

The Living Church



SILENCES

O LORD, we know the silence of love is not indifference.

There is the silence when someone makes a mistake —

The silence of grief when words are a noisy sacrilege —

The silence of worship when we reach the depths of the soul —

The silence of a parent when a child is making a decision, allowing the child that great risk of growth.

The noble silence of trust which asks no questions — even when baffled.

O Lord, these are a few moments of love at its best.

Help me to be silent.

Amen.

— *Helen Redett Harrison* —

Save up to 50% with
CUTHBERTSON
CUT-OUT KITS

All in one package with easy-to-follow instructions. Custom quality fabrics, perfectly centered. Wide choice of silk appliques, bandings. Hundreds of items for clergy, choir and altar.
Complete Altar Guild Supply Service



92 Page Color Catalog Mailed Upon Request



J. Theodore Cuthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

Plan your next meeting, conference or retreat at

SEABURY HOUSE

Groups of various sizes can be accommodated. Information and details may be obtained from

Director, Seabury House, Box 372,
Round Hill, Greenwich, Conn. 06830

EPISCOPAL JET FLIGHTS
From \$169 round trip

N.Y., TORONTO, CHICAGO TO: LONDON,
AMSTERDAM, FRANKFURT, COPENHAGEN
Departures: May thru October;
some winter and spring flights.

AIRLINE TRANSPORTATION CHAIRMAN
150 Greeves St. Kane, Pa. 16735

OUR BELOVED DEAD
BY FR. HUGHSON, O.H.C.

Send for this Tract which explains the teachings of the Church about the Faithful Departed.

For further information, address
The Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N. J. 07079

SEWANEE

SUMMER MUSIC CENTER

16th Season -- June 23-July 30

Orchestra, chamber music, private study, theory, composition, concert series and Festival.

For information, write Director

SEWANEE SUMMER MUSIC CENTER
Sewanee, Tennessee 37375

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

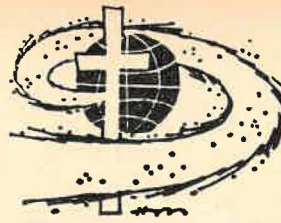
14 E. 41st Street, New York, N.Y. 10017
Telephone: (212) 532-4350
415 Huron Road, Cleveland, Ohio 44115
Telephone: (216) 241-0848

**Happiness is
no more
turnover.**

Hire the Handicapped



Around



& About

— With the Editor —

NOTE to those who think I have been “too negative” in my comments to date on *Services for Trial Use*: I submit that in some situations one can be positive only by being negative. However, I agree that we must all try to be constructive in our criticisms, and I offer the following with that intent.

I think I know what’s wrong with “holy be your name” as a replacement of “hallowed by thy name”; or perhaps “inadequate” is the better word, and I respectfully offer these reflections to the Standing Liturgical Commission and to the ICET (International Consultation on English Texts). Many years ago I wrote a little book called *Living the Lord’s Prayer* (Morehouse-Barlow; now out of print) in which I tried to expound helpfully each petition in the prayer. As I pondered “hallowed be thy name” and studied what commentators through the ages have said about it I felt led to focus upon the verbal substrate of the adjective “hallowed.” Even as an adjective it is an action word as “holy” is not.

To hallow God’s name is to act, to live, so as to honor the All Holy One. This petition is that all men and all creation may join in the hallowing. I demonstrated by scriptures that this is the basic biblical understanding of the matter, and wrote: “Reverence for God, the sincere hallowing of his name, is essential not only to true piety but to the triumph of justice and charity among men. . . . Our Lord makes the point exactly: ‘Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father in heaven.’ Rightly to hallow the name of God is to do the will of God. ‘Hallowed be thy name’ is virtually equivalent in meaning to ‘thy will be done.’ The hallowing of God’s name is the offering of adoration to the divine Majesty—adoration that includes full and unconditional submission. The doing of God’s will is the consequence of that: the carrying out, in our common life, of God’s marching orders given to all them that worship him in spirit and in truth. . . . Hallowed be God’s name, then, not only in the sanctuary but in the street, in the agora, in the stock exchange, in our homes, by all men, in all things, everywhere. The true worshipers of God are the true revolutionists in human affairs, because they alone can and do love their neighbors as themselves, knowing as they do that the God whom they adore

is present in the least of their brethren.”

Twenty years after writing that I see nothing in it that I should want to change. Now, as then, I see the hallowing of God’s name as something we are called to *do*, by the help of his grace, just as “thy will be done” implies self-offering to God for obedience of his will. Of course, this understanding is not original with me at all. It has been with us from the beginning, at any rate with all Christians who have understood that

*Who worships God in Bread and Wine
And kneels before the High and Pure,
Meets Him again in street and mine
And in the faces of the poor.*

It would be extremely hard, I think impossible, to base such an understanding of this petition upon the reading “holy be your name.” For the adjective “holy” has not been formed from a verb, as “hallowed” is, and so carries no sense of action, of doing. However we choose to English it, the New Testament Greek word to be translated is an imperative verb. “Hallowed be” does it; “holy be” does not.

To Anonymous:

I mean you, good Sir or lovely Lady, who ca. 1300 A.D. wrote this verse:

*Ich am of Irlaunde,
Ant of the holy londe
Of Irelande.
Gode sire, pray ich the,
For of saynte charité,
Come ant daunce wyth me
In Irlaunde.*

It is memorable verse and true religion. In a holy land people dance for joy in the Lord, and if one has holy charity he will join in the dance. If your invitation still stands, I will gladly accept it as soon as circumstances permit, and I pray that they will some day—though it may be elsewhere than Ireland; and you will have a terribly clumsy pupil on your hands, or your feet. Three hundred years after you, Bishop Jeremy Taylor of the Church of England expressed the same truth about holiness and happiness in prose worthy to be remembered alongside your poetry. I’m sure you will like what he said even though he was an Englishman: “Now our duty standeth on the sunny side. For so good a God do we serve, he hath made it our duty to be happy, so that we cannot please him unless we be infinitely pleased ourselves.”

Letters to the Editor

An Indian Replies

As a tribal official of the Seminole Nation of Oklahoma, I feel constrained to answer the letter of Stuart McCarthy [TLC, Jan. 30]. I will restrict my comments largely to the Seminole Nation. However, the status and history of virtually every Indian tribe and nation is the same.

The white man did not buy the State of Florida from the Seminoles. He initiated a series of wars which resulted in the death or forced removal to Oklahoma of some 3,500 men, women, and children. Having then destroyed or exiled the rightful owners of the land, the white man simply appropriated it for himself. This was the same fate of the lands of the Cherokees, Choctaws, Chickasaws, and Creeks. The tragic and illegal removal of these five civilized tribes is known as the Trail of Tears, and rivalled the Bataan death march in brutality and mindless cruelty.

Mr. McCarthy's second paragraph shows almost as much ignorance of the Indian concept of land as his first paragraph does of history. Our Indian people saw (and still see) the earth as our mother, even as God is our Father. We must live in harmony with the land and the creatures of God, adapting our use to their purpose and the balance of nature. If we do not, we shall surely die. I cannot believe that Mr. McCarthy equates destructive strip mining, erosion, miles of junked cars, and widespread pollution with putting the land "to intelligent and constructive use." I assume that he is a Christian. If so, he did not mean that the white man has the right to steal the land and property of the Indian in violation of the Eighth Commandment. The ruthless seizing of land and the systematic extermination or removal of its rightful owners may be the way of Ghengis Khan or Adolph Hitler, but it most assuredly is *not* the way of Jesus Christ.

Finally, I remind him that all the early contacts between the Indian and the white were marked by goodwill and compassion on the part of the Indian. The Indian kept the first pilgrims from starving to death, and showed them how to live in a new land. The Caribs opened their villages and hearts to the Spanish. The goodwill and compassion were repaid with slavery, destruction, and death. By and large, the Indian did not resort to resistance until his very nation was threatened. Then he fought back to defend his home and land. These were the so-called massacres you mentioned. Nowhere in Indian history is there a parallel to the senseless slaughter of innocent women and children and defenseless old men by whites in the massacres of Sand Creek, the Washita, and Wounded Knee.

The real tragedy is that the same mentality which caused the rape of Indian land and the butchery of Indian people prevails in so much of our nation today. As a result of this, the Indian has been made an alien in his own land. He has the highest death rate, the lowest income, the greatest unemployment, and the most illness of any segment of American society. He is restricted, con-

trolled, and dominated by the government and society in a way that makes him little better than a slave.

I only wish I had the space to tell the rest of the story. I hope that you, our white friends, will write me, so you can learn the truth, and "the truth shall make you free." Indians do not blame you for your race, as that is not your fault. Nor do we blame you for the ungodly action of your ancestors. We ask only that you not compound their guilt by your ignorance.

(The Rev.) WILLIAM C. WANTLAND
Vicar of St. Mark's Mission
Seminole, Okla.

One Eucharist: Different Forms

The Rev. Leo Malania's *One Eucharist: Different Forms* [TLC, Feb. 6] has an apparent contradiction that I wish might be clarified, particularly since the author may be supposed to speak for the Standing Liturgical Commission.

The third paragraph of the article begins: "The Green Book is not, as some correspondents have assumed, a random collection of trial services. It is the first draft of a future prayer book." The article proceeds to plead for a fair trial for the new services, especially for Service II.

The difficulty seems to be this: what are we to understand by the word *trial*? Ordinarily when we say we are trying or trying out something, we mean that we intend to accept it or to reject it as a result of the trial. But to say that the Green Book is *the* first draft of a future prayer book seems to mean that no part of it is to be rejected (although the possibility of revision seems to be implied).

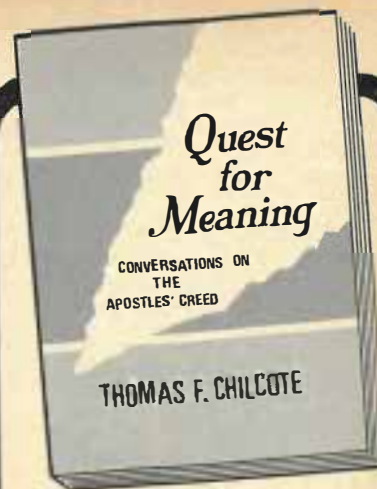
Fr. Malania's plea suggests that there is now at least considerable disapproval of Service II. The question comes down to this: If it turns out that at the end of the triennium 1971-1973 there is a widespread and deep dislike of Service II, what happens? I think that, if the answer to that question were clear to all Episcopalians, what has been a rather confused discussion might have a clearer and a somewhat different direction.

NEAL FRANK DOUBLEDAY
Decatur, Ill.

Fr. Malania quotes from the first paragraph only of the preface of the first American Book of Common Prayer concerning what "may be altered, abridged, enlarged, amended, or otherwise disposed of," in its revision.

The third paragraph makes mention of "seeking to keep the happy mean between too much stiffness in refusing and too much easiness in admitting variations in things once advisedly established" and of making "alterations in some particulars . . . so as that the main body and essential parts . . . (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."

One of the things "advisedly established" is that there should be only one form of the mass for ordinary use. Are we to replace



brings new awareness and meaning to the ancient yet contemporary affirmation of faith in The Apostles' Creed. In reading these "conversations" dealing phrase by phrase with the Creed, one will find heightened joy in his reliance on the goodness and providence of God.

\$1.25 per copy; ten copies, \$10.00. Order from

The Upper Room

1908 Grand Ave. Nashville, Tenn. 37203

Your Heart Fund Fights

Heart Attack

Stroke

High Blood Pressure

Inborn Heart Defects



Morning Prayer and Anglo-Catholic parishes with modernized and traditional ones? And can the often drastic changes and outright substitutions of the proposed services be described as keeping a "happy mean" in revision?

One form only and that not a new composition but a revision of the present one will help to overcome divisions in the church and to unite it. I wish this superb third paragraph of the 1789 preface could be read at the beginning of every session of the Standing Liturgical Commission.

(The Rev.) F. S. NORTH, Th.D.
Chaplain-General to The Order of the Teachers of the Children of God Sag Harbor, L.I., N.Y.

In his article, *One Eucharist: Different Forms*, Fr. Malania quotes C. S. Lewis to support his plea for a fair trial of the Green Book. While the quoted passage can be used in connection with the liturgy, it was not written specifically about it. What Lewis did have to say on that subject may be found in the first of the *Letters to Malcolm*:

"My whole liturgical position really boils down to a plea for permanence and uniformity. I can make do with almost any kind of service if only it will stay put. But if each form is snatched away just when I am beginning to feel at home in it, then I can never make any progress in the art of worship.

"Every service is a structure of acts and words through which we receive a sacrament, or repent, or supplicate, or adore. And it enables us to do these things best—if you like, it 'works' best—when, through long familiarity, we don't have to think about it. As long as you notice and have to count the steps, you are not dancing but only learning to dance. . . . The perfect church service would be one we were almost unaware of; our attention would have been on God.

"I know there must be change. But is this the right moment? Two signs of the right moment occur to me. One would be a unity among us which enabled the church . . . to speak through the new work with a united voice. The other would be the manifest presence, somewhere in the church, of the specifically literary talent needed for composing a good prayer. Prose needs to be not only very good but very good in a very special way, if it is to stand up to reiterated reading aloud. Cranmer may have had his defects as a theologian; as a stylist, he can play all the moderns and many of his predecessors, off the field. I don't see either sign at the moment."

HOPE M. KIRKPATRICK
Secretary of the
New York C. S. Lewis Society
New Haven, Conn.

Naughty John

I am taking your "Anglican Heritage Tour of England and Scotland" vicariously by reading the *Encyclopaedia Britannica* articles on the cities listed in your advertisement.

I am reminded of another clergyman who led an American tour past Bedford and how the English guide related that John Bunyan was jailed there for disagreement with the established church. The Americans looked inquiringly at their clerical leader and somebody said, "How come a good man like

John Bunyan was put in jail?" The clerical leader, who was not in round collar, merely answered, "Naughty, naughty."

JOHN HULING, JR.

Elkhorn, Wis.

Thanks for the tip. A nice way of changing the subject. Ed.

Bishops on the War

I feel impelled to comment on the news story entitled, "Bishops Denounce War Escalation." You quote from the statement by 17 bishops of our church that they are calling on "the officers and enlisted men in the combat areas of Southeast Asia to ponder, along with the President and Congress, the questions of the limits to which they can in conscience consent to continue their participation in this war [TLC, Jan. 30].

To me, this amounts to sedition, which is the excitement of discontent against our government, and a suggestion to our troops that they may be justified in disobeying lawful orders. This gives aid and comfort to Hanoi, bordering on treason against our country.

I bow my head in shame that 17 bishops of our church would act so irresponsibly.

WILLIAM A. MCRITCHIE

Bronxville, N.Y.

Guests in South America

In connection with the expulsion of clergy from various South American republics, I have yet to see anything written explaining the South American point of view.

The fact of the matter is this: South American governments regard the foreigner as a guest in their country and do not believe that he has the right to criticize their actions; nor do they always believe that he has the necessary local knowledge. In this latter assessment they are usually overwhelmingly correct.

If foreign clergy get on with the job they are here for, and leave the criticism of government—if and when desirable—to native sons, these expulsions are much less likely to take place.

(The Rev.) ERIC C. WILCOCKSON

Rector of Christ Church

Rio de Janeiro, Brazil

Being "With It"

I agree with the point of the editorial entitled, "The 'With-It' Prejudice"—that the human condition makes us *all* vulnerable to prejudice. I would like to test, though, the definition set forth in the editorial; viz. "To be 'with-it' is to be against something else: the verdict of ages past."

To me, and to others I know, to be "with it" means being sensitive to and aware of both the traditional and the new. It means one's own knowledge and love of people is inclusive of new relationships and new understandings *within* the historical context of the traditional. In too many conversations today, we seem to exclude each other with "either" and "or" more often than we seem to make use of the creative kind of debate which uses comparison as a resource for the individual wrestling for answers.

ANNE E. CLENDANIEL
Communications Officer
The Diocese of Delaware

Wilmington, Del.

The Living Church

Volume 164

Established 1878

Number 10

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

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

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,†† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,*† assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. Richard B. Martin,† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; The Rt. Rev. A. Donald Davies,† Bishop of Dallas; The Rt. Rev. G. Paul Reeves,† Bishop Coadjutor of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,*† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Whold,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard†; Mrs. Cynthia Wedel,† Miss Augusta Rodd†; Messrs. Jackson Bruce, Jr.*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. (Red) Barber.†

*Director

†Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

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

DEPARTMENTS

Around and About	2	Editorials	11
Books	13	Letters	3
Church Directory	15	News in Brief	6
Conventions	7	News of the Church	5
Deaths	15	People and Places	15

FEATURES

A View from the Manor	8
. . . And the Greatest of These Is Thrift.	10

THE KALENDAR

March

- Lent III
- Perpetua and Her Companions, MM.
- Gregory of Nyssa, B.
- Lent IV

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

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

The Living Church

March 5, 1972
Lent III

For 93 Years,
Its Worship, Witness, and Welfare

MASSACHUSETTS

Suffragan Consecrated

In a ceremony held Jan. 29, in Trinity Church, Boston, the Rev. Morris F. Arnold was consecrated Suffragan Bishop of Massachusetts.

The Presiding Bishop was the chief consecrator and Bps. Burgess of Massachusetts and Krumm of Southern Ohio were co-consecrators. A number of other bishops also took part in the service and the laying on of hands. The sermon was given by the Rev. Frederick Arterton, warden of the College of Preachers, Washington, D.C. Music was provided by the choir of Trinity Church and a brass ensemble.

Bp. Arnold, 57, who holds an honorary D.D. degree from Kenyon College, was a chaplain in the U.S. Air Force during WW II. Earlier, he had been in charge of St. John's Church, Saugus, Mass., and after his military service was rector of Grace Church, Medford, Mass., and Episcopal chaplain at Tufts University. In 1950, he became rector of Christ Church, Cincinnati, the parish he was serving at the time of his election to the episcopate.

Bp. Arnold and his wife, Margaret, have one son, William, and one daughter, Jacqueline, wife of the Rev. J. A. Frazer Crocker.

NEW YORK

Trinity Institute Holds Annual Conference

Over 1,000 priests of the Episcopal Church met in New York City for the third annual conference sponsored by Trinity Institute. Keynote speaker was the Archbishop of Canterbury. The theme of the conference was "The Charismatic Christ."

Also scheduled to speak was Metropolitan Bloom of London, a Russian Orthodox prelate, who was unable to appear because of a sudden illness. His substitutes were Fr. Allchin, warden of the Community of Love, Oxford, an Anglican authority on Eastern Orthodoxy; Fr. Schmemmann, dean of St. Vladimir's Orthodox Seminary, Westchester County, N.Y.; and the Rev. Robert Terwilliger, director of Trinity Institute. These speakers, in spite of the haste with which they had to prepare their lectures, drew heavy applause from the crowd which filled Riverside Church, where the lectures were given.

The conference was opened with a Sunday evening Eucharist, Rite II, at which the archbishop was celebrant and preacher. There was a certain eastern influence in such aspects of the service as the carrying of the gospel book in the procession, and in the gentle offering of incense throughout the Great Thanksgiving.

Although the service was held in the Vivian Beaumont Theater in Lincoln Center, the semi-circular shape of the theater and its acoustics, along with the wholehearted participation of over 2,000 priests, religious, and laity, enhanced the corporate nature of the occasion.

In a lecture the following morning, Dr. Ramsey, noting that it is no secret that "the historic churches are a bit under the weather," interpreted the Jesus movement to be the Spirit's urging the churches to search into the riches of their heritage for renewal.

The Anglican speakers were of a mind that there needs to be a balance between the enthusiasm of the charismatic movement both within and without the established bodies and the traditional faith and order of the church. It was emphasized that while the Spirit is indeed leading people to Christ outside the limits of this tradition, he is nevertheless the same Spirit who established the scriptures, the sacraments, and the apostolic ministry. Thus, one should look for complimentary relationships between this fresh outpouring of the Spirit and the church's tradition.

Fr. Schmemmann brought to bear upon the conference the traditional Orthodox emphasis on the transfiguration of the cosmos. He noted with his customary wit that the "celebration of life" and the idea that "every time we have chicken à la king and chianti, we have Eucharist," are hardly evangelical themes. What we should rather understand is that this otherwise tragic life has meaning precisely because the Cosmic Christ has come into his own creation, disordered by the Fall, and thus has begun the New Creation. It is this working towards the fulfillment of the New Creation that the Spirit calls us all to share in, and which we celebrate in the Eucharist. In this light we will see no antithesis between social action and mystical prayer, between charismatic experience and the sacraments.

On the second day of lectures both the archbishop and Fr. Allchin took up Fr. Schmemmann's theme and applied it as

highly valid and timely for the Anglican Church today.

Another consensus of the speakers was that pre-planned union schemes tend to be artificial in nature and we would do far better to seek renewal in the Spirit of our respective communions (even as the churches work together), rather than setting dates for complete structural union.

The noon Mass on the first day of the conference was again according to Rite II. Preacher and celebrant was the Rev. Michael Marshall, vicar of All Saints' Church, Margaret Street, London. At the final Eucharist, Dr. Terwilliger preached and Rite I was used.

One of the most noteworthy aspects of the conference is that its emphasis was hardly that characteristic of Episcopal officialdom in recent years. Nevertheless, voluntarily present at this unofficial gathering were at least one-tenth of the active Episcopal clergy, coming from the length and breadth of this country, lending their overwhelming and enthusiastic assent to what was said. (Tapes of the lectures are available from Trinity Institute.)

STERLING RAYBURN

ECUMENICAL RELATIONS

Anglican-Lutheran Fellowship Foreseen

Sweden's Archbishop-emeritus, Gunnar Hultgren, 70, says he hopes to see the world's Anglicans and Lutherans in full fellowship before he dies. He also believes that intercommunion would make it possible for Anglican and Lutheran churches in Third World countries to unite.

He made these hopes known in a press interview during travels in the U.S. following his participation in the world-level dialogues of Anglicans and Lutherans, held in Lantana, Fla.

Pursuing his line of thought on intercommunion, Abp. Hultgren commented: Since 1922, the Church of England has had limited intercommunion with the Lutheran churches of Sweden and Finland, recognizing their bishops as being in apostolic succession. The Roman Catholic Church does not recognize the apostolic succession in the Anglican and Swedish churches because it feels their bishops at the time of the Reformation did not intend to remain in communion with Rome. He does not believe the

dialogues with his church will disturb Anglican-Roman Catholic conversations.

On the Swedish state church, he said: The church claims as members 97% of the Swedes. Church leaders are reluctant to give up the right they now have to tax Swedish citizens for church support. The right to tax gives the state church congregations as much money as they need. Collections taken in the churches and other gifts are used for world missions and relief work.

He noted that one of the largest free churches in Sweden, the Mission Covenant Church, is on its way toward accepting the principle of state grants.

Only about 2% of his countrymen have taken advantage of the law permitting them to withdraw from the state church and not pay church taxes anymore. One of the "most valid motives" for church relations with the state is that 80 to 90% of all young Swedish people attend confirmation classes, the archbishop said.

ORGANIZATIONS

ECSA Files Shareholder's Resolution

Episcopal Churchmen for South Africa, a New York-based organization, has filed a shareholder's resolution calling on two American mining corporations with interests in Namibia to recognize the U.N. as the lawful authority in that South West Africa territory. The corporations are also asked to suspend operations pending conclusion of negotiations with the world body.

In 1966, the U.N. General Assembly terminated South Africa's mandate over Namibia. In June 1971 the International Court of Justice affirmed South Africa's presence in Namibia to be illegal, saying nations should ". . . refrain from . . . any dealings with the government of South Africa implying recognition of the legality of, or lending support or assist-

ance to, such presence and administration." The U.S. has accepted the World Court's opinion.

The two American mining companies are American Metal Climax, Inc., and Newmont Mining Corporation, each of which owns 29% of Tsumeb Corporation, a major feature of Namibia's mining industry.

NCC

General Assembly Could Be Replaced

The December 1972 triennial General Assembly of the National Council of Churches could be the last such meeting of the organization. If the gathering in Dallas, and a majority of each member delegation, concurs in adopting a new structure, the General Assembly will be phased out.

Also replaced would be a policy-making General Board which currently meets three times a year. Taking its place would be a governing board, larger than the present committee.

The reform plan, endorsed by the General Board last September, has been sent to the constituent churches, board members, and 25 non-member groups eligible for NCC membership. The way would be open for Roman Catholic membership, and for participation for other non-NCC protestant groups.

Under the plan, the governing board would make legislative decisions and control budget and program. The triennial General Assembly would be replaced by an occasional ecumenical congress, planned to assure broadest possible participation by all U.S. Christian groups.

EXECUTIVE COUNCIL

Carr Committee Appointments Made

The development office of the Executive Council was established by action of

the 1970 General Convention, and by action of the council, Mr. Oscar Carr, Jr., was elected vice president for development. He assumed the duties of the office last fall.

The bishops and priests who have been asked by the Presiding Bishop to serve on the advisory committee to Mr. Carr are: the Rt. Rev. Francis E. Bloy, Los Angeles; the Rt. Rev. Furman Stough, Alabama; the Rev. Messrs. Robert R. Parks, and John Coburn, New York City; Theodore B. McEachern, Nashville; and Loren B. Mead, Washington, D.C.

Lay members of the committee are: Mmes. Barbara Harris, Philadelphia; Walker Lewis, Baltimore, and George Sargent, Dover, Mass.; and Messrs. Henry Bessire, Princeton; Robert E. Duke, Rockville, Md.; John T. Fisher, Memphis; Ulric Haynes, Jr., New York City; Gerald A. Lamb, Hartford; and George P. Mitchell, Houston.

According to the Executive Council the purpose of the development office "is to prepare a program to develop the human and financial resources of the church to strengthen her mission."

ARMED FORCES

Navy Agrees to Assist CO

A sailor from Detroit who took sanctuary in three San Francisco-area churches rather than return to the aircraft carrier Midway will be "encouraged and assisted" in filling out conscientious-objector discharge papers while in the brig, according to U.S. Navy reports.

Richard R. Larson, 19, surrendered voluntarily to a Navy official and a U.S. deputy marshall at St. Ann's Roman Catholic Chapel, Palo Alto. He had served one year of a four-year enlistment.

The sailor said that he never knew how much he was against war until he went overseas and watched round-the-clock bombing off the coast of Vietnam. The continual bombing "moved me against war, not just this war, but all wars," he said.

The sailor's parents (his father is a former Marine and his mother a former WAVE) joined him in his sanctuary and supported him in his stand against the Navy.

CANADA

Court Upholds "Unborn"

An Ontario Supreme Court Judge has issued a permanent injunction restraining a woman from having an abortion. Justice Abraham H. Lief acted in behalf of her husband and the unborn "infant plaintiff."

The order was handed down despite the fact that a hospital committee of doctors had approved the operation. In Canada, therapeutic abortion is allowed

NEWS in BRIEF

■ The government of Singapore has "de-registered" Jehovah's Witnesses and "dissolved" the local congregation on the grounds it is a hazard to "public welfare and good order." Government officials also ordered the ouster of N. D. Bellotti, an Australian in charge of distributing the group's literature, and his wife.

■ The Rev. Canon C. E. Fox, 93, has completed 69 years on the staff of the church in Melanesia. He is editor of the diocesan paper, *The Messenger*, has had an Arosi dictionary printed, and the Australian National University is now publishing his Lau dictionary.

■ For each of the past five years the ECW of St. Martha's Church, West Covina, Calif., has set aside a sum of money to assist a seminarian from the parish. Since there have been no parochial candidates, the money will be sent to the Bishop of Alaska to help support the training of native Alaskans and Indians for the priesthood.

■ The Rt. Rev. John S. Moyes, 87, Bishop of Armidale (northern New South Wales) from 1929 to 1964, died Jan. 29, in Sydney. He was an ardent critic of Australian participation in the Vietnam War.

by law when a risk to the mother's health is probable.

The lawyer who sought the injunction told newsmen that from now on even when parents, doctors, and a committee of hospital physicians approve an abortion, a third party could prevent the abortion on behalf of the fetus. "The next step," the lawyer, David Dehler said, "would be to appoint a legal guardian for all unborn children in Ontario."

The husband and wife in the case are French-born residents of a community near Ottawa and they already have four children. Their names are withheld from the case on the judge's order.

PRESBYTERIANS

Congregation Loses Property

The congregation of Seattle's Hillcrest Presbyterian Church has received a disappointing decision from Superior Court.

After the United Presbyterian Church USA adopted the Confession of 1967, the Hillcrest congregation voted unanimously to withdraw from the church body. The case had since been under adjudication, and Superior Court has now ruled that the property belongs to the presbytery and must be vacated by the congregation.

The United Presbyterian Church USA held a mortgage on the Hillcrest church property which has been paid off by the congregation since it withdrew from the parent body. Some \$62,000 in final payments were accepted by UPC-USA which now claims the property.

RELIGIOUS ORDERS

English Sisters Have U.S. Convent

A long-held plan to establish an American Convent of the Sisters of Charity from Bristol, England, was recently fulfilled with the opening of the order's house in Las Vegas, Nev.

Since 1967, the sisters have been on the staff of St. Jude's Ranch for Children near Boulder City. It was increasingly evident that the sisters needed more than the physical rest that was offered them one day a week by the Roman Catholic Adrian Dominican Sisters, at a neighboring hospital. They needed a place which could supply the spiritual support needed to advance their work and a place to train novices.

Last fall, Reverend Mother Joan Vincent visited the sisters in Nevada and worked out final details for the establishment of the convent in Las Vegas. Since then all of the Episcopal parishes in the Clark County area have contributed work parties and materials to turn the former rectory of St. Matthew's Church into a suitable convent structure.

CONVENTIONS

Washington

The Rt. Rev. William F. Creighton, addressing the 77th annual convention of the Diocese of Washington, emphasized the dual aspects of mission "which has to do not alone with reaching out into new places with new ministries, or with a new and deeper discovery of ourselves and of others, but with both."

One exciting example of diocesan reaching out into new areas is the Seton Belt project—the development of the 624-acre farm left to the diocese by Mr. Belt, "for occupancy by retired clergy and for other charitable purposes of a similar nature."

Proposals for the village to be created on the farm include accommodations for 10,000-12,000 people. The diocese would continue to own the land while the housing would be owned and administered by the residents.

The report to convention also stated that many new towns have held out the promise of a return to nature and to individual identity but the results have often been disillusioning, whereas this will be a "different new town, for we already have the land and our motivation is not for profit but for the benefit of those who will live there."

A second major order of business was discussion of revision of the marriage canons, calling for the clarification of the so-called impediments to marriage, and revisions that would "substantially ease the strictures against remarriage in the church after divorce." Several proposals were heard, one of which would, in part, limit the role of the bishop to nothing more than a possible consultative one, giving the local priest authority to decide whether the remarriage should be held in the church. It also presented the premise that marriage, though lifelong in intent, may be dissolved by mutual consent.

A counter proposal recognized the need for revision but would keep the bishop as final arbiter. This proposal did not receive enough support to carry.

The original proposal was amended to make consultation with the bishop mandatory, "in order to uphold and strengthen his role as Chief Pastor" and to preclude the possibility of a final ruling being left in the hands of "an aging unmarried priest or a fresh young deacon just out of seminary."

Convention adopted a diocesan fund budget of \$301,800 for the support of the two bishops and general administration of the diocese; the program budget of \$793,300 (parish pledges, half of which goes to the national church) was also adopted.

The Rt. Rev. John T. Walker, Suffra-

gan Bishop of Washington, in his address to delegates, spoke of the difficulty of predicting the precise style of ministry very far into the future but "we do know that a ministry in this decade will sometimes be prophetic, and that it must always be a ministry of reconciliation, seeking to heal, restore, and provide a place where we can stand together as the Body of Christ in the world."

Delaware

The Rt. Rev. William H. Mead, Bishop of Delaware, told the 187th annual diocesan convention that he favors the ordination of women to the priesthood and to the episcopate. He also said he hopes that the diocese will prepare a statement on such ordinations and have it ready by the next annual convention.

Women, the bishop said, "will one day be seated as priests in the House of Deputies and as bishops in the House of Bishops. Let's get on with it."

The bishop also emphasized ecumenical efforts, regional grouping of churches for better mutual support, increased biblical and theological study, and an openness to the new liturgies.

He cited a new clergy support division in the diocese to help clergy undergo vocational testing and career counseling and to "develop a more effective ministry for Christ's church in this place."

Delegates approved a regional cluster plan giving the diocese six geographical areas which will be geared to mutual support of the various congregations.

The convention also adopted a budget of \$253,000 based on priorities set up by a pre-convention meeting some months ago. The budget is down from the original figure of \$264,984, but it does include \$94,000 for the national church.

Minnesota

Delegates attending the 115th annual convention of the Diocese of Minnesota spent much time in attempting to avoid cutbacks recommended by the bishop and council. In the end they accepted the proposed budget with a cut of \$10,000 to the national church.

The budget, which also curtails the publishing of *The Minnesota Missionary*, shows \$197,728 for the episcopate, and for program, \$378,507. This total represents about \$17,000 more than was raised for the 1971 needs.

In his address to the convention, which was held in the Church of St. John the Evangelist, St. Paul, the Rt. Rev. Philip F. McNairy, diocesan, said that despite the necessary financial cutbacks, many gains were accomplished in 1971. He cited the establishment of a regional sys-

Continued on page 12



The church at Sutterby in Lincolnshire: "The Englishman is indifferent to the historical associations around him."

ENGLISH CHURCH LIFE

A VIEW FROM THE MANOR

By RICHARD C. NEVIUS

ONE of the great attractions of England for an American is the fact that the countryside is so saturated with history. And it is painful to realize how indifferent the average Englishman is to the historical associations which lie around him. The BBC has been getting laughs all week describing the grand opening of London Bridge in its new location in Arizona, and they've been only slightly less amusing on the subject of the 2,500th anniversary celebrations being held by the Iranians. There are times when I fully believe that the book *1006 and All That* faithfully represents the average Englishman's attitude toward history. Our English friends find it incomprehensible that we choose to live ten miles outside of Oxford in the very "wilds of Berkshire," and our enthusiasm about

the history of the manor on which we live strikes them as just another dotty American pastime. But we find it fascinating to live in ground surrounded by a moat dug during the troubles between Stephen and Matilda in 1135; to know that this former royal residence was later owned by a man who helped kill Charles I; and if all that is simply current events, the garden is a veritable treasure trove of fossils from the last Ice Age. Granted, this reveling in history is slightly lessened several times a week as the Anglo-French supersonic plane, the Concorde, flies directly over the Tudor manor house, on its test run.

The parish church sits on a little plot of ground completely surrounded by the manor property. The old rectory across the street is now occupied by a London stockbroker, and the vicar lives in the next village. Our little parish church manages to have a weekly Sunday sung Eucharist but we have Evensong only twice a month. The vicar laments this and he is worried that Evensong will disappear in England as it has in America. I buck him up by pointing out that we never really had a tradition of Evensong in the States, but this doesn't comfort him.

Since I have always preferred Evensong to Matins, I sympathize with him.

But our Sunday journey is not through the park to the parish church but into Oxford. And not to the fashionable churches which serve the university; in our churchgoing, we head towards what is to most university people *terra incognita*: Cowley. Any realistic assessment would agree with the wit who once described Oxford as "the Latin quarter of Cowley," but this unattractive suburb inhabited by motor car workers and (increasingly) immigrants is for very sentimental reasons more truly Oxford to us than crossing Magdalen Bridge and sweeping up the beautiful and impressive High. Ten years ago the Rt. Rev. Stephen Bayne ordained me priest in Sts. Mary and John Church, Cowley; there the vicar tried valiantly (and I'm afraid unsuccessfully) to teach me how to sing the Mass; there I learned what little I know of pastoral work and the office and duties of a priest. The vicar warned us that congregations would be a little thinner; familiar faces have disappeared; but he still has 50 or more communicants at High Mass and the parish still retains its delightful sense of being a family. That

The Rev. Richard C. Nevius, who is headmaster of Heathwood Hall Episcopal Church in Columbia, S.C., is serving a parish church in Dorset as a supply priest while spending a year of study in England. This is the second of three articles from him on the subject of church life in England [see TLC, Feb. 27].

the congregation does feel like a family—a very high-spirited family at that—is due largely to the 25 year tenure of the vicar, Fr. Arnold. A patient, hard-working, modest priest, Leslie Arnold has tended his little flock faithfully for a quarter of a century. And virtue does occasionally have its reward. The new and very popular Bishop of Oxford, Dr. Kenneth Woollcombe, has made Fr. Arnold an honorary canon of Christ Church. And the whole parish feels it is an honor richly deserved.

So the coaches have been ordered, a sherry party in Christ Church is to be held, and on St. Frideswide's Day, when the Lord Mayor and all his official party come to the shrine of Oxford's patron saint, the bishop himself will install Fr. Arnold as canon. Now while the English do most ceremonial occasions much better than we Americans, if only because they have had more practice, installing canons and deans is not one of their strong points. In Oxford's peculiarly truncated cathedral, these affairs have usually taken place very quietly on a Saturday afternoon. When the late C. A. Simpson was installed as Dean of Christ Church 12 years ago, it was an impressive ceremony but it seemed to have been tacked on to Evensong as if the precentor had just remembered it after the second lesson. The new bishop has rightly chosen the one grand civic and religious ceremony of the year to provide a fitting splendid setting for the installation of his first honorary canon. The congregation of Sts. Mary and John may lift the roof off the cathedral in their exuberance—they sing with more gusto than is really acceptable in staid Oxford—unless they are too choked with emotion to be able to sing at all. This is truly the right honor for the right person at the right time and his parish is justly proud of the new canon.

THE BBC and the ITV by long standing tradition run various programs devoted to religion and religious subjects. These things go through cycles—sometimes the head of religious broadcasting feels that televising services is the proper approach, and at other times, a different head feels that just broadcasting a church service is a little dull, and some more oblique method is used. In theory, both approaches are needed. It is a little curious that both on radio and television one of the most popular shows is Sunday evening hymn singing. It's a very straightforward show: good old familiar hymns lustily sung by local congregations. The visual appeal is pretty limited, but apparently lots of Englishmen who never darken the door of a church enjoy listening to hymn singing. An adventurous church may introduce a theme—the Harvest Festival, for example—and have a reader recite poetry between hymns, but usually it is just one hymn after another.

But it is one of the more popular shows.

The indirect approach is often an interview show billed as "A Chance to Meet . . ." or "Sunday Stars." Members of the audience are shown a film on the guest and then given a chance to ask questions. This is not always very successful. But the recent program with Fr. Hugh Bishop of the Community of the Resurrection was an example of how effective this kind of approach can be with the right guest. The very deep sincerity, the real integrity of Fr. Bishop, came through clearly. His answers to questions, which ranged from ecumenical relations to race relations and the usual lot of odd questions about why have a monastic community, were thoughtful. Even when he was pressed, not too politely, by a questioner, he gave a frank answer in a gentle manner. What came through most clearly was the genuine goodness of the man. He didn't play the fool; he had no superficial "relevancy"; he didn't talk down to his audience. Even with what is called unkindly a "posh" accent, Fr. Bishop came across as a man who cares deeply about people and a man who believes strongly in God. These qualities undoubtedly exist in a number of clergy and lay people who appear on these shows, but they seemed so obviously a part of his character that one could feel the church wasn't going to close down tomorrow and go out of business because even the clergy felt it should. One felt that here was a man who would satisfy Thomas Carlyle's requirement: a man who knew God other than by hearsay.

The British are now going through what someone called one of their periodic fits of morality. Malcolm Muggeridge, Trevor Huddleston, and other leading figures organized a week long Festival of Light. The climax was the lighting of beacons and bonfires in hillsides all over the country, to celebrate the victory of light over darkness. This anti-pornography, anti-drug, anti-almost everything campaign did not win universal acclaim, even from church people. One young priest who has worked long and hard with drug addicts in Soho was appalled by the fascist overtones of the campaign. While young people with "Jesus Movement" tendencies supported it, others tried to break up the rallies and stop the campaign. The Festival of Light was assured of national publicity by the prominence of its leaders, but in a village like ours it had no effect at all. The English at heart are a remarkably complacent people and it takes a John Wesley to wake them up.

THE church on an official level is busily debating a new baptism-confirmation rite which provides, as our proposed rite does, that children may be admitted to communion prior to confirmation. Like the great debate going on about *Sesame*

Street and whether it should or should not be shown in Britain, these discussions have a slightly déjà-vue effect on the American observer. I am tempted to go up to convocation and speak to the matter as a parent whose oldest children were admitted to Holy Communion under our new regulations. The debate may go on for months and my children find it difficult to understand why they can receive in the Protestant Episcopal Church in the United States of America but not in the Church of England by Law Established. But then there are a great many questions my children ask that I find it impossible to give a satisfactory answer to. I suspect—a little maliciously I admit—that the debate will probably end with no action being taken, and that the discussion will go on for years. Unfortunately not too many parishes have children attending regularly enough to make much difference.

The other great debate is over the question of remarriage for divorced persons. The church dignitaries and others removed from the pastoral scene are tending to take a hard line. Bishops may explain how deeply it pains them to have to refuse, but refuse they do. Parish priests generally would like to see some modification of the present tradition. In both these debates there has been a remarkable insularity. Other provinces of the Anglican Communion have had experience with both these problems, and whether their solutions are satisfactory or not, the Church of England might learn something from studying how other Anglicans have handled the initiatory rite, or the remarriage of divorced persons. Many senior dignitaries of the Church of England—but not the most senior dignitary—have the mistaken impression that debate and discussion on these matters originates in the Church of England and then when the official Anglican position has been established here, it is by slow stages adopted, with gratitude, by the younger and less experienced churches of the Anglican Communion. In reality, it seems to be the Church of England which comes last to consider these issues and it then considers them in solitary splendor.

The most hopeful thing that has happened along those lines is that the old "Colonial Clergy License" has now become "Permission to Officiate for Overseas and Other Clergy." I had never felt much like a colonial clergyman in the first place, but now I can't decide whether I'm classified as "Overseas" or as "Other." Now if I only didn't have to register with the Aliens and Firearms Department of the Police, I could rest easier at nights.

... And the Greatest of These Is Thrift.

By ROBERT W. FOWKES

ST. Walter's-in-the-Pines was truly an American parish. Her stone edifice was sturdy and in full keeping with the rock-bound coasts. She was a thrifty parish, and all kept a canny eye on expenditures. The senior warden was once heard to paraphrase, "Faith, hope, and thrift, but the greatest of these is keeping down the budget."

One day, after the rector had learned that few read the weekly newsletter, it was decided that the church notices in the Friday issue of *The Clarion* were sufficient, and the newsletter was discontinued. This positive action in support of the virtue of thrift drew real approval. Stimulated by this, it was further decided that if the rector announced the hymns, which were already posted on the hymn board, there was really no need for Sunday programs, and these could be eliminated.

At the following vestry meeting, Jonas Tibbles, an old-time general store merchant, suggested that Miss Ida Bett, the half-time parish secretary, was no longer needed to cut the stencils now eliminated, and perhaps the old mimeograph could be sold, and the profit put in the general fund. Miss Bett was given 30 days' notice, but it was decided to keep the mimeograph, in case some dinner tickets might be run off sometime, instead of hiring the local printer.

Of late the guild meetings had been getting smaller, and by the first meeting in January it was found that it would be far better to meet in homes, so that the church wouldn't need to be heated during the week. Midweek services had, of course, been discontinued since the end of World War II. Choir rehearsals already were being held in the home of Mrs. Grossenback, the lead soprano, so there was no problem there, and a real fuel savings was effected.

The church school was not as large as it had been, for few new families seemed to seek out this sturdy and thrifty little church, and the people were getting older each year. In fact, there were no second

graders, and only two little girls in the first grade. Fourth and fifth had been combined. Last year's materials were being used over again, with the teachers erasing the answers written in by last year's pupils.

During the following summer it was suggested that the older children be asked to decide for themselves if they wished to be raised in the church, and if so, to attend regular services with their parents, should the parents happen to attend; and it was further suggested that the little ones, who wouldn't get anything out of Sunday school anyhow, be left at home. Mrs. Lordly, chairman of the local chapter of the Organization to Preserve the American Way of Life, pointed out that forcing tender infants to attend Sunday school was a pre-conditioning of their little minds, transgressing the deep-rooted American concept of freedom of religion. This sounded so logical to the vestry, whose attitudes were as All-American as they were thrifty, that autumn saw the closing of the Sunday school, commendable savings, and the forward-looking "Unified Program." The ex-Sunday school teachers breathed a sigh of relief, and were able to spend much more time with their families at the beach and at the country club. Family unity and togetherness, they remembered, were as old as America herself.

For several years there had been trouble balancing the budget, and each fall an unpleasant canvass letter would arrive at each home begging, for Christ's dear sake, some money to pay the light bills and the plumber's outrageous demands. With each letter was a card seeking some commitment from the faithful and the thrifty to these ecclesiastical needs. Those were the days of unlesened dread.

Vestry and congregation were like opposite feet of a man descending a ladder. The one would always reach a step below the other. First the vestry would submit a thrift budget which was a step lower than the previous one, and then the parish would respond by not quite subscribing the lower amount. This mandate for economy would bring new cuts each fall, and thus parish and vestry actually worked in loving Christian harmony step

by step downward toward the same end. Their unity of purpose and goodwill was an example to the whole diocese.

As the result of a diocesan survey, it was learned that the bulk of the parish attended services once in about every three weeks. Milo Beanblossom, secretary of the vestry and president of the Lion's Club, was always a good organizer. It was his recommendation that the parish be polled as to which Sunday they all could attend. This recommendation was approved, the poll taken, and services were held every three weeks. After two months, however, it was learned that it was difficult to remember which was church Sunday, so they decided to make it one in four and services were scheduled for the first Sunday of each month.

The local radio station was very helpful and carried "The Episcopal Hour" as a public service on Sundays, and anyone who so desired could "go to church" in his own home. With activities only once a month, the heat was turned off and the plumbing drained. A quaint little wood stove which had been in Si Beggs's barn for years was installed in the rector's office. The crackling of the wood fire gave the office a cozy homelike atmosphere that it had not enjoyed before.

So popular did "The Episcopal Hour" become (Father Frugall was never much of a preacher) that it was decided by the vestry to support this wonderful program all the time. It might also prove an excellent means of evangelism, so that many of the unchurched would become members of St. Walter's. In order not to undercut "The Episcopal Hour," services were discontinued, and the sturdy stone edifice sold to some rather undignified evangelical sect which for some reason seemed to be growing alarmingly in the community.

Funerals were taken at the mortuary, weddings in homes, and the rummage sale was held in the empty store on Bleek Street. From the sale of the church, each communicant was sent a capital gains distribution of \$265 with a note that this should be entered on income tax forms as long-term capital gains, for preferential treatment.

The nuisance of the Every-Member Canvass was eliminated, and pledges were at a comfortable new low reflecting the thrifty new budget. Each family had more money to spend, which was a blessing that must be somewhere in the scriptures, and which few rival parishes could offer.

Father Frugall was allowed the use of the rectory, and his time was given to opening the offering envelopes which were received through the mail, and extracting therefrom his salary.

An outline of this reform program, entitled "The St. Walter's Thrift Plan," was sent to the diocese with a check for \$200 which was to be used for the furtherance of modern parochial economy.

The Rev. Robert W. Fowkes is rector of St. Andrew's Church in Scottsbluff, Neb.

EDITORIALS

Religious Rage — An Anatomy

A FRIEND who is prominent in the liturgical reform movement in the Episcopal Church writes to express his interest in the "Anatomy of Anger and Rage in the Church" as this is expressed in the discussion not only of liturgical change but in connection with "all sorts of other things—the GCSP, the budget, the 'Establishment,' the 'bureaucracy,' the 'Episcopate,' etc., etc."

He continues: "There is a special quality to the anger and rage of religious people, quite different in texture and intensity from the anger of, say, Ralph Nader and the Consumerists, the Fem Libs, the anti-UN people, the isolationists, the political partisans, etc. Only the fanatical Communists and the fanatical rightists (not the true conservatives) seem to have something of that same quality of anger. I am not referring to the genuine grief of those who hate to see the old and the beloved laid into the ground. It's not the same thing at all. I am referring to those who seem to be caught up into a sort of state of Permanent Rage. Any thoughts on the matter?" The following are our thoughts on the matter.

First, our friend's observations of the phenomenon are correct, unless our own eyes deceive us. We see what he sees, or think we see what he thinks he sees: Religious rage (tradition calls it *odium theologicum*) is different from other rages not simply in degree but in kind. The cynic might do some selective reading of Christian history—he could find plenty of the sort of data he wanted without much trouble—and he could conclude: "Behold, how these Christians hate one another!" If he were a discriminating and analytical perceiver he would note that what distinguishes the hate of Christians is not quantity but quality.

Our next observation, or impression based upon observation (of ourselves, as well as of others, in this "state of Permanent Rage"), is that it is essentially a rage rather than a hate. Of course, an intense religious rage against what "those people" have done to our sanctities easily becomes hateful; but the rage itself is aroused by what is considered the outrage or desecration as such. Perhaps the cynical analyst of Christian history would be closer to the truth if he concluded: "Behold, how these Christians outrage one another!" A good Christian, *i.e.*, a faithful and devout Christian, will usually detect hatred in himself and conscientiously resist it as a sin, whatever the provocation, whoever the provoker; but he will feel no guilt about his holy rage.

Paul Tillich's definition of religion as man's Ultimate Concern has become famous. It is illuminating, certainly, and helpful to any profound analysis. But it is misleading and off the mark in its implication that this ultimate concern which is man's religion is essentially the first, last, deepest, and greatest among man's concerns—*primus inter pares*. Religion is not only man's most intense and total concern; it is different in kind from his other concerns. The concern which is religion focuses upon the Sacred, the Holy; and, as Rudolf Otto argued (to our conviction) in his famous book *The Idea of the Holy*, man's religious sense, if he has one,

differs intrinsically from his other senses. A person might totally lack the religious sense, just as one might be tone-deaf and thus incapable of an experience of music. But if he has a capacity for musical experience and he must sit through the butchery of a symphony which he knows and loves, he will experience an esthetic rage; and of this rage one important fact should be noted well: It is a rage against the butcher, not for what he has done to the auditor but for what he has done to the symphony.

Religious rage, if authentic and not just an ego-trip masquerading as pious protest, has this quality of selflessness about it. He who experiences it is protesting not what has been done to himself but that which has been done to the Holy. Somebody who disliked and distrusted all religious rage once scornfully described it as "an anxious solicitude for God."

Our friend makes a sharp distinction between religious rage and what he calls "the genuine grief of those who hate to see the old and the beloved laid into the ground." We see his point and accept it; he is right. But since he has mentioned grief we think that the deep radical interconnection of these two emotions in the genuinely religious psyche should be noted and always kept well in view. Students of the Synoptic Gospels are all familiar with a difference in reading between Mark (3:1-6) and the other Synoptists (Mt. 12:9-14 and Lk. 6:6-11). Mark forthrightly declares that when Jesus looked around at those who criticized his healing a man with a withered hand on the Sabbath he did so with anger, being grieved by their hardness of heart. Matthew and Luke suppress the allusion to Christ's emotional state, presumably because they felt it improper to attribute anger to the Lord. But his anger, which was also grief, was "religious rage" in its highest and purest expression. These men who forbade healing on the Sabbath were *not* serving the Holy, in the eyes of Jesus; they were profaning it.

A distinction must be made between authentic religious rage, such as that which Jesus experienced in the synagogue on that occasion, and an ego-trip masquerading as a pious protest. It is easy, for example, for a churchman today to make a fine show of religious rage either against the proposed trial liturgies or against those who oppose the trial liturgies, when in fact he is just giving vent to his pride or to his spiteful feelings towards others. One may be a doughty warrior for the Book of Common Prayer *contra* the Green Book either out of pure religious rage or out of pique and prejudice against those "innovators" who are trying to destroy the very word and work of God. Conversely, one can suppose that he is in a commendable religious rage for liturgical adaptation and relevance in worship when he is in fact venting his supercilious scorn for the benighted moss-backed traditionalists who are just not with it. And so all down the line: Any Christian who finds himself experiencing religious rage must diligently try and examine himself to see whether this is authentic religious rage—zeal for God's glory and for God's will, or a subtly disguised ego-trip of his own.

Conventions

Continued from page 7

tem which uses lay people in programs and management of the diocese; establishment of an insurance group making the diocese beneficiary in most cases; coordination of the three schools in Fari-bault in a single system; an intern program for seminarians; bequests to endow Indian work; and revitalization of smaller churches.

Delegates gave preliminary approval to a constitutional amendment that will give the diocese a new council with members elected by the nine planned-for regions. The new council would replace the present bishop and council, and is a part of the design to give more authority to regions.

In other actions, convention agreed to table two resolutions dealing with abortion reforms; and delegates reaffirmed their support for open housing and called for development of an action to encourage equal access in housing.

Western New York

By reducing their support of the national church's program \$22,134, delegates to the annual convention of the Diocese of Western New York were able to approve a \$317,352 budget for the current year.

During the meeting in Calvary Church, Williamsville, the convention decided to cut their national pledge in order to make up a \$15,182 decrease in income from congregations. This will enable most of the diocesan programs to be supported this year at about the same level as in 1971. It will also provide for a \$4,983 increase in salaries and benefits for diocesan staff members as well as a \$3,100 addition to the allocation for some urban projects in Buffalo and Niagara Falls.

The national budget cut was not questioned or challenged during the meeting.

In his address to convention, the Rt. Rev. Harold B. Robinson, diocesan, listed several goals for 1972. He asked the churchpeople to "concentrate on an enrichment of their spiritual lives" and called for a "new appreciation of the fact that the central doctrine of Christianity is that at a certain time and place in history God became man in the person of Jesus Christ."

The bishop also said he will meet with a group of young people to discuss what the diocese should be doing about youth ministry. This decision was spurred by a report of little activity and slight interest by young people last year.

Bp. Robinson also reviewed some bright spots in the diocese: the dedication of St. Augustine's Community Center, Buffalo; plans for a 125-bed addition to the Episcopal Church Home; and the development of a college-level program of continuing education for lay people.

He also cited a revival of spirituality among the clergy.

Convention delegates voted to:

(✓) Change the annual meeting date to fall;

(✓) Close two missions;

(✓) Memorialize General Convention to develop a new ecumenical scheme to replace COCU's plan for union;

(✓) Include the Church Mission to the Deaf and the Episcopal Guild for the Blind as recipients in the annual Episcopal Charities Appeal; and

(✓) Replace present medical coverage for clergy with a Church Life Insurance Corporation Comprehensive Medical Care Plan.

Southwestern Virginia

Heavy emphasis on lay ministries was felt during the 53rd annual council of the Diocese of Southwestern Virginia from the opening session, when the Rt. Rev. William H. Marmion called on the church to take the lead in the current concern for the common man, to the close, when delegates cleared the way for the young people to be elected to serve as future regular delegates to council.

The regular delegate status for young people was accomplished when council voted to remove the word "adult" from the canon concerning the qualifications for a delegate to the annual diocesan meeting. Another canonical change made it possible to elect any communicant in good standing to a vestry, regardless of age.

Council also approved a record budget of \$348,800. This allows for increases for the diocesan and his staff, bringing salaries into line with other dioceses and with similar positions in business.

The State of Virginia was called on to provide adequate monies, to the extent of state revenues available, for needed capital improvements at Western State (mental), Woodrow Wilson Rehabilitation



BISHOP MARMION

Center, and other state institutions (following proposed budget action by the state which would have severely reduced requests by these institutions).

Council also approved an extension of the MRI relation with Ecuador, now in its seventh year, if another diocese cannot be involved with the program in the next year.

Central Gulf Coast

Guest preacher at the opening service of the first annual convention of the Diocese of the Central Gulf Coast was the Very Rev. David B. Collins of St. Philip's Cathedral, Atlanta.

The Rt. Rev. George M. Murray, diocesan, celebrated and preached at the morning Eucharist on the second day of convention. Sessions were held in St. Paul's Church, Mobile.

The convention adopted a 1972 budget of \$354,895, up 18% over the previous year, and pledged 25% of its income to the general church program. The treasurer estimated that the pledged percentage would allow acceptance of the quota from the national church of \$65,718, with \$14,060 for the Faith Budget. Financial reports showed the strength of diocesan giving, as collections from parishes and missions amounted to 104% of the original estimates.

In other financial matters, convention approved a new minimum salary schedule for missions, with the base established at \$7,000 for a new clergyman with no experience and with increments added for each year of service. Minimum annual housing allowances of \$2,400; minimum utility allowances of \$600; and minimum travel allowances of \$1,200 were also adopted. The new minimums for mission clergy are mandatory Jan. 1, 1973.

Bp. Murray reported on a different method he is using to fill clerical vacancies. The approach includes a "vacancy consultation" with the vestry; and later, a visit and consultation with the prospective clergyman whom the vestry wishes to call, but before a call is offered. Nine vacancies have been filled using this method.

A gift of \$6,000 from the diocesan budget for the University of the South was approved.

New emphasis was placed on continuing education for clergymen, with a budgeted item for a beginning program in this area.

Two projects within the diocese received substantial UTO assistance during 1971—Agape House, Pensacola, Fla., an ecumenical institution for the rehabilitation of drug abusers; and the Southwest Alabama Council on Alcoholism, Mobile.

Dr. Lee H. Bristol, Jr., vice chairman and executive secretary of the Joint Commission on Church Music, gave an organ concert and presided at the convention banquet.

Book Reviews

ETHICS IN A PERMISSIVE SOCIETY. By William Barclay. Harper & Row. Pp. 223. \$4.95.

"If ever there was a time to uphold the standards of the Christian person-to-person ethic this is it. It is now that the Christian light should be shining like a light in a dark place. The plain fact is that the church has lost the very reason for its existence, if it pursues a policy of conformity to the world. The world wants the church to be the church" (p. 213f). William Barclay's new book is addressed to Christians. It is not a plea to non-Christians to act like Christians. The author devotes himself, and this is his greatest strength, to affording the reader a biblical basis for the *Christian* ethic.

It can properly be said that while the Christian ought never to be oblivious to the condition of the world in which he lives, his first loyalty is to Jesus as Lord. It is difficult to disagree with such a view, but it is clear that such a general proposition as that is not very helpful. Barclay's *Ethics in a Permissive Society* is a study of the principles of Christian ethical behavior. It is not a treatise in moral theology, and the reader who looks here for specific guidance will be disappointed. Barclay writes that, "It might not be too much to say that Luther's ethic of church and state was the greatest disaster in all the history of ethics, for it opened the way for a kind of Christianity which allowed the state to do terrible things, and in too many cases made no protest. It is impossible to divide life into spheres like that. A Christian is a Christian in any sphere of life, and in things sacred and things secular alike Jesus Christ is Lord for him" (p. 188).

That remark fingers a problem in the book: *How* in given conditions is the Christian to act in such a way that he demonstrates *by his action* that Jesus is Lord? Too often in this book we have marvelously well-told stories, or the presentation of data concerning the shape of modern life juxtaposed to biblical material purporting to set forth the Christian way. Too often it remains juxtaposition, acquaintance, which never results in marriage. This is by way of saying here that the reader fails to see that this book is informed by social scientific knowledge. This is not to say that Barclay himself leaves us in doubt as to where he personally stands on certain specific issues. For example, the author is categorically opposed to the use of nuclear weapons in warfare. He says, in another connection, that, "It is just as much a sin to let our body run to seed as it is to let your soul run to seed" (p. 38). His chapter on "The

Christian View of Pleasure" is perhaps the best in the book.

This is a book which any Christian can read with profit for it is earnest, lively, and unequivocal. The reader who may not know it can learn: "Yes. The world has been as bad as this before." "Yes. Sin has been present in all the ages, and among 'all sorts and conditions,' of man." Such a view is clearly counter the implication of the American title of this book. This is *not* a very permissive society, or if it is permissive it is not nearly so permissive as others have been. Jacques Ellul spoke the truth when he wrote in *The Presence of the Kingdom* that, "In no other civilization has man been so totally repressed." Repressed or unrepressed the individual may be, permissive or unpermissive his society may be, but if he is a Christian his ideal remains the same. Such an ideal this book firmly states, and that alone recommends it to us *in our time*.

(The Rev.) ROBERT M. COOPER
Nashotah House

◆
A HISTORY OF CHRISTIAN THOUGHT, Vol. 2. By Justo L. González. Abingdon Press. Pp. 352. \$8.

A History of Christian Thought, Vol. 2 is the second of a projected three-volume series, and covers the development of Christian theology from St. Augustine in the early 5th century to the late nominalists of the 15th century. One welcome addition is the inclusion of three chapters on the history of eastern or Orthodox thought. Renaissance and humanist thought will be covered in a later study. Prof. Justo González presents us with a simple, comprehensive, and fairly objective treatment. Little previous knowledge of the subject is expected, and this series is probably intended as an introductory survey for a course in the history of Christian thought.

To compress a thousand years of Christian thought into 350 pages inevitably means simplification at some points. Nor is the historical situation out of which theology developed always clear. Footnotes point to other books but give little help in finding clear translations of the writings of theologians. Perhaps the greatest limitation is the weakness of the survey approach itself. I wonder if the once-over lightly treatment is the best way to introduce the history of Christian thought. The life, the reality, the desperate importance of theological issues and debates somehow disappear in the simple, survey approach.

But within the limitations of space and approach, Prof. González does give us a

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box 5,
Paoli, Pennsylvania 19301

The SEWANEE ACADEMY

An Episcopal College Preparatory School of the University of the South . . . Est. 1868

Boys boarding. Coed day, in Grades 9-12. Fully accredited. Independent study program. 10 to 1 student/teacher ratio. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program. Write to: Director of Admissions, Sewanee Academy, Box C, Sewanee, Tenn. 37375.

FOR GIRLS

Margaret Hall

A small school for girls offering, at no extra cost, a quarter's study in Guadalajara, Mexico. College preparatory and general programs. Small classes, study skills stressed. Accredited, Episcopal. Strong Fine Arts. Usual sports, indoor pool, riding. Est. 1898. Catalog.
The Rev. Colley W. Bell, Jr., Headmaster
Box B, Versailles, Ky. 40383



Hannah More ACADEMY

Established 1832

The Diocesan Girls' School of Maryland retains the traditions of the past but reflects the liberal concepts of today. Accredited college prep, grades 7-12. Day student and five or seven-day boarding. Art, music, ballet, riding. 69 acres near Baltimore.

Write:

The Rev. K. W. Costin, Headmaster
Box L, Hannah More Academy
Reisterstown, Maryland 21136

ST. MARY'S SCHOOL

Established 1868—Episcopal

Grades 9-12. Fully Accredited. Small Classes. Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

LEARN WHAT THE CHURCH IS DOING

Follow the news of
the Church each week in

THE LIVING CHURCH

Subscribe Now!

One Year — \$10.95

407 E. Michigan St.
Milwaukee, Wis. 53202

CLASSIFIED

advertising in **The Living Church** gets results.

FOR SALE

THE PEOPLE'S ANGLICAN MISSAL \$10.00.
THE ANGLICAN BREVIARY \$20.00, \$25.00,
\$50.00. The Frank Gavin Liturgical Foundation,
Box 25, Mount Sinai, N.Y. 11766.

FURNISHINGS WANTED

WE ARE seeking used church furnishings (pews, staturary, vestments, stations, etc.) displaced by renovation. Contact Rector, St. Francis Church, 103 Applewood Lane, Spartanburg, S.C. 29302.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

POSITIONS WANTED

ADMINISTRATIVE assistant/director of volunteers for busy bishop or rector. Masters in theology and education. Reply Box B-872.*

CONSERVATIVE rector and loving pastor desires new parish. Remain West. Reply Box L-867.*

EXPERIENCED PRIEST, desires educational or pastoral position in New York City. Salary secondary. Reply Box T-869.*

RECTOR seeks new challenge, Catholic-minded parish. Experienced pastor, preacher; building projects; parochial schools. Forties, wife, children. Write Box S-868.*

YOUR PARISH can have interested and interesting rector or vicar, 41, Catholic, married, 2 kids, seminary degree and M.A. People first, then program. Reply Box P-870.*

RELIGIOUS COMMUNITIES

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to the Very Rev'd William K. Hart, C.S.A., Ph.D., Prior, P.O. Drawer 640, Picayune, Miss. 39466.

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

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of
The Living Church
to **BUY** or **SELL**

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

careful and very readable treatment. Many recent studies of medieval theologians appear in his footnotes, and he shows understanding and sympathy for writers of numerous different schools. Like his earlier volume, this book would be a useful survey introduction for a person who wanted to begin to study the theological thought of that grand epoch known as the medieval church.

(The Rev.) ROLAND FOSTER, Ph.D.
Nashotah House

◆
THE LORD'S DAY. By Paul K. Jewett.
Eerdmans. Pp. 174. \$2.95 paper.

The Lord's Day is an examination of the meaning of Sunday for the Christian church. Paul Jewett sees a close relationship between the Christian festival of the First Day of the Week and the Jewish rest-day on the Seventh Day or Sabbath. He indicates (correctly, in the opinion of this reviewer) that for the earliest Christians the Lord's Day was observed primarily by the celebration of the Lord's Supper. Sunday in the patristic and medieval periods is skimmed through quickly. Whereas Luther and Calvin placed little emphasis on Sunday, the "Puritan Sabbath" developed among English-speaking Protestants. The Seventh Day Adventist movement is discussed in some detail; this book will be useful to anyone seeking to refute the sincere but very naive arguments of this group.

The present position of Sunday is examined at length. The author commends protestant working people who have lost their jobs rather than work on the Lord's Day, but also helpfully calls attention to civil-rights legislation now intended to

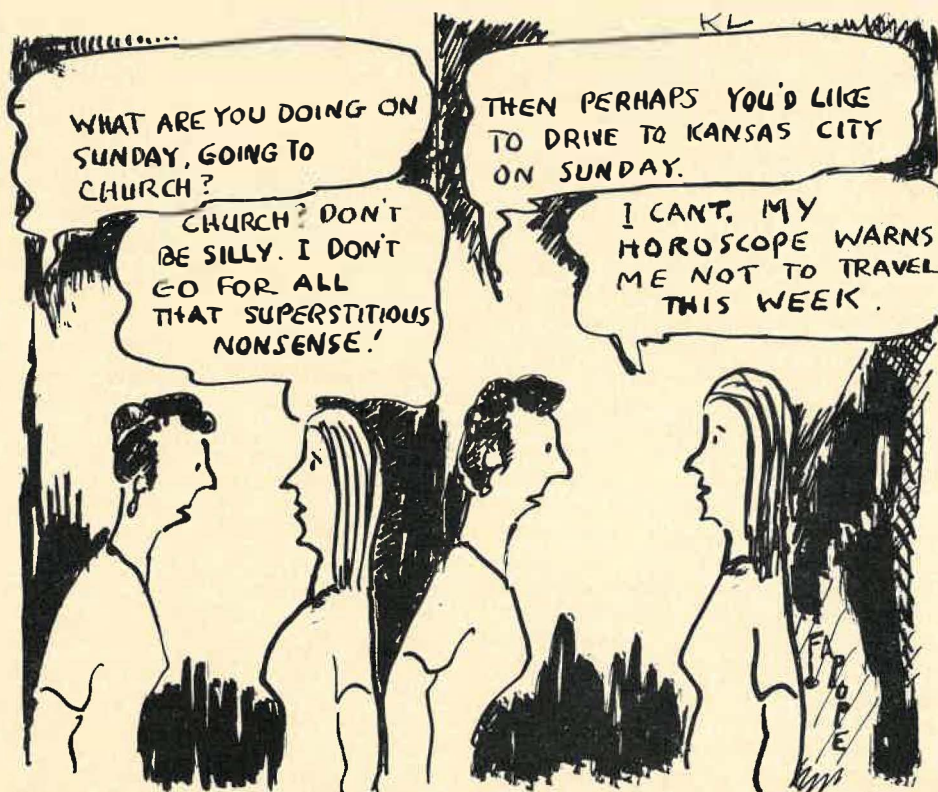
afford protection from this jeopardy. The author is not so helpful in his positive suggestions for how contemporary American Christians should spend Sunday. Many of us would feel that, after coming home from church, the thankful enjoyment of nature, art, bodily exercise, social gatherings, etc., are not merely "permitted pleasures," but are positive aspects of the celebration of that day on which the Lord Christ rose in triumph and made himself known to his followers in the breaking of bread.

(The Rev.) H. BOONE PORTER, JR.
Director of Roanridge

◆
UNTIL YOU BLESS ME. By David Redding.
Eerdmans. Pp. 96. \$1.50.

This Presbyterian pastor's tenth book sparkles with his refreshing approach to prayer in what could be and usually is a mere re-arranging of the same old words on this eternal subject. These prayers are valuable. They stimulate and fill in when we just ". . . cannot think of a thing to say. . . ." Some may think him bizarre in places when he says, for instance in prayer 61: "Show us to our special seats today so vividly/ We will not forget/ To tell those who follow/ That you have their seats saved/ With their names written/ On them, O thou who hast promised/ To take office/ Tomorrow."

For those not through pondering the President Kennedy assassination, David Redding writes: "Teach us how/ To be good losers/. . . /Knowing that in the end/. . . / It is up/ In kingdom come/ Where everything comes back/ Many times over,/ And we will all be together/ With malice toward none/ At that



Thanksgiving." In a prayer said in desperation over the extremes we have come to in this 20th-century life, he asks: "Am I wrong to pray: / 'Please move closer./ Come and finish/ What you started.?" When we need new language in our prayers this kind of book can help. It is in a real sense a release from our self-prisons. Prayer push-ups, I'd say.

Laymen have the advantage of Mr. Redding's pastoral experiences. He seems to have gotten around to all the ones I can think of, as a layman. Except, of course, those tiny unsaid things that creep into the meditative moments that probably never could be recorded. I'm certain the Lord knows all about those, though. They are safe with him. Meanwhile give *Until You Bless Me* a prayerful try.

JUDY T. STERNBERGS
St. Peter's, Pasadena, Texas

The Living Church Development Program

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

Previously acknowledged\$2,203.78
Receipts Nos. 11,999-12,000, Feb. 4-14 15.00
\$2,218.78

PEOPLE and places

New Addresses

The Rt. Rev. Robert R. Brown, retired Bishop of Arkansas, High Mitre, Cashiers, N.C. 28717. He was rector of St. Thaddeus', Chattanooga, Tenn., for 14 months prior to his retirement from the active ministry, Feb. 15.

Restoration

On January 27, the Bishop of Pennsylvania, acting in accordance with the provisions of Title IV, Canon 13, Section 2, remitted and terminated the Sentence of Deposition pronounced on Norman Clifford Farnhof, January 28, 1954, and restored him to the Order of the Priesthood.

Deposition

On December 29, 1971, the Bishop of Ohio, acting in accordance with the requirements of Title IV, Canon 12 (4) (d), and with the advice and consent of the Standing Committee, accepted the confession made in writing July 6, 1970, and passed the Sentence of Deposition on William Robert Cook, in light of his reception on July 3, 1970, and his subsequent ordination as a priest in the Roman Catholic Church. This action is taken for causes which do not affect his moral character.

Deaths

The Rev. Harold Wayne Marrs, 54, rector of the Church of the Ascension, Lafayette, La., since 1967, died Nov. 29, after a short illness. Survivors include his widow, Norma, two sons, six grandchildren, one step-sister, and one step-

brother. A Requiem was held in the church and burial was in Metairie Cemetery Mausoleum. Memorials are suggested for the parish or the tutorial program of Christ Church Cathedral, New Orleans.

E. Louise Collier McLean, 91, widow of the Rev. William D. McLean, mother of the late Rev. William D. McLean, Jr., and grandmother of the Rev. William D. McLean III, died Jan. 27, in St. John's Home, Milwaukee, Wis., where she had lived for several years. She is also survived by one daughter, Mrs. Frederick Price, Jr., four other grandchildren, and fourteen great-grandchildren. The Eucharist was held in the chapel of the home, with her grandson officiating and burial was in Nashotah House Cemetery.

The Rev. George David Hardman, 64, retired priest of the Diocese of Western Michigan and father of the Rev. Robert R. Hardman, died Aug. 5. Rector of St. Mark's, Grand Rapids, he had retired earlier in the year because of illness. He is also survived by his widow, Vera, and two other children.

Thomas S. White, 70, communicant of St. Joseph's Church, Boynton Beach, Fla., and head of Thomas White and Associates, died in Delray Beach, Jan. 28, after a long illness. He is survived by his widow, Daphne, and two sons by an earlier marriage, and seven grandchildren. Services were held in St. Joseph's and burial was in Palm Beach.

The Rev. Frank Lester Shaffer, 56, rector of Christ Church, Springfield, Ill., since 1965, died suddenly in his home Feb. 10. He is survived by his widow, Mary, and five children. Services were held in Christ Church and burial was in Oak Ridge Cemetery.

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. Wolterstorff, D.D., r
The Rev. Thomas Yerxa, the Rev. Fred Bartlett
Sun 7:30, 9, 11; Daily HC Tues thru Fri

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. John D. Barker, r
Sun Masses 8, 9 & 11

SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St.
The Rev. Jack C. Graves, r
Sun HC 8, Service & Ser 10; Wed HC 11:30

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 (HC 1S, 3S, 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

DENVER, COLO.

ST. RICHARD'S Park & Leavitt
Evans Chapel, Denver University 733-2387
Sun 10 MP, Lit, HC; daily MP, HC, EP

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

MIAMI, FLA.

ST. BERNARD DE CLAIRVAUX
16711 W. Dixie Highway, N. Miami Beach
The Rev. F. G. AtLee, r 945-1461
Sun 8 & 10. Spanish Monastery, Gardens, Gift and
Book Store

PUNTA GORDA, FLA.

GOOD SHEPHERD 322 Cross St.
The Rev. Robert Caldwell, r
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S);
Tues HC 6; Thurs HC 9:30

WINTER PARK, FLA.

ALL SAINTS' Interlachen & Lyman Aves.
Sun 7:30, 9, 11; Wed 12; Thurs 6:30 & 9:15; C Fri 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

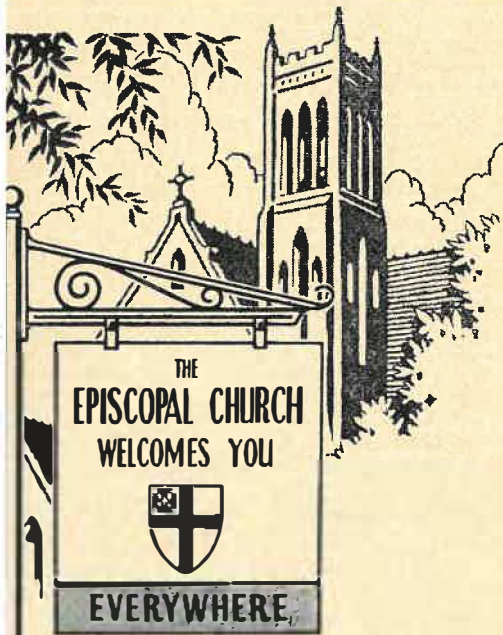
EVANSTON, ILL.

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; the Rev. Robert
A. L'Homme, c
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6
& Thurs 7; C Sat 5-6

(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; MW, Morning Worship; 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)

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL
Second and Lawrence (Near the Capitol)
The Very Rev. Eckford J. de Kay, Dean
Sun Masses 8 & 10; Daily as announced

BALTIMORE, MD.

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

ROCKVILLE, MD.

CHRIST CHURCH PRINCE GEORGES PARISH
The Rev. Elwyn D. Brown, r
Sun 8, 9:15, 11, Ch S 9:15, 11

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

CHRIST CHURCH 193 Salem St.
The Old North Church of Paul Revere fame
The Rev. Robert W. Gollodge, v
Sun HC or MP 11; noonday Intercessions weekdays 12:10; Visitors welcome daily 10 to 4

EMMANUEL—Lindsay Chapel
15 Newbury St.
Sun HC 11; Thurs 12 noon, 5:30

SPRINGFIELD, MASS.

ST. PETER'S 45 Buckingham St.
Sun 7:30, 9:30 (Sung); Mon, Tues, Thurs 6:15; Wed & Fri 12 noon; Sat 9; C Sat 4:30

STURGIS, MICH.

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

KANSAS CITY, MO.

ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

BRADLEY BEACH, N.J.

ST. JAMES' 4th & Hammond
The Rev. D. Stewart Alexy, r
Sun 8, 10 Eu & Ser; Wed 6 Eu & Family Program; Fri 10 Eu and Healing; HD 6

NEWARK, N.J.

GRACE 950 Broad at Walnut
The Rev. G. Butler-Nixon, r
The Rev. Alan B. Crawford, ass't
Sun Masses 7:30, 10; Daily ex Sat 12:10; Sat 9, C 4:30; Tues in Lent Sta & B 7:30

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, DD., r
The Rev. John M. Crothers, c
Sun HC 8, 9 & 11; Thurs 10

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser, HS, LOH; HD 10, 7 HC, Ser; C by appt

LAKE PLEASANT, N.Y.

ST. HUBERT'S OF THE LAKES
The Rev. Gary W. Howard, r
Sun 10 Mass; Sat 7:30 Mass; Thurs & HD 7:30 Mass

LEVITTOWN, N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, v
Sun Eu 8, 10, 12; Wed 6:15; Thurs 9:30; Sat EP 5:30

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 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.

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

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

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
The Rev. Marlin L. Bowman, chaplain
Serving Protestant, Anglican, and Orthodox
Sun 12:15 noon, H Eu

RESURRECTION 115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 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

TRANSFIGURATION 1 East 29th St.
"Little Church Around the Corner"
The Rev. Norman J. Catir, Jr., r
Sun MP 7:40, HC 8, 9, 11; Wkdys MP 7:40, HC 8, 12:10, EP 5:20

NIAGARA FALLS, N.Y.

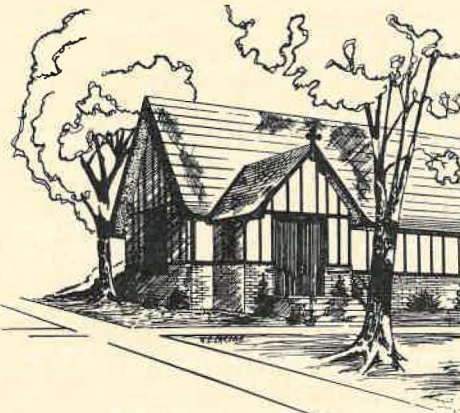
ST. PETER'S Jefferson & Second St.
The Rev. W. Michael Cassell, r
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD HC 10

PHILADELPHIA, PA.

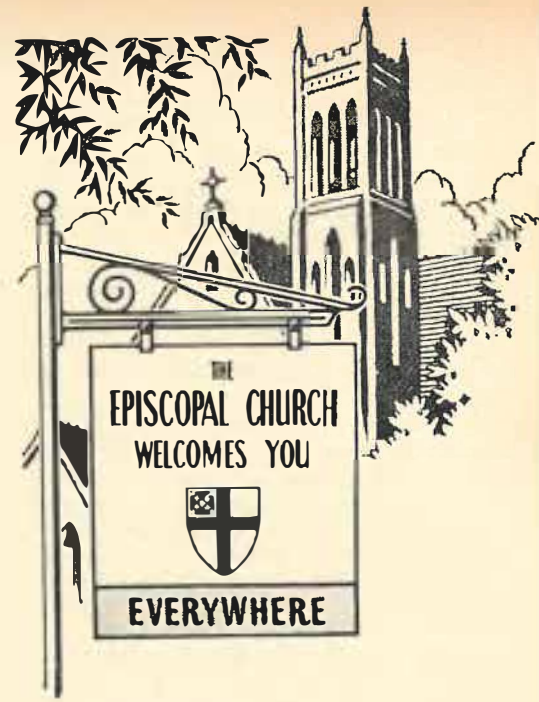
ST. LUKE AND THE EPIPHANY 330 S. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno



ST. JOHN'S CHURCH
STURGIS, MICH.



ARLINGTON, TEX.

ST. MARK'S 2024 S. Collins
The Very Rev. Bill Kennedy, r
Sun 8 HC, 10 HC (1S & 3S), MP (2S & 4S)

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 7:30, 9:30, 5; Mon 7; Tues & Fri 6:30; Wed 9:30; Thurs 6; C Sat 5-6

ODESSA, TEX.

ST. JOHN'S 4th & W. County
The Rev. D. N. Hungerford, the Rev. J. P. Honey, the Rev. C. E. McIntyre
Sun 7:30, 9:15 & 11, Ev 7

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

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

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

MILWAUKEE, WIS.

ST. LUKE'S 3200 S. Herman St.
Karl G. Layer, interim r; John L. Goeb, assoc
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean
The Rev. Roger Tilden, canon
Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Theresa Scherf, Assoc.
Sun 8 HC, 9:15 MP & Ser with Ch S (HC 1S); 11 MP & Ser (HC 1S)

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.