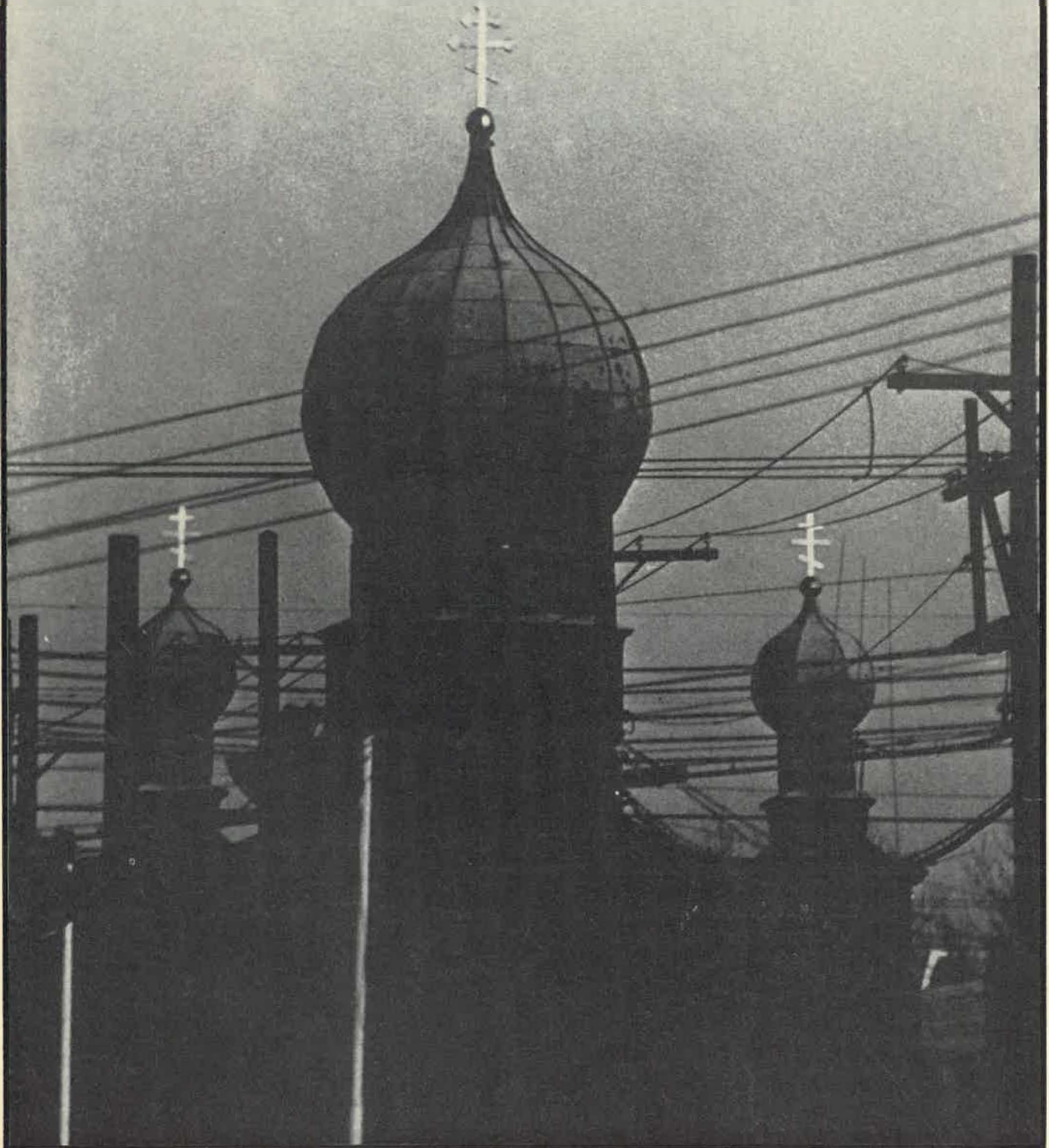


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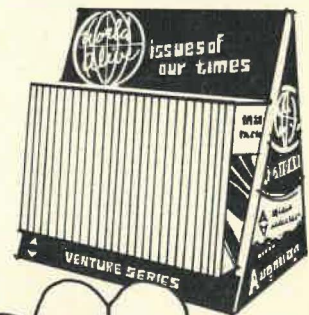
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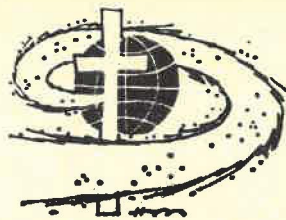
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Around



& About

— With the Editor —

A reader who doesn't like what he calls my ultra-right-wing conservatism, but who seems otherwise a very nice fellow, takes me to task for being critical of liberal church leaders. Don't I know that they are today's prophets, trying to lead God's people into new ways, whilst I and the likes of me keep crying for the old-time religion? I think we both know what he's talking about, until he uses the word "prophetic" and equates it with forward-lookingness. He sends me back to my Bible. If he gets his idea of the prophetic from the Old Testament prophets, I am, frankly, non-plused. It seems to me that Elijah, Jeremiah, Amos, and all that goodly fellowship were quite the opposite of forward-looking.

Before stating my case, I must confess to what may be at least a venial sin. I don't have a strong personal taste for the prophets, biblical or ecclesiastical. For the past half century or so the lads in seminary have been taught that the priest and the prophet are like the cobra and the mongoose, and the prophet is the good guy. My sin is that when I think of the prophet I think of **John Knox** and when I think of the priest I think of Browning's **Bishop Bloughram**; and in my dream I am informed that I must spend an evening with the one or the other; and I know what choice I ought to make, and I know what choice I would make, and they are not the same one at all. **Dorothy Parker** had the same trouble getting up a good head of affectional steam for the prophet:

*Whose love is given over well
May look on Helen's face in hell;
While he whose love is thin and wise
May view John Knox in paradise.*

However, as a backward-looker and a drummer for the old-time religion I just may be in the fellowship of the prophets, to my consternation and theirs.

"In Elijah the religion of Moses lived again," notes **Fleming James**. This comment is made over and over again by the Old Testament scholars about the great prophets. They came to a people who had once known the true and living God, had entered into covenant with him, had apostatized from him and broken the covenant. The great burden of the prophet was, "Come back! Return!" In Elijah's day the "progressives" were the priests of Baal. They represented the new order. They beckoned the people to have done with that old-time religion which was good enough for Moses, but not good enough for them.

"My people have committed two evils," says Yahweh through his prophet Jeremiah (2:13). "They have forsaken me, the fountain of living waters, and they have hewed out for themselves cisterns, broken cisterns, that can hold no water." Once God himself had been the portion and the sufficiency of his people. They had forsaken him, the fountain of living waters, and had tried to provide their own supply of grace by building their own cisterns of self-generated grace. It was the old, sadly familiar story of man wearying of his dependence upon God and striking out on his own in a forward-looking new liberal enterprise.

In the case of each and all the prophets we find essentially the same story. The people have erred and strayed from God's ways; the prophet warns them of the consequences of their apostasy, and pleads with them by the love of the God whom they spurn to turn back. The swing word, at least among the prepositions, is *back*. When God's people are with God they can move forward with God. But, according to the prophets, the trouble with people is that they have fallen away from God, so that they must get back to him before they can go forward with him.

The liberals of Jesus's day upheld the Mosaic allowance to a man to divorce his wife. This permission was several centuries old by then. But the ultra-conservative Jesus, in rejecting this liberalized divorce law, looks back beyond it to "the beginning of creation" (St. Mark 10:6). To be sure, the word he uses implies the purpose of God as well as the original moment of human existence. It is, however, a prophetic looking backward to the God who made his will known in the beginning and from whom men have fallen away in this matter of marriage and divorce, as in all matters.

William Temple, a Christian liberal if ever there was one, dealt with this in his Gifford Lectures. He recalled **William Wilberforce** and the other leaders in the fight to abolish slavery. They won the support of the English people by appealing to their sense that in condoning slavery they were violating their old-time religion. "It is so with every prophet," Temple concluded. "His appeal is not to a new principle, but to a new application of an old principle, so that he often presents himself as urging a return to the better ways of past generations. Few radical reformers can hope for great success who are unable to present themselves

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with perfect honesty as the only true conservatives." (*Nature, Man, and God*, 176. Macmillan.)

Our wise brother in Christ Dr. Samuel Johnson said that people don't need to be instructed nearly as much as they need to be reminded. That is the essence of prophetism, and it is the essence of what I consider Christian conservatism. Jesus speaks to his disciples as if they already know what they ought to do. "You know these things—happy are you if you do them."

So I make one request of those who insist upon calling the passion for innovation and for repudiation of things past "prophetic" — namely, that they find another word for it. As I said before, the prophets are not exactly my cup of tea personally; but, like Brutus, they are all, all honorable men, and we should respect their fondness for the old-time religion and their earnest looking-backward.

A lovely lady I know who is a first-class church musician was recently interviewed by a minister who spoke of his church's music committee. She remarked:

"The professional church musician feels about a music committee the way a minister would feel about a sermon committee." It was a good retort courteous because it was true. Either a music committee or a sermon committee, however, could be a very useful thing, if it were composed of people with two qualifications: real knowledge of good music or good preaching, and the right intentions.

"In all departments of life we are dependent on one another. There is a priesthood of science ministering the mysteries of nature, exercising a very real authority and claiming, very justly, a large measure of deference. There is a priesthood of art, ministering and interpreting to men that beauty which is one of the modes of God's revelation of Himself in material forms. There is a priesthood of political influence, and that not exercised at will, but organized and made authoritative in offices of state. There is a natural priesthood of spiritual influence belonging (whether they will it or not) to men of spiritual power. It is to this natural priesthood that God offers the support of a visible authoritative commission in sacred things—to 'feed His sheep.' The Christian ministry is at once, under normal circumstances, God's provision to strengthen the hands of the spiritual men, the natural guides of souls, by giving them the support which comes of the consciousness of an irreversible and authoritative commission: and it is also God's provision for days when prophets are few or wanting, that even then there may be the bread of life ministered to hungry souls, and at least the simple proclamation of the revealed truth, so that even then 'men's eyes may see their teachers.'" (*Charles Gore, The Church and the Ministry*. S.P.C.K.)

The Living Church

Volume 162

Established 1878

Number 11

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

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February

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21. Lent IV
Thomas Ken, B.

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THE LIVING CHURCH is a subscriber to Religious News Service.

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

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

The Living Church

Letters to the Editor

The Other Side

May I ask the privilege of your columns to set the record straight in the matter of your news story [TLC, Feb. 14], with the headline: "ACU Committee Resigns." This is not true. Certain members of the ACU's Theological Committee did, in fact, resign, but the committee itself is an activity of the ACU and remains as such with continuing members and with new additions to round out numbers. It was pointed out to the dissidents that the phrase which they chose to use — "tenders its collective resignation" — was misleading as well as inaccurate, but they persisted in using the phrase.

The Theological Committee of the ACU was set up several years ago for the purposes of acting as an *advisory* committee on theological matters, and as a group to produce the ACU's quarterly *Church Theological Review*. Through the years the membership of the committee and its active work moved further and further from the original aim of having the committee composed for the most part of theologians with doctor's degrees in the field of theology or related fields, and, increasingly, a majority of those active in the work of the committee, while they were able and devoted priests whose sincerity is not in doubt, were clergy more interested in social action, liturgical change, and policy items. All of these things were and are important in their own right, but preoccupation with them was not the primary purpose of the Theological Committee.

I note that in their statement concerning their resignations the dissidents give as a reason their belief that the ACU's governing body had not embraced the "new theology" to which they are committed. For the record it should be noted that in April 1970 these same people were offered the columns of the monthly *American Church News* and invited to provide articles to generally inform churchmen as to the new ideas which they sought to see enunciated by the ACU. No such articles were ever offered. It hardly seems right for the organization to be faulted for failing to set forth ideas which it was the responsibility of the dissidents to produce!

During the same period, however, while these same people were in complete charge of the editing of the *Church Theological Review*, subscriptions showed a sharp decline, requiring a sizable subsidy from the ACU to keep the periodical in circulation. Quite the contrary of their allegation to the effect that the ACU has not yet adopted their point of view, the organization cooperated in every way to give these people an opportunity to inform and influence the church in those areas which they felt were important.

In retrospect, I am satisfied that the break actually began in October 1969 when the council of the ACU rejected a motion for ACU affiliation with IFCO (Interreligious Foundation for Community Organization) as the necessary avenue for the involvement of the catholic-minded in the church in social action.

I am happy to say that the Theological

Committee of the ACU continues with a majority of those holding doctor's degrees continuing affiliation with the committee, and that some significant additions in the same categories will soon be announced. In connection with the resignations from the Theological Committee, it was stressed that this did not include resignations from the ACU.

As to the charge that the ACU has moved steadily "at an accelerated pace . . . from authentic catholic teaching," one must point out that there are guidelines as to authenticity which have stood the test of time in the Orthodox and Catholic Churches of the East and West, and these are the standards and motivating principles for the present American Church Union program. The burden of proof in claiming the exclusive right to use the word "authentic" rests with the innovators.

(The Rev.) ALBERT J. DUBOIS
Executive Director
The American Church Union

Pelham Manor, N.Y.

Right On, Mate!

I have never before written to an editor, but not because there has been nothing to write about. There have been so many excellent articles and editorials recently in TLC that writing you has become inevitable. I write today to applaud Fr. Harvey's article on compulsory sex education [TLC, Jan. 31].

You will undoubtedly receive verbal brickbats from the Fem Libbers and their unisex fellow-travelers denigrating Fr. Harvey's point of view and the opinions he expresses. But to me, he discerns and speaks the truth, just like the child in *The Emperor's New Clothes*, which we know intuitively but have been conditioned to sublimate: "He cannot know *who* he is until he knows *whose* he is," and "In every society but a decadent one, there has to be a double standard."

To echo a letter in the same issue, "You're right on, mate, that's fair dinkum!"

FRANK H. HOUCK

Littleton, Colo.

The Church's Mission

Those Episcopalians who have been in touch, even in a small way, with any of our mission fields at home or abroad know something of the stark realities of their financial situation. There have been two reductions from the general church and, unless more funds can be found, there may be more. Existing work has been curtailed; new work cancelled. When we read that our Alaska clergy will have to take cuts in their meager salaries and forego vacations; when we hear of equally serious conditions in Liberia, American Indian fields, the Dominican Republic, or wherever, we ought to be ashamed.

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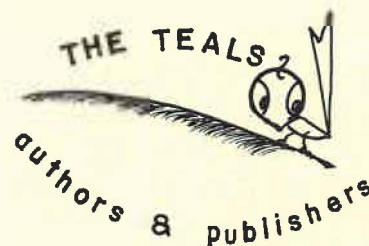
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(The Rev.) JOHN S. WILLIAMSON
Owego, N.Y.

Church and Abortion

This letter concerns itself with the action of the convention of the Diocese of Ohio, in asking for the repeal of the Ohio abortion law. Aside from the propriety of church bodies lobbying for civil legislation, I should like to address myself to the pastoral implications of such action.

Is it possible that those who consider this resolution will conclude that the church believes the practice of abortion to be without moral consequence? With no attempt to answer that question I will state my position. I believe, and I think with the church catholic, that abortion is categorically immoral. It is opposed to God's will as recorded in the Decalogue.

I believe that right thinking on abortion is analogous to the relationship which fornication bears to adultery. Fornication is not exactly adultery but it is wrong because adultery is wrong. Fornication is destructive of a potentially unique personal relation-

ship: a marriage. God has revealed that marriage is of his divine ordinance, and the Seventh Commandment forbids whatever is actually or potentially destructive of the same.

Abortion is the act of destroying a unique potentiality of human personhood. Biblical tradition tells us that God creates the human person and forbids by the Sixth Commandment any evaluation of human life which is less than his loving concern for his human creation. I am saddened to see such disregard of the essential pastoral office of the church in favor of very questionable activities in the secular realm.

FRANCIS H. KNAPP

St. Joseph, Ohio

Who Stands Up for Jesus?

Last night I read the diocesan conventions section in TLC for Jan. 31, and I am still boiling. To begin with, how dare anyone spit out the consecrated bread and wine? Evidently people may do anything these days. Was there nobody present who resented the sacrilege and who had nerve enough to slap the demonstrators down or to grab them by the collar and throw them out?

I asked a friend what he would do under

such circumstances, and he said, "I'd do nothing. It would cause a commotion in church." Well, Jesus made a commotion in church, didn't he? Who stands up for Jesus these days?

DELPHINE GIERS

Eutaw, Ala.

Christians and Public Schools

Thank you for printing Fr. Harvey's thought-provoking and articulate letter to the Superintendent of Schools in Morristown, N.J. [TLC, Jan. 31].

What he has to say about "compulsory sex education," it seems to me, is also true of other subjects. A child needs to be taught history with the background that God is the Lord of history, geography with a sense of God as the creator of heaven and earth, English with the thought that words are symbols of our thoughts and we are children of God. Since our public schools are now the official schools of secularism, training our children rather than educating them, we Christians are going to have to come up with an idea to counteract God's being left out of most of their day. Parochial schools are having a tough time staying open, but their need was never greater.

Our family solution has been to send our children to the local Roman school system, and to encourage their use by our parishioners, rather than start our own lame parochial school.

(The Rev.) EMMET C. SMITH
Rector of St. Giles' Church

Pinellas Park, Fla.

Scriptures and Astrology

I wish to make some remarks about astrology which might help to settle the discussion carried on by Fr. Porthan [TLC, Jan. 17].

As far as I can see, the fault of astrology is that it leads us to categorize, to judge people. Such an outlook is clearly contrary to the teaching of Jesus: "Judge not, that ye be not judged" (Mt. 7:1).

Furthermore, are we star worshippers or do we worship the Very God Incarnate? And with what authority do such people as Jung, Galileo, Bacon, *et al*, speak? Is it the authority of the Father? I, for one, seriously wonder. Neither let us forget the express commands of the Father to us about false gods.

I would suggest to Fr. Portham, and anybody else who might be interested, that a prayerful look at the Epistle to the Colossians (Col. 1:16-17; 2:8; 2:16-17) and the Book of Wisdom (Wis. 13:1-9; 14:27-31) will bring very definite answers on the astrology issue. God, after all, does speak through his word. I am a firm believer of a current adage: "When in doubt, consult the Word." These sections of scripture set the whole question straight for me.

RICHARD BOYLE

San Francisco

We Never Know

Your correspondent M.A.S., who writes that "during the sermon a sentence here or there has set me off to pondering some subject" [TLC, Feb. 7] and other readers might be amused by a story Cardinal Suenens told the bishops at Trinity Institute last year:

A preacher, who one day had converted

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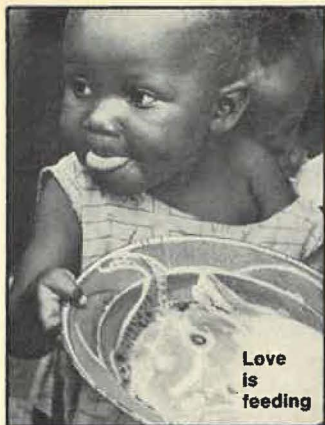
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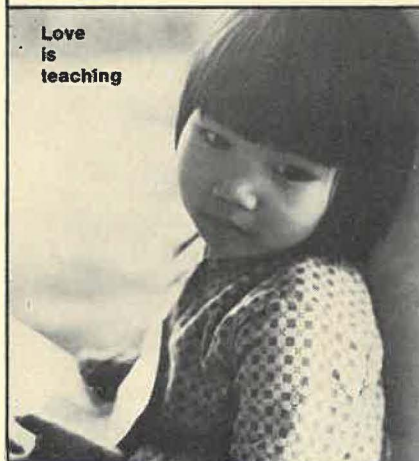
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someone by his sermon, asked the man, "Could you tell me what part of my sermon really convinced you?" The man replied, "Oh Father, I will never forget that one point in your sermon when you said, 'Brethren, I have finished the first part of my sermon and will now start the second part.' Well, that struck me very strongly and I said to myself, 'Dear Boy, you have to finish the first part of your life and start a new part.'"

As the cardinal pointed out, and as your students should know, "We never know what instruments our Lord will use."

JOHN HAMMOND

New York City

Those Tattered Vestments

With reference to the cartoon in TLC [Dec. 13], I am not sure what the tattered and torn vestments would do for the every-member canvass, but am almost certain what reaction you would receive from the altar guild!!

TERRY HARRIS
President

The National Association of
Diocesan Altar Guilds

Oak Ridge, Tenn.

Concerning the Gap

I disagree with your editorial [TLC, Feb. 7] entitled "Daniels Come to Judgment," psychiatric imprimatur to the contrary. You imply that the term "generation gap" weakens the togetherness of the family and that the phrase "do your own thing" describes actions which can disregard responsibility for one's neighbor. These words can be treated in a far less pejorative and far more helpful manner.

In fact, the term "generation gap" and the phrase "do your own thing" are not signs of a decaying generation of young

adults, but rather indications of the inevitable and unfortunate outlook of their parents, most of whom experienced the great depression of 1929. In those parents' attempts to give their children what they themselves never had, they provided their children with a plethora of material possessions and protected neighborhoods. The result of all this is the modern young adult who takes material wealth for granted and suspects, due in part to its plenitude, that it is essentially worthless, and who grew up largely untouched in a personal sense by the vicissitudes of the real world.

Thus, the young adult feels suspicious of the material wealth of his parents and cannot understand the importance they place on it—hence the term "generation gap." He feels angry at their protective responses and is thirsty for varied personal experiences, which, alas, he often collects like so many postage stamps—hence the phrase "do your own thing."

(The Rev.) R. MARK GLIDDEN
New York City

Christianity in Brazil

Your editorial on "Spirit Power" [TLC, Jan. 31] is like too much journalism; it only tells a fraction of the whole story—which may not have been observed by the good Methodist bishop.

I have not visited Brazil, but I am painfully aware of the very considerable literature, which crosses my secular desk at the Library of Congress. Pentecostalism is a rather diluted form of "spirit power" compared to the Umbanda and many other cults which are rampant today in Brazil with seemingly thousands of followers drawn from not too different a social stratum than are Brazilian Episcopalians.

You haven't had an article lately on the Brazilian church, but from your earlier ones and others I get the impression of a hard



"I'll bet the rector is going to read us something from the Executive Council."

working, small group of devoted followers of our Lord who have a difficult task between avoiding governmental suppression and reaching the needy before the cults do. They need our encouragement not our petulance.

(The Rev.) LEONARD ELLINWOOD, Ph.D.
Assistant at the Washington Cathedral
Washington, D.C.

Deaconesses Are Different

Miss Piccard's letter to the contrary [TLC, Feb. 7] and the action of the General Convention, notwithstanding, deacons and deaconesses are not the same thing. They are the same office, but no one imagines that this makes them identical. Lady kings are called queens, lady dukes are called duchesses, lady priests are called priestesses. Look in the dictionary. Some words have no female equivalent probably because in all history until now no woman has ever been one—such words as president, lawyer, doctor, etc. But in the early church there were deacons and deaconesses.

I assume from reading the report of Lambeth 1968 that the good bishops did not abolish deaconesses. They simply indicated that women thus ordained are within the diaconate. They hold the same office as women that men hold. When a woman holds it she is a deaconess. When a man holds it, he is a deacon. When a woman rules England she is a queen; when a man rules he is a king. She is crowned queen; she is not called a lady-king. There are some differences in the way she functions in the office, but no differences in power.

I hope that as women function in the church's ministry they will not feel they must dress like men, wear clerical collars and cassocks. These things are male dress, part of the costumes of the ministry, but there is no reason why appropriate dress for women who participate in liturgical services cannot be devised. If women have a valid ministry it is not necessary that they look like men, act like men, or be addressed as men. If priests have been "father" it does not follow that a woman in the priesthood would be "mother."

(The Rev.) THOMAS DAVIS
Rector of Holy Trinity Church
Clemson, S.C.

Did Jeannette Piccard intend to be consistent with her letter in signing her name without the "Mrs.," or "Miss," prompted by the status granted her by the 19th amendment to the U.S. Constitution?

The Anglicized "deaconess" came into the English language to honor the service of women to the Christian church as the Bible, and history records the story. It is too late, and ungrateful, to abandon the word by which the service of Christian women, at last, have earned them equal standing with men, in the diaconate order.

HAROLD F. BICKFORD

Los Angeles

Our Weekly Curse

I have just finished reading the commination of Dr. Morris and your editorial [TLC, Feb. 14]. It is the same extreme-right, ultra-conservative litany which unfortunately has come to characterize your magazine.

Cursed be the Department of Christian

March 14, 1971

Education and the Family Service—an unrealized Pentecost and a cute chummy product;

Cursed be MRI—for it never came to earth;

Cursed be *Honest to God*—a silly little book;

Cursed be Harvey Cox—an incomprehensible prophet of doom;

Cursed be the Liturgical Commission—for it stimulates belief in the irrelevancy of worship;

Cursed be GCSP—for it is paternalistic and heretical;

Cursed be American Christians—for they disobey God;

Cursed be the present church leaders—for they are wrong about the common man.

So it goes every week regularly *ad nauseam* in TLC. You suggest that we return to the "old-time religion." Back to the past. There are many people, thank God, in the church who believe that the money shortage in the church indicates that at last the church has developed a ministry with a prophetic cutting edge and a vitality looking not to the past but to the future that was never the case when the "old-time religion" cast its sentimental bland quiescent and approving eye upon the status quo.

(The Rev.) ROBERT M. HAVEN
Rector of St. Ann's Church
Amsterdam, N.Y.

SPBCP

I quote: "The same correspondent strikes a sympathetic chord in my Trial-weary heart when she suggests an underground movement to be known as the Society for the Perpetuation of the Book of Common Prayer. Anybody else for the SPBCP?"

Nothing would give me more satisfaction than to be a charter member of such a society. However, I would renege on the "underground" feature of such a movement. It seems to me that it is most timely for churchpeople, such as your correspondent, to speak out loud and clear—even loud enough for the Standing Liturgical Commission to hear) that we insist on having *A Book of Common Prayer*.

As I read Reformation and Post-Reformation Anglican history, "commonness" of doctrine, discipline, and *worship* are indigenously to the Anglican Communion. National variations, missals, and books of offices notwithstanding, common worship has been the norm of every province of this church.

When one knows of couples who insist on writing their own marriage rites and having them used at their nuptials; of priests who prepare their own baptismal rites and use them for the norm of their parishes; of experimental-worship groups who plug for the perpetuation of the trial liberties, one wonders about the direction in which we are moving. What is to be the eventual result of all the trial uses? In my judgment the procedure of trying to arrive at a settled liturgy by the route of trial and referendum is divisive, disruptive, and may prove to be disastrous unless the highest authority makes it abundantly clear that we are determined within a definite period of time again to have a standard Book of Common Prayer. So count me in on the SPBCP.

(The Rev.) HENRY N. HERNDON, S.T.D.
Wilmington, Del.



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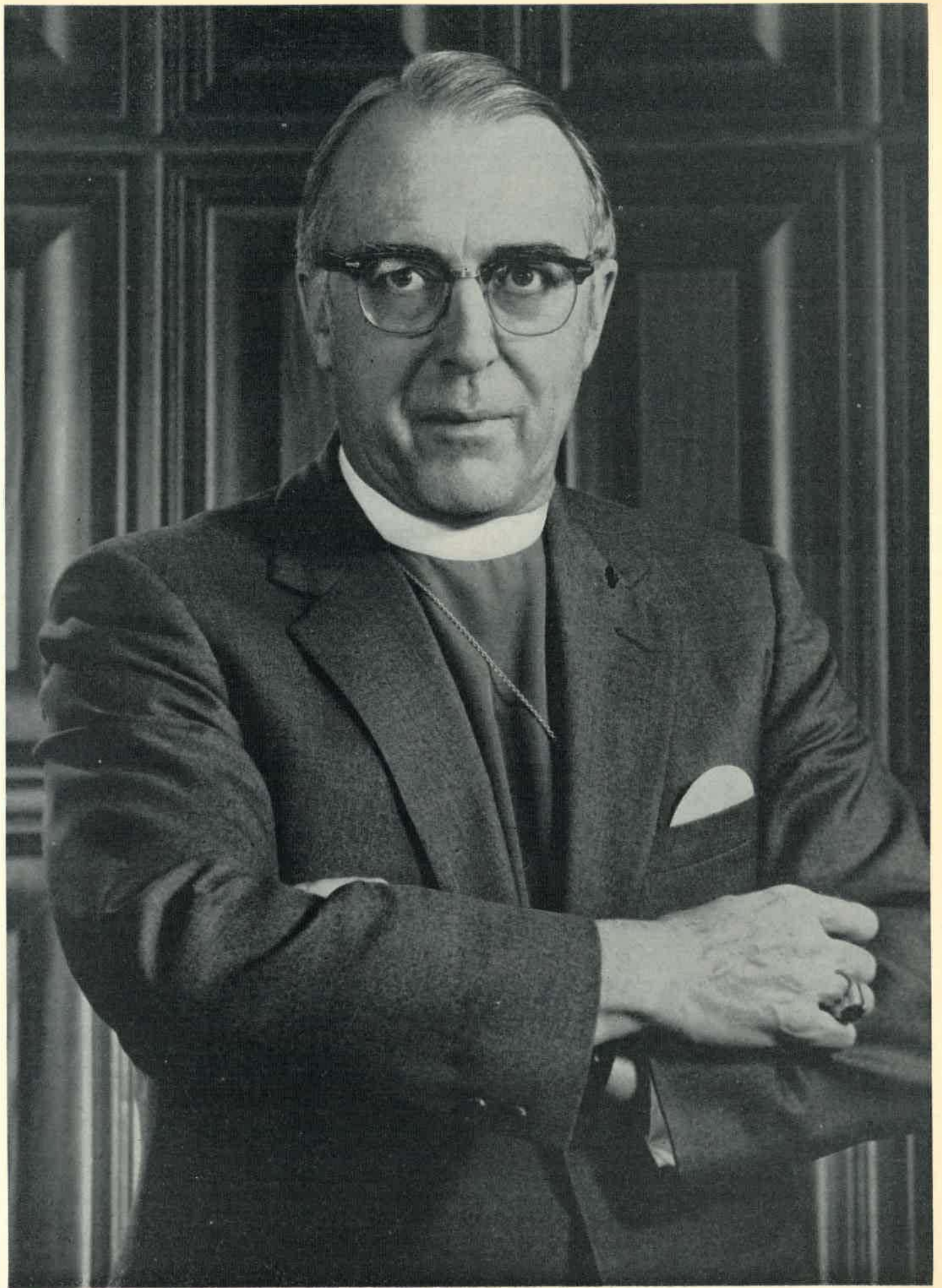
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The Living Church

March 14, 1971
Lent III

For 92 Years,
Its Worship, Witness, and Welfare

AMERICAN CHURCHES IN EUROPE

Bishop Named

The Rt. Rev. Edmond Lee Browning, Bishop of Okinawa, has been named Bishop in Charge of the Convocation of American Churches in Europe, by the Presiding Bishop.

Bp. Browning is expected to take over his new duties in June. He had already submitted his resignation as Bishop of Okinawa, to be effective Jan. 1, 1972, in order to prepare the way for the Missionary Diocese of Okinawa to become part of the Holy Catholic Church in Japan. General Convention had approved the transfer of Okinawa to Japan in 1972.

The Convocation of American Churches in Europe consists of seven parishes in France, Germany, Italy, and Switzerland, with the Church of the Holy Trinity, Paris, designated as the pro-cathedral.

Bp. Browning will be the convocation's first full-time bishop who will live in Europe. The appointment is the result of a proposal to establish a joint Church of England-Episcopal headquarters on the continent, which was agreed to in April 1970. Bp. Browning will be the Presiding Bishop's deputy in Europe.

RHODE ISLAND

Stringfellow, Towne Indictments Dismissed

Indictments charging William Stringfellow and Anthony Towne with harboring the Rev. Daniel Berrigan, S.J., when he was a fugitive from justice [TLC, Jan. 24, Feb. 14] have been dismissed. U.S. District Judge Edward W. Day confirmed that two charges against both men were dropped "without prejudice," which means the government could seek new indictments.

The two men were accused of harboring a fugitive from justice and being accessories after the fact of the crime for which Fr. Berrigan was convicted.

Judge Day did not disclose the specific reason for dismissing the charges. Edwin H. Hasting, a Providence lawyer representing the accused, said the judge found the indictments insufficient and too general in scope.

The two Episcopal laymen pleaded in-

The facing photograph of the Church of Canada's new Primate, the Most Rev. Edward W. Scott, was not available to us at the time of his election [TLC, Feb. 21]. The photo is from RNS.

nocent to harboring Fr. Berrigan, although they admitted that "at certain time and in certain place we did relieve, receive, comfort, and assist" the priest. They denied any attempt to "harbor" or conceal Fr. Berrigan or to hinder law-enforcement authorities from arresting their guest.

PENNSYLVANIA

Conservatives Ask Withholding of Funds

A letter circulated among 180 parishes of the Diocese of Pennsylvania has urged that funds be withheld from the diocese until assurances are received that "the money will be used only for spreading the Gospel."

The message, issued by a group of conservative churchmen, was sent out, they say, "to indicate the disenchantment of a growing number of Episcopalians of this diocese" with the Rt. Rev. Robert L. DeWitt and his administration. Signed by W. Clark Hanna, president of Episcopal Renaissance, a local group of 40-50 persons, the statement was spurred by a rally held to raise defense funds for Angela Davis.

Renaissance held the administration of Bp. DeWitt responsible for the rally held at the Church of the Advocate, Philadelphia. "It is, to date, probably the most intolerable action—or lack of action—on the part of the administration," Mr. Hanna said. Renaissance also contends that it wants to "restore the church to the proper paths of faith and practice from which it has sadly strayed away."

After listing objections to the rally at the Church of the Advocate, the letter continued: "We urge you to give to the diocese no more money that could find its way into aiding such a cause until Bp. DeWitt and his administration give firm, unequivocal public assurance that your money will hereafter be used only for the spreading of the Gospel."

CANADA

New Primate Speaks

At the close of the General Synod of the Anglican Church of Canada, the new Primate of the church spoke to the press of his predictions for the coming decade: more women in positions of authority in the church; progress toward a unity of fellowship with the United Church of Canada; and "lots of hard work."

The Most Rev. Edward W. Scott said

that a few years ago, the church viewed itself as the upholder of tradition, but this General Synod had shown the church must work with change rather than trying to stop it.

He said he is not upset that some Anglicans are backing away from union with the presbyterian style UCC. Humans have made progress in retreating and advancing like the tide ebbing and rising, he said, adding that he would not be upset if union with the UCC stopped short of "some monolithic structure," because real union lies in fellowship.

The Primate also said that before women can be ordained as Anglican priests—two have been ordained as deacons so far—they must be accepted as persons in leadership roles.

At the General Synod, delegates decided to send more money into Canada's northlands to encourage better trained personnel to represent the church there. Minimum stipends for clergy will be increased from \$4,000 to \$6,000.

In other actions, the synod approved a principle recommended by its committee on doctrine and worship that baptism, confirmation, and first communion belong together as one rite. However, delegates made no ruling as to whether this should be administered in infancy or adulthood.

The House of Bishops rejected a resolution passed by the clerical and lay delegates that would have allowed parishes to experiment with various forms of Christian initiation, combining baptism and confirmation. Concurrence at two General Synods will be required to change present practices.

VERMONT

Cathedral Destroyed by Fire

The 139-year-old Cathedral of St. Paul, Burlington, Vt., was destroyed by fire Feb. 14. The fire, believed to have started in the heating system, blazed for several hours before it was brought under control.

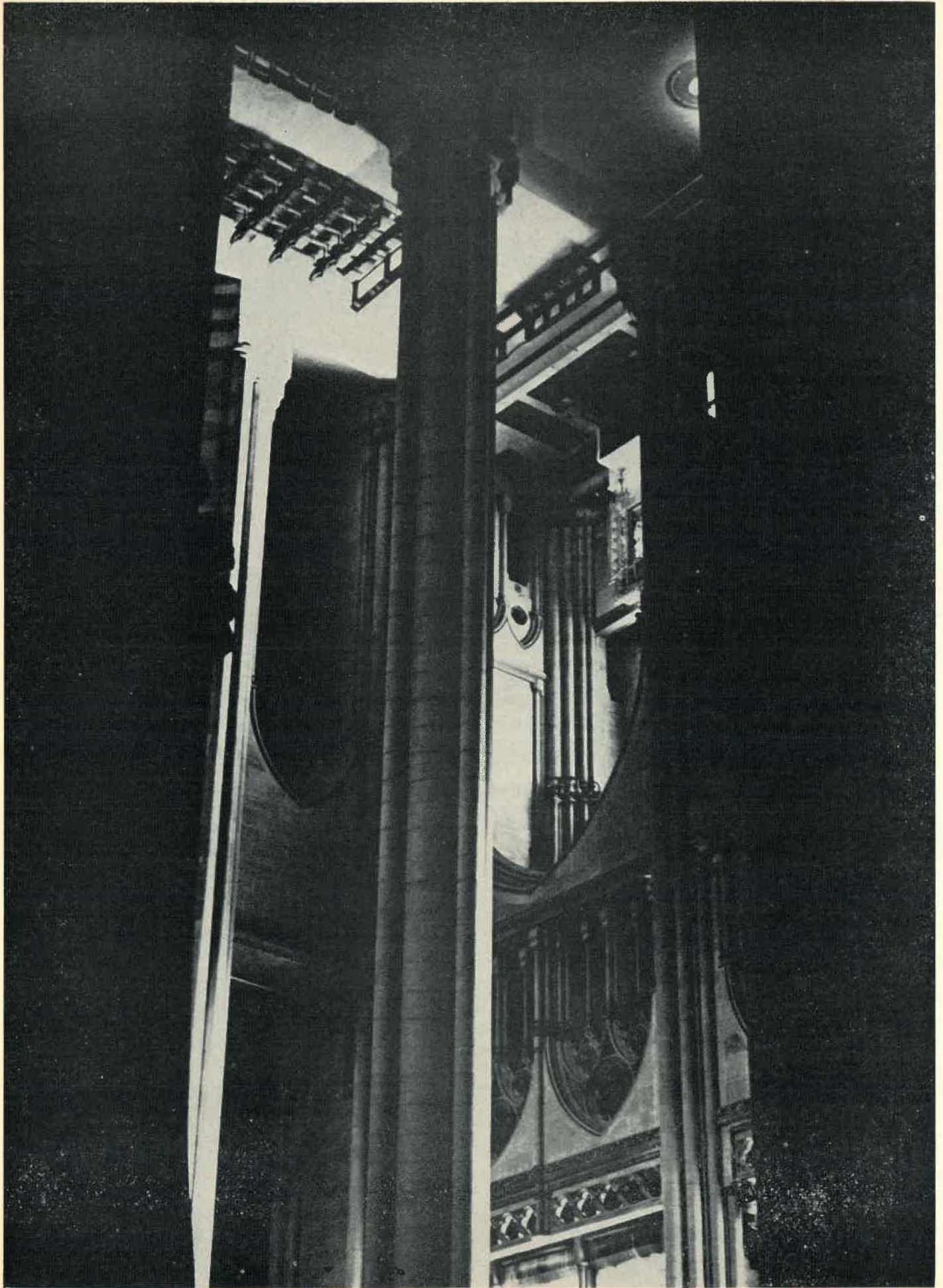
The parish house was also gutted and thought to be beyond repair. Damage was tentatively set at \$1.5 million by the

Continued on page 22

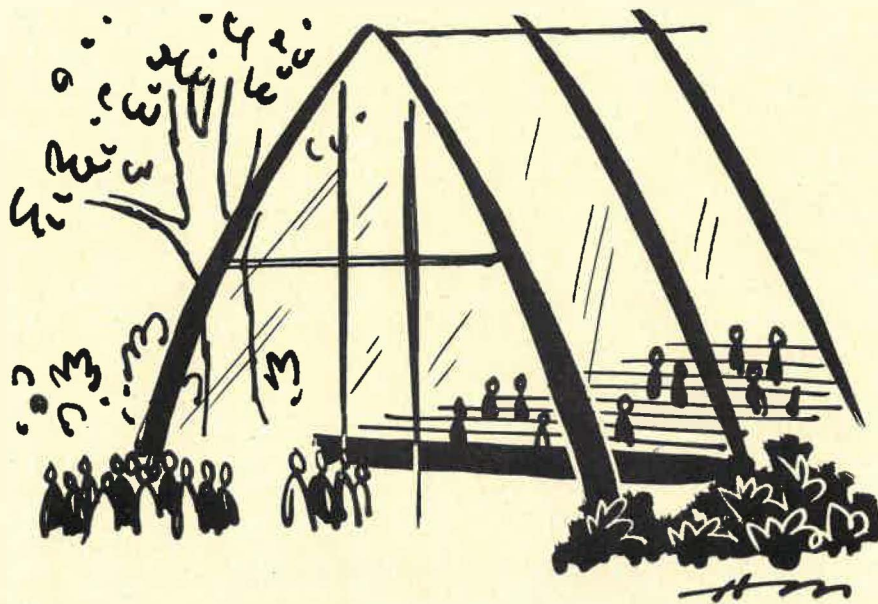
THINGS TO COME

March

26-27: 13th annual conference of the Anglican Fellowship of Prayer, St. Andrew's Church, Kansas City, Mo.



QUESTIONS FACING THE CHURCH TODAY



- A Prayer for the Church -

O GRACIOUS Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord.
Amen.

The Book of Common Prayer, 37

says, "I'm never sure who St. Matthias is"), ideally the earlier the start, the better, because, by the time a child is old enough to realize that he is being *taught*, it will already be part of his life, a ritual in fact, just as one has already developed traditions and rituals about what shall be served each Christmas dinner and who shall be the one to put the first decoration on the tree. Whatever they may be called, these things are essentially "ritual," and it just makes sense that the Christian family, in addition to their family rituals of small meaning but great preciousness, will have *Christian* rituals throughout the year. A psychologist writing lately in a health magazine says: "Rituals give children a sense of trust that they can count on certain things to be the same way always. And to anyone of any age, it gives a sense of continuity, of faith in the future, a feeling that life has meaning."

So the celebration, ritual, or tradition chosen is up to the individual. There are dozens of books on the Christian year, on symbolism, and other resources. At our house, a favorite approach is food. With a fish mold and a gingerbread-man cookie cutter, preparation is set for almost any Christian festival! Luckily, jello comes in every liturgical color, so, if time is short, one can always whip up some jello and put it in the fish mold, and voila, one is honoring St. Andrew, St. Peter, or any of the fishers of men! Or one could bake a cake in the mold, or put salmon loaf in it, or, putting it aside altogether, go fishing. What better time to discuss our Lord's conversation with St. Peter and the draught of fishes, or to point out that Christ, after his resurrection, ate honeycomb and broiled fish on the seashore.

That gingerbread-man cookie cutter can become a perfectly splendid apostle, or bishop, or saint. Instead of cutting the legs, cut it straight across the bottom for apostolic dress and decorate him, with a key symbol for St. Peter, a boat for St. Jude, or a question mark for St. Thomas. Decorate cupcakes with a heart for St. John the Evangelist, the beloved apostle whose gospel overflows with love; or a heart for St. Mary whose love fostered such obedience and humility. Eat figs on St. Bartholomew's Day (remember he was called by Christ while sitting under a fig tree?). Have clover-leaf rolls or pretzels to illustrate the three-in-one on Trinity Sunday. Give the children some of those foil-covered chocolate coins to remind them St. Matthew was a tax collector. Have angel-food cake on St. Michael's Day. And the very adventurous might even have chocolate-covered grasshoppers to honor John the Baptist.

Certainly every home should have a book of *good* art prints. One should not cheat his child by limiting his imagination to the pastel Christ. Get a *good*

art book and leave it in a conspicuous spot, particularly during Advent and Lent. Cut from magazines or buy some museum postcard prints of the Nativity, the Last Supper, and the Crucifixion. Paste them on the refrigerator and change them as the season changes, perhaps taking opportunity to contrast, say, the Rubens "Last Supper" with the Dali one. Above all, let the children realize that the finest artists have used their greatest talents in portraying the life of Christ. And while he is at it, the parent himself might think about the fact that Tillich says, "The artistic realm is the most sensitive barometer for the spiritual climate of any age," and wonder what the barometer indicates in our time.

Take the children to a museum, if one is nearby and let them see the good art. Take them to concerts of "Messiah" or the "St. Matthew Passion." Buy some records of such superlative music as "O Sacred Head" and "Wake, awake, for night is flying." Again stress that the finest musicians through the ages have expressed their devotion in this way.

Read to them and don't underestimate their ability to sense, if not fully understand, what it is all about. Eat by candlelight on Candlemas and read the *Nunc Dimittis* together. They won't understand it at an early age but in time Simeon's hymn will be part of their lives, and a valuable one. On Palm Sunday they will sense *something*, desperate and sad, in Jeremy Taylor's "Lord, come away! Why dost thou stay?" and, at times of death, they will feel a serenity in Henry Vaughan's "My soul, there is a country, far beyond the sky." In Advent, read from Isaiah; at Christmas, of course, St. Luke's nativity account. If the child has a biblical name or if the home parish a patron who is identified fully in scripture, read that. A child named Peter, John, or James will react to that chilling phrase, "And he (Herod) killed James, the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also." A child who belongs to St. Luke's Parish may realize a new sense of responsibility and sometime-loneliness in the Christian way when he hears St. Paul's sad words, "Only Luke is with me." Snippets of scripture and literature now may well be sustenance long after the seemingly-inattentive child is grown.

OTHER approaches have their own effectiveness if they are ones a particular family enjoys. Flowers offer an endless teaching opportunity, particularly those associated with St. Mary: the lily symbolizing her purity, the marigold, the baby's breath associated with the Infant Christ, the rosemary that is said to have sprung up at the foot of the manger. If a nice Madonna statue, it could be made the focal point of a centerpiece on An-

nunciation, or a styrofoam dove could be placed in the middle of bright red flowers at Pentecost. Save out a few lambs from your Nativity set and put them around the centerpiece on Good Shepherd Sunday; cut a bouquet of Michaelmas daisies on St. Michael's Day. And if one's thumb is more green than brown, he can always recall that weeding a garden is something like the Christian life—just when all the sins are seemingly weeded out, up pops another, but, eventually, always there are some blossoms.

For those talented in crafts (and even if they aren't, most children like to *try*), there are all sorts of things. Mobiles are great fun—try one with the seven gifts of the Holy Spirit dangling down, perhaps from a dove, or as tongues of fire. A pinanta on Pentecost would be good—its shower of goodies symbolizing the lavish blessings of God's Holy Spirit. Another great mobile is of Jesse Tree symbols: an apple for Adam, a slingshot or crown or harp for David, carpenter's tools for Joseph, a ladder for Jacob, a coat of many colors for Joseph. (Jesse Tree symbols are extremely versatile and an ideal way to *approach* Christmas but not *advance* it. They can be made as cookies, the designs on Christmas candles, tree decorations, window decorations.) Or make a mobile of the Resurrection symbols: butterflies, flowers, eggs, and a sunburst. Banners are "in" and easily made with felt. Make one for a holy day or a child's birthday or baptismal anniversary. Or make a shadow-box of saints' symbols: a real key for St. Peter, a rock for St. Stephen, a tiny fishnet for St. Andrew, and shells are perfect for St. Barnabas. Imagination can run wild on hand-puppets. Acting out Bible stories is a great teaching device and who wouldn't want to play the part of such worthies as Mrs. Zebedee or Jonah?

Now, obviously, some of this will go over at each individual house, some will not (though don't be fooled by the teenager who is above all this—he's still learning). One of the finest books on the subject of observing the Christian year, *The Year and Our Children*, by Mary Reed Newland (Doubleday), sums it up like this: "These delightful things to see and touch and smell and taste and hear and make and do are among the best tools there are to teach of the beauty and power of God, and the richness of life in Christ. We provide the natural settings, teach the words, give the ideas, draw the analogies, read the stories, sing the songs—warm all this with our love—and God makes the increase. We are not trying to do his part of the job, only our own—which is to prepare the hearts and minds of our families so that they will respond to him. If they love the approaches to the knowledge of his love and grace, they will be more easily led to the fountains of love and grace."

Children's Communion

By JACK C. BURTON

IN the spring of 1968 the Diocesan Education Task Force of Southern Ohio, of which I was a member, considered the following issues regarding confirmation procedures:

1. The high drop-out rate of those confirmed;
2. A need for a more informed and deeply committed laity;
3. The need to better understand the content of the Christian faith and its imperatives;
4. Admission to the sacrament of Holy Communion is too closely tied to confirmation;
5. The need for more adequate and consistent confirmation preparation in parishes;
6. The purpose of confirmation in our tradition needs to be clarified;
7. Confirmation and adolescence.

The project was approved, and a sub-task force, of which I was chairman, was formed. The project was to operate exclusively under the authority of our bishop.

In addition to a great deal of personal study by the sub-task force members, and finding out what was already happening both within our church and in other churches, a survey was taken of Episcopal congregations within our diocese. The response to the survey was extremely high. Some of our findings were: (a) there seem to be no consistent patterns (*e.g.*) regarding confirmation age, length of time devoted to class (6 to 50 hours), education designs materials, etc.; (b) most said students were pressured by parents or peers to be confirmed; (c) many favored a delayed confirmation age and an earlier receiving of communion; (d) most had a clear purpose for their confirmation class but doubted whether this purpose was being accomplished; (e) rector's, parent's, student's expectations all seemed to vary; (f) a confirmation "graduation" syndrome (expressed in church drop-out)

seemed to exist; and (g) in final comments many replies summed up the frustration by writing: "Help!"

AT the diocesan convention in the spring of 1969 the following document was presented, and the pilot was begun under the direction of the bishop:

Theological Premises

1. Baptism is the sole prerequisite to membership in Christ's church, which is the community that recognizes the responsibility of creaturehood in the image of God, namely, of love, reverence, and respect for God, man, and the natural universe.

2. Children who are baptized with water in the name of the Holy Trinity have received the full grace of the sacrament and are full members of the church, the Body of Christ, the People of God; and as such they have the same right to be fed at the Lord's table with the same food offered to all other full members of the People of God.

3. Since the full action of Christian imitation has always been understood to include (in some manner) the grace received in confirmation (which rite became separated from baptism in the western church by historical accidents), the baptismal office should indicate clearly and symbolically that it includes that portion of our present confirmation office which involves the transmission of grace for membership, leaving the action of accepting for oneself the vows made by others in one's name at one's baptism to be completed at a later time.

4. The Holy Communion is a sacramental means of life and growth, the efficacy of which is not dependent on the intellectual ability of the recipient.

5. Confirmation does not make one a more complete or full member of the church but enables one to accept and perform for himself the obligations accepted in his name by his sponsors at his baptism; and such an action should not be expected of anyone generally before the age of 16.

Conclusions

1. Baptism and communion should be



more directly related, and confirmation should be separated from first communion.

2. Rules of church discipline, appropriate to the 13th century, like other such rules appropriate in other ages, may not necessarily be appropriate today and thus may be changed when conditions change.

3. Baptism should thus be recognized, in practice as well as in theory, as the sole prerequisite to membership in Christ's church, by permitting children who are baptized but not confirmed to receive the Holy Communion.

4. That portion of our present confirmation practice dealing with the completion of Christian initiation should be reunited to the baptismal office, leaving the acceptance of individual responsibility to be affirmed in the confirmation office.

5. Confirmation must be understood, not as an act of joining the church, but as an act of a member of the church joining the world — God's world — in which we are to be sojourning servants with a Christian life-style, responsibility, and discipline.

6. Confirmation should thus be an act of adult life, when a person can reasonably be expected to be able to maturely and purposefully take upon himself the vows made for him at his baptism, with all their implications.

Proposed Implementation

As a result of the foregoing theological premises and conclusions, the sub-task force recommends the following procedures to be considered and implemented by congregations of this diocese:

1. That baptismal instruction and preparation for parents and godparents precede the administration of the sacrament.

2. That children who are baptized but not confirmed be permitted to receive the Holy Communion as soon as they desire to participate and have received appropriate preparation.

3. That such preparation to receive

The Rev. Jack C. Burton is rector of St. John's Church, Cambridge, Ohio.

March 14, 1971

the Holy Communion is essentially a responsibility of parents, with the guidance of the parish priest and/or associates.

4. That confirmation become adult commitment, an action of adult life to be undertaken no earlier than 16 and to be seen as a commissioning for adult Christian responsible living in the world.

TODAY, there are presently 14 congregations in the pilot with several more in the process of joining. The sub-task force has up until now coordinated the program, but because of the recent General Convention action we are moving from a pilot "trial" to church policy position, and the coordination in the future will be under the liturgical commission.

For those congregations who have become involved, an exciting spiritual renewal and educational growth process has taken place. Most children never could understand how on the one hand we said they "belonged" yet on the other denied them the sacrament of Christian belonging and unity in the body of Christ. Nor could they understand why they had to "earn" communion by "passing" confirmation. I know that's not what we intended but that's what came across. One child even asked me if Jesus at the Last Supper made his disciples pass a test or asked them if they understood what he was doing before he passed the bread and wine. This doesn't mean we've set aside our intellect, but rather we've set aside confirmation as a requirement, and have recognized that a child can unconsciously respond to and learn from the Holy Communion — indeed "grow in grace."

Most congregations have developed very imaginative styles of education, beginning perhaps with vestry approval, then parish orientation, special church school units, sermons, etc., and finally offering to children the receiving of Holy Communion.

If one could see the eyes of a first grader receiving communion one would know the great seriousness and respect they have for the sacrament. Their words of description might not be the most organized, but their sincerity is true. There is also some data to show that the longer a child has participated in the sacramental life of the church, the more easily he is held within when other forces begin to draw him away. I believe there should never be a time when a child can't remember receiving the sacrament. The program also seems to encourage family unity. I might mention that the introduction to Prayer Book Studies 18 gives some helpful background thinking to this area.

The people of St. John's Church look back and believe they began because they loved their children and had a high desire to take their membership serious. We think we are still growing.

Afterthoughts on Due Process

By JOHN H. GOODROW

LAST spring I submitted to the secretary of General Convention, a proposed amendment to the canons of the church (actually an amendment to Canon 65), which, if it had been accepted would have created a national review board in matters of depositions and suspension of clergy in this church. Subsequently, this proposed amendment received endorsement from many clergymen and from at least one diocesan convention. The editor of *THE LIVING CHURCH* was kind enough to publish a feature article, on the matter of *Due Process for Clergy* [TLC, Aug. 9, 1970]. At the Houston General Convention, the proposed amendment received the designation of "B-135."

All through the time of convention the question was raised as to the progress of this amendment but no one seemed to know its status or whereabouts in the machinery of convention. In the end the proposed amendment was not even introduced for discussion or debate in the House of Bishops. A post-convention inquiry directed to the secretary of convention brought a response saying that evidently the House of Bishops did not have time to deal with the matter and that it would be handled "pastorally": "Originally referred to the House of Bishops' Committee on Canons, the matter was reported out of committee with a request for its referral, inasmuch as the matter was a substantive one. The resolution (*i.e.*, the proposed amendment) was thereupon referred to the Committee on Pastoral Development, which signaled that it was ready to report on the last day. Time, however, ran out, and this committee, and others likewise ready, had no opportunity to report"—From a letter to me from the Rev. Canon Charles M. Guilbert, Secretary of General Convention, and dated Nov. 6, 1970.

In short, all of the time taken to draft the proposed amendment, all of the letters and resolutions of endorsement

passed on to bishops and deputies to convention went for nothing—at least at the General Convention just passed. I therefore address myself from the dual thesis that (1) there is no due process for clergymen in the Episcopal Church in matters of discipline, suspension, and deposition, and it seems unlikely that the church officially will provide such due process for some time—at least not until the next General Convention when one may hope the matter can be considered once again; and (2) If a clergyman is to get any hearing at all, and if he is to protect himself from capricious treatment on the part of the episcopate and the Establishment, he must do it at the time charges are leveled, or he is simply lost. To all of my brother clergy I make the following suggestions.

EVERY clergyman of this church should be thoroughly familiar with the disciplinary canons for the clergy, the process of suspension and of deposition, and every clergyman should buy a copy of the Constitution and Canons of the Episcopal Church at the time of issuance, after each General Convention. Keep up to date for your own protection and safety! In addition to being knowledgeable as to the law of the church, every clergyman should be reminded that in the event of his being charged with any professional or personal misconduct, he has the right to remain silent; he does not have to sign any paper or statement, and he is strongly advised not to do so, regardless of what his bishop or any other person in authority may want, until he has had ample chance to seek competent counsel and advice.

He should request to have either a brother priest present or an attorney before he answers any questions posed by anyone on the matter. Preferably he should have with him at the time of any interrogation, both an attorney and a priest who he feels he can trust.

When questioned, make sure that the charges being investigated are precisely stated and if you think that the bishop or anyone in authority is over-reaching his authority, raise that question. I have

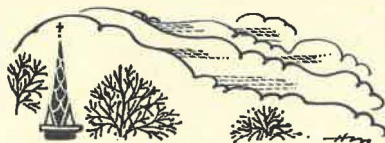
The Rev. John H. Goodrow is rector of St. John's Church, Mt. Pleasant, Mich.

a letter from a clergyman who received a civil divorce some years ago, and according to him, was at that time told by his bishop that if he should under any circumstances attempt to re-marry, he would depose him. In the absence of marriage canons applying specifically and exclusively to the clergy, the canons that apply to all communicant members of the church must apply equally to the clergy. Under those canons, that clergyman's bishop not only deprived him of due process (which as a matter of fact is given in the matter of second marriages, to all communicants) but overstepped his authority!

Clergy finding themselves accused of any misconduct are advised to remember that guilt or innocence is not a matter of how one "feels" but rather a matter of evidence and proof. This involves investigation, and by its very character should give a person the right to defend himself. No clergyman should submit to what has been called "A midnight deposition," or an under-the-table "deal" of any sort. Above all, no clergyman should allow himself to be placed under duress that would call for him to renounce his orders, without being made aware of the fact that he has the right to disclaim such a renunciation during the time that elapses between his statement and the time of the pronouncing of the actual sentence of deposition.

In my opinion, and given the fact that appellate procedures for all practical purposes do not exist in the church for deposed and suspended clergy, such men should investigate, with competent legal help, the possible availability of civil courts to have their cases heard. While indeed, there is a separation between church and state, there are also right-to-work laws and these laws have never been tried by clergy in matters of deposition, as such action would relate to their ability and competence to work at their chosen occupation.

Too many injustices are perpetrated on clergy for the so-called "good of the church." After looking over at least 15 briefs sent on to me from deposed and suspended clergy, I am struck with the significance of this phrase and the large number of times it appears, in varying forms, of course, but always with the same underlying psychology—that the Establishment is selling some poor duck in trouble, the bill of goods that he should bow out of the ministry, so no one will be offended, or for that matter, even be aware of his dilemma. Usually under such pressure, which is legally called *duress*, a man loses all rights of appeal or hearing, and should he, in the future, wish to be reinstated or ask for more investigation into the matter, he often has trouble even getting a reply to his request! In short, he becomes an "ecclesiastical nigger"—an invisible man!



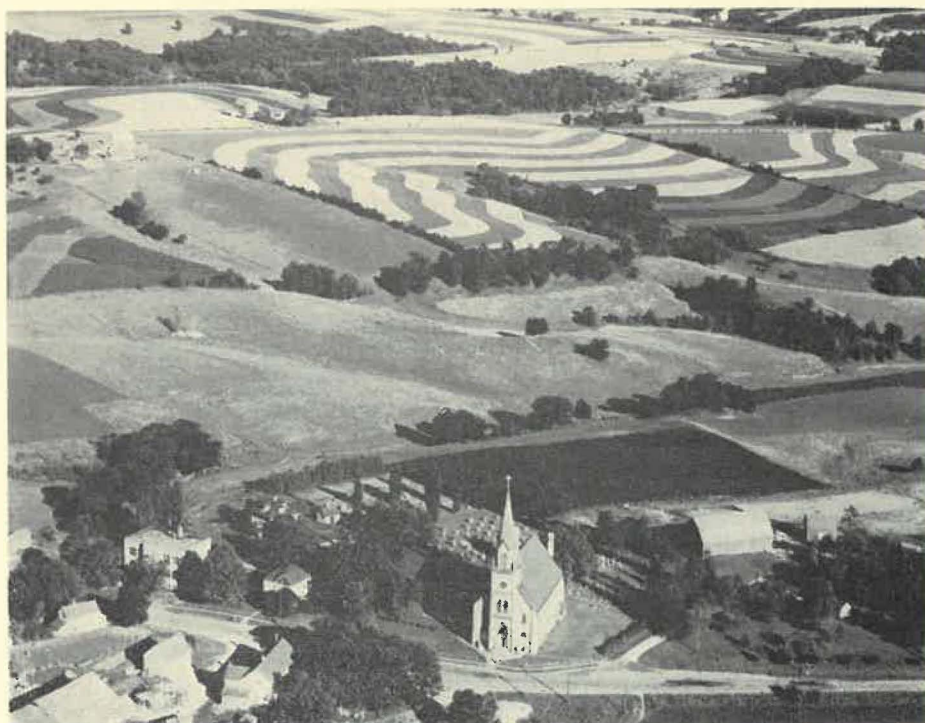
Most professionals today are organized into professional groups such as bar associations, medical associations, and teachers unions. While the basis of such groups is to protect and enhance the given profession and to protect both the public and the profession itself from malpractice by individuals, another purpose is to offer professional protection and due process to members. It is a shame that the clergy cannot "get their stuff together" enough to form effective and practical professional associations. If this ever happens, then the need for appellate processes in the matter of our disciplinary canons will not be so acute.

THIS raises the whole question of *where* can a clergyman turn for aid, advice, and moral support when he is charged with an offence that might lead to his deposition? Some men have Fathers-in-God possessing sensitivity in this area, but unfortunately in too many cases this is simply not true. In general the best place for a man to turn is to a brother priest and/or to an attorney who would be interested in rendering aid and advice.

It is about time that the clergy wised up to the fact that in far too many areas of their lives they are just second-class citizens—and this involves not only what they are paid and where they live, but how they are treated by the Establish-

ment, the Church Pension Fund, the Church Life Insurance Company, and the fact that they constitute one of the few professional groups in America not organized in any way for either their own common good or the good of their profession! The clergy have little or no voice in the administration of the disciplinary laws of the church and no rights of appeal in the matter of discipline. Perhaps clergy should think seriously, especially in light of the fact that attempts to pass appellate canons into law didn't even get off the ground at Houston, about filing a civil-rights suit against the House of Bishops over the matter of being denied appeal in disciplinary matters. This could possibly be done, based on the civil rights legislation of 1954, which, of course, was written for the protection of black Americans, but nonetheless protects the rights of any group, racial, religious, ethnic—or professional—who are discriminated against as a select group or class.

I hope that interest in appellate procedures and amendments to our disciplinary canons can be maintained between General Conventions. I am quite sure that many people holding power in our church will, for the most part, be content that the "plebians" in the church—meaning most of us, clergy and laity alike—will just forget about the whole matter. Let's not forget! Let's remember that depositions and suspensions take place with regularity every month throughout our church, and for the most part, most of us are little concerned about the tragedy of loss involved in such actions, not only in money but in personal and human resources as well.



"Too many injustices are perpetrated on the clergy for the 'good of the church'."

After Disaster in Peru . . .

Rebuilding for now and the future is the \$1,300,000 program which Church World Service-Lima is conducting in 'quake-wracked Peru.

Following the initial massive relief input of foods, medicine, blankets, tents and clothing, the two provinces where CWS is concentrating its efforts at the request of the Peruvian Government is now a beehive of rehabilitation activities. . . . New roads, irrigation ditches, homes, schools and other vital structures are being restored or built brand new with supplies from U.S.Churches or overseas churches, channeled through CWS, which is acting as agent for the World Council of Churches.

The three photos to the left are typical rebuilding scenes. Lower right, Ricardo Frohmader Noel, CWS-Peru Director.



Your Church's Response

EDITORIALS

Episcopalians & World Relief

WHATEVER you may think about some issues in which the Presiding Bishop of the Episcopal Church is involved, there can be no controversy among seriously Christian Episcopalians about the Presiding Bishop's Fund for World Relief. There is no politics in it, and no ideology; just Gospel (unless you consider St. Luke 10:25-37 and St. Matthew 25:31-46 socio-political tracts).

The week of Mar. 14-21 has been set aside as World Relief Octave. During these eight days, every Episcopal parish is asked to think, study and pray, about world relief and to make a special offering on one of these two Sundays. The regular church offering will go to the Presiding Bishop's Fund, which is the Episcopal Church's official channel for world relief. Church school pupils will give to the Church School Missionary Offering which this year, as a year ago, will go to the P.B.'s Fund.

The Fund's target for 1971 is \$1,100,000. The Episcopal Church should go well beyond that. It would be a great thing not only for the bodies of those in need but for the souls of Episcopalians if in this offering they could break their present-day losing streak and over-subscribe a goal.

Because you follow the news you know about the kind of natural disasters which have stricken Peru, Pakistan, and the American Gulf Coast within the past year, and you know of the man-made disasters from which millions suffer most dire need in Indo-China, Africa, the Near East, and elsewhere. Nobody knows where disaster of either kind will strike next. What we know is that at this moment there are countless millions of human beings suffering terribly from lack of food, clothing, shelter, medical care, and the barest necessities of life.

It is to such need that the Presiding Bishop's Fund for World Relief is exclusively directed. The facing page gives a few examples of the work of the P.B.'s Fund. The call of Christ to all of his faithful people is perfectly clear: Inasmuch as you do it to the least of these my brethren, you do it to me.

A Fresh Look At "Feelings"

ON some issues Dr. Margaret Mead, the famed anthropologist and sociologist who is also an active Episcopalian, may be regarded by many as very avant garde; but this could hardly be said of the view of the new "modern religion" of youth which she expressed at a recent campus-clergy dialogue at the University of Rhode Island. In their attempt to build a "religion with meaning" some young people are creating a "mish-mash from every religion that has ever existed," she said, and added that they remind her of "what primitive people do when they first encounter civilization."

She did not, however, lay the blame for this error at the door of the young people themselves. She fired away at "suburban churches" for causing them to reject organized religion. "Parents moving out of the cities

joined the suburban churches and synagogues so their children could get into dancing class," she remarked. "Now these children are dancing right out of church."

The upshot, in her opinion, is a "generation with no access to historical religion. Young people want to build a new religious movement, but they lack the liturgy, poetry, imagery of the historical church." Religious experience via LSD and other drugs is "without content" and has nothing in common with "the visions of the religious mystics, which had content and meaning."

In her critique of the modern parish Dr. Mead came down hard on the Sunday schools. Her complaint about them is that they have "inevitably added to the notion that the church is a social organization. I don't think anyone has ever learned religious feeling in Sunday school," she said.

The church is, of course, a social organization; Sunday school teachers have not been wrong or amiss in teaching this. But Dr. Mead is right about the lack of effective communication of "religious feeling" through the church's conventional teaching channels such as the Sunday school. That begs, of course, the old, familiar, inevitable, and still unanswered question: "Can 'religious feeling' be taught?" That is of a piece with, and a part of the larger question: "Can love be commanded?" The moment you answer *No* to that, somebody, perhaps yourself, reminds you that God commands us to love him and to love our neighbor as we love ourselves.

The phrase "religious feeling" is a vague and elusive one. There are religious feelings that are morbid at best and destructive at worst. But speaking as an anthropologist she undoubtedly means that there are some vital feelings which need to be given a religious fulfillment and satisfaction. The feeling of helplessness calls for the feeling that God the Omnipotent is one's Father, that the All-mighty is the All-loving too. It is in this uniquely religious realm of the vital feelings that the professedly religious institutions seem to fail most of all, so that young people—and older ones too—who belong to church or synagogue often look for "religious feelings" outside their spiritual community because they don't find nutrition inside. The Sunday school teacher ordinarily doesn't try to touch upon the pupil's "religious feelings" because this is supposed to be somebody else's business: namely, the business of the parents and the clergy.

If a Sunday school were a school of prayer as well as a school of religious information it might accomplish great things, in a Christian way, in the formation of souls in the image of Christ. Christian educationalists have been aware of this need and this possibility for years, but more in theory than in practice. What is needed is an approach which focuses on the child's needs and capacities in the realm of "religious feelings." The Episcopal Church with its sacramental life and devotional tradition can provide rich nurture for the growing soul; but first it must guide its children into the Way of Christ which gloriously delivers what LSD vaingloriously promises.

Continued from page 11

Rt. Rev. Harvey Butterfield, Bishop of Vermont.

A memorial service for the cathedral was held in the Roman Catholic Cathedral of the Immaculate Conception while firefighters were still at work. Episcopalians were offered space in Roman Catholic, Congregational, and Baptist churches so they could carry on their work.

NCC

Called "Far from Dead" by Leaders

The meeting of the General Board of the National Council of Churches (NCC) in Louisville demonstrated that the U.S. conciliar movement is far from dead, in the opinion of the council's two top leaders.

Dr. R. H. Edwin Espy, general secretary, said—and Dr. Cynthia Wedel, president, concurred—that actions of the board members in considering possible restructure of the council served as "a resounding reaffirmation on the part of the representatives of the churches themselves of the conviction that something like the National Council of Churches is essential to the United

States and to the churches themselves, that something like the National Council of Churches has a future."

However, operating income of the NCC dropped by 2.63% in 1970. Some council units experienced greater drops than others. Funds are, in most cases, designated by donors to the various programs and administrative units. Least affected by the decrease was the Division of Overseas Ministries, which accounts for 50% of the budget. Most affected was the Division of Christian Life and Mission, which includes such departments as international affairs and social justice. The staff of this division has been cut 40% since 1968—down from 681 to 499.

A special study survey reported to the Louisville meeting of the General Board that lay people feel "abandoned by the church." This study, headed by Dr. James Kuhn of Columbia University and called "Listening-to-Lay-People Project," concluded that while most laymen still worship and participate in church activities they find little help in living out their faith in the secular world where they spend most of their time.

"Christians today are in danger of despair because their faith is divorced from their world," the report continued. It warned that "chaos flows when faith gets out of touch with the institutions of society."

Among the recommendations was one

calling for an NCC board to develop more effective ministries among lay people. The General Board, which received the study, said it could not afford the \$700,000 needed over a three-year period for such a program. The Listening-to-Lay-People Project was designated as an NCC task force and given a "hunting license" to see if it could raise funds elsewhere. The General Board said that the NCC would provide staff for the task force and it authorized the project committee to carry out a two-year program to develop new forms of ministry.

The next meeting of the General Board is scheduled for June 11-12, 1971, in Atlantic City, N.J.

THEOLOGY

Church's "Business Is Religion"

Speakers at the second annual National Conference of Trinity Institute in New York City "anathematized" secular Christianity and called on the church to recognize that its business is religion. The conference, sponsored by Trinity Parish, was attended by some 700 people, mostly Episcopal clergy but also including wives, nuns, students, and others. They gave prolonged applause to each address.

Tracy Early, a special correspondent for Religious News Service, summed up his impression by saying: "Considered as a whole, the conference could perhaps be taken as evidence that the phase of theological discussion most prominent in the 1960s has ended, and that a new orientation has entered with the new decade."

An Anglican priest, a Roman Catholic theologian, an RC lay philosopher, a Lutheran theologian, an Orthodox theologian, and the Institute's Episcopal director took turns assailing the secular interpretations of Christianity found in Harvey Cox's *Secular City* and in Bonhoeffer's "religionless Christianity."

The critique of ideas that have been at the forefront during the past decade was significant in that it did not arise from a desire to defend reactionary politics or theological fundamentalism. The speakers contended rather that a new "religiosity" in the secular world itself showed that the advocates of religionless Christianity had misread the signs of the times.

Dr. Cox, in absentia, received a kind of honor in being made a principal object of attack. It was recognized that in his more recent book, *The Feast of Fools*, he has gone beyond his earlier thought; but he is still found lacking. "The message of *The Feast of Fools*," said Louis Dupré, a Belgian lay Roman Catholic who teaches at Georgetown University, "is that you can be secular and have your religious kicks too." Cox has "overcome his jibes at symbols," he said, "but

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religious symbols are reinterpreted in terms of immediate experience, with no transcendence left over."

Mr. Dupré was also critical of some tendencies in worship in his own church. "I am deeply disturbed by the lack of awareness among some of our younger clergy of what religious symbols are and what they mean," he said. "In the Anglican Church there is a more responsible attitude born out of your history." The purpose of worship, he contended, is contact with God and goes beyond producing social action: "As much as I am against the war, I am equally against the Vietnamization of the pulpit"—or producing an emotional experience. "If I want kicks I know where to get them and it is not in church."

Though secularism was "out" and religion once more was "in" at the conference, its theme was "The Conversion of Religiosity" as it is being expressed in the general culture.

The Institute's director, Dr. Robert E. Terwilliger, observed in an opening statement that with the stress on astrology, Eastern mysticism, witchcraft, and the psychedelic quest, the U.S. is having "something like a religious epidemic." But he added that religion is never good in itself and so requires conversion to Christ. He also deplored what he described as the late Bp. Pike's attempts to contact the "world beyond, pathetically seeking a reassurance in contradiction to Christian faith."

In a sermon at the opening Eucharist a vicar from London, the Rev. Michael Marshall, said that the "new religion outside the church comes from deep spiritual need but doesn't lead to the kingdom of

God." In a later lecture he declared that Christianity is "scandalously" different from every other religion and that the church, rather than letting itself be swept along with the religious movements outside itself, should redirect them.

Dr. Carl E. Braaten, professor at the Lutheran School of Theology in Chicago, lamented that "Christianity without religion" had led to "the revival of religion without Christianity."

In the emphasis on the transcendent and specifically religious aspect of Christianity, major attention was given to the liturgy and especially the Eucharist. The liturgy is meant to suggest a passage from one state to another and the consequent "liberation" of man, said the Rev. John Meyendorff, a professor at St. Vladimir's Orthodox Theological Seminary in Tuckahoe, N.Y. "The liturgy should suggest God coming down and man going up," he said. "I am uncomfortable with some of the secularized liturgies because they don't suggest any passage. Christianity as a whole is guilty now for not making these things quite plain."

Arguing that the Eucharist must be a celebration of the divine Word, the Rev. Louis Bouyer, a French RC theologian, said that ignoring the divine results in an "incapacity to grasp the fullness of the human. It is man that dies every time the death of God is proclaimed," he said.

WASHINGTON

Episcopal, Jewish Congregations Share Building

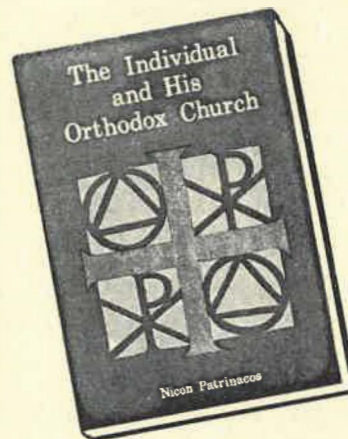
For the last five years St. Augustine's Church (Episcopal) has been living a double life in a relatively obscure part of the nation's capital. Or has it been Temple Micah?

Each Friday night since 1966 the church has been converted into a synagogue for a small congregation of Reform Jews. Until recently the arrangement was on an informal basis. Now it is being planned by both groups that within three years the arrangement will have become permanent.

St. Augustine's has about 175 members and Temple Micah, the Jewish congregation, about 225 members. Hitherto the Jewish congregation used the building for its religious schools. It has now entered into a three-year agreement with the Diocese of Washington, which administers the building, to use the church on Saturdays for its regular worship services. About all that will be necessary for the transition is to pull a covering down over the Cross of St. Andrew which is on the altar. The synagogue will erect a sign outside and an ark and an eternal light inside.

Inside the church, an office is being prepared for use by the rabbi, adjacent to the vicar's office. Both congregations will use the same office for their respect-

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BISHOP PONG

The new Bishop of Taiwan, the Rt. Rev. James Te-Ming Pong, was consecrated Jan. 6, by the Presiding Bishop, in the Overseas Chinese Hall, Taipei. Other bishops present were Lee of Seoul, Cabanban of The Philippines, Sabah of North Borneo, and Baker of Hong Kong and Macao. Bp. Pong is the former archdeacon of Hong Kong.

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tive secretaries. Other maintenance expenses will be shared, pro-rata.

The congregations have each named four persons to a joint committee to explore possible joint ministries throughout their community.

Homosexual-Oriented Service Held

About 40 persons attended a homosexual-oriented worship service outside the Church of St. Stephen and the Incarnation, Washington, D.C., on Valentine's Day, after permission was withdrawn to hold it inside the church.

The Bishop of Washington, the Rt. Rev. William F. Creighton, had closed the church to the service which was to have included a homosexual wedding ceremony. There was no such ceremony in the outdoor service. Paul Breton, leader of the Community Church of Washington, which was formed to serve homosexuals, said the wedding would be performed privately. As he led the service outside the church, he asked prayer "especially for William F. Creighton . . . who has made us worship here."

"Even though [Bp. Creighton] has locked us out of this church, God hasn't locked us out of his heart," said the Rev. Troy D. Perry, leader of a Los Angeles homosexual religious group. Mr. Perry said he had gone to Washington to speak on behalf of the campaign being waged by Franklin Kameny for a D.C. congressional seat. Mr. Kameny, who claims to have 3,000 of the 5,000 signatures needed to qualify as an independent candidate in the Mar. 23 general election, is president of the Washington Mattachine Society, a homosexual group. Mr. Perry said, "Kameny is not the gay candidate, he's the people's candidate. Get on board, children. . . ."

After the outdoor service, about a dozen of the gathering held a pray-in at Washington Cathedral to protest the bishop's ruling. Mr. Breton said he had requested the use of the Episcopal church to accommodate the crowd he had expected would come to hear Mr. Perry.

VIRGINIA

Historic Richmond Parish Launches Urban Program

The vestry of St. Paul's Church in Richmond has voted to appropriate \$100,000 over a four-year period for programs dealing with the causes of poverty, racism, and urban tension in the city. "The Isaiah 58:12 Program of St. Paul's Church" received unanimous support of the vestry.

St. Paul's, a large downtown church opposite the Virginia capitol, once was known as "the church of the Confederacy." Robert E. Lee and Jefferson Davis worshipped there during the Civil War. The church is 125 years old.

The Rev. John S. Spong, rector, said the programs will be financed from income on church property, including a commercial garage the church operates on the downtown block it covers. He said the property should yield \$25,000 a year beginning in 1972. A study commission of 14 church members will study the Richmond urban situation in detail for a year before making specific recommendations for use of the money.

"The Isaiah 58:12 Program" came from this text: "And your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to dwell in."

PEACE MOVEMENT

Berrigan Brother Criticizes Them

An older brother of Frs. Daniel and Philip Berrigan says that their activities have been "detrimental" to the United States.

John Berrigan, 57, of Ely, Minn., made the statement in a letter to *The Minneapolis Tribune* in critical response to some letters which had appeared in that newspaper supporting his brothers.

"Mainly I clash with them on two fronts," wrote Mr. Berrigan, a caretaker at a lodge near Ely. "To my mind their activities have been detrimental to the United States, and I've often asked: Who do they think they are, to take the civil law into their own hands? Also, their influence with young people has been bad and will do untold harm in the future unless they (my brothers) straighten up and fly right."

SOUTH AFRICA

Critical Clergyman Ordered Out

An Anglican clergyman who has openly opposed South Africa's racial policies has been ordered to leave the country by the end of February. The Rev. Colin Davison recently lashed out at the government for arresting the Very Rev. Gonville A. French-Beytagh, Dean of Johannesburg, under the country's Terrorism Act. The dean, a British subject, is now free on bail, and will be tried on charges of subversive activities [TLC, Feb. 21].

Mr. Davison, who has lived in South Africa for eight years, denounced the Terrorism Act that permits indefinite detention — incommunicado — without charge or trial. In a sweeping condemnation of South Africa's *apartheid* (separate racial development) policy, he said: "The white society and the government have sold themselves to an evil system and, in Christian terms, are now under demonic powers."

In 1970 Mr. Davison was arrested dur-

ing an illegal march to demonstrate against the detention of 22 Africans without trial, again under the Terrorism Act.

MINNESOTA

Eight Churches Join to Aid Citizens

Eight south Minneapolis churches representing six religious bodies have joined together in a union called TRUST to identify common needs and mobilize resources to meet them. Immediate attention is being focused on establishing day-care centers for children of working mothers, and on caring for the needs of senior citizens.

Deepening the spiritual lives of the community is the goal of a week-night service, and a pilot program of contemporary worship services is being considered.

Churches participating include St. Thomas Episcopal, Hobart United Methodist, Judson Baptist, Lynnhurst Congregational, Oakland Avenue United Methodist, Faith United Church of Christ, St. Joan of Arc Roman Catholic, and St. John's Lutheran. Patrick Stevens, a Roman Catholic, is coordinator of TRUST.

ORTHODOX

New Title for Abp. Iakovos

Abp. Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, has been designated a "Patriarchal Exarch Extraordinary" by the Holy Synod of Constantinople (Istanbul), a move which could have a far-reaching impact on Eastern Orthodoxy in the western hemisphere. The title carries with it the right, in league with other Orthodox leaders in the U.S., to decide on questions involving Orthodox life in America without prior consultation with Ecumenical Patriarch Athenagoras I.

The action has bearing on several recent and controversial Orthodox developments in the U.S., among them inter-Orthodox relations. Originally, Orthodox Christians in America set up ethnic churches reflecting the national heritage of immigrant groups, which has resulted in more than a dozen churches, most still officially linked to mother churches in Eastern Europe or the Middle East. In recent years, the question of unity among the groups has been raised. Partly with the goal of unity in mind, the Russian Orthodox Greek Catholic Church in America (Metropolia) last year was given *de jure* independence by the Patriarch of Moscow. It took the name of the Orthodox Church of America and issued an invitation to other groups to join it. However, Patriarch Athenagoras, who holds the primacy of honor but no universal administrative power in world Orthodoxy, opposed the move. He said it was unilateral and held that only a

Pan-Orthodox agreement could decide on the future structure of Orthodoxy in the western hemisphere.

Elevation of the archbishop to an exarch extraordinary seems to mean the American primate can enter into consultations on many issues with the prelates of other ethnic jurisdictions, with the group reaching final decisions. The only proviso in the patriarch's letter was that the existing ties with mother churches not be broken.

Theologian and editor of *The Orthodox Observer*, the Rev. Nicon Patrinos, explained that the proviso means that U.S. prelates may not set up an independent synod of their own. He said that as he interprets the patriarch's letter

American bishops "could immediately proceed to study every facet of our religious experience here, single out real problems, and deal with them with authority and finality." Among those problems is vernacular-language liturgy. Last summer, the clergy-laity congress of the Greek archdiocese asked Patriarch Athenagoras for permission to allow parishes to use the vernacular if they desire. The request was rejected. Under the new authority extended to Abp. Iakovos, the Orthodox bishops in the U.S. could make a decision on language. Several jurisdictions, including the new Orthodox Church in America and the Antiochian (Syrian) Orthodox Church provide for English liturgies.



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Book Reviews

PRAYERS FROM THE ARK. By Carmen Bernos de Gasztold. Trans. by Rumer Godden. Viking Press. Pp. 71. \$1.25.

Prayer from the soul of a contemplative is here captured in little poems that purport to arise from the hearts of creatures on the ark, from Noah on down to a cricket. Noah offers his longing for the Lord's shore, and each of 26 other creatures pray a prayer suggested by his nature. The tortoise bids God's patience — "*Un peu de patience, mon Dieu, j'arrive!*" — reads the caption under the sketch by Jean Primrose. While the elephant asks for philosophic thoughts, that he might rejoice in "the loveable oddity of things," the monkey prays that someone might take him seriously one day.

Rumer Godden handles these poems of Carmen Bernos de Gasztold with the care one gives priceless china, lest she break it in the translation, and one can feel the deep love and appreciation for the prayer and poetry, which makes the transition to English a joyous success.

In the foreword to *Prayers from the Ark*, written by the translator, thanks is given to Carmen Bernos for "a giving out, an offering, compounded of honest work and acceptance of the shape in which one has been created—even if it is to be regretted as much as the monkey's—of these humble things added to the great three, faith, hope, and love."

(The Rev.) ROBERT W. FOWKES
St. Andrew's, Scottsbluff, Neb.

BLESSINGS ON THEE, CLERGY WIFE. By Susanne Bowman. Distributed by Morehouse-Barlow. Pp. 95. \$3.95.

Blessings on Thee, Clergy Wife, Susanne Bowman's first novel, proves to be much more than a clever fictitious tale drawn up for the entertainment of the reader. Dedicated to her husband ("that excitingly lovable, delightfully stimulating, occasionally exasperating 'blessing' I live with") Mrs. Bowman depicts with amazing candor events within the social structure of parish life. There will be some readers who will be shocked at what they read and even dismayed at the honesty of her story as it unfolds.

Proceeding from chapter to chapter the reader is introduced to the family of a young businessman who leaves secular employment for the ministry in the Episcopal Church. Seminary life, the first parish in a comfortable Virginia town, and the decision to accept a challenging church in Dallas, Texas, all make interesting reading. However, as one reads on the comfortable feeling is infused here and there with the knowledge that a lot more is happening behind the scene. All is not peace and joy. The small hurts,

jibes, and utter hypocrisy and cruelty of many churchmen, as well as clergy using the church for their own outlet and search for prestige, are indeed shown up for what they are. Never catering to concealment in these matters, Mrs. Bowman manages to strike out quite effectively for the many clergy wives who daily present the appearance of the sweet, long-suffering, rectory mistress who pretends (more often than not) to herself as well as the world around her that this is just about the nicest thing possible, *i.e.*, being the priest's wife among all these "nice" people. Yet the blessings do abound.

This is not a folksy tale. It is warm and tender on one hand and often bitter on the other. A very outspoken woman has surveyed the situation and chooses to speak out. Suffice it to say our heroine frequently encounters the devil himself and hand-wrestles him in the only manner a woman has at her disposal. Surely this is not fiction!

SUE COOPER
Grace Church, Carlsbad, N.M.

THE RESURRECTION OF JESUS OF NAZARETH. By Willi Marxsen. Fortress Press. Pp. 191. \$2.95.

Whether discussed or not, the proclamation of the Risen Lord is an issue with many a thinking layman. Did Jesus really rise from the dead? Who "saw" him do it? What is resurrection? Was the risen body of Jesus physical or spiritual? Is the whole story of the empty tomb a myth? Can the Resurrection be proven? Is a belief in the Resurrection necessary for a 20th-century person to be a Christian? Is the term "Jesus is risen" descriptive of an idea or the statement of historical fact? Should historians tread where theologians fear to tread?

The Resurrection of Jesus of Nazareth, lectures of Willi Marxsen, delivered to faculty of the University of Münster, reflect the careful process of German scholarship as they explore possible implications of the term: "Jesus is risen." The parish priest will find a handy review of the basic issues centering on a subject becoming a popular cocktail party item ever since the publishing of *The Passover Plot*, yet a subject seldom discussed in any real depth in most parishes.

Prof. Marxsen's main thrust is that an individual must first experience Jesus of Nazareth before the term "Jesus is risen" has any meaning. Jesus of Nazareth calls each of us to a challenge, the challenge he laid down during his earthly ministry. If one is willing to make the real risk of a venture in faith he will experience Jesus. The Risen Lord is identical with

the earthly Jesus; thus we are able to proclaim "Jesus is risen" only after we have identified our life with the early Jesus and have begun to share in his mission. As we do so, we find experientially that Jesus is in fact alive.

These lectures could trouble anyone who insists that there must be an acceptance of the historicity of the biblical accounts of the empty tomb and the post-Resurrection appearances. The treatment has the main thrust of the historian's approach who sees on the one hand biblical details in conflict, no witnesses to the actual Resurrection, and literary styles that express "reality"! And on the other hand, he can demonstrate historically verifiable evidence of the belief of the early church that Jesus was alive after his death because it had experienced him, i.e., "Jesus is risen." That, more than anything else, was their main concern: "He is alive, he is Lord, and he sends us out to call others to faith."

(The Rev.) C. CORYDON RANDALL, Ph.D.
St. Paul's, Richmond, Ind.

RELIGION IN COMMUNIST CHINA. By Richard C. Bush, Jr. Abingdon Press. Pp. 425. \$9.50.

Religion in Communist China is the book on religion in China that I have been waiting for. It provides a step by step account of the policy and practice of the Communist Party with respect to each of the ancient religious traditions in China as well as modern western missions. After a preliminary chapter which sets forth the Chinese communist view on religion in general, these follow detailed accounts on Christianity, Islam, Buddhism, Confucianism, and Taoism, with various folk religious practices.

While the section on foreign missionaries is less extensive than one finds in Thomson's *While China Faced West*, it is adequate and, to my mind, accurate. Due attention is given both to the splendid and often self-sacrificing work of missionaries and to the unfortunate Chinese reactions against those who, for lack of studious effort, failed to understand the potential relevance of traditional Chinese religious thought and forms to the Christian witness. I should like to have seen a chapter on this problem, especially on the experience of the Nestorians in the seventh century and of the Jesuits, especially Ricci, in the seventeenth, in relating the Christian message to indigenous philosophy and customs.

Richard Bush gives greater attention to Roman Catholics in China than to non-Romans, not only because the former far exceeded the latter—3,000,000 to 700,000—but also because R.C. resistance to communist aggression was better grounded ecclesiologically, more persistent, and more severely punished. This is not to suggest diminished appreciation or respect for non-Roman martyrs and confessors, both Chinese and foreign at the

hands of communist doctrinaires. It is simply to agree with the author that their emphasis on "action" lent itself more readily to absorption into the party's program for production and social equality than was the R.C. deep apprehension of the theological and spiritual verities of the Christian faith and mission. The party applied the same strategy to both. First it praised the church for its welfare work and welcomed Christian participation in building the new China. Then, as clergy, laity, and Christian institutions became integrated in communist schemes for reconstruction, religion was restricted to worship, while both Christian activists and communist cadres were led to question and soon to condemn the notion of God. Anglican Bishops Y. Y. Tsu and especially K. H. Ting are given meritorious report in the matter of adhering to and defending Christian truth and religious practice. Scores of pages are devoted to the expulsion of missionaries, sufferings, and deaths of Chinese Christians, and to the closing of Christian institutions and churches, until finally, in 1969, no external evidence of church life is to be found in China.

Having myself once had a Bible class for Muslim boys in Shanghai Old City, having visited the Grand Mufti of the Uzbeks in Tashkent and the only school for imams in the Soviet Union, I was particularly happy to find here a well-documented account of the parallel, in some ways competitive treatment of Muslims in China and Russia. This chapter illuminates the present Sino-Russian border conflict.

But most important to everyone interested in religion in China are the chapters on Buddhism, Confucianism, and Taoism. The author duly notes that after 2400 years of these religions the destruction of their external features has not and probably will not eliminate their continued influence in the homes of the people.

The net position of religion in China is described thus: "By communist definition, there has been no religious persecution in China. On the contrary, religious people have been liberated from feudal, imperialistic, unpatriotic, and reactionary forces, and thus are free to unite with all the Chinese people in socialist construction to build the new China" (p. 37).

PAUL B. ANDERSON, Th.D.
Editor of *Religion in Communist Dominated Areas*

THE CHURCH AS MORAL DECISION-MAKER. By James M. Gustafson. Pilgrim Press. Pp. 163. \$5.95.

Those of us who were at Yale in the middle 40s knew that we were there during a golden age. How could it be otherwise with men like Calhoun, Bainton, Latourette and Niebuhr teaching daily in the classrooms. These were men

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who published a great deal but whose first love was their students. Along with the others mentioned above, Dr. Niebuhr was always accessible to his students. His sense of vocation was an acting out of the theology which he believed. Still, we regarded him with awe and wonder, thinking of him as a prophet. We wondered who could ever take his place.

Upon reading *The Church as Moral Decision-Maker*, I felt the same kind of spirit. Although James F. Gustafson is clearly an independent thinker, it is obvious that he builds on the same foundations that undergirded the work of Richard Niebuhr. Here is to be found the same reverence for God in all his majesty. Because God is God, he makes demands. Goodness is not established by the philosophizing of men. Goodness is what God does and demands of us.

For Gustafson, the moral life centers in decision making, as man lives his vocational, personal, and political life. According to the author, the Christian community is the place in which men can best think through their responsibilities and actions. The Christian community has a great contribution to make to moral discourse, whether in the field of urban, racial, political, or ecological problems, or whether the concern is genetics, medical ethics, or population. If the Christian community is to serve this function, there is a need for it to achieve a high degree of competence theologically, philosophically, and empirically.

This book is a contribution not only in Christian ethics, but to practical moral theology. There are those who used to speak as if moral theology and Christian ethics were somehow antithetical studies. Dr. Gustafson, without attempting to do so, demonstrates a fruitful combination of the two. The one point of this book is that the church must bring its theological insights to bear in relation to the social phenomena in this morning's headlines.

Further acquaintance with Dr. Gustafson's works will make many a former student wish he could be back at Yale. More important, anyone who is attempting to think in a Christian way about the events of the day will find a strong assist in *The Church as Moral Decision-Maker*.

(The Rev.) WILLIAM H. BAAR, Ph.D.
Emmanuel Church, La Grange, Ill.

REMEMBERED SPRING. Selected Poems. By William R. Moody. Drawings by the author. Faith House. Pp. not numbered. \$2.50.

There are several ways to read this book: browse here and there; or recognize the unnamed sections and take them one at a time; or begin at the beginning, as I finally did. There, one reads the dedication and the delicate *In Memoriam*. Facing this is one of the author's own drawings.

The earliest of the dated works is 1913, and then there are the "Sonnets Written When Very Young." As with any collection of verse that has a wide range of thought and fantasy, the poems will vary in touch for each reader.

For those who know the Bishop of Lexington as a Father in God, for those who know him as an artist using his paint brushes, this collection will be no great surprise. For those who do not, *Remembered Spring* is a pleasant introduction to the Rt. Rev. William Moody who can paint with both words and oils.

GEORGIANA M. SIMCOX

CONTEMPORARY OLD TESTAMENT THEOLOGICALS. By Robert Laurin. Judson Press. Pp. 223. \$8.95.

In *Contemporary Old Testament Theologians*, assembled by Robert Laurin, seven Baptist OT scholars examine the work of seven outstanding OT scholars of various faiths, viz. of Walther Eichrodt; Gerhard von Rad; Otto Procksch; Theodorus C. Vriezen; Edmond Jacob; George A. F. Knight; and Paul van Im Schoot. Laurin contributes the foreword, where he admits that the enterprise grew out of classroom needs. He also wrote the essay on Edmond Jacob.

There is much good to be said for this book. It is well put together; the writers, although much less well known than the men they appraise, do creditable work and show little Baptist flavor in their analyses; and one can learn a great deal about the OT. Its main defect is the rather consistent criticism and dissatisfaction expressed by the authors—not because they oppose scientific biblical study, but because they imply too often that they could have done the work better. This I doubt.

This book is intended for scholars and their students. Some of the authors present a very clear picture of the procedure of the authors they examine, e.g., G. Henton Davies on von Rad, but all seem to enjoy using not merely technical terminology but also sophisticated language—to such an extent that the book is at times boring and makes the reader wonder if they didn't purposely strive to make their essays sound as pedantic as possible.

Whatever defects there may be, this reviewer learned much from the book. It is unlikely, however, that many outside of professional circles will get very far in reading it. They will be "turned off." Gottwald, who is often harsh with Eichrodt, might have made it known in his *Selected Bibliography* (p. 62) that English readers could find Eichrodt's study "Im Anfang . . ." in the festal volume, edited in honor of James Muilenburg by B. W. Anderson and Walter Harrelson, *Israel's Prophetic Faith* (Harper and Row), pp. 1-10, in English translation.

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Booknotes

Karl G. Layer

THEMES, PRAYERS, AND INTERCESSIONS: Cycle C of the New Lectionary. World Library Publications. Pp. 143. \$3 paper. Although written specifically for use by Roman priests, this manual will be of use to priests of the Episcopal Church, who are using Cycle C of the new proposed lectionary.

GOD, WHY DID YOU DO THAT? By **Fredrick Sontag.** Westminster Press. Pp. 172. \$2.65 paper. This volume deals with the age-old question of how it is possible for man to think of God as loving and yet permitting a world filled with suffering, injustice, and wrong. Dr. Sontag believes that the present-day resurgence of disbelief in God is caused by a false understanding of the relation of the concept of a personal God to the presence of evil in the world. Now that we see man overcoming at least some of the problems of the world, the question arises as to why God didn't do it. Clarification can come, says the author, if men now put God on trial and ask him: Why did you do that? Was it to "religiously test" man? Is the design of the world all right because "It will all come out right in the end"? Through such questioning, the

author attempts to discover the kind of God we are dealing with and how we can understand why he might have acted as he did and does, and what the love of God actually means.

ONE PEOPLE: Laymen and Clergy in God's Church. By **John R. W. Stott.** Inter-Varsity Press. Pp. 94. \$1.50 paper. John Stott, the rector of All Souls Church in London, poses various questions about the roles of the clergy and laymen of the church, and then develops the thesis that a "class distinction" between priest and parishioner is unbiblical and "stifling to the vitality of a Christian community." Clergy and laymen—as one people under God—must work together in worship, ministry, witness, and fellowship, says Fr. Stott. This book suggests how clergy can re-evaluate their own role as servants to their congregations, and outlines a program to train laymen to meet the needs of a changing world.

HITLER YOUTH AND CATHOLIC YOUTH: 1933-1936. By **Lawrence D. Walker.** Catholic University of America Press. Pp. x, 203. \$10.50. This is the story of the struggle between those young people in

Germany during the rise of the Third Reich, who swore allegiance to the Nazi movement and those who placed their ultimate belief in the Roman Catholic Church. While written from a sympathetic viewpoint toward the RC Church, this study does appear to be reasonably objective in stating its case. The only question would seem to be one of whether it actually is possible to make a study of the Nazi oppression of one single church while virtually excluding other churches (primarily the Lutheran) from consideration. The real question was that of Hitler's opposition to all organized Christianity which did not serve his aims, and this volume, while well done, does not really come to grips with that fact.

IT'S YOUR MOVE. By **Fritz Ridenour.** Regal Books. Pp. 170. \$.95 paper. An introduction to the Old Testament by means of casting some of the better-known personalities in various 20th-century situations and problems that are familiar to all.

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FOR PALM SUNDAY: The Passion of our Lord Jesus Christ according to Luke. Year C. For congregational participation with four readers. \$2.50 for 100 copies. Sample 25¢. The Rev. James Brice Clark, 129 N. 40th St., Omaha, Neb. 68131.

FOUNDATIONS OF FAITH. The book that brings spiritual fulfillment and guidance to troubled and confused people. \$3.00 postpaid. Rev. F. Nugent Cox, author, 600 Fairmont St., Greensboro, N.C. 27401.

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.

TRACKER action church organ, good condition, reasonable price. Reply Box L-781.*

A WORTHY GIFT for a library or priest: 1970 editions of Encyclopaedia Britannica and Great Books—school binding—excellent condition. \$600.00 for both. Write: Mr. Daniel Ayers, St. Francis Boys' Home, Box 70, Bavaria, Kan. 67419.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. **Convent of the Holy Nativity, Fond du Lac, Wis. 54935.**

POSITIONS OFFERED

WANTED: Priest-organist who can direct Christian education, or curate, or D.R.E. Salary commensurate with position and experience. Send resumé and photo to Church of the Holy Faith, Santa Fe, N.M. 87501.

ST. MARY'S Anglican (Episcopal) Church in Caracas, Venezuela seeks a rector for May 1971. PBC ministering to Americans, British, and West Indians. Spanish helpful, not necessary. Furnished rectory and automobile supplied. Apply by air mail supplying fully detailed resumé, three references, and picture to: Clerical Relations Committee, St. Mary's Church, Apartado 61.116 del Este, Caracas 106, Venezuela.

YOUNG PRIEST to minister to Generation Gap in large Florida parish. Senior seminarian considered. Pastoral-priestly duties shared with two other clergy. Start July or August. Resumé and picture. Reply Box H-789.*

POSITIONS WANTED

EXPERIENCED PRIEST, dedicated pastor, invites correspondence *re* associateship or chaplaincy. Reply Box M-788.*

I STILL BELIEVE in the parish church as a viable institution, and I seek a change to a church which desires to develop a good, solid parish program designed to meet the needs of its people. I am well-seasoned, 39, and will provide full personal data upon request. Reply Box S-782.*

MATURE ANGLICAN-CATHOLIC priest desires pre-Vatican II type parish. Reply Box M-787.*

MILITARY CHAPLAIN seeks change to altar-centered parish. Pastor, counsellor, administrator. Reply Box N-786.*

ORGANIST-CHOIR DIRECTOR desires full time position. Over 10 years experience with youth and adult choirs. Excellent references. William Whitley, Apt. 5, Pinehurst Homes, Tarboro, N.C. 27886. 919-823-2970.

WANTED

USED DOCTOR'S Gown (Divinity). Reply Box B-785.*

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

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

The Living Church

PEOPLE and places

Ordinations

Priests

Central Florida—The Rev. Larry Wayne Thornton, curate, St. Andrew's, and principal of the parish school, Box 367, Fort Pierce, Fla. 33450.

Colorado—The Rev. William Shepley Curtis, curate, Our Saviour, 4 & Polo Dr., Colorado Springs, Colo. 80906.

Harrisburg—The Rev. Robert H. Pursel, curate, Christ Church, Reading, Pa., address, Edgemont Terrace Apts., Apt. 12-A, Reading (19602).

New York—The Rev. Messrs. Raynor Wade Andersen, John William Steven Eurich, Joseph Reed Nelson, Cornelius White, Howard Timothy Wheeler Stowe, Philip LeRoy Culbertson, Malcolm McGuire, Leonard Garfield Harris, Thomas Green Cure, and Peter J. D'Alesandre (the latter by the Bishop of Milwaukee for New York).

Oklahoma—The Rev. Robert H. Fellows, curate, St. Luke's, Bartlesville, Okla.

West Virginia—The Rev. William Franklin Carr, assistant, Good Shepherd, Follansbee; Olde St. John's, Colliers; and Christ Church, Wellsburg, address, 930 Neville St., Follansbee, W.Va. 26037; and the Rev. Peter Anton Schoew, vicar of Grace Church, St. Marys, W.Va., address, 317 Riverside Dr. (26170).

Western Massachusetts—The Rev. James Edward Putnam, curate, dividing his time between St. Michael's, Worcester, and Church of the Nativity, Northboro, address, the vicarage, Church of the Nativity, 59 Howard St., Northboro, Mass. 01532.

Deacons

Colorado—Charles Harry Christoper, Jr., senior, Seabury-Western Seminary, Evanston, Ill.; Charles

Larry Day, Robert MacDavid Fields, Paul Christopher Herbert Levine, and John Edmund Piper, all seniors, Nashotah House, Nashotah, Wis.; and Roy McLean, senior, Episcopal Theological Seminary, Lexington, Ky.

New York—Lloyd Livingstone Springer and David Johnson.

New Addresses

The Rt. Rev. George M. Murray, Box 8395, Mobile, Ala. 36608.

Diocese of the Central Gulf Coast (South Alabama and Northwest Florida) 3809 Old Shell Rd., Mobile (36608).

The Rev. Joseph W. Peoples, Jr., 299 Victoria Lane, Elk Grove Village, Ill. 60007.

Honors

The Rev. Laud Humphreys, Ph.D., associate professor, School of Criminal Justice, State University of New York, Albany, received the annual C. Wright Mills award for his book, *Tearoom Trade: Impersonal Sex in Public Places*.

Seminaries

Nashotah House—Summer school faculty members and their courses will be the Rev. Reginald Fuller of Union Seminary—New Testament Christology; the Rev. William T. Stevenson, Jr., of Marquette University—history of religions; the Rev. Roland Foster of Nashotah—men and movements and their influences on American religion in the 19th century; and the Rev. Urban Holmes of Nashotah—contemporary theological schools as they relate to current socio-cultural patterns and the insights they provide for developing a theory of ministry.

Religious Orders

The Rev. Chauncey L. Shaw III, former assistant to the rector of the Church of the Nativity, Maysville, Ky., is curate, St. Jude's Collegiate Church and chaplain of St. Jude's Home, Sandy, Ore. He is called Fr. John in the Third Order of the Society of St. Paul. Address: Box 57, Sandy (97055).

DEATHS

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

Sr. Marian, T.C.G. (Order of Teachers of the Children of God), died in Providence, R.I., on Jan. 26, at the age of 79.

She had been a member of the community for 27 years. A Requiem Mass was said in the convent chapel at Maycroft, Sag Harbor, L.I., N.Y., and burial was in the convent cemetery. The Rev. F. S. North, chaplain general of the order, officiated at the services.

Robert B. Doing, national president of the Brotherhood of St. Andrew, died Jan. 25, in Ruston, La., after a very brief illness. His home was in Venice, Fla.

He was national missionary of the Brotherhood and a lay missionary of the church, having led missions throughout the U.S. and abroad. He was enroute home with his wife, having convened the national council of the Brotherhood in Oklahoma City, when he died. Memorial services were held in many places, including his home parish of St. Mark's. Memorial gifts may be made to the Brotherhood of St. Andrew Foundation, 540 W. King St., York, Pa.

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. Walterstorff, 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 & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

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

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.

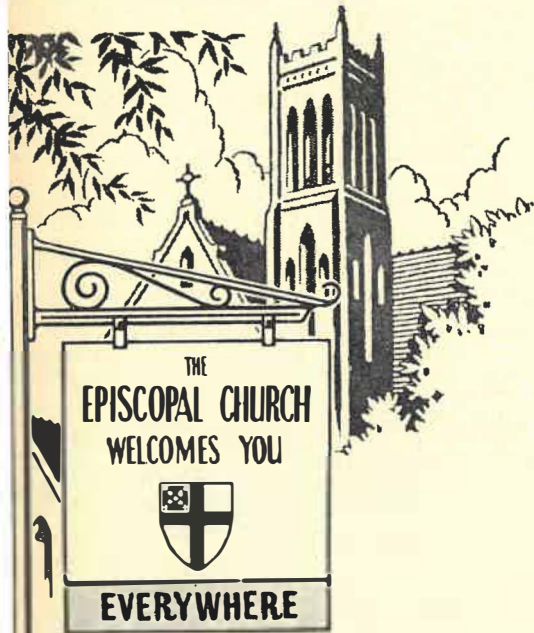
ORLANDO, FLA.

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 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

(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)

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

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&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

EMMANUEL CHURCH—Lindsey Chapel
15 Newbury St.
Sun HC 9, MP 11:15; Thurs 5:30

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. Odekir, 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, ass'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. Bawman, v; the Rev. Dan Riley, d
Sun HC 10; Wed HC 9:30

The Living Church

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; Wkdys 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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain
Sun 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

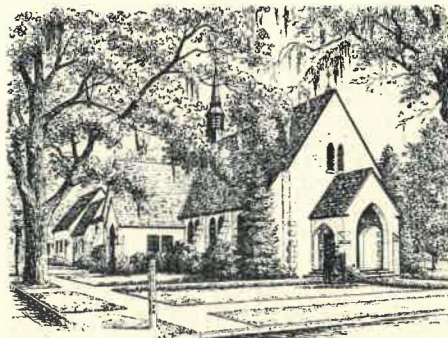
ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

QUEENS, N.Y.

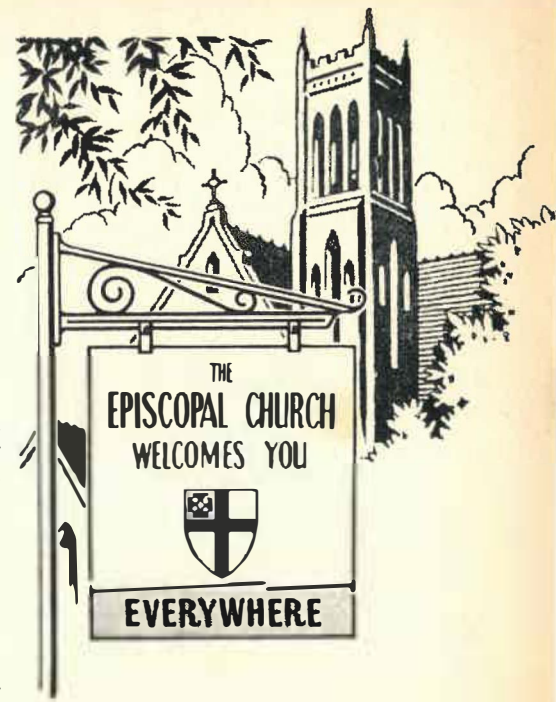
RESURRECTION
118th St. & 85th Ave., Kew Gardens
Sun HC 7:30, 10; Wed 10, 6:15

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



ALL SAINTS' CHURCH
WINTER PARK, FLA.



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

CHARLESTON, S.C.

ST. ANDREW'S PARISH CHURCH Est. 1706
The Rev. John E. Gilchrist, r
Sun 8 & 11; Wed 10

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. Abbott, S.T.D., r; the Rev. John Buchanan, ass't
Sun 7-10, 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.