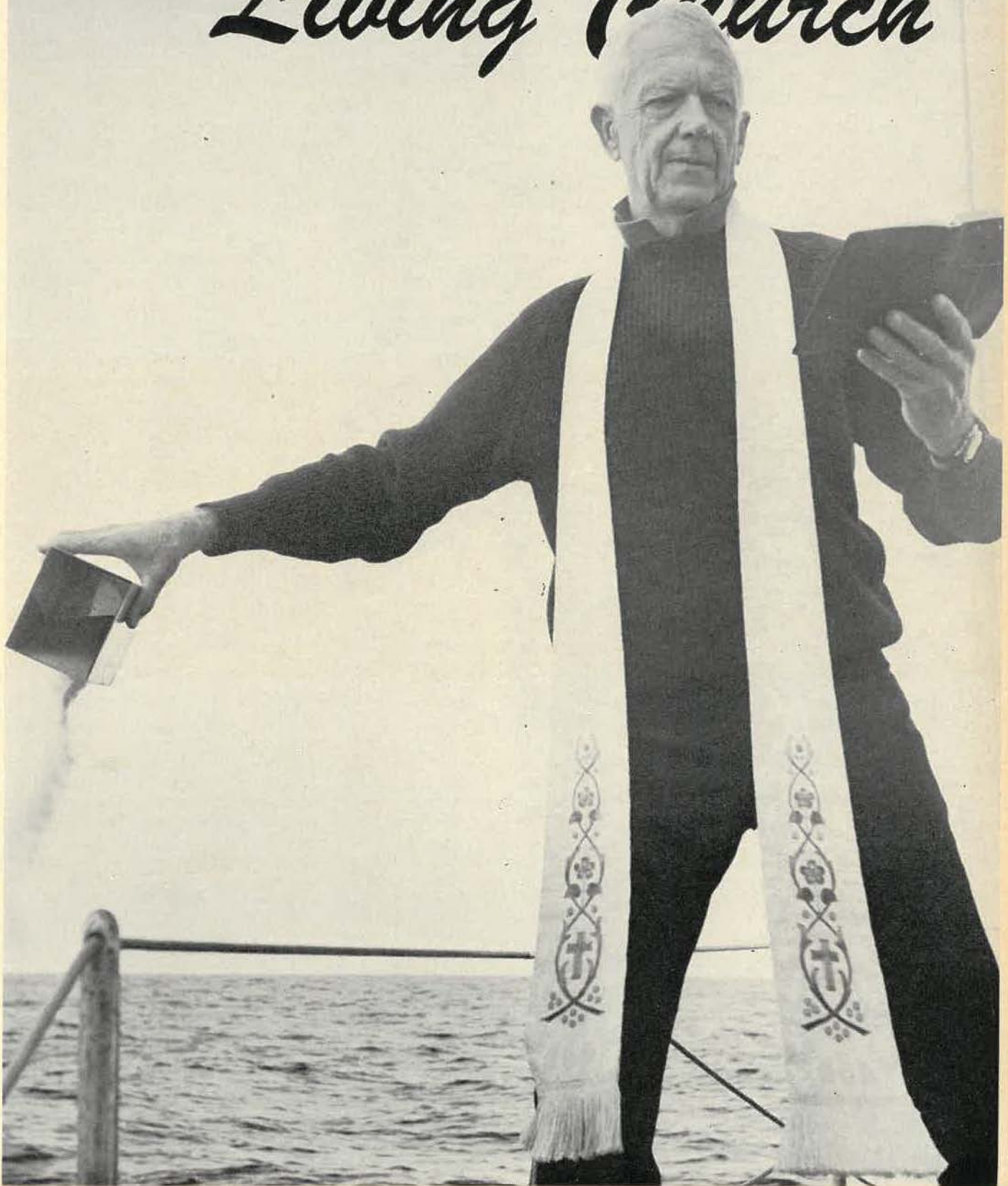
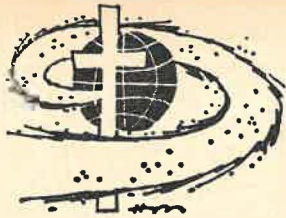


The Living Church



Around



& About

— With the Editor —

A ROMAN CATHOLIC priest, the Rev. Roderick B. O'Connor, proposes an interesting theory as to why young adults leave his church like seabent lemmings. In a letter to the editor of *Commonweal* (4/7/72) he writes: "Can it be that the church is losing the younger generation because it has been so children-oriented in the past? The tradition of the American church is one of schools, youth organizations, sacramental processions, etc. Altar boys instead of adult acolytes; younger and younger they served; younger confirmed; younger finished with most of what the church had any structured activity for. Children grew up and out of the church instead of up and into it." He concludes with this appeal: "Let's aim at adults for a change and then encourage the mature to teach the maturing."

The padre may be right not only for his church but for ours. Never once during my ministry over a third of a century has there been a letup in the Episcopal Church's official and corporate accent on youth. That's where the action was; that's where the money went. We were building the church of tomorrow on the youth of today. But the kids went thataway, just as soon as they could, and we keep wondering why—and trying harder.

There was one eloquent dissenter: the great Bernard Iddings Bell, of blessed memory. He advocated aiming at adults and encouraging the mature to teach the maturing. We all listened to him with deep respect, but officialdom dismissed him as a brilliant maverick—very stimulating and all that, but. . . .

Most recently we have tried a new tack—convincing ourselves that we have neglected youth and classifying them as an oppressed minority to whom reparations are due! And so we have set youth representation quotas for our programs, conventions, and councils, sternly enjoining ourselves to have plenty of participants of 18 and under. (You have probably noticed that there are no General Convention Special Programs for the over-65 minority.) Thus continues the quixotic enterprise of building the church of tomorrow on the youth of today. The trouble is that the foundation keeps graduating and running away. The harder we try and faster we run the behinder we get, trying to capture and hog-tie the kids for Our Holy Mother Tomorrow.

I recall some impressions from the days of my own youth which may be perti-

nent, assuming that there have not been radical genetic changes in youngsters during the intervening eon. Among our pastors, masters, parents, and teachers were some we wanted to emulate and others who made us dream of escape. These latter were child-oriented strivers who tried too hard. They "talked our language" and assured us with desperate earnestness that they were really young like us, not old fuddy duddies, which was a no-no. We had a Scoutmaster like that: sure enough, an Episcopal clergyman. He struck us as being some kind of a nut. When in the course of events I arrived at *Psych I* and we studied the phenomena of arrested development I thought instantly of that old pro with kids. Then there were others, bless them, who acted their age and expected us to act ours while at the same time they somehow imparted to us the feeling that, whereas it is good to be young, it is also good to be moving along from there. They were mature, teaching us to be mature.

I am entirely sure that people of all ages, children and youth perhaps above all, want everybody to act his age, and to respect and make the most of each one of the Seven Ages of Man as he comes to it himself or finds it in others. Even babies soon outgrow their taste for baby-talk. Our first-century brother in Christ, St. Ignatius of Antioch, formulated this Christology of age:

"Christ came to save all through himself; all, that is, who through him are born into God—infants, children, boys, young and old. Therefore he passed through every stage of life: he was made an infant for infants, sanctifying infancy; a child among children, sanctifying those of this age, an example also to them of filial affection, righteousness, and obedience; a young man amongst young men, an example to them, and sanctifying them to the Lord. So also amongst the older men; that he might be a perfect master for all, not solely in regard to the revelation of the truth but also in respect of each stage of life. And then he came even unto death that he might be 'the firstborn from the dead, holding the pre-eminence among all,' the Prince of Life, before and preceding all" (*Adv. Haer.* II.22.4).

Before I die I want to see my beloved church become not just youth-oriented but comprehensively and catholically person-oriented. Blessed Ignatius, pray for us! Wouldn't it be "lovely" to live in a

church in which *everybody* were treated as a neglected minority? And in which the mature taught the maturing without pretending that the immaturity of childhood is the pearl of great price and maturity is an affliction? My feeling is that the young people would especially relish it and would want to stay in a church that didn't work so hard at making them feel more important than everybody else.

Why doesn't somebody start a new parish with this philosophy of Christian nurture: "Let's aim at adults for a change and encourage the mature to teach the maturing"? The Church of St. Ignatius of Antioch: that sounds good.

Among my fathers in the faith none do I cherish more fondly than Clement of Alexandria. I love him for making me feel that I have a good chance of meeting Socrates and Vergil in heaven—if I behave myself before God as well as they did without benefit of a conscious knowledge of Christ. Then, he helps me feel good about growing old, which I am doing at a good steady clip. But about this I find his counsel oddly amusing even as it comforts; listening to it my soul grins self-consciously, and if you find this incredible you don't know my soul any better than I do. Blessed Clement says:

"Surely, it is not a thing to be frightened at that we should begin to look old; anyway, we cannot help it. In fact, the closer a man comes to his end, the more venerable he becomes in the light of truth, for then only God is more ancient than himself. God, the most ancient of all beings, is the eternal old man. 'Ancient of days,' scripture calls him, 'and the locks of his head are as pure wool.' 'No one else,' the Lord says, 'is able to make hair white or black.'"

I warmly welcome the suggestion that I am becoming more venerable in the light of truth. As for God's being the Eternal Old Man, more ancient even than myself, I should never have thought about it if Clement hadn't mentioned it, but it's a good point and a refreshing switch from all these tiresome modern fancies and fantasies about God as the Eternal Young Man. I want an Experienced Hand at the controls of this universe. But when I try to see myself as looking more like the Eternal Old Man with every aging day I get this uncontrollable soul-grin and I must protest: "Brother Clement, this inspirational thought is sweeping us out upon the Sea of Absurdity. But *how sweet it is!*"

The Living Church Development Program

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Letters to the Editor

The Meaning of "Trial"

According to *Webster's Seventh New Collegiate Dictionary*, the word "trial" is defined as, "a tryout or experiment to test quality, value, or usefulness." In my way of thinking this does not say that we are to have as our "prayer book" the now-present Green Book. I was led to understand that this was to be a trial use by the Episcopal Church in America so that the person in the pew would have a say in the revision of our present Prayer Book.

It seems to me that many of us are forgetting this meaning of "trial." We all should be open to ideas that could mean the building of the body of Christ.

The epistle appointed to be read on the Lent V is taken from St. Paul's Letter to the Romans 8:31b-39. The last two verses of this lesson sum up the whole problem: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." This certainly includes the trial liturgies!

(The Rev.) DALE R. CRAIG
Vicar of St. Luke's Church

Welch, W. Va.

Anglican Liturgical Unity

On a journey from South West Africa to the United States, my wife and I worshipped on successive Sundays in South Africa, Portugal, England, and the United States. Anglican churches in all these lands are at present engaged in liturgical experimentation.

Time was, a few short years ago, when an Anglican could worship in a church of his communion, any place in the world, and even though he might not have known the language of the region, he could follow and participate in the act of worship because of the essential identity of the skeletal structure of the service.

It is strange that nowadays, despite the fact that ease and economy of transportation have made international travellers of vast hordes of ordinary folk of almost every

country, each member church of the Anglican communion seems to be becoming more provincial in its worship forms.

Why can't the Standing Liturgical Commission consult with equivalent bodies in our sister churches of the worldwide Anglican Communion, and produce forms of worship which will show our basic unity? After all, we are 40 million strong, and we do share a common heritage, a common theology, and a common purpose. Can't this be mirrored, as it once was, in common worship?

(The Rev.) CLIFFORD E. BARRY NOBES, STD
N. Springfield, Vt.

Ordination of Women

In the editorial, "Priests, Deacons—Two Orders" [TLC, Mar. 26], you criticized a resolution of the convention of the Diocese of Texas that approved the ordination of women to the priesthood. The reasoning of the convention was that "having admitted women to the ordained ministry of the church as deacons, the Episcopal Church in the U.S. has in effect surrendered any viable theological reason for refusing to ordain them to the priesthood."

Your comment quite correctly noted that the orders of priest and deacon are distinct, and cited the Offices of Instruction as authority that "a deacon is not simply a pre-priest, a priest is not simply a post-deacon." While I cannot but admire your desire to reassert the unique character of the diaconate, I must chide you for a certain lack of candor in failing to admit that, in the polity of the Episcopal Church as reflected in its Ordinal, the deacon is, in practical fact, a "pre-priest." After having ordained deacons the bishop concludes the service with a prayer that "they . . . may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy church." The rubric that follows the service (BCP, p. 535) makes it clear that, if the deacon is "faithful and diligent" in executing his ministry in this "inferior office" for a specified period of time, "he may be admitted by his diocesan to the order of priesthood." While we do indeed have provision for the perpetual diaconate, the canons give no indication that this version of the diaconate is especially appropriate for women.

Whatever one's feelings may be about the desirability of the admission of women to the priesthood, the Texans have spotted the camel's nose under the tent, and we should be grateful to them for helping us prepare for the inevitable.

(The Rev.) CHARLES WHEELER SCOTT
Editor of Pastoral Psychology
Manhasset, N.Y.

"Self-Abasement"

Fr. Stamm's letter [TLC, Mar. 12] regarding the prayer said daily at Nashotah House, which includes a reference to "self-abasement," reminds me of an incident at another seminary several years ago.

A new student seemed to achieve consid-

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The Cover

Since the legalization of private disposal of ashes following cremation in California, the Rev. Gilbert P. Prince, rector of St. James' Church, South Pasadena, has officiated at numerous such burials over the Pacific Ocean. Many morticians do this, too, but Dr. Prince uses the burial service from the Book of Common Prayer. Following the scattering of ashes, the rector records longitude and latitude of the service, not only on the necessary documents but in the official log of his sailboat which he uses to take him beyond the minimum legal distance from shore. (Photo by Carter Barber, *The Pasadena Star News*.)

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erable satisfaction from telling everyone he met that he felt "unworthy" to be studying for the priesthood. He kept this up for some time until a member of the faculty suggested that if he truly felt unqualified, he should withdraw from the seminary. He promptly discovered a new sense of personal worth.

(The Rev.) ROLLIN J. FAIRBANKS, D.D.

Rector of St. Emmanuel Church

Manchester, Mass.

Counsel Requested

The Presiding Bishop has appointed a committee of the House of Bishops to prepare a statement for that house on women in the priesthood. I understand that Bp. Bayne is to be the chairman, with Bps. Gibson, Krumm, Wiley, Myers, Paul Moore, and Atkins.

I for one would like some help from readers of TLC. I hope that those of them who are learned in the scriptures and in theology and have some arguments to present on this matter, will do me the favor of letting me hear from them.

(The Rt. Rev.) STANLEY ATKINS, D.D.

The Bishop of Eau Claire

510 S. Farwell St.

Eau Claire, Wis. 54701

Priests in Prison

In respect to the ordaining of a convicted murderer to the priesthood, I wish to suggest:

1. Taking St. Matthew 5:21-22 as a criterion, there are more murderers out of prison, and even in the church, than have been publicly convicted.

2. Is it not possible that, by the power of the Holy Spirit, a man may repent and be absolved by God, even though still having to serve his term by secular law?

3. Even secular law holds a person guilty who stands by and consents to a murder. On that basis, Saul of Tarsus was a murderer when he stood by, consenting to the murder of St. Stephen. Yet he repented, and became the great apostle and priest St. Paul.

4. Who needs a repentant and rejuvenated priest more than the inmates of our prisons?

M. S. STROTHER

Cleveland

Contemporary Stigmata?

I would like to mention the possibility that the age of miracles has *not* ended. I saw on the TV news and read in *The Los Angeles Times* about a 10-year-old Baptist girl who, during this lenten season, has been bleeding from her hands, side, and feet. Her doctor (Dr. Loretta Early of the West Oakland Health Center) has watched her carefully and has found no punctures or cuts. Dr. Early calls the bleeding "psychological."

I was glad to see this new manifestation of our Lord's stigmata. The other stigmatists in the church's history have been St. Paul, St. Francis of Assisi, Therese Neumann, and Padre Pio. At a time when so many clergy "have come of age" in their theological thinking, it is refreshing to be reminded, if you are willing to believe in a God of miracles, that we are not really alone or on our own.

ALAN ALBERT SNOW

The School of Theology at Claremont
Claremont, Calif.

The Living Church

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THE CALENDAR

April

30. Easter V

May

1. S.S. Philip and James, App.
2. Athanasius, B.
4. Monnica
7. Easter VI

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

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The Living Church

April 30, 1972
Easter V

For 93 Years,
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THEOLOGICAL EDUCATION

Bp. Cole Heads BTE

The Rt. Rev. Ned Cole, Jr., Bishop of Central New York, has been elected chairman of the Episcopal Church's Board for Theological Education, succeeding the Rt. Rev. Frederick J. Warnecke.

Elected by his fellow board members, Bp. Cole cited progress made during its first five years in planning the clergyman's whole career. "Results so far have been well worth the confidence of the 1967 General Convention which authorized the board, and of the Episcopal Church Foundation whose fiscal support has made the work possible. The board's planning and development stages are now well established and we shall be moving more strongly into operational stages," the bishop said.

He suggested there should be a national strategy for seminaries and concentration in the search for, and the flexible education of, "the new breed of clergy" as current objectives.

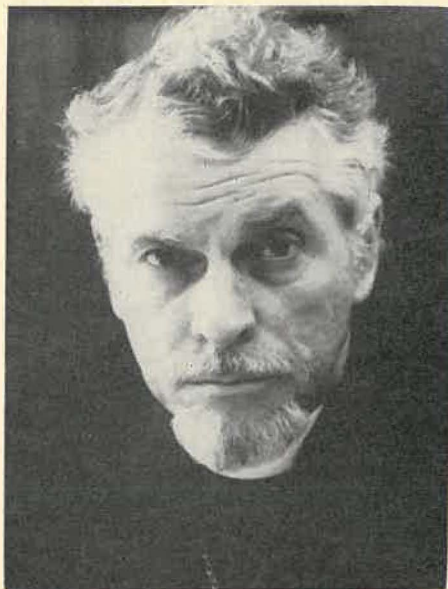
The Presiding Bishop said, "It is most gratifying that the important work of the Board for Theological Education will be carried forward by a man so eminently qualified as Bp. Cole. Throughout his career he has been in the forefront of church progress and now can bring his experience to bear on a most important activity in the life of the church—the broader education of its clergy and lay people. At the same time it is fitting to express our deepest appreciation of Bp. Warnecke's contribution to the board's accomplishments. It was his understanding and dedication that give impetus and substance to Dr. Pusey's report, *Ministry of Tomorrow*, the genesis of the board."

EDUCATION

Busing — Yes? No?

Busing to achieve racial or ethnic balance in the nation's schools is not only unnecessary for quality education but "discriminatory, unconstitutional, immoral, and nationally divisive," wrote Elmer Von Feldt, editor of *Columbia*, the Knights of Columbus magazine. He said that busing to achieve quality education is acceptable to Americans only if "done without regard to race, creed, or color," but he asserted that the people "will resist any forced busing to achieve racial balance."

Mr. Von Feldt called for quality education in all areas through action by state



BISHOP COLE
Chairman of the theological education board

and federal governments "to provide both the faculties and facilities for top quality schooling." He declared that "ethnic balance . . . not only is unnecessary for quality education but attempts to achieve it can become clearly ridiculous."

Admitting that there is "evident value" in bringing together children of various ethnic, religious, and cultural backgrounds, he said, however, that "it is not intrinsically related to excellence in education."

Mr. Von Feldt intimated that the government, by advocating enforced busing, is misusing the U.S. Supreme Court's 1954 anti-segregation ruling because the decision correctly states that the government may not offer services or protection on the basis of race or ethnicity. To do this, he said, would be "discriminatory racism. It would be an assault on the individual's human dignity. It would be unconstitutional. . . . It would be an unjust criterion and, therefore, immoral."

Meanwhile, the Rev. Theodore Hesburgh issued a U.S. Civil Rights Commission statement charging that the President's anti-busing proposals would provide a major setback to the cause of equal rights and undermine the integrity of the federal courts.

Fr. Hesburgh, chairman of the commission and president of the University of Notre Dame, said, in one of the strongest statements ever issued by the civil rights group, that Mr. Nixon's call for a moratorium on busing will perpetuate segregated schools in the U.S. The state-

ment, which accused the Administration of opening the door to wider and bolder attacks on minority rights, was endorsed by the commission's five other members. It also stated that the courts will now be hindered in providing relief to those "whose constitutional rights to a desegregated education have been violated."

Noting that the President's proposals for legislation "mark a major governmental retreat" in the civil-rights struggle, the statement warned that the executive branch of government will now be curbed as an "active participant" in the school desegregation effort.

In other action on this matter, five U.S. Congressmen from Detroit signed a petition to force a House vote on a constitutional amendment to prohibit busing. The action followed a federal judge's announcement that he would order busing across city lines in Detroit to integrate schools there.

Mr. John Conyers, Jr., a black Congressman from Detroit, criticized his white colleagues for "capitulating to their reactionary constituents" and described the action as a sign of "hypocrisy in white liberals."

UNITED NATIONS

Roy Wilkins's Remarks Questioned

Roy Wilkins, executive director of the National Association for the Advancement of Colored People, was criticized by representatives of the African National Congress and some members of the United Nations *apartheid* committee for statements attributed to him by news agencies in South Africa. It was later suggested that Mr. Wilkins should appear before the *apartheid* committee to explain his remarks as reported in the press.

Two members of the African National Congress charged that Mr. Wilkins "undermined" the U.N. and the Organization of African Unity (OAU) by saying that U.S. business in South Africa should not automatically be liquidated in the hope this would aid anti-*apartheid* forces. Members of the *apartheid* committee noted that Mr. Wilkins had challenged the interpretation by news agencies of his remarks in Johannesburg.

In response to Mr. Wilkins's suggestion that American business still has a role to play in South Africa, a member of the African National Congress said that his organization is engaged in "a revolution-

ary struggle for power rather than a movement for pressure for confessions from the oppressor. . . . We are not asking for confessions, we are asking for the isolation of South Africa, as that is all the international community can do."

A colleague said that the black people from other countries should not go to South Africa at all because the U.S. government allegedly is taking advantage of black people in South Africa by having some American blacks go there "not to attack *apartheid*, but to make it acceptable."

The Ambassador of Somalia suggested it might be desirable to have an official statement from the NAACP on how it views the South African scene, as opposed to Mr. Wilkins's.

CENTRAL PENNSYLVANIA

Bishops Join in "Protest Mass"

Shortly after the arrest of more than 150 persons outside the federal building in Harrisburg, Pa., for illegal demonstration during the course of the trial of the "Harrisburg 7," three bishops joined other clergymen in celebrating a public eucharist on the steps of the federal building. They were the Rt. Rev. Drs. Robert R. Spears, Bishop of Rochester; Lloyd E. Gressle, Bishop of Bethlehem; and Lyman C. Ogilby, Assistant Bishop of Pennsylvania. About 150 people received the sacrament, knelt in the street and sang, "They'll know we are Christians by our love."

Bp. Spears said that he joined in the service because the Harrisburg defend-

ants "have found themselves in a situation where obedience to God and to nation conflict."

The demonstration was sponsored by the National Union of Theological Students and Seminarians, located in New York. A spokesman said that demonstrators came from about 10 states and as far away as Mississippi.

NEWS FEATURE

Exiled Bishop Tells of Suffering Anglicans

Within the last six years the government of Southwest Africa has removed three bishops from the Diocese of Damaraland (accent on the first syllable) which comprises the Anglican Church in South West Africa. We saw the two most recently exiled bishops last Monday night—the Rt. Rev. Robert Mize and the Rt. Rev. Colin Winter.

Bp. Mize is vicar of Trinity Church, Marshall, Mo. Bp. Winter, who was just removed from his see three weeks ago, was the speaker. When Bp. Mize was the Bishop of Damaraland, Winter was the dean of the cathedral in the capital city of Windhoek.

Winter is a tall Irishman who reminds me a great deal of the former movie star and pirate, Wallace Beery. He looks like a football player, is about 6'3" tall, and has sideburns. He has what seems to be an English accent and doesn't sound like those fighting Irishmen they keep interviewing on television. We decided that an educated Irishman doesn't usually have an Irish brogue.

The bishop was introduced by Bp.

Mize as a valiant defender of subjugated Africans. The title of his talk was, "My God, Why Hast Thou Forsaken Me?" He mentioned that the night before he had spoken in a Baptist church in Paducah, Ky., and the singing reminded him of Mahalia Jackson. In Africa, he exclaimed, they are still "crucifying" the black Christians. Suffering in Africa is eternally present. In some sense we must be part of it.

The bishop pointed out that he could see in his mind's eye a thousand mud churches in southern Africa—penny candles are placed on the altar and are lit just during the consecration. Grasses adorn the altars. Robes are threadbare. Churches are packed to the doors. Eager faces are peering in the windows. Two-thirds of the people are standing outside because there isn't room in the churches. God really doesn't need the trappings. Bp. Winter kept repeating, "God wants mercy, not sacrifice."

After one service, he recalled, one of his black Christians asked him to visit his home to see his "foster mother." The "foster mother" was then confirmed, and the bishop poured holy oil on her forehead. The "foster mother" was a leper, and the parishioner had found her wandering in the bush.

Bp. Winter declared that he especially loves children and wanted to talk with all the children present after the service. Winter explained that he had five offspring of his own, three of them teenagers. The problem is to make Jesus real to the teenagers. Many young people are going through the stage now when they are rejecting religion that they "haven't found in me." We don't make Jesus real. "Standing there they watched him." Standing there we watch him too—in the lonely, the aged, and the homeless. Teenagers with drugs or who are pregnant are pushed out of the home. We can thank God that there is a divine side of human nature too.

"It's hard for Christians in Europe and America to appreciate what bondage and slavery mean. The people in South Africa are like the Israelite slaves in Egypt. They can't move 50 miles from their homes without a permit. They can't kill their cattle without a permit. (The whites are afraid they will undercut the cattle market.) Blacks can't be clerks or teachers. The Gospel speaks to them of universal brotherhood. Fifteen million people are deprived of their birthrights. The whites in South Africa don't allow the blacks into their churches. Thirteen thousand blacks have stopped work in Ovamboland (the northern part of South West Africa). Blacks are herded into 6-wheel police trucks—temporary jails. The Africans have dared to say 'No' to this type of treatment. The lawyer asks, 'Who told you to strike?' The blacks answer, 'God did.' God delivered Moses out of the hand of the Egyptians. Isaiah says,



AT THE HARRISBURG PROTEST MASS
At the altar (l to r): Bp. Ogilby, Bp. Spears, and Bp. Gressle

'Surely he has borne our griefs and carried our sorrows.'

"One black man was taken to an island off the coast of Africa—sort of a Devil's Island jail. His black mother wanted to visit him and came to the magistrate. The magistrate sent her away sorrowing. Yes, the white racists drive in the nails. The magistrate said one black man was a Communist from China. The black man told the bishop later he didn't even know where China was. Blacks in South West Africa say, 'I know some day we will be free.' Jesus offered one perfect sacrifice for sin. The Lord still weeps for Jerusalem. An Easter will dawn. We tell our blacks that you are free men—Christ has set you free. Do not live as slaves any more."

On the way home my colleagues and I were discussing the situation in South West Africa. We suppose the government there considers the Anglican bishops as troublemakers and blames the general strike on the Anglican Church. Probably the government blames the church for putting ideas of freedom into the ears of the blacks. So we get a constant stream of exiled clergy. The latest word is that a government-controlled Ovambo Anglican church has been set up in opposition to the Anglican Communion—this schismatic church favors *apartheid*.

After the First World War, the League of Nations allowed the former German colony of South West Africa to be mandated to the Union of South Africa. The United Nations several years ago voted for South Africa to give South West Africa its freedom, or at least put it under the authority of the United Nations, but South Africa has refused to do this. So really the South African control of South West Africa is illegal.

The Anglican Church in South West Africa is taking the hard road and the high road. It is attempting to put Christian ideals into practice in the social, economic, and political realm. And it is paying the price.

WILLIAM D. KELLER

Dr. Keller is a layman of the Episcopal Church and business professor at Central State College, Warrensburg, Mo.

JUDAISM

Hebrew-Christian Movement Hit

Reactions to the Hebrew-Christian movement by the Associated Synagogues of Massachusetts (ASM) and the Rabbinical Council of America have indicated growing opposition from traditional Jewish religious bodies to attempts to mix Judaism and Christianity.

In an official decree, issued in response to three cases brought before it, the Rabbinical Court of Justice of the ASM, representing Conservative, Orthodox, and Reform congregations in the state, declared: "A member of the Jewish people

NEWS in BRIEF

- Frederic Rhinelander King, 84, died Mar. 22, in New York City. He was the architect for Epiphany Church and for an addition to Barnard Hall, and was a consulting architect for the Cathedral of St. John the Divine, and parish buildings of Trinity Church in New York City, and for public buildings in Washington, D.C. Services were held in Epiphany Church. Mr. King is survived by his twin sons, the Rev. Messrs. David R. King, and Jonathan L. King.
- A Wisconsin state constitutional amendment endorsing released time for religious instruction and another allowing religious groups to rent meeting space in public school buildings during non-school hours were approved by Wisconsin voters. The released-time issue won by 562,462-554,369; the meeting space referendum by an unofficial count of 822,861-278,482.
- The Rt. Rev. Ian T. Ramsey, Bishop of Durham in the Province of York, fourth ranking prelate in the Church of England, has been hospitalized after a heart attack. The bishop, 57, has been mentioned unofficially as a possible successor to the present Archbishop of Canterbury.
- The Rev. John Schaefer, chaplain at Touro Infirmary, New Orleans, was elected president of the Episcopal Chaplains' Organization in the U.S., at the group's conference held in Chicago.
- The Philadelphia Yearly Meeting of Friends agreed to congratulate President Nixon on his trip to China, and in a letter praised the president for his "courage and wisdom" in making overtures to China. His efforts, the letter stated, "increased the prospect for world peace." Mr. Nixon was asked by the Quakers to "end now all the bombing and fighting" in Southeast Asia. The Philadelphia Meeting has 16,000 members in four states.
- The vicar of Dorridge, England, plans to resign his cure. The Rev. Philip English, who is divorced and plans to remarry this summer, has said he would not leave the parish [TLC, Mar. 26]. But at the recent annual parish meeting he made known his intention to resign.
- At a recent money-making venture, the EYC of St. Mark's, Shreveport, La., cleared \$275. The vestry matched it dollar for dollar, so there is a tidy sum of \$550 for the MRI fund.

who tragically lost his way and has wandered into foreign vineyards may not do so without recognizing the consequences of his actions. It is our prayer that these confused people will repent and return to their fold, and those who helped to mislead them will recognize the fallacy of their effort."

Commenting on the specifics of the cases brought before it, which involved the right of a Jewish husband to divorce his wife if she became a Hebrew-Christian in a Jewish congregation, and the right of a Jewish cemetery organization to deny burial to a Hebrew-Christian, the court declared: "A person born to Jewish parents, when he joins the so-called Hebrew-Christian movement, abdicates his rights as a member of the Jewish faith. He may not, however, at any time be exempt from responsibilities, which membership in the Jewish faith imposes upon him by Divine Revelation clearly defined in the written and oral law. The soul of every Jew, past, present, and future, was at Sinai to pledge his responsibility as a Jew.

"Consequently," it continued, "such a person, who has betrayed his people, may not claim his right to be married to a member of the Jewish faith, the right of membership in a Jewish congregation, or the right of burial in a Jewish cemetery. It is equally forbidden for any Jew, rabbi, cantor, or sexton to officiate or participate in any such religious ceremonies

with such converts to another faith or an affiliate with the so-called Hebrew-Christian movement."

Rabbi Bernard L. Berzon, president of the Rabbinical Council of America, an Orthodox body, issued a statement denouncing the Beth Sar Shalom movement, sponsored by the American Board of Missions to the Jews (ABMJ), in which he declared that "the effort to sell a new religious concept of Hebrew-Christian is not new and is entirely fraudulent. The two terms are mutually exclusive. Judaism cannot be hyphenated and each faith cannot be divided.

Calling the Beth Sar Shalom a "so-called missionary group," Rabbi Berzon charged that it "is misrepresenting when it seeks to present the idea that Judaism and Christianity can intermingle. While we do not deny the right of any group to state its principles and to seek to persuade others of their ideas, we do have laws that forbid fraudulent presentation of ideas and products. We are assured that this is a fraud and that its only purpose is to persuade Jews to leave their Judaism and to adopt a new faith."

He referred to a film on Passover that the American board planned to televise in a dozen major cities last year, depicting the Old Testament observance as being fulfilled in the Lord's Supper and Christ as the Messiah. The telecasts were cancelled by most stations that had planned

to show it after they received protests from the New York Board of Rabbis, the Synagogue Council of America, and the Anti-Defamation League of B'nai B'rith.

Daniel Fuchs, general secretary of the ABMJ, commented on Rabbi Berzon's statement: "My answer is that the first Christians were all Jewish believers in the Lord Jesus Christ. The New Testament was written entirely by believers in the Lord Jesus Christ. The knowledge of the God of Abraham, Isaac, and Jacob was promulgated all over the world by the apostles, who were Jewish believers in the Lord Jesus Christ. We are all believers who have accepted the Lord Jesus Christ as our Messiah. We do not believe that in doing this we have lost our faith in Judaism. We believe that we have found it."

NEW MEXICO AND SW TEXAS

Black Berets and GCYP

St. Mark's Church, Albuquerque, was host parish for a meeting attended by members of the southwestern regional committee of the General Convention Youth Program (GCYP), a number of Black Berets, their leader, Richard Moore, 60 laymen, and a majority of the clergy of the Albuquerque parishes.

Last fall a GCYP grant of \$5,000 was designated for the Black Berets, and as a result of that action St. Mark's voted to withhold funds for the national church. Several other parishes did the same [TLC, Dec. 12, 26].

Though half of the grant had already been given to the Black Berets, Mr. Moore told those at the St. Mark's meeting he did not want the additional \$2,500 if it would result in strings being attached to the grant.

When asked what he meant by strings, he stated that he was speaking of the objections raised by such "country-club" parishes as St. Mark's which threw shadows over the manner in which the money was to be used and also over the entire Black Beret movement. Of the \$2,500 given to the organization, only \$350 of it had been used, Mr. Moore said, and that had been spent for two typewriters and for travel to Tierra Amarilla to conduct three encounter-type meetings (*cur-sillos*). The purpose of these meetings, and for future gatherings, was to talk about education, welfare, and the police department, as well as to further the concept of brotherhood. Young Chicanos would also learn the art of self-defense, for in our present culture, Mr. Moore said, they are always on the defensive.

Originally, the youth committee planned to review the work that the Black Berets had accomplished with the \$2,500 already given to them before granting the additional \$2,500. But the meeting at St. Mark's was concerned primarily about the advisability of granting the additional money in light of recent events of sus-

pected violence in which the Black Berets were reportedly engaged.

It had been stipulated by the 1967 General Convention that no church funds be given to groups promoting violence. The objection to giving the additional money to the Black Berets was based on the "intent" of the organization and the fact that six Black Berets were recently indicted on the charge of possession of dangerous explosives.

Since reasonable doubt exists at the present time regarding the goal and purpose of the Black Berets, the Rt. Rev. Richard Trelease, Bishop of New Mexico and Southwest Texas, and Robert Clark, senior warden of St. Mark's, urged that any decision about the rest of the grant be withheld until a full report on the indictment is available.

Mr. Clark cautioned the youth committee members to be fully aware of the consequences of their action in granting the additional money, that such action could affect the entire youth program which has done much good for many segments of society. He also asked if the committee's leaders had thoroughly investigated the Black Beret organization before awarding the \$5,000 grant. Too, Mr. Clark questioned Mr. Moore's leadership and wondered if the Black Berets really represent the average Chicano.

Several members of the youth committee were disturbed that Mr. Clark had the audacity to question their judgment. One member said to Mr. Clark, "I got mad as hell at your insinuations about the validity (*sic*) of this committee to make its own decisions." He also said he did not appreciate Mr. Clark's pressuring and scare tactics, and that Mr. Clark's remarks would have no influence on the committee's final decision.

Mr. Moore went on a 15-minute tirade against Mr. Clark, in which he said, "We don't want you or your type around our clinic. You won't get in if you come." This remark was based on an earlier suggestion that those at the meeting and elsewhere take a long look at the constructive work the Black Berets are doing in the community.

Mr. Moore also stated that the Black Berets were not there to beg for money. He accused Mr. Clark of having a "closed mind" toward the organization and said that it had come into being because of the like of him. "Don't think we are here to kiss you for your \$5,000. Whether we get it or not, the program goes on," Mr. Moore concluded.

The Rev. William Crews, of Canterbury Chapel, Albuquerque, said he was in favor of the grant and that complaints from various diocesan parishes were due to lack of understanding and communication.

The decision on the remaining \$2,500 of the original grant was postponed for the present, but one will be made in the near future after youth committee mem-

bers attend a *cur-sillo* conducted by the Black Berets. This was the original agreement for the second half of the grant.

WESTERN NEW YORK

College-Level Program Set for Laity

College-level courses in religion will be available to Episcopalians in the Diocese of Western New York in September. The Rev. John S. Ruef, of Charlottesville, Va., will direct the program which will include courses on the Bible, theology, ministry, and history.

According to the Rt. Rev. Harold B. Robinson, Bishop of Western New York, the goal of the program is to develop a corps of well-educated and committed lay people who will be able to take a responsible share in the Christian ministry conducted through their congregations. "Not everyone who completes the program will carry out his ministry in the same way," the bishop said. "Each of them will work in conjunction with his parish priest to minister effectively in a way which suits him best."

Tuition will be charged for the program, and while participants will be expected to do college-level work, an academic degree is not a prerequisite for enrollment.

NEWARK

Wilks Fund Beneficiaries Named

St. Peter's Church, Morristown, N.J., has released the names of organizations and the two individuals who will receive money from its Wilks Fund.

A substantial sum will go to the Richmond Fellowship of New Jersey for the establishment of a half-way house for discharged mental patients. Though considered cured, many mental patients must remain hospitalized because they are unable to make the adjustment to normal living. The Richmond Fellowship will provide an interim home for 20 such people. A combination of a capital loan of \$60,000 and a grant of \$14,000 from the Wilks Fund income will make that home possible.

Other local recipients are Morhelp, \$1,000; and three drug-abuse programs—New Well, Azimuth, and Reality House, \$700 each.

Statewide, Girl Scouts have been given \$2,500 toward a swimming pool at their campsite; the Little-Hill Alina Lodge, Blairstown, a treatment center for alcoholics, \$1,000; St. John Baptist School, Mendham, \$1,000, for their scholarship fund; Youth Consultation Service for their mental health program in Hackensack, \$1,000; House of Prayer, Newark, which operates a year-round day-care center, \$2,000; and Christ Hospital, Jer-

sey City, which is trying to complete a major addition to honor the Bishop of Newark, the Rt. Rev. Leland Stark, \$5,000.

Project Test Pattern, engaged in perfecting techniques of parish renewal, will receive \$2,500; FOCUS, a group concerned with religious education in private secondary schools, \$400; the College of Preachers, Washington, D.C., \$100; and the Highland Educational Project, \$500, for its rural ministry in West Virginia's Appalachia.

Internationally, grants have been made to three areas of the church: Haiti, \$2,000; to the Rev. G. S. Luke of the Church of South India; and to the Rev. Fayek Haddad of the Arab Evangelical Cathedral in Jerusalem.

Wilks Fund grants are made annually by St. Peter's Church from the income of a bequest of more than \$1 million made to the church in 1952, by Sylvia H. G. Wilks. Since that date more than \$750,000 has been distributed, with a large portion of that amount being spent on local community projects.

GOVERNMENT

Churchmen Briefed

Thirty-six officials and leaders of predominantly-conservative protestant groups and several Christian educators met at the White House for a briefing on international issues by Dr. Henry Kissinger, national security affairs advisor to President Nixon.

Two participants reported that the briefing concentrated on U.S. policy toward the People's Republic of China and the Soviet Union, but also included the 1971 India-Pakistan war, and the current Middle East situation.

Dr. Kissinger was described by one member of the group as a "good cultural anthropologist," explaining that he shows "remarkable sensitivity to the cross-cultural problem." It's the same problem faced by missionaries—those who aren't sensitive in this manner are "poor missionaries," this same speaker said.

Mainland Chinese under communism, Dr. Kissinger was quoted as saying, have developed a "moralistic, puritanical" orientation and develop their policies on the basis of an "absolute life and world view."

ROMAN CATHOLICS

Progressives Claim Crisis in Church

Thirty-four progressive Roman Catholic theologians have warned in a manuscript that their church is suffering "a crisis in leadership" and that the credibility of Roman Catholicism has declined alarmingly since Pope Paul's pontificate.

Criticizing the pope and the bishops for what the writers called arbitrary ex-

ercise of authority in the church, they called on all members of their church to resist a "misuse of authority" in the church.

The statement proposed five general guidelines to the faithful—"don't remain silent, do something yourself, act together, seek provisional solutions, and don't give up,"—and it lashed what it called the "monarchical absolutism" of the church.

The paper, urging a new thrust by the "total Christian community" toward the church's "own center and foundation: the Gospel of Jesus Christ," was released in Toronto, by the Rev. Gregory Baum, OSA, one of the signers, and in other areas of the world.

Five of the signers are Americans, three are Canadians, and the remainder, including the Rev. Hans Küng of Tübingen University, are Europeans.

One report said the work, entitled, "Against Discouragement in the Church," was principally that of Tübingen University theologians, of whom Fr. Küng is the best known. In a personal statement, Fr. Küng said all 34 theologians had opportunities to make changes. "What for me is most important," he said, "is that it is a constructive proposal for action. Nobody can say it is only negative criticism."

Among other Europeans signing the paper were the Rev. Messrs. Johann Metz and Edward Schillebeeckx.

JUDAISM

Soviet Jews Report New USSR Pressures

Israeli Radio reported that large groups of Jews arrived in Tel Aviv from the Soviet Union earlier this month, and several more planeloads were expected.

Some late arrivals from the USSR said new measures are being taken against Russian Jews applying for exit permits. Driving licenses and university certificates are being confiscated from all those requesting permission to emigrate to Israel.

According to informed sources, more than 4,000 exit visas were granted to Soviet Jews in the first two months of this year. Tens of thousands of applications reportedly have been submitted to Soviet passport authorities. A Soviet radio broadcast said that many Jews who emigrated from the USSR to Israel are "very dissatisfied with the promised land."

"More and more applications for permission to return to the USSR are coming from groups of Jews and individuals who had . . . taken the bait of false Zionist propaganda and left for Israel," the radio said.

The Soviet broadcast alleged that "the one common feature" in all the requests for permission to return is "the recognition that it is impossible for a person, who has gotten used to the Soviet way

of life, to live in conditions of capitalist exploitation, military psychosis, racial and religious fanaticism, and animosity between peoples."

CHINA

"Religion Is Free"

The pastor of a "Chinese Catholic" parish in Peking, who said he had no ties with the Vatican, declared that there is "full and complete" freedom of religion, and that protestant and catholic churches are active in the communist nation.

At the same time, the Rev. Shih Yukun deplored the activities of the Most Rev. E. Walsh, who was imprisoned for 12 years, and other "foreign" elements who, he said, carried out "counter-revolutionary activities."

Forrest J. Boyd, White House correspondent for Mutual Broadcasting System and one of three newsmen who visited the priest during President Nixon's China trip, told Religious News Service that there was a "strong aversion to foreign influence" implicit in the interview, and all answers to questions were extraordinarily "evasive and imprecise." The Peking church Mr. Boyd visited was quite close to the Great Hall of the People.

Speaking through an interpreter, Fr. Shih told Mr. Boyd that he offers Mass in Latin each day, and although the parish is not connected to the Vatican, all the services "and beliefs" have not changed.

Stressing that his parish is "Chinese Catholic," Fr. Shih was accompanied by members of the Chinese Patriotic Association, an organization which "guides" the operation of the parish.

The 41-year-old priest claimed the parish has "several thousand" families but later admitted that at most 500 people attend Mass on major holy days. He also said there is no "collection" because the government supports the parish.

Asked by Mr. Boyd about his beliefs, the priest replied that he believes "in catholic doctrine, and as you know, we love our great leader, Chairman Mao, our motherland, and are also led by the Communist Party." Fr. Shih said the church must do its part, "together with the people," in constructing socialism in China.

Asked about the communist adherence to atheism, the priest said: ". . . This will not hinder us from our contribution. . . . There are policies as formulated by the Communist Party that provide for those people who believe in religion."

Speaking of liaison with government, Fr. Shih said there is a civil affairs bureau in the government which handles questions about religion.

As for other churches in Peking, the priest said he knows there are such churches. But he did not know how many, their names, or their locations.

LET'S REDISCOVER CATECHISTS

By JOHN H. GOODROW

I HAVE recently taken an action (in concurrence with the vestry of the parish where I serve as rector) which is in all probability "extra-canonical." I am now preparing to license, after proper training and evaluation of credentials, several men and women to serve as "catechists." Now I don't mean that I am gussying up the job of Sunday school teacher with a fall induction ceremony at the 9:30 A.M. Family Eucharist, or adding on a couple of extra meetings for the teachers and officers. I really mean the office of catechist as this office has been historically understood and (with some variations of course) as it is held and used in other parts of the Anglican Communion.

For many years we have been licensing men—and more recently, women as well—to serve as lay readers, and indeed we all know of small mission churches who owe their very beings to the dedicated work of lay readers. There are any number of diocesan and general church programs and curriculums available for the training of people to serve as lay readers, and the General Convention of our church has, for many years, seen fit to dignify this office by providing a section for the licensing and supervision of lay readers in the canons of the Episcopal Church.

My thinking on this matter has grown out of two basic things. First of all, at any given time in my own parish, we try to have one or more "confirmation classes" underway—either called officially by that name, or billed as "review of previous instruction," or publicized as a "class for inquirers." At any rate, for me, in a given week, to teach or moderate as many as four such classes, make twenty to thirty parish and hospital calls,

do counseling, and handle parish administration, and take care of the thousand and one matters that absorb the time of a priest in a modern parish, means that on a significant number of occasions the caliber of teaching done by me tends to decline significantly, and I find that often I fall into the disreputable habit of "winging it" (which in student parlance means an instructor who does not properly prepare for his classes and the non-preparation reflects in what he has to say when he gets up in front of his students).

Secondly, I have recently been taking a long hard look at what people in other professions under the same kind of pressure have been doing to "get out from under" and at the same time improve their performance of the task at hand. I especially refer to the professions of teaching and medicine. Teaching is now developing what has come to be called a "teachers helper." Such a person takes over a number of administrative duties and basic teaching tasks, thus freeing the professional teacher to do his or her job more effectively. Some junior colleges and colleges of education are now offering very reputable non-degree programs, some of one year and some of two years' duration, designed to train and equip "teachers helpers." More to the point, however, is what the medical profession calls "para physicians" or "para medics." When trained, such a person can take over a great many tasks now done by the physician doctor, thus, as in the case of the teacher, releasing him to do the more far-reaching tasks truly requiring his talents and insights, more efficiently and more effectively. In short, the church can learn some tricks by observing the developments in these other professions, and some of my own thinking about what a catechist could well do, is based upon what I have observed there.

ACTUALLY, a real catechist program falls rather naturally in to three distinct

parts. First of all, the office must be given canonical status and credibility as we have done for the office of lay reader. Such a canon would include requirements of eligibility (age, communicant status, etc.), letters of recommendation, and standards for training. I would envision licenses for the work of a catechist being granted for perhaps a probationary one or two year period and then issued on a more permanent basis, with licenses being renewed every three or four years. Perhaps there would be a need for a provision in the canon, providing a requirement that a licensed catechist would have to do some periodic up-dating—say every six or seven years. I would also hold that a system could be established to grant licensed catechists, letters dimmisory, and considering the general mobility of our population this would give the church a realistic way of exercising supervisory control over people so licensed as well as a way of sharing the wealth in all parts of the church.

Second, and a much harder step I would say, will be the matter of job description and the setting of standards (both of which would be incorporated into the canons). I would be in favor of asking that candidates for the office of catechist hold a bachelor's degree or the equivalent and be willing, either prior to probationary licensing, or in conjunction with the probationary period, do a set curriculum centered around the teaching of Christian doctrine, history, liturgics, and scripture, as well as educational techniques and methods and educational administration.

What would a catechist do? Well, he could take over the job of preparing people for reception or confirmation, with the priest of the parish putting on the final touches in closing sessions. Because, in a real sense, a catechist would be a specialist, he would be able to concentrate on a single task—something, that, like it or not, parish priests at this time just cannot do. He might also serve

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

We face a long-standing crisis in Christian education. Perhaps part of the answer to all of this could be found in the development of a proper office and program for catechists in the American church.

as director of the parish church school, and, on the basis of his training, serve as the resource person for Christian education in the parish.

Finally, step three would be that of developing decent and reputable training programs for prospective catechists. There are in reality an astounding number of possibilities in this area. For one thing, seminaries could well be encouraged to use their facilities for a month or six weeks in the summer, for the purpose of on-campus course work. Our Methodist brothers do this sort of thing and we might begin by looking to them for a model. Methods courses could be organized in conjunction with colleges of education which, in many cases, are past masters at the extension-type education program, often tailored for people in that particular field who are in need of academic credits to complete permanent state certification, allowing them to continue their careers.

Exciting new things are being developed in what is called "auto instruction" (from the Greek "auto" = self). In the past many of us have tended to look askance at mail-order study courses, but we seldom realize that such programs have been extremely successful when used in the armed forces, and that the Church of England has, for many, many years, in conjunction with English colleges and universities, developed many mail-order courses with degrees and licentiates being awarded upon completion! A diocese could well put together a local program for the training of catechists, and a province might well think of a summer program to do this.

The Episcopal Church talks a great deal about the apostolate of the laity, but tragically we have, on too many occasions, used this as a cover to get our laity to give more money, or serve on vestries, or fill committee slots where we say we need lay representation. It is interesting to find that diocesan conventions are often simply arenas where the

clergy do the talking and the laity just sit and observe. On too many occasions we have encouraged laymen to enter holy orders, simply because we have no real concept of what laity can do in the church in the way of responsible and honest ministries—and I might add that this has, on a significant number of occasions, been to the detriment of all concerned! I believe that our laity have real ministries without becoming priests or perpetual deacons or whatever, and I think that we should become a great deal more innovative and creative in just that area.

For the most part, Episcopalians are doing extremely poor jobs in teaching the faith where it really counts—in the local parish. Few of our clergy know anything about Christian education or teaching methods, unless they learned it before seminary somewhere, and our seminaries are all notorious for allowing Christian education to be "smattered" on senior seminarians, usually by a visiting fireman

in the form of a local parish priest, who often works for nothing, or as a tertiary offering of the professor of pastoral theology, who really regards it as pretty low status and an unfortunate digression from T Grouping, as well as an imposition on his valuable time.

Most parish church schools, confirmation education programs, and teaching ministries are messes—if they exist at all. Far too many of the clergy are "copping out" by saying that you just should not teach, and too many of our laity are just being turned off (and out of the church) by all of this. The office of catechist is a noble and venerable one. It has been adopted and adapted in many missionary situations in the Anglican Communion, and its very record commends itself to us as a church. We face a long-standing crisis in Christian education. Perhaps part of the answer to all of this could be found in the development of a proper office and program for catechists in the American church.

A Prayer

Still my fractiousness, O Lord,
and help me to clean the clouded mirror of my soul
so that it may better reflect thy perfect image
to the world.

Help me to attain that serenity of spirit
which is the fruit of a pure faith.

Dispel my illusions of grandeur
and my vain coveting of worldly acclaim.
Calm my foolish heart from idle longings
and help me to turn my energies
to the perfecting of my soul.

With thy help
In thy name. *Amen.*

Richard S. Hart, Jr.

THOUGHTS FROM THE HOSPITAL

A Meditation of a Pastor Needing a Pastor

By PRESBYTER IGNOTUS

I SIT in a hospital, waiting. My wife is in surgery. It is not a major operation, yet it is serious as is any surgical invasion of the body. Many thoughts press in on me as, fearfully, impatiently, above all prayerfully, I await that word of blessed relief: "Your wife is out of surgery and doing well."

Usually it has been otherwise. I counseled, encouraged, prayed with a wife, a husband, or a parent enduring this waiting. In the past, my concern has been for someone else; a concern in which I always sincerely tried to do and say the right, the helpful thing. Often though, there was an underlying sense of inadequacy about it. The surgeon had his specific and highly exact help to provide. He *knew* he was helping. So also did the nurses and other medical staff, each with tasks which are meaningfully real, demonstrably helpful.

But what help was *I* in such situations? Certainly I believed what I said of the spiritual strength, the support to courage

and faith I offered through prayer, and the being there. But it was always very abstract, really. I never surely knew real, actual, useful help progressed through me to my parishioners in those long waiting hours in the hospital halls. Was I justified in taking long hours merely to sit and talk with a distressed person awaiting the news I now seek? What about all those other important, *legitimately* important things I could be doing with these long hours spent talking, occasionally praying, often merely sitting silently? Would not it have been better to be objectively practical about it all, dropping in briefly, then waiting till the patient was out of recovery, lucid and thus better able to "appreciate" my ministering?

Now, as I sit here, myself the worried husband, I know the answer. It is a loud and resounding rejection to all the doubts and to all the "practical objectivity!" I sit wondering why it is taking so long. Awful threatening thoughts challenge

both my sanity and my confidence. I sit desperately resisting the pestering act of running to the desk every five minutes, pleading, "Is there any word yet?" Surely the staff have forgotten their promise to inform me the moment they have any news! Perhaps, for they are busy, overcrowded here. Restrictions are severe and strict. There is a flu epidemic raging. So there is the fear that I'll not even be allowed to see my wife, touch her hand, speak a word of comfort and prayer—just *see* for myself she is alright!

I AM experiencing all the agonies of this moment myself, very, very *personally*. This is not happening to a parishioner; it is happening to me and there is no being blandly brave about it or calmly courageous as I have so often encouraged others. At last I know whether or not those long waiting moments of the past were time and effort well spent! They undoubtedly were. What I wish now, desperately and profoundly, is for some godly person to sit with me for a while, talk of hope, and pray for the Lord's healing love. In this personal, lonely moment, nothing would help me more than a friend, a priest—*anyone* who could spare for me in my admittedly selfish agony a gesture, a time, a prayer which will remind me of Christ's love for me and my wife in this worrisome time.

I know another truth now too. When in the future a parishioner says, "I know you are busy, Father, and you have important things to do. It isn't necessary to spend all that time with me. I'll be okay!", I will tell that person that I do appreciate his understanding—and drop everything and *be there!* I am acutely aware now of those biblical moments when our Lord dropped everything to respond to pleas for healing. Now I know why. Frankly I admit my weakness. I wish someone would come hold my hand and by that reassure me of Christ's healing love for me and my wife and that careful surgeon with her.

Bow Mute; Then Boldly Sing

Bow mute; then boldly sing. (There are prayers heard oddly; there is molehill-moving prayer.)

Remember the nonliturgical quick prayer of the liturgist Cranmer, in the flare;

The humped Cyrenian's groan, or the slave-moan of Coleridge,
Or what Raskolnikov said last, or the unknown petition of the
paranoid, upon the upper ledge,

Or else the murmur of the lepered neighbor-saint, who is seen
Kneeling a heretic-prayer to pray an Easter in . . .

His hearing's good, and no wave is minute. . . .

Yes, boldly sing:

All praise and thanks arise, ascend, arise, ascend, to the
much-hearing, the all-comprehending.

Henry H. Hutto

EDITORIALS

On Choosing Bishops

ROMAN CATHOLICS in the world of post-Vatican II are giving intense thought to the question of how—and especially by whom—bishops ought to be chosen. Their traditional system is strictly appointive. However and by whom—ever the candidate is nominated, the nomination must be confirmed by the Holy See, which means that the pope ultimately appoints the bishop. This system is not sacrosanct, at least in its operative details, and alternatives are being studied. Inevitably, the Episcopal Church's elective system of choosing bishops has come under review by Roman Catholic examiners. One of them, John Jay Hughes, reports his impressions in the Jesuit magazine *America* (Mar. 25, 1972).

"How does this [Episcopal] system work?" he asks, then answers: "Not very well. In practice it produces an unduly high proportion of bishops not too far removed from mediocrity: 'nice guys' whom nobody has anything against, but who all too often are either harassed administrators or previously successful pastors frustrated by episcopal administration, and in neither case the strong leaders the church needs. Though the bishop in the Episcopal Church does not begin to have the power of his Roman Catholic counterpart, he remains the chief authority in the diocese. Hence there is always pressure in the episcopal election, particularly among the clergy, to elect a man who will leave the people alone."

This Roman Catholic observer goes on to note: "The system's major drawback is that of any elective system: men of real leadership are often so outspoken that they have made too many enemies to obtain the support of a clear majority." By contrast, the chief virtue of an appointive system "is that it makes it possible to choose outstanding men who may be unelectable in a popular vote of those over whom they must exercise authority."

If we wanted a friendly argument about this we could suggest that in either system, appointive no less than elective, those who do the choosing may well have an interest in finding a man who won't make waves and rock the boat. A wave-maker can be a pain in the neck to his superiors who appoint him no less than to those who may choose him to be their father-in-God: the *princeps*, being human, wants peace and a nice-guy bishop no less than the *plebs*.

On the main point, however, Hughes is right about the elective system as it commonly works in the Episcopal Church. A man cannot be a strong leader without making some waves—and enemies; and this fact which should tell for him often tells against him when the ballots are cast.

Should the system be replaced by some other, or radically changed? If it is the system itself that produces mediocre bishops as a matter of course, then it should go. But it seems clear to us that the fault lies not in the system itself:

*The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings. . . .*

The fault, dearly beloved brethren, is not in our system,

but in ourselves, that we are sometimes deprived of the strong bishops we need. We deprive ourselves. If we who do the electing make up our minds that we want a strong bishop who will work to make us stronger in the Lord, we can have him: there are always good men available. If we do not want him, if we want only the nice guy who will leave us all alone, no system can save us from our craven and sinful folly.

"Protest Masses" — An Abuse

WE have said it before, and regretfully we must say it again: Christians who use the sacrament of Holy Communion as a form of protest commit an act of presumption, as we see it. (See news report under CENTRAL PENNSYLVANIA in the news section of this issue.)

Those who celebrated the Eucharist on the steps of the Harrisburg federal building had every right to take a public stand, for conscience's sake. What we question is their right to say, by their sacramental action, that Christ the Lord is on their side—against those on the other side. They would deny having any such intent. We would have to answer that we fear they may deceive themselves about their intent, and if they do not they certainly deceive others, who can only see it as a polemical ploy of questionable religious legitimacy.

All of us, when embroiled in strife, need to remember Abraham Lincoln's profoundly Christian wisdom when a delegation of ministers from the North asked him if he believed that God was on their side in the war. He replied that the proper question was not whether God was on their side but whether they were on God's side.

We find it hard to believe that the participants in the Harrisburg service seriously asked themselves that question. When they set up "their" altar and did "their" Eucharist they said to us, and to everybody: "Christ is on our side—and here he is!"

We would remind them that there are some conscientious Christians on the other side of this issue too: sinners, yes, but not devils. They believe the Gospel, go to church, say their prayers, and faithfully receive Christ in Holy Communion. Their only offense is that they honestly believe that the crimes alleged against the Harrisburg defendants were serious and that they were getting what they were entitled to, a fair trial.

There has been this abuse of the Eucharist before, in recent years, mostly in connection with anti-war protests. We ask our brethren to re-consider this device. It is altogether too much of a device. The Lord of the Eucharist bids us all to the One Bread, One Cup, One Table. None of us has any right to assume that the Lord is "on our side" against the others. Lincoln's question is still the right one.

Haiku of Hope

Tears from River Jordan course
down my cheeks. Cleansed, it is Love
again. *Merciful.*

Judy Sternbergs

Book Reviews

YOUR RELIGION: Neurotic or Healthy? By George Christian Anderson. Doubleday. Pp. 191.

Those who claim we're living in a remarkably religious age quickly add it is not institutional religion which is on the increase. One gets the impression that what is supposedly flourishing these days is any and every form of religion *except* the church. On closer inspection, however, much that is glibly referred to as "religious" often seems little more than a projection of the aesthetic dimensions of individual and small-group experience.

Intellectuals may reassure us that even the zany aspects of these new forms of religious expression may function as a corrective to our culturally limited traditions. But the more the playful, explorative expressions of the religious impulse are superseded by the cult of madness devotees, the more one suspects underlying illness. In fact, it would seem that if much of the vitality inherent in the truly religious experience now emanates from a wider, more diverse cultural setting than the institutional church, so does

the idolatry and sickness inevitably accompanying religion. Perhaps each generation must *discover* for itself what the Hebrew prophets keep telling us century after century, that religion itself is not *necessarily* a good thing. Should the new forms of "religion in general" continue to proliferate, perhaps each should be accompanied by a warning that religion can be more hazardous to one's health than smoking.

The reviewer suggests reading *Your Religion: Neurotic or Healthy?* in relation to this wider scene of declining institutional religion and rising interest in new forms of religious expression. Obviously, some of the book's material appears dated in this larger context. Some readers may wonder why Dr. George Anderson dwells considerably more on the sick side of religion than its potential for health. Others who are aware of current thinking among mental-health professionals may question the author's assumption that conventional psychiatry is an adequate yardstick for evaluating religion. The under-30 reader may doubt Dr. Ander-

son's contention that the younger generation has rejected the church because of its unhealthy religion. Their discovery of the paucity of authentic religion may come nearer to the truth.

Despite these limitations, the vitality of the man and the essential relevancy of his message do come through. We still need to hear what Dr. Anderson is telling us because too many persons, young and old, continue to assume that religion and health always function in a mutually supportive way. Such persons lack that wholesome self-criticalness necessary for authentic faith and good mental health alike.

It's possible to furnish evidence supporting the cooperation of religion and health up to a point. Beyond a certain point, however, Dr. Anderson's interpretation raises the question that an excessive religiosity may reflect more illness than health. He could have added a further point, that preoccupation with the attainment of good health and psychological fulfilment may reflect an idolatry more insidious because unrecognized. Although the author's book does not pretend to settle these issues, a thoughtful reader will find it a provocative beginning.

It's no accident that two of the best chapters in the book are those on "Psychiatry's Influence on Religion" and "The Emotional Problems of Clergymen." For the author pioneered in the rapprochement between religion and psychiatry. His innovative role has included personal correspondence with such world figures as the psychiatrist Carl Jung as well as experience as rector of an Episcopal parish. In fact, much of this book appears to be an expression of the man himself, the personal wisdom, and the many pertinent life illustrations the author has acquired in the course of his unique career.

The book is quite readable and interesting throughout. While it may be most informative for the general reader, it could be read with profit by the interested parish minister.

(The Rev.) EASTWOOD ATWATER, Ph.D.
Montgomery County College, Blue Bell, Pa.

SURVIVAL PLUS. By Reuel L. Howe. Seabury Press. Pp. 177. \$4.95.

Concerned to apply architectonic convictions about human life to present-day problems of survival and growth, Reuel Howe has put together this latest book. The principles are mother-lode golden wisdom from the Sage of Bloomfield Hills; the application is directed to recent and continuing concerns. He discusses a creative attitude toward change and growth, elaborates his basic theme of "inclusionism" (vs. "exclusionism") and shows how it applies to questions of death, sexuality, *Services for Trial Use*, and the generation gap. *Survival Plus* is the work of a mature adult whose insights and experiences aid others in becoming mature, *i.e.*, living life with rela-

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tive spiritual success. Like Howe's work generally, the newest book is pastoral in the fundamental sense, and can enrich the lives of adult Christians.

In the final chapter, in discussing the first fruits of the practice of "inclusionism," Howe cites the "achievement of a capacity for a *mature kind of security* . . . the capacity to deal with strange and challenging situations." Then he adds, "We have to face the fact that only a small proportion of the population possesses growth security, and that they will have to use it in behalf of the majority of the population that lacks it. Actually, the latter have no awareness of the possibility of such maturity. The truly privileged in our society are those who are capable of the kinds of insights we are talking about, and it is the responsibility of such a privileged group to practice what they are capable of for the sake of themselves and others." That is a frank statement of Christian *noblesse oblige* which further fills in Karl Rahner's Christianity of the Future. It makes clearer the early responsibilities of the Christian elite in William Irwin Thompson's process of *planetization*. Christianity still has a task.

(The Rev.) ROBERT C. AYERS
Chaplain to Syracuse University

THE MAN FOR ALL TIME (Leader's Guide). Prepared by John and Helen Thomsen. Morehouse-Barlow. \$1.95 paper.

The Man for All Time is a straightforward leader's guide of 20 lessons for

secondary students on the life of Jesus. This guide is well put together, stating the *purpose* of each lesson and then the *preparation* and *procedure* to follow. Each lesson is contained in two pages or less. However, this program will succeed only with a group that desires a step-by-step study of Jesus. If yours is a group of high-school students who are tired of all that "religious stuff," and if you are an untrained teacher, you will probably find that this course "does not work." The booklet may be used, also, as good background material for any teacher of grades four on through high school.

SUSAN CLARK
Christ Church, Whitefish Bay, Wis.

Booknotes

By Karl G. Layer

DAMS AND OTHER DISASTERS. By Arthur E. Morgan. Porter Sargent. Pp. xxiii, 422. \$7.50. Subtitled, "A Century of the Army Corps of Engineers in Civil Works," this volume is designed to be a critical, historical survey by the first chairman of the Tennessee Valley Authority. The book, intended more or less as an exposé of the Army Corps, "explodes the self-publicized image of the Corps and reveals the full report of its century-long record of scientific inadequacy and environmental neglect." In an overall sense, this book calls for a rethinking of the nature of public service as it exists in America.

PEOPLE and places

Ordinations

Priests

Chicago—The Rev. Glenn Colyer Smith, curate, St. David's, Aurora, Ill.

Deacons

North Carolina—Harmon Lee Smith, Jr., Ph.D., associate professor of moral theology, the Divinity School, Duke University, address, 3510 Randolph Rd., Durham (27705).

Upper South Carolina—David E. Stewart, in training, Grace Church, Camden, S.C., address, 1315 Lytleton St. (29020).

Universities

University of the South—The Very Rev. George M. Alexander, dean of the School of Theology of the University of the South, has been named assistant to the university's vice chancellor and director of church relations, effective Sept. 1. An interim dean will serve for the beginning of the 1972-73 school year, after which a permanent dean will be called to the post.

Armed Forces

Chap. (Lt. Col.) E. James Kingsley, CMR, Box 2211, APO New York 19332.

Retirement

The Rev. Andrew N. Otani, on the staff of the Diocese of Minnesota and vicar of All Saints', Minneapolis, and director of the Twin Cities Japanese-American Community Center, has retired. However, he continues as director of the center and as priest-in-charge of the Japanese Christian Union Church of Minnesota.

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WASHINGTON, D.C.
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 Wed; Wed 6; C Sat 4:30

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 The Rev. Robert Caldwell, r
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 5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

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

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 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
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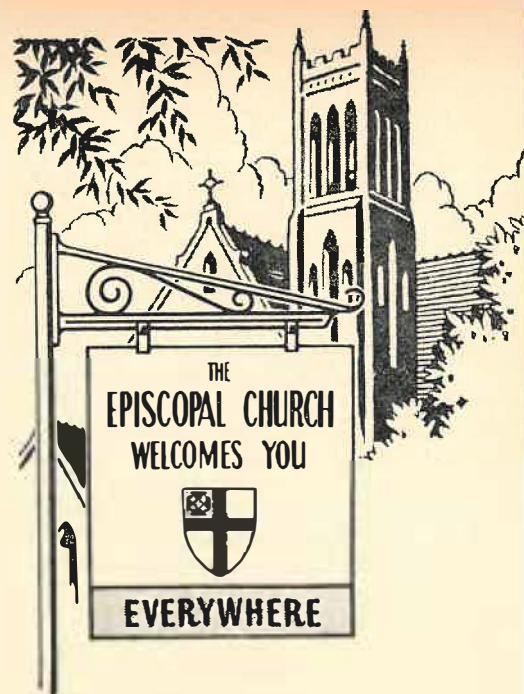
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 Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

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

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.