killing by both government and the underground movement. "When madness is the acceptable public state of mind we're all in danger," he said, noting that the radical peace movement has at times "been sickened by it, too." He spoke of his hope "that affection and compassion and non-violence are now common resources once more." He added: "The mark of inhuman treatment of humans is a mark that also hovers over us. It is the mark of the beast, whether its insignia is in the military or in the movement."

The Jesuit pacifist said the revolutionary movement has meaning only when it is "dedicated to human dignity and the

protection of life. . . ." As for a movement that is "seduced by violence," both as a method and as a goal, he declared, "I cannot be a part of it." He made allowances, however, for the Vietcong and the Black Panthers, noting that "their acts come from the proximate threat of extinction."

#### TEXAS

### Large Parish Resumes Financial Support

A large Episcopal parish in Houston, the Church of St. John the Divine, has chosen to resume financial support of the national church and to pay "in principle" its entire \$70,000 missionary quota for 1971. The parish lists a communicant strength of 4,000.

Last year the congregation voted to discontinue paying its full quota to the diocesan budget, in protest of the church's decision to fund certain Mexican-American and black groups which it considered "militant."

After four hours of what was reported as "cordial and friendly" debate, the vestry of the parish voted, 11 to 1, to pay the full quota this year. However, only \$45,000 toward the total was committed at present because of "severe financial problems in the parish."

The Rev. Thomas Sumners, rector, said the decision to resume financial support is a "good faith response" to what he termed "safeguards against future denominational funding" of allegedly violence-oriented groups, under the guidelines established by the last General Convention of the Episcopal Church.

#### SOUTHERN OHIO

### Low-cost Housing Project Underway

A foundation of the Diocese of Southern Ohio, the Memorial Homes Foundation of Cincinnati, has made a grant of \$1,000 to a low-income housing development in Portsmouth, Ohio. The development itself owes much to the spark-plugging of the Rev. Charles A. Pitzer, rector of All Saints Church in Portsmouth and director of the developing agency.

Early in January the prototype structure, a factory-prefabricated, three-bedroom house, was shown for the first time. The developers, known as Community Human and Industrial Development, Inc. (CHID) of Portsmouth, say that the house is designed for quick occupancy after delivery from the factory. It is expected to meet a great need for low-to-moderate income families in the Scioto County market area. The prototype is a one-story frame house of 910 sq.ft. In addition to the three bedrooms it contains living room, kitchen, dining area, split bath, and laundry room.

Henry Lee Myers

## A LENTEN SERMON

And they were on the road going up to Jerusalem. . . . And Jesus was walking ahead of them. . . . And they were amazed (confused) and afraid.

*The Gospel according to Mark 10:32ff.*

AND they were  
on the road  
going up  
to Jerusalem

He didn't *have* to go;  
—And his disciples  
• didn't *have* to follow.  
Galilee was a safer sanctuary,  
—with its rolling hills  
and quiet villages,  
Than Jerusalem,  
—with its Temple,  
its Praetorium,  
and its Palace.  
They didn't *have* to go there,  
—any more than you or I  
*had* to come here.  
And as it was,  
—only *one*  
• went *all* the way.  
Nevertheless,  
—walking along  
• on the road  
—ahead of them:  
He said,  
—“Beho'd,  
• we go up to Jerusalem.”  
They didn't have to . . .  
—But they did.  
They were afraid,  
—of course;

*The Rev. Henry Lee Myers is assistant professor of homiletics and Christian education at the School of Theology of the University of the South. This sermon was preached in St. Luke's Chapel, Sewanee, at Evensong and Baptism.*

And amazed . . .  
—confused,  
• by such a curriculum.  
He didn't help much, either  
—telling them what he expected:  
• treachery and torture,  
and slow, slow death.  
James and John  
—day-dreaming  
• of post-ordination glory  
—weren't listening . . .



• not unusual in *any* seminary.  
It was a critical time  
—for those first seminarians.  
You can hardly blame them  
—for being afraid and confused,  
Or even  
—getting angry at each other,  
As they walked along  
—and heard  
• that the authorities  
were trying to close them up.  
Their theological education  
—was hardly what they had expected.  
*First*, its context  
—was ecumenical . . . world-wide  
• including even Samaria  
—not nicely parochial  
• much less denominational.  
Answering the question,  
—“Who is my neighbor?”  
• gets kind of frightening and confusing  
—with such an unlimited perspective  
as *that* in mind.  
*Second*: its methodology  
—was highly personal, almost self-  
centered,  
• with more questions than answers  
—questions such as,  
• “Can you drink the cup that I  
drink?”  
Dreams of glory  
—fade away fast  
• when you contemplate crucifixion.  
*Third*: its style  
—was completely paradoxical,  
• searching for peace through conflict,  
—and hearing that



• “whoever would be great among you  
must be your servant.”

Discovering that  
—the way to live is to die  
doesn't sound like good sense,  
(certainly *not* “good news”)

So there they were,  
—“on the road”  
• afraid and confused.

And he said,  
—“Behold,  
• we go up to Jerusalem.”

Or is it Sewanee,  
—or perhaps Houston?  
Or some other place  
—where they're  
• burning banks  
—and shooting Panthers,  
• or cutting budgets  
—and closing seminaries?

**W**E don't *have* to go;  
• but it's Lent again—  
And here we are,  
• “on the road” again;  
And no matter how well  
—we think we know the way,  
It's always new, always changing—  
—because the world is always new,  
always changing,  
And therefore always  
—a little frightening,  
—a little confusing.  
And tonight,  
—we've stopped en route  
• to receive this child  
—into the congregation of Christ's  
flock,  
• and to sign her  
—with the sign of the Cross,  
• in token that hereafter  
—she shall not be ashamed  
• to confess the faith  
—of Christ crucified.

Sarah,  
—are you able to be baptized  
with such baptism as His?  
You're awfully small  
—for that.  
Of all the new generations  
—to intrude upon the old scene,  
• going up to Jerusalem,  
Yours seems the *least* likely  
—to find anyone who will claim you,  
• en route.  
You're likely to find  
—more adversaries than advocates . . .  
• at least the kind of advocate  
—willing to give his life  
as a ransom for you (among  
others).

But don't be surprised:  
—no society presides calmly  
over its own demise;  
—no man remains cool  
while his gods fall from heaven.

So it's no wonder  
—we wonder:  
What the church will do  
—with radical priests;  
the schools,  
—with rebellious students;



the military,  
—with disobedient soldiers;  
the government,  
—with war resisters;  
the city,  
—with black militants;  
And Old Dad,  
—with his own daughter?  
All “on the road”  
—together?  
It's no wonder  
—we're all  
• a little frightened,  
• a little confused,  
—adversaries and advocates alike,  
• and therefore  
a little angry, too.  
And what will *you* advocate,  
—Sarah . . .  
• along the way?  
A route  
—with its biosphere being destroyed,  
—and two-thirds of its pilgrims starving,  
—and an overkill capacity capable of  
giving everyone a chance to die twice?  
Remember, Sarah,  
—if you choose to be advocate  
rather than adversary—  
• to be “for” rather than “against”—  
Remember that  
—the advocate is one  
• who acts in the place of another.  
To advocate  
—means to be a partisan  
for the powerless.  
It means  
—being the insider  
on the side of the outsider.  
It also means  
—liberation from isolation,  
• from the attempt to live alone,  
—for yourself only.  
It means, in a word,  
—the freedom to live  
• “as a man (or woman)  
for others.”  
It's what your baptism is all about,

—to start you on that kind of a road.  
It's what your father's new occupation  
—is all about, too.  
And it's why He, with them following,  
—was on the road,  
• going up to Jerusalem.  
It's a bit early to tell, Sarah,  
—precisely for what and for whom  
you, too, will be called to be an  
advocate.  
Meanwhile,  
—we have an Advocate;  
—and He is now yours too.  
And while you are still  
—so small, so powerless,  
Amidst all the fears and confusions  
—that are likely to surround you  
• on the road,  
You will find Him there also,  
—because He will . . . indeed has . . .  
• found you first.

**S**O, having stopped en route  
—to receive this child,  
We go  
—“on the road” again,  
Up to Jerusalem (wherever it is today)  
—amongst those who still cry “Hosanna”  
—and those who still cry “Crucify Him.”  
And perhaps,  
—since the road is new,  
We'll find  
—a new Jerusalem  
• also.  
At any rate,  
—it's nice to know  
• when you're a bit  
frightened and confused,  
—even a little angry,  
—that He is walking ahead.  
So, let us go *now*—  
—but let us go  
• as the children we really are—  
Let us go  
singing . . .  
a new song  
to an old tune.





# Ourselves, Our Souls and Bodies

By STANLEY KEMMERER

**S**O says the Prayer of Consecration of the Prayer Book. Last Summer, 22 boys and girls from St. Paul's Church, Des Moines, Ia., and one each from the Dioceses of Pittsburgh and Springfield, acted it out in Project 70.

Project 70 was a 24-day live-and-work program with the Sioux Indians of the Pine Ridge, S.D., Indian Mission. Unlike some other recent domestic mission efforts of the Episcopal Church, this project did not give money. It gave manpower. And it gave that manpower with

the expectation the recipients had some insights to contribute to the understanding of the givers. The theme was "Love is doing something *with* someone."

More than the writing of a check was involved. The preparation was demanding and intense. The Rev. Lyman G. Kauffman, associate at St. Paul's and director of the project, knew that for the full benefits to be derived from the experience, discipline and dedication were going to be necessary. Money was needed. The young people and no fewer than 75 others in the parish undertook a host of fund-raising efforts to produce it.

Dedicated and disciplined young people were needed. An extensive application form, complete with detailed health

*The Rev. Stanley Kemmerer is priest-in-charge of St. Paul's Church, Durant, Ia.*



"LOVE IS . . ."  
Johnny Sage (l) and Fa Fa High Hawk took part in Project 70

history, was required. The form was accompanied by a 500 word essay explaining the applicant's reasons for wishing to participate. Selection was based on the regularity of the applicant's church attendance and the degree of his involvement in school and community life. An understanding of the people with whom the group would be working and preparation for the job to be done, was needed. So a four-day, two-hours-per-day training period was provided, including Bible study, recreation, craft work, camping instruction, and a study of the American Indian and his culture.

The experience began on July 12th, when the group's appropriately nicknamed bus, "The Flat Tire Special," arrived at Holy Cross Church.

The first phase was a daily Vacation Bible School for over 150 children at three different locations. The school was conducted by three separate teams, each composed of equal numbers of Project 70 youth, and fellow high-school young people recruited from the Indian missions. While actual living with the Indian families was impossible because of lack of space, the Iowa young people did live and eat as closely to the Sioux way as possible.

The second phase was a joint camping trip to the Black Hills.

The third phase and climax of the project was assisting the convocation committee under the leadership of Mr. Vincent Two Lance, in its preparations for the 98th Niobrara Convocation. The young people literally dug in to help put up fence posts, carry church benches, and set up tents. During the convocation sessions they helped serve food and, under the guidance of Mrs. Hannah Wounded Head of Pine Ridge and Mrs. Charles Weisgerber of St. Paul's, ran a nursery and day-care program for over 150 children who had come to camp with their parents. The project members had the rare privilege of witnessing the outdoor consecration of the Rt. Rev. Walter H. Jones, with their own bishop, the Rt. Rev. Gordon V. Smith, acting as consecrator [TLC, Aug. 30].

Only history will ultimately record how successful Project 70 was, but if the correspondence since last summer is any indication, the 24 participants, through the experience, served God, their fellow men, and themselves. They served God by helping his children. They served their fellow men first by their activity in South Dakota and second by exposing themselves to an experience that enables understanding to break down the walls that separate men from one another. They served themselves by entering into new friendships showing "how good and joyful a thing it is for brethren to dwell together in unity!"

All because they *used* their dollars to give *themselves* "a reasonable, holy, and living sacrifice."



# EDITORIALS

## Death by Dialogue?

**E**CUMENICAL dialogue is becoming more and more boring to more and more people—even those of genuine good will who pray for the peace of Jerusalem. For what is dialogue if it isn't talk, talk, and more talk? Now the World Council of Churches announces a purpose to open discussion with representatives of Judaism, with special focus on the content of religious belief.

What, really, is there to say, between Christians and Jews, about their agreements and disagreements in faith? It is all there in the familiar record. Christian and Jew alike worship the God of Abraham, Isaac, and Jacob. Christians believe that the Christ has come, Jews (some of them) still await his coming. That is how theological matters stand between church and synagogue. Christian theologians know Jewish theology, Jewish theologians know Christian theology; what they don't know they can find out.

When theologians of different Christian traditions meet, they can hope and look for some kind of breakthrough to reconciliation of conflicting doctrines, or, better yet, to the discovery that what they had hitherto thought was a disagreement is *au fond* an agreement: e.g., Roman Catholic and Anglican theologians on the subject of the eucharistic sacrifice. There can be no such breakthrough between Christian and Jew, as long as each remains what he is. Either Christ has come or he has not come; Christianity stands on one belief about that, Judaism stands on the other. Reconciliation is impossible. The Christian can become a Jew, or the Jew Christian; but that is not reconciliation.

Christians and Jews can serve their one God together, and love and serve each other and the world obeying his command. And on the lay level, people of both segments of the People of God need to meet for mutual exchange and for common prayer and worship. There can never be too much of such godly meeting between them. But official dialogue between church and synagogue involves only a very few people directly and can only consist of going over the same old wearisome ground and lecturing one another on what everybody already knows.

The World Council of Churches might do better to work for better cooperation between Christian and Jewish service programs. There is a real danger of talking any good thing to death.

## Bad Taste, Worse Morals

**W**E have always thought of England as the last refuge of good taste on a planet where it seems to be doomed. Evidence that it is in grave trouble in England too appears in a news story out of London concerning some new propaganda material put forth by the British Health Education Council in a birth control campaign. This piece is an illustrated pamphlet featuring a very pregnant girl in traditional bridal white, standing at the altar and telling the vicar, "I did." Reportedly, the council had second thoughts and decided to slim down the bride.

Explained its director-general, Dr. Bill Jones: "She's a little too pregnant for a church. We do not want to be offensive to anybody."

In England, as almost everywhere, the Christian churches seem to be wearily, submissively going along with the frank major premise of all such contraceptive crusades, namely, that the real problem is not to prevent fornication but to prevent pregnancies resulting from fornication. Such an attitude is understandable enough in people who sincerely disbelieve that God has forbidden such behavior. But no community that calls itself a Christian church can honestly accept this barnyard morality. Even the "emancipated" world despises so-called churches which dare not speak out against such morality in the name of God and in defense of human dignity.

This is one major reason why most Christian churches are losing ground, not gaining it, in the world: their craven surrender to the world. The bad taste of the British Health Education Council is bad enough. The bad faith of Christians who accept barnyard morality without a protest is worse.

## As Others See It

**B**Y now it is obvious that the person who doubts that we are in the grip of a world revolution is simply a self-kidder. At the moment it is quite impossible to predict whether the ascendant side in the impending social and political showdown will be fascist or leftist or some other entirely. But it does seem safe to predict, at least by the light of history, that at some point in the near future all the minipolarizations we see around us now will coalesce into one massive, perhaps even worldwide, confrontation between polar opposites. For Christians, whether one-half of that duality is of the right or of the left will be beside the point. The ascendant political faction is certain to be totalitarian, unrealistically utopian, and fanatically this-worldly. And its natural enemy will be the Christian churches. (**Barbara J. Nauer**, "The Day After Aggiornamento." *America*, 1/16/71.)

There was a day, not too long past, when an average person could receive a good deal of his moral and spiritual education simply by living in a society and reading the popular literature. In the 19th century, for example, the affirmations of our heritage were in the writings of Dickens, Scott, Lowell, Whittier, Longfellow, Thoreau, Emerson, Lincoln, and the deep habits of home and community. By a process of osmosis one could absorb it. Today this is no longer true. Today many of our magazines, movies, and plays, and the basic assumptions of advertising, much education, and vast political movements are at war with what we believe. No man today becomes civilized or a Christian by breathing the polluted air that is around us. Let us face with realism the power of much modern culture as it influences the souls of our people. (The Rt. Rev. **Richard S. M. Emrich**, Bishop of Michigan, in his address to diocesan convention, 11/6/70.)





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# CONVENTIONS

## North Carolina

North Carolina's diocesan convention passed resolutions favoring:

(✓) New drug laws with less emphasis on punishment and more emphasis on control and rehabilitation;

(✓) A new abortion law which would require a decision by a woman and her doctor only;

(✓) Repeal of capital punishment laws;

(✓) Local-option referendums on liquor by the drink.

The convention made history by electing a Negro, Dr. Cecil L. Patterson of Durham, to the board of trustees of St. Mary's Junior College, and by electing a woman, the first ever elected by convention, to serve on the diocesan council.

With hardly a dissenting vote the convention passed its two budgets: one that maintains the staff and headquarters, \$167,063; the other, for the diocesan program, \$472,132. It voted to give to the national church \$128,154, which is some \$50,000 less than requested but represents a nine percent increase over last year's apportionment.

The convention was chaired by the Rt. Rev. W. Moultrie Moore, suffragan bishop, because the diocesan, the Rt. Rev. Thomas A. Fraser, was recuperating from surgery. Bp. Fraser was able, however, to address the convention.

## Mississippi

Meeting at St. James Church, Jackson, the Diocese of Mississippi voted a unified budget in place of the traditional assessment and apportionment, with \$12,000 more for the national church program than in 1970. The diocesan budget was

reduced because pledges were \$90,000 short of askings, 19 parishes pledging from \$3,000 to \$12,000 less than requested. The new budget requires payment by parishes and missions of the amount pledged.

The council rejected a resolution endorsing the revised General Convention Special Program guidelines. It adopted a resolution urging the State of Mississippi to appoint more blacks to high position and failed to pass a mild resolution urging unity of all people in different groups in the work of the church.

The Rt. Rev. John M. Allin, Bishop of Mississippi, declared that he has no intention of asking for a coadjutor or suffragan. The council passed a new canon that General Convention deputies serve no more than three conventions.

## Milwaukee

Beginning with an evening concelebration of the Eucharist, the 123d annual council of the Diocese of Milwaukee was convened in All Saints Cathedral, Milwaukee. The Rt. Rev. Donald H. V. Hallock was chief celebrant. He also addressed the congregation on the state of the diocese and the future of the church as a whole.

After the service and brief business session, delegates and visitors were entertained in the parish hall by the Rev. and Mrs. Ralph Stewart of Menomonee Falls. (The Stewarts, well-known musicians throughout Wisconsin, are now in Appleton, Wis., where he is rector of All Saints Church.)

The second day of convention was spent entirely on diocesan business matters. On the financial side, new minimum salaries for mission clergy were adopted — \$7,200, with increments of \$200 per year for the next four years. A record budget of nearly a half-million dollars was also adopted. This figure will include the full commitment and faith quotas for the Executive Council budget.

The financial administration of the diocese was streamlined by transferring the loan and property-holding functions from separate corporations to the Episcopal Diocese of Milwaukee, Inc.

The Anglican-Roman Catholic consultations (ARC) were commended to the delegates and to all others in the diocese, and the bishop was asked to appoint a subcommittee of the department of ecumenical relations to work for the goals of ARC as set forth by the last General Convention.

A request from the department of college work for additional support of draft counseling centers was rejected. In later action selective service counseling was commended to the clergy for study.



BISHOP ALLIN

No request for episcopal assistance



# NEWS in BRIEF

■ The morning worship service of the open board meeting of Church Women United in Minnesota, held in St. Paul's Church, Minneapolis, was presented by the Liturgical Dance Group of the Twin Cities area. Following this, the panel discussion on ecumenical development was led by representatives of the major Christian bodies in the state, with Mrs. Wayne Van Kirk as moderator. Featured speaker at the noon meeting was Dr. Cynthia Wedel, president of the National Council of Churches, who spoke on "The Agenda for the Future." Mrs. Harold McConnell, Episcopalian, and state assembly chairman of the CWU-M, was in charge of many arrangements for the meeting.

■ The Roman Catholic population of England and Wales rose by more than 16,000 in 1969, to reach a total at the end of that year of 4,106,057. Statistics were issued in London by the Roman Catholic Education Council as the annual *Roman Catholic Directory* is not being published this year. Statistics in the directory are almost always a year in arrears. The data disclosed that: adult conversions in 1969 were down 743 to a total of 6,598; Mass attendance was down 42,839 to a total of 1,945,041; and 117,189. Also listed were parochial school enrollment totals: 1960—702,669; 1970 baptisms were down 3,611 to a total of —882,709.

■ Cathedral Terrace, Detroit, an 18-story apartment home for senior citizens, was dedicated by the Bishop of Michigan, the Rt. Rev. Richard S. Emrich, following a luncheon in the building's top-floor dining room. Financed by the Department of Housing and Urban Development, and sponsored by St. Paul's Cathedral, Detroit, the Terrace was opened last fall. Approximately half of its 238 units are occupied. Speaker at the dedication luncheon was Samuel C. Jackson, assistant secretary for Metropolitan Planning and Development of HUD. Also present was Congressman Charles C. Diggs, Jr., who helped break ground for the building in October 1969.

■ Reduced train fares will continue to be available to clergy traveling in the eastern United States, says the manager of the Eastern Railroad Association's clergy bureau. All ordained or licensed clergy, nuns, seminarians, and missionaries are eligible to apply for coupon books, for a \$14 fee. Each book contains 50 coupons which may be used to buy 25% reduced-fare tickets, good only within the Eastern Association area. Clergy wishing to receive reduced fares for travel outside the eastern area would have to apply to clergy bureaus in those districts for information.

■ The Rev. Robert C. Chapman has been named executive director of the National Council of Churches' Department of Social Justice, succeeding Dr. Charles S. Spivey. Fr. Chapman, who is a black priest of the Episcopal Church, will coordinate NCC work relating to anti-poverty, social welfare, religious liberty, economic life, and ministries to minorities. Dr. Spivey is now secretary of a World Council of Churches' program to combat racism.

■ The Very Rev. Charles U. Harris, dean and president of Seabury-Western Theological Seminary, Evanston, Ill., was elected president of *The Anglican Theological Review* at its meeting on Jan. 16. *The Anglican Theological Review* was founded in 1920 and is published quarterly. It is the unofficial organ of Episcopal seminaries and colleges, and its board of trustees is largely composed of presidents and deans of these institutions.

■ Two homosexuals who unsuccessfully sought to establish a legal relationship by marriage are now trying to do so through adoption. James M. McConnell, 28, has petitioned in the Hennepin Co. (Minn.) District Court to adopt Richard J. Baker, also 28, so that Mr. Baker would inherit Mr. McConnell's interest in the estate of his parents if he were to die before them. The men also are asking the Minnesota Supreme Court to override a lower court's refusal to order that a marriage license be issued to them, claiming that Minnesota law does not forbid the marriage of two persons of the same sex and that if the law is so interpreted, it is unconstitutional.

■ The Rev. Roland de Corneille, an Anglican priest, has been named director of the B'nai B'rith's Anti-Defamation League (recently re-named the League of Human Rights) in Toronto. The Canadian priest said his appointment is in keeping with the name change and "a change of emphasis for the organization." Fr. de Corneille was once director of Christian-Jewish dialogue for the Diocese of Toronto, and was chosen for the job, according to Mr. Lou Rosen, B'nai B'rith chairman, because he has all the qualifications. Mr. Rosen said that another reason for the unusual choice was that "if we stand for what we claim we stand for, then his religion doesn't matter."

■ *The Lutheran Quarterly*, a journal sponsored by the seminaries of the Lutheran Church in America and the American Lutheran Church, has a new editor. He is Dr. Daniel F. Martensen, assistant professor of historical theology at Hamma School of Theology.

## SCHOOLS

FOR GIRLS

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### THE LIVING CHURCH

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# CLASSIFIED

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**THE PEOPLE'S ANGLICAN MISSAL**, American Edition. Bound in black cloth. Price \$10.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

## POSITIONS OFFERED

**RECTOR**, Associate. Established but dynamic Church in the Diocese of Chicago, far north suburban community, will call a young thinking priest to work with its outstanding rector. New position replaces that of curate and anticipates a longer tenure. Large, full range congregation provides growing challenge for a rewarding ministry. Letters of inquiry will be promptly answered with full details. Reply Box G-777.\*

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**CONSERVATIVE RECTOR**, small parish, desires change. Married, age 46, in Texas area only. Reply Box G-779.\*

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**MARTHA'S VINEYARD** cottage at Oak Bluffs, Mass. For summer rental June to September. Nice setting. Can sleep eight. \$125 weekly. Kitchen, bath, utilities. Reply Box H-778.\*

## SUMMER SUPPLY

**RECTOR** in Diocese of Dallas wants July supply on Gulf-side of Florida. Will have own accommodations. Reply Box C-776.\*

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

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THE LIVING CHURCH

# Book Reviews

**A SOURCE BOOK OF THE BIBLE FOR TEACHERS.** Edit. by Robert G. Walton. Thomas Nelson, Inc. Pp. 354. \$7.95.

This *Source Book of the Bible for Teachers* is a valuable compilation of pertinent articles on Bible content, biblical personalities, and general information that certainly will help church school instructors teach courses relating to the Bible. It is an English-authored work with an impressive list of scholarly contributors, including the Warden of Keble College, Oxford.

In addition to commentary-like treatment of the biblical books, there are simple maps which lend themselves to reproduction for student use. There is a glossary of terms and a table of weights and measures. The extensive bibliography would appear to be of minimal help to most teachers in this country for they are almost all English publications. And, unless a parish priest is completely self-assured, he might find this source book helpful in his educational and homiletical chores.

(The Rev.) FREDERICK B. MULLER  
St. James', Fremont, Neb.

**QUATTLEBAUM'S TRUTH.** By Mark Gross. Harper & Row. Pp. 145. \$4.95.

"And what do you say when your wife asks how a man can be free in a freedomless world?"

"I have found it a good subject to exclude from domestic discussion," Mr. Quattlebaum replied.

Who could resist Mr. Quattlebaum, a man who discusses philosophy while "jabbing the air with carrot sticks" and mulls over logical necessity "while pulling off his socks one night"? There is a great human-ness about Mr. Quattlebaum, who searches intensely for Truth, but does it in a relaxed enough manner to transform abstract concepts to such everyday things as "good-weatherness" and "many-troutness" for the fisherman. Who but Mr. Quattlebaum would hang a full, lucid, unobtrusively scholarly discussion of Truth on the old rhyme, "Hang your clothes on a hickory limb, but don't go near the water"? For it is, indeed, Truth Mr. Quattlebaum seeks, rejecting, with varying degrees of cheerful non-conviction: Authority, Self-evidence, Faith, Pragmatism, and Intuition. Only Reason gains Quat's full approval although he does leave a certain loophole for Mysticism, one of the best, though necessarily indecisive, discussions in the book.

*Quattlebaum's Truth* is an excellent book for those who want an introduction to western philosophy but who do not want to leap into the deep water right

off. Mr. Quattlebaum sneaks up on you, easing you gently into the deeper waters of mental concepts and logical coherence. It would seem an ideal introduction to those who are not familiar with the classical approach to philosophy or who, indeed, do not particularly care about becoming familiar with it. For the academic philosopher, it may be familiar ground, but it is couched in such unpredictable language that it may well spark new thought—e.g., "irrational potpourri," "a veritable lava of logic," "ironic about the ironic," and, certainly the plum of all Quat's ruminations, "For most of us, God has been a mail-order bride."

One warning: Mr. Quattlebaum's author, Mark Gross, is a Roman Catholic and occasionally tends to make "religion" and the "Roman Catholic Church" synonymous. In fact, while it is entertaining enough to read, the first section might be skipped by the person more interested in the philosophic discussion. Chapters 1-4 are primarily an examination of the changes in the church today. Fascinating as they may be, they are of no particular value to the rest of the book.

At one point, Mr. Quattlebaum concludes that "any 'truth' which is expressed in vague, frozen, dull, or mysterious concepts is a stagnant, trite or fragmentary truth." No one can accuse Mr. Quattlebaum (or Mr. Gross) of being vague, frozen, or dull. He has a gift for combining the serious with the flip and making his point more effective thereby. You will not always agree with Mr. Quattlebaum's conclusions—and I doubt that he would want you to—but the reading of this book may bring you a little closer to Truth, be it yours, Quattlebaum's, or God's.

MARY IDA GARRARD  
St. Stephen's, Sherman, Texas

## Booknotes

By Karl G. Layer

**CHURCH KINDERGARTEN RESOURCE BOOK: Revised Edition.** By Josephine Newbury. John Knox Press. Pp. 256. \$4.95 paper. This book appears to be a well-constructed, complete teachers' manual for use in a denominational kindergarten day school. The *Resource Book*—teaching materials, curriculum suggestions, and biographical resources—has been used over a period of several years in the Demonstration Kindergarten of the Presbyterian School of Christian Education, Richmond, Va. The author states that "this text evolved out of the day-by-day living and learning of the teaching staff and student teachers along with the four and five-year-olds" in the Richmond school.



# Deaths

The Rev. Robert Benjamin Muhl, 42, rector of St. Stephen's Church, Wilkensburg, Pa. since 1963, died of a heart attack Jan. 7.

Ordained to the priesthood in 1953, he was on the staff of Trinity Cathedral, Pittsburgh, then in 1954, became rector of Trinity Church, Washington, Pa. He is survived by his widow, Anne, and four children.

The Rev. John Walter Nourse, 89, retired priest of the Diocese of Vermont, died Dec. 20, two days after being hit by a car. His lifetime home was in Rutland, where he was an assistant at Trinity Church for many years.

He was ordained a deacon in 1946, while still with the U.S. Postal Service. Following his retirement in 1950, he was ordained to the priesthood and was in charge of Trinity Church while the then rector was overseas with the Vermont National Guard. Fr. Nourse formally retired again in 1967, but continued taking services in the church. He is survived by two nieces and several grand-nieces and grand-nephews. The Burial Office and Committal were read by the Bishop of Vermont and a Requiem Eucharist was celebrated by the present rector of Trinity Church. Gifts may be made to the parish in memory of Fr. Nourse.

The Ven. Bradford H. Tite, 68, retired Archdeacon of the Diocese of Central New York, died suddenly on Jan. 24, at his home.

A native of Watertown, N.Y., Archdeacon Tite was graduated from St. Stephen's College (Bard) in 1925 and the General Theological Seminary in

1929. In 1930 he married the former Constance De Mauriac. He served several parishes in New York state, one in West Virginia, and one in Massachusetts. From 1944 to 1946 he was on active duty as a chaplain in the U.S. Navy. Appointed Archdeacon of Central New York in 1960, he was in charge of all missions and assisted parishes in the diocese until his retirement in 1969. In addition to his wife he is survived by a daughter, Mrs. Walter S. Almada (Judith) of Niskayuna, N.Y., a son, Bradford C. Tite, of Tully, N.Y., and several grandchildren. The funeral service took place in St. Paul's Church, Syracuse. The Bishop of Central New York celebrated a Requiem Eucharist, assisted by the rector of St. Paul's. Interment was in Oakwood Cemetery, Syracuse. Contributions may be made to St. Paul's Endowment Fund.

The Rev. Alfred Freeman Traverse, Sr., 84, retired priest of the Diocese of Southern Ohio and father of the Rev. Alfred Traverse, Ph.D., died Jan. 7, in Memorial Hospital, St. Joseph, Mich., after a brief illness.

A native of Canada where he was ordained to the priesthood and served with the Canadian Army, WW I, he was received into the Episcopal Church in 1928. He was rector of St. Paul's Church, St. Joseph, for 19 years, a VA chaplain in Indianapolis for a time, and was assistant at Trinity Church, Columbus, Ohio, at the time of his retirement in 1958. Other survivors include his widow, Pearl, one daughter, and five grandchildren. The Burial Office was read by the Bishop of Western Michigan, assisted by Dr. Traverse, and the Requiem Eucharist was celebrated by the rector of St. Paul's, St. Joseph.

The Rev. Corwin Cleveland von Miller, 86, retired priest of the Diocese of Louisiana, died Nov. 21. His home was in Houston, Texas.

He had served the church in California, Texas, Mississippi, Georgia, Nebraska, Kansas, and Louisiana. He retired in 1952. Survivors include his widow, Mollie.

Ruth Bick Hopper, 56, wife of the Rev. J. F. G. Hopper, rector of Holy Trinity Parish, Decatur, Ga., died in their home, Dec. 31, after a prolonged illness.

She is also survived by one daughter, two sons, two grandchildren, and her mother. Services were held in Holy Trinity, with the rector officiating. The Bishop of Atlanta pronounced the benediction. The communion rail in the new church is a memorial gift and the chapel has been named the Ruth Hopper Memorial Chapel.

The Rev. Isaac Yohannan, 96, retired priest of the Diocese of New York, died in Hudson View Nursing Home, Yonkers, Jan. 8, after a long illness.

Born in Persia, he attended St. Stephen's College (now Bard), and General Seminary, where he was a member of the class of 1900. He began his ministry in Yonkers in 1903, at St. Andrew's Church, and after some years as chaplain at Kearney Military Academy, Neb., returned to Yonkers in 1917 and became vicar of St. John's Assyrian Mission and assistant at St. John's Church, both in Yonkers, an association that lasted until a short time ago. He is survived by one sister, Mrs. Alyce Borin.

William Lacher, 18-year-old son of the Rev. and Mrs. E. Lawrence Lacher, was instantly killed while riding his motorcycle on Jan. 20.

His father is vicar of St. Stephen's Chapel in Baltimore. Burial was from Nativity Church, Cedarcroft, Baltimore.

## LENT CHURCH SERVICES

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

### LA JOLLA, CALIF.

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

### LOS ANGELES, CALIF. (Hollywood)

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

### SAN FRANCISCO, CALIF.

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

### WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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

### COCONUT GROVE, MIAMI, FLA.

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

### 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

### ST. BERNARD DE CLAIRVAUX 16711 W. Dixie Hy.

The Rev. F. G. AtLee, r  
Sun 8 & 10. In Spanish Monastery Gardens, Gift  
Shop, Bookstore.

### 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

### TAMPA, FLA.

ST. MARY'S Henderson at San Miguel  
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth  
Sun HC 8, 9:15, 11 (15, MP others); Daily HC,  
MP 7, Parish School service 8:40; Thurs HC, HS  
10; C by appt

### WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.  
The Rev. Donis Dean Patterson, r; the Rev. R. G.  
Smith, the Rev. J. L. Bordley, the Rev. D. C. Stuart  
Sun 7:30, 9, 11; Tues 6:30; Wed 6:30, 12; Thurs  
9:15; C Fri 5

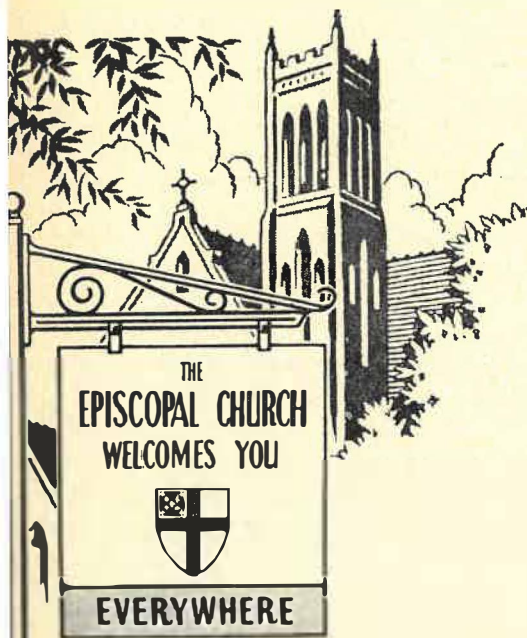
### ALBANY, GA.

ST PAUL'S 212 N. Jefferson St.  
The Rev. W. Gedge Gayle, r  
Sun HC 8, 10, 6; Daily HC in Lent

### 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

(Continued on next page)



**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



# LENT CHURCH SERVICES

(Continued from previous page)

## CHICAGO, ILL.

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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY  
CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP  
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

## FLOSSMOOR, ILL.

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

## LAFAYETTE, IND.

**ST. JOHN'S** 5th and Ferry  
The Rev. Ben. W. Tinsley, r  
Sun HC 8, 10:30 (1,3,6,5S, MP 2&4S); Thurs, HD 9

## BALTIMORE, MD.

**ST. GEORGE'S**, 2900 Dundalk Ave., Baltimore Co.  
Dr. Nelson Rightmyer, r  
Sun 7:30, 9:30, 11; HD 10

## 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

## NEWTONVILLE, MASS.

**ST. JOHN'S** 297 Lowell Ave.  
The Rev. E. S. S. Sunderland, r  
Sun HC 8 & 10; Wed 10; HD 7

## STURGIS, MICH.

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

## LAS VEGAS, NEV.

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

## BLOOMFIELD, N.M. (Rural)

**ST. LUKE'S-IN-THE-DESERT** Carson TP 18 mi So.  
Sun MP 9:30, Mass 10, EP 3; Thurs (Lent daily)  
Mass 12. English and Navajo language.

## 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

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

**ST. JAMES OF JERUSALEM** W. Penn St. & Magnolia Blvd.  
The Rev. M. L. Bowman, v; the Rev. Dan Riley, d  
Sun HC 10; Wed HC 9:30

## NEW YORK, N.Y.

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

**ALL ANGELS'** West End Ave. at 81st St.  
The Rev. Eric J. Whiting, r  
Sun 8 HC, 10 Folk Mass, 11 HC (1S, 3S)

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, Ch S 9:30, 11 MP & Ser; 4 Ev  
Special Music; Weekday HC Mon, Tues, Thurs &  
Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8.  
EP Mon, Tues, Thurs & Fri 5:15. Church open daily  
8 to 8

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

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

**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

The Living Church

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

**ST. MARY THE VIRGIN** 45th 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 HC 12:15; Wed 12:15; Easter 7, 12:15

**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

## 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

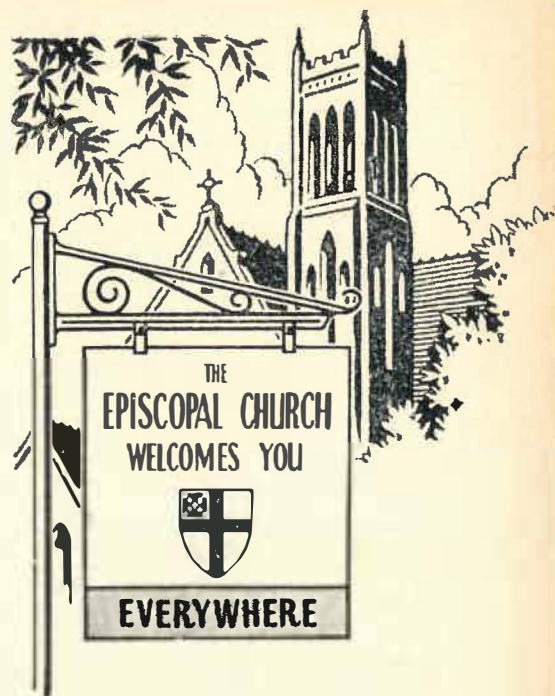
**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &  
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min before  
1st Eu; EP 6

**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 2S 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



ST. JAMES-BY-THE-SEA  
LA JOLLA, CALIF.



## QUEENS, N.Y.

**RESURRECTION** 118th St. & 85th Ave., Kew Gardens  
Sun HC 7:30, 10; Wed 10, 6:15

## WILLIAMSVILLE, N.Y.

**ST. PAUL'S CHAPEL** 4275 So. Harris Hill Rd.  
Sun 8, 9:15, 11; Wed HC 7, 10; Thurs EP 8; First  
Fri HC & LOH 10; HD 10

## OKLAHOMA CITY, OKLA.

**ST. DAVID'S** 3333 N. Meridian  
Sun Eu 8, 9, 11; Wed HC 9:30; Thurs & HD 9:30;  
C 1st Sat 4-5

## SANDY, ORE.

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

## PHILADELPHIA, PA.

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

## COLUMBIA, S.C.

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

## FORT WORTH, TEX.

**ST. LUKE'S-IN-THE-MEADOW** 4308 Lambeth Lane  
The Rev. Raymond E. Abbitt, S.T.D., r; the Rev.  
John Buchanan, oss't  
Sun 7:30, 10:15; HC Mon & Thurs 5:30, Tues  
6:30; Wed 9:30, Fri 7:30; C Sat 5-6

## FAIRFAX, VA.

**TRURO** 10520 Main St.  
Sun HC 7:30, MP & Ser 9 & 11 (ex 1S HC); Thurs  
HC 9:30

## 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

## RIVERTON, WYO.

**ST. JAMES'** 6th St. & Park  
The Rev. Robert M. Moody, r  
Sun HC 8, MP 11; Mon thru Sat HC 7

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