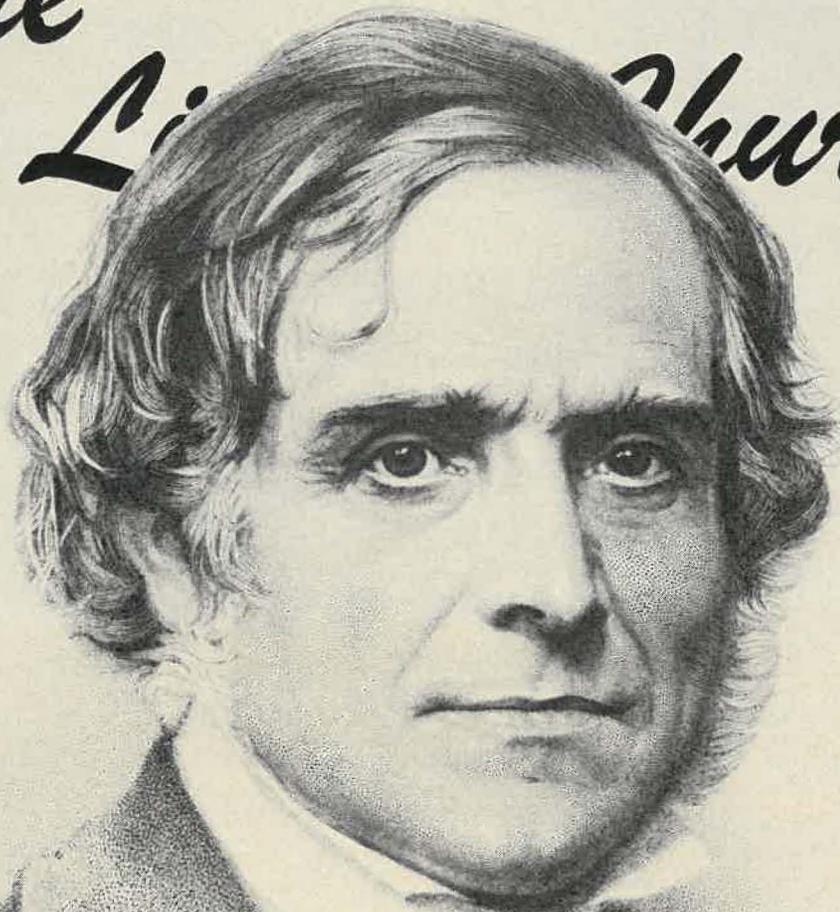


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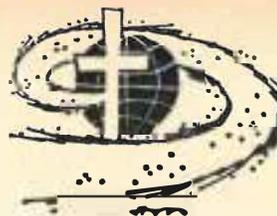
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Around



& About

— With the Editor —

TWO requests for information, confidently addressed to the most literate readership in Christendom:

1. Can anybody identify for one of our readers, and for the rest of us, a poem containing these lines?

*God looked down at God one day
And God looked up and tried to pray.*

The reference is to Christ on his cross, while the soldiers cast dice for his clothes. At least, this is how my inquirer remembers it.

2. Does anybody have any knowledge of an ordination of a woman to priesthood by an Anglican Bishop of Shanghai (not Hong Kong—it's a different case altogether) back in the 1890s or thenabouts? I never heard of it, but a reader thinks that he has.

Churches all over the land are resorting to locking their doors at night, and in many places even throughout the day, for fear of vandalism and theft.

Recently the rector of Trinity Church in Winner, S.D. found a note scribbled on the back of a parish bulletin and placed on his church office desk. It was unsigned; its spelling and syntax leave something to be desired; but as a contribution to the study of this subject it deserves a hearing because it comes from a troubled heart. Perhaps I had better just present the text of the letter, without editing it, except to omit the names of other churches referred to by the writer.

To the Pastor & all the people who worship here:

I am a 16 year old girl who is looking for an answer. Tonight, Sunday night it is raining. Tonight I felt a loneliness and desperation. I could not find an answer or even a reason for it. I was confused and lost. I was driving around town at 11:30. I wanted to talk, to sort out these confused feelings. I went past my church, the ---- church. I stopped & ran up to the door. It was locked. I beat at the door but "God's House" was not open. I went to the ---- church, and ---- church, they were all locked.

You cannot imagine the desperation & yes hatred that I felt. How could anyone call a church God's house when it was locked at night. I cried for all the others this might have happened to. I felt hatred for these hypocrites who called themselves Christians, who spend money on extravagant ornaments for the church & then lock it so it will not be vandalized. Has the Church also become materialistic

as society. Has the church too lost its purpose?

These questions ran thru my mind as tears did down my cheeks I kept saying over & over "Oh God, how can it be?" Then I thought of your church, but I immediately dismissed the thought. This Church was new, probably locked to protect the money spent on it.

But as I went past it something made me stop. I came to the door ready to be turned away. Your door was open. I felt immediate relief & thankfulness. I kneeled at your altar & thanked God and prayed for the pastor of this church & this congregation. I talked to God & it was good. I am still confused but I am certain. Certain of myself and God.

The rain is stopping now & I can hear crickets or frogs, I don't know but it sounds good. I will always pray for this church and its people. You are wonderful and I love you. May you always keep your hearts and minds open and the door to God's house open.

To Adolf Hitler:

You are commonly called a genius, even by your foes, who vastly outnumber your friends, but the noun is usually preceded by some such adjective as "mad" or "evil." During your last hours, as you recorded for posterity your parting sooth, you said (among many other things): "It requires a genius to make a decision which has not been made already!" My first inclination upon reading this was to agree with you, but then I got to thinking about some of the world's representative geniuses and had to decide against you. When we analyze the great decisions made by geniuses we find a certain inevitability about them: Given the situation, given the total structure of reality, and given the decider, the genius made a decision which had already been made by the God of things as they are. "You cannot compose in consecutive fifths—it is not allowed!" said young Beethoven's teacher. "Beethoven allows it!" replied the budding genius. He was making not your point but mine. The decision that music can be composed in consecutive fifths had already been made by the world's Music Master. Beethoven did not decide it, he discovered what had already been decided. I could give you any number of similar examples, but I have an uneasy feeling that you would not welcome them, unless you have greatly changed—which God grant.

Letters to the Editor

Labels and Libels

The Evangelical Outlook, the publication of the Evangelical Education Society, arrived today, and its lead article, *Substantial Agreement and One Man Consensus*, has prompted me to write this letter in hopes that some of my evangelical brethren will read it and think on it.

The implication of the article is that the "Anglo-Catholic seminary of Nashotah House, Wisconsin" can turn out nothing but Anglo-Catholics. Now I realize that so-called Anglo-Catholics have for years said the same thing, in reverse, about other seminaries, most notably our southern brethren at Virginia and Sewanee. In either case, the type of mentality expressed in such vindictive statements gives me cause for worry. I worry all the more because I am a graduate of Nashotah House and intensely dislike the label Anglo-Catholic. Such prejudice also seems to demean my intellect and personality.

It speaks very poorly of candidates for the ministry to imply that whatever their choice of seminary, that seminary is going to eradicate all previous learning and ability to think independently and then fill the mind of the student with the "party line" so strongly that he can never deviate. My concern as a seminarian was to learn as much as possible about my Lord and Saviour Jesus Christ and his church so that I could effectively minister his gospel to a world in deep need. I was aware of an effort to teach a particular method of doing this teaching and preaching, but never felt forced to participate in them in conflict with my conscience or to practice them in a parrot-like manner when I went back to the cold, cruel world.

I have not read the "Substantial Agreement" document with all the insight and understanding so evidently given to some others. I do believe, however, that I meet my Lord face to face in the supper which he instituted; I find that my Roman Catholic friends, both priest and lay, feel substantially the same way and we are able to relate quite well together. I feel that God is present with his people at all times and in all places, not just in the sacrament, but in that moment of celebration I feel it most closely. I'm not sure I need documents, agreements, or whatever to set forth my relationship with my God and the saving power of his Son, but I know that I don't need documents, newsletters, or house organs to stereotype my faith and its expression. I hope my name will appear in the Book of Life; but, presumptuous as it may seem on my part, I hope I may be judged on the merits of my life, the gracious mercy of God, and least

The Cover

On this week's cover is a photograph of Frederick Denison Maurice, the 100th anniversary of whose death is being observed during 1972, and about whom Dr. Paul Elmen has written an article in this week's issue.

of all on the basis of which party or cause I espoused as I sought to serve the Gospel of Christ.

I suppose if I wanted to prove my commitment to the "low-church" ideal I would end this epistle with an appropriate verse from holy scripture ("proofing," I believe it is called!). But I don't—so I won't! All I can say is: "Right on, King Jesus!"

(The Rev.) GARY W. GOLDACKER
Priest-in-charge of Christ Church
Springfield, Ill.

SOS from Vietnam

There are many needs here in Vietnam. One of these is school supplies. Many villages and hamlets have schools for the children to attend, but because many families are so poor it is very difficult for them to buy school needs. Perhaps readers of TLC would care to do something to help meet their needs.

Particularly needed are lined tablets, pen holders, and pen points. The Vietnamese children still use the old straight pen and have a little plastic bottle of ink on the desk in front of them. One could help by accumulating these items and sending them to me. I will see to it that they are delivered to schools where there is a need. Mail them to the following address:

377 USAF Dispensary
Attn.: Chaplain McGrory
APO San Francisco 96307

If sent in parcels of no more than five pounds they can be sent by SAM (Space Available Mail) which will keep postage costs to a minimum.

I hope that readers will find it possible to contribute to this project. I know there will be some very grateful Vietnamese children.

(The Rev.) JOHN R. MCGRORY
Chaplain, Major, USAF
APO San Francisco

Depose or Inhibit?

In TLC for Mar. 5, under "Deposition," we read about a priest deposed from the ministry "in light of his reception . . . and subsequent ordination in the Roman Catholic Church." In such a case, the kind of behavior required by our canons strikes me as obsolete, archaic and unchristian.

I am sorry that priest involved went through another ordination service because, by this, he seems to question his former priesthood. But does not the behavior of authorities in our own church by such act of deposition indicate that they assume that the ministry of the Protestant Episcopal Church is something different from catholic priesthood? The man, in this case, was a catholic priest before his deposition and he surely continued as a catholic priest after what many might consider to be a spiteful attempt at deposition.

The bishops and priests of the Episcopal Church are ordained to be catholic bishops and priests. Unfortunately, this fact is widely suppressed. This is leading to many of the dangerous deviations which we are witness-

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ing today. Are there not many bishops and
priests who have come to look upon them-
selves as kinds of protestant ministers and
hence they can promote types of church
union which are little concerned about the
historic ministry of our church?

At the highest level, Anglican-Roman
Catholic studies are now being turned toward
the study of the ministry of the church. We
cannot allow sand to be thrown in our eyes.
Would it not be more Christian at this time
to inhibit in this church the ministry of a
priest who departed and entered into the
service of the Roman Communion?

(The Rev.) JOSEPH WITTKOFSKI
Rector of St. Mary's Church

Charleroi, Pa.

St. Barnabas House

We, at St. Barnabas House, are sorry Mr.
Meyer [TLC, Feb. 27], in reading the article
on St. Barnabas House [TLC, Jan. 9], failed
to get the true picture of our house. First,
the wedding pictured was the result of one
of the many counseling sessions of Fr. Prit-
tie, which he does so well, besides his duties
as administrator of St. Barnabas House.
Those with problems are rarely Episcopali-
ans. Also, please be informed that of the
21 residents in our house, a very small num-
ber are Episcopalian, plus the fact that
most of our residents are over 80 and several
over 90 years. Thus, most of them, being
victims of strokes, etc., are unable to either
sit, stand, or kneel, and I am sure that our
Lord doesn't mind.

Fr. Prittie reads Morning Prayer and cele-
brates the Holy Eucharist from the Book
of Common Prayer. I doubt—in fact I know
—that not one of our “family” at St. Bar-
nabas House ever heard of the “Green
Book,” including myself, so rubrical per-
missiveness has no application to us what-
soever.

Our chapel is the house beside the road
on Route 5 just over the New York state
line, in Pennsylvania, and although it is
fundamentally Episcopalian, it is strictly
non-denominational. Our chapel is the domi-
nate center of our house, and is beautiful.
It plays a very important part in the sunset
of our lives and is the last course in Chris-
tian love to bless us on our way before we
graduate into Paradise.

ALBERT E. NASH

Resident of St. Barnabas House
North East, Pa.

Christian Initiation

Concerning the current discussion *re* bap-
tism and confirmation, I would like to sub-
mit some thoughts I've not seen expressed
elsewhere, and hope for some further com-
ment.

I believe the developing consensus “that
confirmation ought not to be a necessary
prerequisite to the privilege of Holy Com-
munion” [TLC, Jan. 2] is due to an *absence*
of consensus as to the deep meaning of Holy
Communion itself. This, it seems to me, is
the key issue, not the rite of confirmation.
If we were in strong agreement that Holy
Communion is the ultimate and most intima-
te union with Jesus Christ, then it would
seem logical to admit only those who pro-
claim (through confirmation) their alle-
giance and total commitment to him. To do
otherwise would be to encourage union with-
out commitment, action without meaning,

and free love without responsibility (such as
free intercourse without wedding). A recov-
ery of a “high” valuation of Holy Commu-
nion would help put the rite of confirmation
in perspective as a necessary part of an
initiatory rite which would include baptism
and reception at the Lord's table.

The other thought has to do with a
thorough understanding of baptism. The
House of Bishops' statement [TLC, Nov. 28]
closes with these words: “For many of us,
infant baptism can only be defended when
at a later date a person makes his own
personal decision for Jesus Christ.” The
implication is that holy baptism is *not com-
plete* until the personal decision is included.
Therefore, is not our basic problem *infant*
baptism?

Whereas, if baptism, confirmation, and
communion become once more all parts of
the same initiatory rite, *made as an adult*
(at least 18 years and up), would not this
solve much controversy? Granted, it would
involve the risk of small membership. But
the church was born in this risk and I for
one am ready to see her take it again.

I seriously submit that the trial rite does
approach the ideal solution, but only if
reserved for the age when persons normally
make vocational and other commitments
and take social responsibilities. I know this
is a radical solution, but one which I feel
resolves much of our problem, and comes
closest to the roots of the church's original
understanding of the rite of initiation.

(The Rev.) SINCLAIR D. HART
Rector of Grace Church

North Attleboro, Vt.

Decency and Order

There appears to be a conflict between
you and Bp. Leighton over decency and
order in the church [TLC, Feb. 27]. Bp.
Leighton wants to get rid of pews (which
I interpret to be openness). You conclude
that this is a call for anarchy in church
(which I take to be a misreading of Bp.
Leighton).

I personally would prefer a rather com-
fortable, movable chair in church rather
than a pew. I can't see how this preference
would conflict with decency and order.

On the other hand, I would not particu-
larly care for a return to the medieval
practice of standing around in the nave for
an hour or so as Bp. Leighton suggests.
Could it be that the bishop's statement is
really a figure of speech advocating Chris-
tian witness, which somehow you take lit-
erally as a “false antithesis”?

Don't worry. Bp. Leighton is a good guy.

(The Rev.) HARRY LEE HOFFMAN
Rector of St. Peter's Church

Purcellville, Va.

All we were concerned to say is that “de-
cency and order” is a necessary Christian
principle that should never be disparaged.
We are not worried about Bp. Leighton. Ed.

For Earlier Retirements

I have written to Senator Ribicoff and
Senator Long asking that an amendment
be introduced into the Congress of the Uni-
ted States, to permit the working people of
this nation to retire in the same manner and
with the same restrictions as civil-service
employees.

Civil servants are permitted to retire after
20 years at 50% of their pay, or after 30

years at 75%. Why must the taxpayer work for an average of 46 years (a little shorter period for clergy because of seven years of college and seminary preparation), then retire on a pittance and be straddled with restrictions until he is 72?

It seems that "the servants of the people" have really become masters of the people. Are they as much out of touch with reality as they seem to be? The Church Pension Fund has wisely lowered the age of optional retirement to 60. Why does not the federal government and the Social Security system do the same?

(The Rev.) WENDELL B. TAMBURRO
Rector of Grace Church

Yantic, Conn.

Crisis in Damaraland

The Bishop of Damaraland, a non-stipendiary priest of the diocese, and the lay treasurer of the diocese have been expelled from Namibia (South West Africa), the territory covered by the diocese, by the occupying power, the Republic of South Africa [TLC, Mar. 19]. They have appealed to the courts. Bp. Winter will attempt to meet with the Secretary-General of the United Nations, who will be visiting Cape Town.

The evident cause of the expulsion order was the support given by the bishop and his assistants to the black Ovambo workers whose non-violent and extremely successful general strike had brought the economy of the territory to a standstill. The Ovambo protest was against the terms of the contract labor system which has been sharply criticized by the three churches of the Ovambos: Lutheran, Anglican, and Roman Catholic. The three Anglican leaders, together with other Christian leaders, lent their support to the protest itself and to securing legal aid for 12 men tried on charges of incitement to strike, a criminal offense under South African law which has been imposed in recent years upon Namibia.

Namibia was formerly German South West Africa and then a trust territory of the League of Nations. The jurisdiction over the territory is currently contested between the Republic of South Africa and the United Nations. The World Court of Justice recently upheld the claim of the United Nations.

Judge William Booth of the New York City bench spent Feb. 13-19 in Windhoek, the capital of Namibia, as an official observer for the International Commission of Jurists, at the opening of the trial of the 12 Africans charged with incitement to strike. He has reported his findings to the press and to a special meeting of the American Committee on Africa and the Episcopal Churchmen for South Africa, and will make official reports to the Presiding Bishop and the NAACP. He was satisfied that the defendants were given adequate counsel (through the assistance of Bp. Winter) and that due process was observed. He was not allowed to go to Ovamboland where most of the strikers had been returned and where the reforms in the labor system announced by the government were said to be unacceptable to the strikers.

Judge Booth learned from first-hand reports of mass detention of strikers in Ovamboland and in surrounding settlements, of police brutality against detainees, of military occupation of Ovamboland, and of numer-

ous deaths at the hands of soldiers and other Ovambos.

No American missionaries remain in Ovamboland. The area is completely sealed off from the outside world. The assurances of the South African government that there is no open disorder in Ovamboland is belied by the face of the presence of troops for the first time. A small police force formerly maintained order in the reserve. More than 90 percent of the Anglicans in Namibia live in Ovamboland. The church has been responsible for most of the schools, hospitals, and clinics which serve the people. The ecclesiastical situation at present is complicated by an open schism among Anglicans led by an Ovambo deacon who evidently has government support for his separatist group who claim to be Anglicans without the ministry of a bishop or priests.

(The Rev.) M. A. GARRISON
Assistant at the Church of the Resurrection
New York City

The writer of this letter served in Ovamboland for five years. Ed.

Church and State

I would like to register wholehearted agreement with the letter of William A. McRitchie [TLC, Mar. 5]. There are many Episcopalians, as well as others, who believe the suggestion of those 17 bishops of our church that our troops may be justified in disobeying orders [TLC, Jan. 30], does indeed border on treason. I have absolutely no respect for any of those bishops.

And then there is that bishop who allowed his cathedral to be desecrated by the actions of a so-called "anti-war" group [TLC, Jan. 9]. May God protect us from the actions of many of our bishops!

GEORGE A. J. FROBERGER

Bangor, Me.

Abortion

Thank God for TLC, and for coming to grips with the increasing scandal of the sanctioning of all abortions. All three articles in TLC for Mar. 12 are timely and relevant and they constitute a powerful challenge to those who are demanding changes in our laws and in the ages-old position of the Christian church against the indiscriminate practice of abortion. I hope they will have a salutary effect on those diocesan conventions which are likely to be bullied by secularists into supporting liberal abortion laws.

The three articles are far from negative and are sensitive to social problems. They deserve wide reading and publicity.

(The Rev.) ALAN H. TONGUE
Director of the Episcopal Honor Society
Diocese of New Jersey
LaVallette, N.J.

I want to express my thanks for TLC for Mar. 12 and to extend my most sincere congratulations to the Rev. Kenneth E. Anderson for the lead article on the abortion issue. As a just-retired parish priest-college chaplain-religion professor, I am anxious that Fr. Anderson know I consider his cogent, if brief, essay to present the most illuminating and helpful analysis of this painful issue I have yet read. I consider his article as nothing less than brilliant.

(The Rev.) DAVIS L. BARKER
Rockford, Ill.

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- Anselm, B.
- Easter IV

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The Living Church

April 9, 1972
Easter II

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LITURGICAL REFORM

ICET Reconsiders Lord's Prayer Text

The International Consultation on English Texts (ICET), an ecumenical group of Anglican, Roman Catholic, and Protestant churchmen, has chosen 1974 as the date for accepting final recommendations on the revision of the text of the Lord's Prayer and certain terms used in the Christian calendar.

At a gathering in London, 20 members of the body approved certain changes in the text of the Lord's Prayer and the experimental calendar. Proposed changes in the prayer would modify the text adopted by the ICET in 1969 (and contained in the trial rites now in use in the Episcopal Church). This text, with proposed revisions in parentheses, is as follows:

1. *Our Father in heaven,*
2. *holy (hallowed) be your Name,*
3. *your kingdom come,*
4. *your will be done,*
5. *on earth as in heaven.*
6. *Give us today our daily bread.*
7. *Forgive us our sins*
8. *as we forgive those who sin against us.*
9. *Do not bring us to the test*
(Do not bring us to temptation!
Do not bring us to the test of faith!
Do not bring us into trial!
Save us in the time of trial)
10. *but deliver us from evil.*
11. *For the kingdom, the power, and the glory are yours now and for ever.*

Regarding the Christian calendar, the consultation said it prefers the term "after Pentecost" to "after Trinity," and suggests calling the Sundays after Easter "Sundays in/of Easter" rather than "after Easter." (For example, the Sunday following Easter would be called the "Second Sunday in or of Easter.") The group also said that Sundays following the feast of the Epiphany should be called "after Epiphany," rather than "after Christmas."

According to Dr. Eugene L. Brand, director of the Lutheran Church in America's Commission on Worship, and a member of the ICET, the proposals have been submitted to the several churches for discussion and experimentation for the next two years. In 1974, he said, the consultation will accept final recommendations and suggestions from the churches on the proposals. He emphasized that proposals for official adoption of these liturgical changes recommended by the ICET would come from the

churches themselves rather than the consultation.

The ICET was organized in 1968 by representatives of liturgical commissions of the Roman Catholic, Anglican, and major Protestant bodies of North America and Great Britain. All major Protestant groups are represented on it except the Baptists. Eastern Orthodox bodies are not included.

[See editorial in this issue.]

NORTHERN MICHIGAN

Dean Wylie Consecrated

In a colorful ceremony held in St. Michael's Roman Catholic Church, Marquette, Mich., the Very Rev. Samuel J. Wylie was consecrated to be the sixth Bishop of Northern Michigan. See city of the diocese is Menominee, but Marquette was chosen because of its more central location within the jurisdiction.

Bp. Wylie succeeds the Rt. Rev. George Selway, who retired at the end of December. Bp. Selway was one of the concelebrants of the Eucharist, along with the Rt. Rev. Herman R. Page, Bp. Selway's predecessor; the Rev. Canon William Robertson; and the Rev. William W. Wiedrich.

The Presiding Bishop was chief consecrator and co-consecrators were the Rt. Rev. John Krumm and the Rt. Rev. Horace W. B. Donegan. Preacher was the Rt. Rev. Stephen F. Bayne, Jr.

Music was under the direction of Mr. Gerald Pieti and included choirs, organ, and brass.

Bp. Wylie was a Presbyterian minister from 1942 through 51, and during part of that time served as a chaplain in the US Navy Reserve. He was ordained to the priesthood in 1952 while a chaplain at the University of Virginia. From 1951 through 58 he was a canon of St. John's Cathedral, Providence, R.I., and then became associate secretary for the division of college work for the Executive Council. He was named rector of the Church of the Advent, Boston, in 1960 and became dean of General Seminary, New York City, in 1966.

EXECUTIVE COUNCIL

SCSC Reports on Representation

The Episcopal Church's standing committee on the structure of the church has completed the development of a plan for

broader communicant representation in the governing of the church nationally. The plan, to be presented to the next General Convention, is commended for study before convention and for use as far as possible in advance of the Louisville meeting.

The commission has addressed itself to the "under representation" of racial and ethnic minorities and youth in the "decision-making process of the church." Successive conventions "have come to see this deficiency as damaging to the ability of the church to recognize and respond appropriately to many of the most crucial issues faced by the church and its people," the commission stated.

At South Bend (1969), General Convention II adopted a resolution calling for breadth of representation from the dioceses in subsequent conventions. But at that time and again in Houston, convention "recognized that such breadth of representation has not yet come to pass, and provided for additional representatives at the conventions and special meeting procedures for input from them."

The present plan to be placed before churchmen is designed, so the standing committee reports, to accomplish, both more effectively and more efficiently, the will of the convention for some means of broader communicant representation in the councils of the church, until such time as this is brought about through breadth of representation in the selection of deputies.

The new plan calls for appointment by the president of the House of Deputies to each commission and committee of the national church acting between conventions, of a limited number of members or consultants from among racial and ethnic minorities and persons 18-25 years of age. In making such appointments the deputies' president is to solicit nominations from recognized organizations of such groups to be represented.

The House of Deputies would then be asked to amend its rules so as to provide that such members and consultants "shall be entitled to sit with the cognate legislative committee of the House of Deputies with voice but, if not deputies, no vote."

As to any legislative committee of the House of Deputies having no cognate interim committee to which the first part of the plan would apply, the president of the house is asked to follow, directly with such legislative committee, the same nomination and appointment procedures in

favor of minority and youth members or consultants.

The travel and subsistence of specially-appointed members of or consultants to committees, who attend General Convention to sit with legislative committees, but are not deputies, are to be paid as an expense of General Convention unless designated funds available therefore are found.

The Presiding Bishop also has a role similar to the president of the House of Deputies in applying like nomination and appointment procedures with respect to committees of the House of Bishops. In addition, the House of Bishops is asked to amend its rules to accommodate the seating of these consultants with its committees.

JERUSALEM ARCHBISHOPRIC

Scroll Scraps Could Be from 50 AD

A top expert in papyri has tentatively identified two small Dead Sea Scroll fragments as New Testament writing. If confirmed, this discovery of the Rev. José O'Callaghan, of Rome's Pontifical Biblical Institute, could be the biblical breakthrough of the century.

The Spanish priest believes there is reason to conclude that the two fragments are tiny segments of the Gospel of St. Mark, dating from about 50 A.D. His hypothesis is set forth in an article published in *Biblica*, the journal of the institute.

The oldest New Testament fragment found until now is the Rylands Papyrus, discovered in upper Egypt and now in the John Rylands Library, Manchester, England. It was identified in 1933, as a piece of St. John's Gospel.

Confirmation of Fr. O'Callaghan's find would help to date the composition of St. Mark's Gospel with more precision. It is now generally agreed that it was written before 70 A.D.

But according to the American biblical scholar, the Rev. Joseph A. Fitzmeyer, S.J., of Fordham University, a more exciting and important implication would follow from confirmation of this recent find: the fragments would prove to be the very first Christian fragments to turn up among all the Qumran findings.

He said that photographs of the fragments in question are included in column three of the series, "Discoveries in the Judean Desert of Jordan," published by Clarendon Press, Oxford. The third volume, edited by French biblical scholars, includes photos and facsimiles of the fragments found in the small caves, numbered 2, 3, and 6 to 10.

The Dead Sea Scrolls were found in caves at Qumran, Jordan, in 1947. In cave number 7, 19 papyrus fragments were found, all containing Greek script.

In his biblical article Fr. O'Callaghan

said he has studied infrared and normal photographs of the two fragments. One scrap, he said, identified as 7Q5, meaning the cave number, the place, Qumran, and the fragment number, apparently belongs to Mark 6:52-53—"For they considered not the miracle of the loaves: for their heart was hardened. And when they had passed over, they came into the land of Gennesaret, and drew to the shore." He also suggested that scrap 7Q6 is Mark 4:28—"For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

Fr. O'Callaghan said it was difficult to believe that he was facing New Testament fragments which could be dated more or less to the first half of the first century, and had consequently for reasons of "prudence and scientific reserve," delayed publication of his tentative discovery.

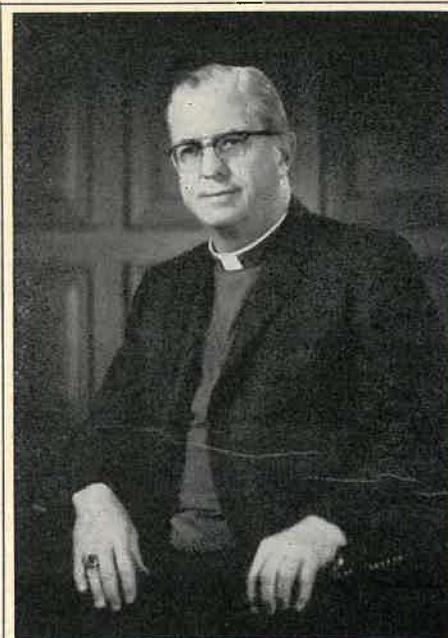
Finally, however, he said, "I have decided to propose it for the consideration of my colleagues around the world. They will say if my identifications prove acceptable." He intends to propose another six identifications in future articles.

PANAMA AND THE CANAL ZONE

Fr. Shirley Consecrated

The Ven. Lemuel Barnett Shirley was consecrated Bishop of Panama and the Canal Zone, in a service held Feb. 19, in Gimnasio Nuevo Panamá, Panamá.

Chief consecrator for the ceremony was the Rt. Rev. Reginald Heber Gooden, Bp. Shirley's immediate predecessor. Co-consecrators were the Rt. Rev. William L. Hargrave and the Rt. Rev. David Reed. The sermon was given by the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico. Other bishops taking part in



BISHOP CARMAN:
A \$6,200 tax on the episcopal residence

the service were the Rt. Rev. Drs. Edward Haynsworth and Adrian Cáceres.

Music was provided by the combined choirs of St. Alban's, St. Christopher's, St. Luke's, St. Paul's, Christ Church, and La Boca Alumni Choir. Organist was Mrs. Emelina Hurley.

A native of Panama, Bp. Shirley, 55, was ordained to the priesthood in 1942, and has spent his entire ministry in Panamá and the Canal Zone.

OREGON

Church Property and Taxes

Church bodies are wondering what to do in the wake of an Oregon decision to put administrative buildings and some quarters on the tax rolls. The administrative buildings of nine churches in Multnomah County (Portland) have been placed on the property tax rolls.

The Diocese of Oregon, the Roman Catholic Archdiocese of Portland, and the Baptist General Convention of Oregon and Washington (Southern Baptist) had separate hearings before the Oregon department of revenue. Three hearing examiners ruled against them, one in each case. The Episcopal and Roman Catholic dioceses have appealed to the tax court.

Koinonia House, an interreligious center for work with students at Portland State University, has also been put on the tax rolls.

In each case, the reason given was that Oregon law exempts from property taxation "houses of public worship and other buildings used solely for entertainment and recreational purposes by religious organizations," the land on which they stand, and parking lots used only by people going to and from tax-exempt buildings.

The district attorney's office and the department of revenue hearing officers agreed that the administrative buildings and Koinonia House are not "houses of public worship," even though services often are held in them.

The residence for the Bishop of Oregon has been taxed \$6,200 for the current year, and officials estimate that the tax will be \$7,500 next year because of reappraisal. The Roman Catholic chancery office has been billed for \$23,000.

SOUTH AFRICA

Bp. Winter Leaves Country

Shortly before leaving South Africa to comply with a government expulsion order, the Rt. Rev. Colin Winter issued a statement to newsmen on a shooting incident that took place after a church service in Namibia (South West Africa) some weeks ago. According to the bishop, police opened fire on a "peaceful" Anglican congregation and killed five blacks.

This was a contradiction of the gov-

ernment's version, which stated that police fired after about 100 blacks attacked them with bush knives, bows and arrows, and other weapons.

Bp. Winter's statement, which he said was based on information supplied by church members present at the time, asserted that police found no weapons or incriminating documents when they searched members of the congregation.

The bishop's departure from South Africa coincided with that of U.N. Secretary General Kurt Waldheim, who had been in the country to talk with church and government officials. He had also met with Bp. Winter and a Lutheran delegation.

That delegation, representing the Lutheran World Federation from Geneva, issued a cable quoting Namibian churchmen as having told the Secretary General that "it is our experience and conviction that separate development, with its present hardships, will have human, economic, and political consequences which endanger the future of the whole people in South West Africa.

"Our discussions stressed the fact that the ministry of the church concerns man as a whole. There is no dimension in life which should not relate to the Gospel. The church must have freedom to address herself to political issues, when they have as deep human implications as now. She must be the voice of the voiceless," the statement concluded.

Archbishop Calls Meeting

The Most Rev. Robert S. Taylor, Archbishop of Capetown and Metropolitan of the Province of South Africa, has invited senior bishops to a meeting to discuss the continuing attitude of government toward clergymen opposed to *apartheid*. A major item will be consideration of a response to the government following its expulsion of Bp. Winter.

Attending the Capetown meeting will be prelates from Namibia, Swaziland, Lesotho, and Mozambique, as well as South Africa.

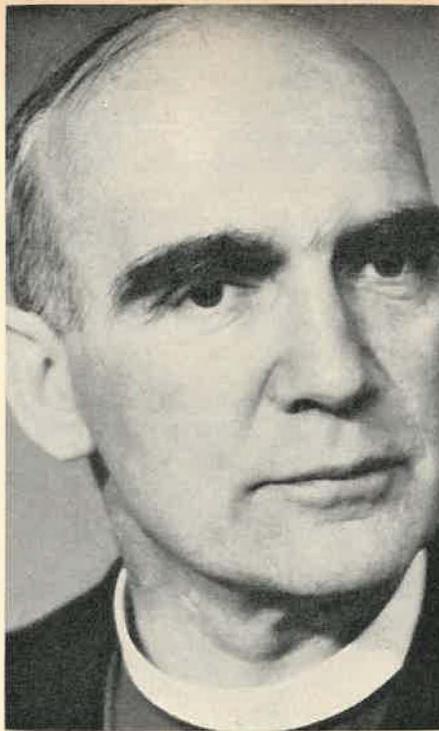
Since 1963, more than 100 clergymen and church workers of various affiliations have been deported or denied entry into the country, or banned, or prosecuted for what the government calls "subversive" activity. Practically all have been outspoken foes of *apartheid*.

NEVADA

Dean Frensdorff Consecrated

The first bishop of the Diocese of Nevada was consecrated in Las Vegas in the convention hall of a gambling resort.

The Very Rev. Wesley Frensdorff, former dean of St. Mark's Cathedral, Salt Lake City, became the first bishop of Nevada to be elected by the diocese. He succeeds the Rt. Rev. William G.



DOCTOR TAYLOR
A meeting to discuss apartheid

Wright, who was elected in 1960, by the House of Bishops to serve in the then Missionary District of Nevada. Since then the district has become a diocese.

At the ceremony, held in the Sahara Hotel's Space Center Auditorium, a mixture of traditional and contemporary music was used, with Beethoven's Ninth Symphony used for the processional and the spiritual, "Amen," as one of the hymns.

Chief consecrator was the Rt. Rev. John E. Hines and co-consecrators were Bp. Wright and the Rt. Rev. Richard Watson, retired Bishop of Utah; the Rt. Rev. William Spofford, Bishop of Eastern Oregon, and the Rt. Rev. Otis Charles, Bishop of Utah also took part.

Bp. Frensdorff was born in Hanover, Germany, in 1926, to a Jewish father and an Evangelical Lutheran mother. They fled from the Nazis in the late 1930s, and after a year in England, the family moved to New York.

From the time of his ordination in 1951, Bp. Frensdorff served the church in Nevada until he moved into the Diocese of Olympia in 1959. In 1962 he became dean of the cathedral in Salt Lake City. While still in that post, he took leave to work in a mission congregation in Nicaragua.

The bishop's father died in 1953, but his mother, now 72, attended the consecration rites.

COCU

UCC Raises Questions

The executive council of the United Church of Christ (UCC) has raised sev-

eral serious questions about the Consultation on Church Union in its official response to the draft plan of union.

In a document released last month by the UCC's president Dr. Robert V. Moss, the executive council suggests that "the time has come for the consultation to make a candid reassessment of itself and its prospects."

The first question, among several raised, is whether the future "route to reunion" will be more difficult than anticipated, and unlike unions of the past. "To what extent has the COCU process been one that belongs to another day?" It also asks whether it is possible today for an entire church body, "regardless of polity," to merge into a new structure.

The document speaks of the "use of terminology" in proposals for the structure of COCU's planned Church of Christ Uniting as raising a serious obstacle for the UCC. The right of local congregations to call and dismiss their ministers needs "serious dialogue," according to the statement.

What is the role of the consultation to be in the future? The document notes that COCU has received proposals to establish experimental parishes and to foster increased cooperation at the national and judicatory level, and asks, "What does this new task imply for the organization of the Consultation on Church Union?"

The UCC executive council concludes its document with a recommendation that COCU should pursue the concepts contained in its "Recommendations to Local Churches," issued at its Denver plenary meeting last fall, "seeking Christian unity through renewal and missions as the central present aim of the consultation."

ENGLAND

Papal Medal Presented in Anglican Church

In a ceremony held in London, Martin Gillette, a Roman Catholic layman, was invested with the medal, Pro Ecclesia et Pontifice, before a distinguished interreligious gathering in an Anglican church in central London.

The church was St. Andrew's, Holborn, and the occasion was the closing service of the annual open meeting of the Ecumenical Society of the Blessed Virgin Mary.

Mr. Gillette is a writer and retired schoolmaster who founded the society four years ago. The presentation was made by John Cardinal Heenan, Archbishop of Westminster, who stated that the Marian society is the "brightest star in the whole ecumenical movement."

Cardinal Heenan also said the society's "incredible growth" in numbers and importance—it was responsible for the first ecumenical conference in Britain last Easter—speaks for itself and it has proved

that ecumenical dialogue focused on the Mother of Christ holds out great hope for Christian unity.

Cardinal Heenan also said Pope Paul had heard about the society and its work and had been so impressed that the pontiff had charged him to express his enormous joy at its success and, through him, to convey his appreciation by conferring this honor on the society's founder.

ORGANIZATIONS

ACU Programs and Statements

The theological committee of the American Church Union has outlined a program designed to deal with theological aspects of many problems presently before the Episcopal Church and the Anglican Church of Canada, and at the same time provide a medium for scholars to present long-range theological studies for clergy and laity.

In the place of the former *Church Theological Review*, the ACU will present *New Tracts for New Times*, described as occasional theological papers that will be published at intervals. The first, scheduled for this month, deals with theological problems in the "present pressure for the ordination of women to the priesthood and their consecration as bishops." The paper has been written by the Rev. Geddes MacGregor, D.Ph.

The committee also considered the brochure distributed by the ecumenical office of the Episcopal Church as a recommended guide for study of COCU, and then adopted unanimously the following resolution:

"In the judgment of this committee, the pamphlet entitled, 'Enter Into This Dialogue,' containing contributions by Peter Day, Edwin G. Bennett, and others, 1) treats theological topics of great substance lightly and sometimes flippantly; 2) employs misleading language; 3) recommends as sources for study of the plan only material which is, in general, favorable to the plan; and 4) presupposes a methodology for implementation of the plan which circumvents lawful authority."

In an earlier meeting, the legal committee of the ACU, which includes representative attorneys and canon lawyers from various localities, prepared an opinion regarding female deacons. In it the resolution of the 63rd General Convention, declaring deaconesses to be within the diaconate, and the Canon authorizing the ordination of women to the diaconate (Title III Canon 26), "are determined to be in conflict with the Prayer Book and Constitution and therefor (*sic*) null and void."

One committee member voiced a dissent to IB 1, in which said resolution is described as void because of being discriminatory, and IB 2, in which it is described as void because of uncertainty. This same committee member, however,

NEWS in BRIEF

■ In *The Roman Catholic Yearbook* listing "activities of the Holy See," membership in the church has grown considerably in the last two years, from 526.5 million in 1969 to 534 million in 1971. At the same time, the number of ordained clergy dropped from 351,000 in 1969 to 347,000 in 1971. Meanwhile the number of newly-ordained priests dropped from 4,032 in 1969 to 3,500 in 1971, causing the closing of 44 major and 49 minor seminaries.

■ Chap. (Cdr.) George W. Evans, Jr., US Navy, has been named Chaplain of the Year for 1972 by the Reserve Officers Association of the United States. A clergyman of the Lutheran Church in America, he had received the Bronze Star Medal for "exceptional courage and composure under enemy attacks" during service in Vietnam.

■ A request by the Gideons to make New Testaments available to fifth and sixth graders in the Anoka-Hennepin public school district, Minnesota's third largest, was approved by the district board without discussion. The books are placed on tables in the school halls and teachers tell the pupils that they may help themselves if they wish. The Gideon request has been approved in each even-numbered year for decades.

■ The Very Rev. Gonville French-Beytagh, Dean of Johannesburg's St. Mary's Cathedral, said he plans to leave that post

even if his current appeal against three convictions is upheld. He stated that his bishop had asked him to take a second seven-year term "but I don't think I would be welcome to stay in South Africa." His present term ends after Easter.

■ Half of the babies born in the District of Columbia in 1973 will be to unwed women, if a current trend continues. During the 1960s, the percentage of children born to unmarried city residents increased from 19.8% in 1960 to 37% in 1969. In that year more than 70% of all births to teenagers were out of wedlock. These statistics are contained in a report released by the city's department of human resources, but the 1970 figures, which are not included in the report, show that the percentage of children born out of wedlock in the city was over 40%. According to the National Center for Health statistics, the national average for illegitimate births was 8.4%. In Washington that year the figure was 30.3%.

■ The Episcopal House of Reading (Pa.) will have its first occupants—middle-income elderly—sometime this summer if all continues on schedule. The 14-floor concrete plate construction with traverse bearing walls (fire-safe, sound-proof apartments) will provide 28 efficiencies, 56 alcove, and 57 one-bedroom units. The project, an outgrowth of a program begun by members of Christ Church, will have many features designed to aid elderly people in their everyday living.

concluded in all the rest of the opinion, including IB 3, holding the resolution void as an attempt to bypass the Prayer Book, and IIB, holding the Canon void as conflicting with the Prayer Book, and specifically concurred in the resulting conclusions that both the resolution and canon are void.

The Rev. Francis W. Read is chairman of the ACU legal committee.

WESTERN NEW YORK

Genesis Folk Rock

"Where the Rainbow Ends," a musical production based on the first nine chapters of the Book of Genesis, had its premiere at Canisius College, Buffalo, in a performance sponsored by the Buffalo and Erie County Council of Churches and the American Jewish Committee.

Written by Cantor Raymond Smolover of White Plains, N.Y., the work is described as an interfaith folk rock service. Dancing, poetry, and rock were featured in the performance which took its name from a poem by Richard Rive, a black South African writer.

The American Jewish Committee's in-

terreligious affairs commission has voted to authorize performances in other cities throughout the country.

WEST MISSOURI

Funds Allocated

In 1966, when the Diocese of West Missouri set out upon a five-year program to raise funds for special purposes, it was agreed that a tithe of the funds would be given for church work outside the diocese.

Over the past several years, substantial amounts have been sent to the Dioceses of Chota Nagpur and Bhagalour in India, and to others on the sub-continent.

At the recent diocesan council meeting, additional funds were designated as follows: \$5,000 to the Diocese of Calcutta; \$5,000 to the Diocese of Bombay; and \$1,000 to the Rt. Rev. John Howe, secretary general of the Anglican Consultative Council, for his emergency fund.

The final gift is being sent to the Diocese of Botswana in South West Africa to aid this new jurisdiction and to help in its independence from the church in Rhodesia.

LAW & COMMANDMENT

IN recent months, as I have visited with many people from various sections of the country, sooner or later someone has blurted out, "Our country is in a mess." This statement has in each case met with acceptance from all in hearing distance. The many things that are out of joint have then been enumerated. In ruminating over these conversations, there have come to mind the opinions of a wise and scholarly priest some 35 years ago. He predicted that a great many things that are now happening would happen as the result of the educational theories of John Dewey. I am sure that many educators would modify this statement by saying, "because of the misapplication of Dewey's theories by some of his disciples." Certainly I am not qualified to pass judgment in this matter. Suffice it to say that an attitude of permissiveness to the point of license has a great deal to do with many of the unhappy situations in which we now find ourselves.

As I view the current scene, I do not see any quick way out. The road is going to be long and arduous. Nothing is going to be accomplished by wringing our hands and pointing the finger of scorn at one person or another, this group or that. As Christians, it would seem that the appropriate and most healthy thing for us to do is to look at ourselves. Granted that perhaps John Dewey's influence has had something to do with creating the present situation, what about *our* influence during these same years?

Thirty-five years ago it was the fashion for the clergy to denigrate the Ten Commandments. This took the form of decrying their being read even once a month at a celebration of the Holy Communion. The popular saying was, "It is a terrible thing to start the Sacrament of Love by reading the riot act." So the Decalogue was omitted. Conscientious laymen were not happy at having the Law of God ignored in this way, but many were secretly delighted to have the service shortened two or three minutes, five at the most if the responses were normally sung.

It was not a very great step for many priests to begin sliding over the Ten Com-

The Rt. Rev. Charles B. Persell, Jr., STD, is Suffragan Bishop of Albany. Here reprinted is his address to the 103rd convention of his diocese.



BISHOP PERSELL: *There is a need for all Christians to return to the laws and commandments of God.*

mandments in confirmation instructions. It is a chore to listen to child after child reciting them even in the shortened form. And after all, didn't St. Augustine say, "Love God and do as you please"? Joseph Ratzinger in his recent book, *Introduction to Christianity*, says, "The early program of Augustine, 'God and the Soul—nothing else' is impracticable; and it is also unchristian. In the last analysis there is no religion along the solitary path of the mystic, but only in the community of the proclaiming and the hearing." Whatever we think of St. Augustine and his theories, our blessed Lord said, "Think not that I am come to destroy the Law, or the prophets; I am not come to destroy, but to fulfill" (Mt. 5:17).

How has our neglect of the Law worked out? Today we are scandalized as churches and synagogues are vandalized. Nothing is sacred. But in countless homes there is no indication that anyone believes in God. The only reference to him is the blasphemous use of his name. The old story of the child answering the question, Where is God? with the reply, "In our bathroom," is all too true, as he had heard his father many a morning using God's name in vain and demanding, "Are you still in there?"

In recent years there has been a slow but steady eroding of respect for the

Lord's Day. We are nearly as bad as communist Cuba, where all attractive organized youth activities are so planned as to preclude attendance at Sunday worship. So here, all sorts of interesting sports events and outings are planned for the traditional hours of service. How many Christian members of the club or lodge protested this and thereby bore witness to their faith? The Sunday-school year has grown shorter and shorter in many parishes because parents will not start their children in the fall until the weather gets cold and miserable, and they take them away in the winter to ski and in the spring as soon as the weather warms up. We teach the children to worship God every Sunday in his church and then make it practically impossible for them to do so.

We are horrified at the disrespect of children for their parents, the "civil authorities, governors, spiritual pastors and masters," as the fifth commandment is amplified in the Offices of Instruction. But in many cases they have never heard, "Honour thy father and thy mother," let alone having it drilled into them that it is the proper attitude of the young towards their elders. Perhaps worse still, too many of their elders have not been worthy of respect.

We keep hearing of more and more places where it is not safe to be on the street at night because you may be murdered by young hoodlums. Our sexual immorality is a national disgrace and we almost take it for granted. How many of our children are taught to steal, by their own "respectable" parents, in all sorts of subtle ways? The small 12-year-old is still given a child's admission fare because he can "get away with it." The parent instructs the child to go to the pay phone when the movie is out, dial home, and hang up as soon as the phone rings once, he will then get his money back but some member of the family will come and pick him up. How children are disillusioned at our stealing from God as they note how little we give the church and how much we spend on all sorts of trivial clubs and entertainments.

According to *The New English Bible*, "You shall not give false evidence against your neighbor." But how many of us love to gossip! How many of us have heard someone being maligned with untruths and have kept silent? We justify

By CHARLES B. PERSELL, JR.

our conduct by pleading that we did not want to stir anything up. Which is more important: our popularity or the truth? Covetousness is the sin that is at the root of things all the way from marital failure and unhappiness to war.

NOW I am not so naive as to think if we just taught everyone the Ten Commandments most of our troubles would be over in short order. I said at the beginning, "I do not see any quick way out." But we must make a start. We must not only teach the importance of the Law; we must teach the virtues which are the opposite of the sins committed in violation of the Law. So often we hear the protest that the commandments are negative; *well*, the virtues are *positive*. Let us give our young people stirring examples of people who have lived distinguished virtuous lives.

Furthermore, we must give our young people the right reasons as to why virtue is right and sin is wrong. The chief reason for purity is not to avoid someone's becoming pregnant but because it is right and pleasing to God. The chief reason why lust and impurity are wrong is because they are an offense to the holiness of God. There are other secondary reasons, but we have been inclined to put the secondary reasons first.

Some of you may be wondering why I am speaking particularly on this subject. Because the leaders of our parishes and missions should be concerned about the nurture of the young in the faith and its way of life. It is easy to fault the rector for the poor Sunday school, if any, but more than one rector has eaten his heart out because his people will not teach Sunday school. Classes have had to be doubled up, presenting teachers with impossible situations. Attendance has been so poor, for the reasons noted above, that many teachers have been discouraged and stopped teaching, and often some of those *best* equipped to teach simply will not give the time. These are problems about which many of us can do something constructive, beginning with ourselves.

All of us can do something constructive. We can pull ourselves up short and "practice what we preach" far more nearly than is our wont. Our young people are disillusioned and disgusted with us. More than a few of them are in revolt.

They insist on practising the ideals they were taught in Sunday school and which they see us violating all the time. If we are not to lose a whole generation, we must, as Christians, support our young people in *every stand they take, which is right*, and stop fussing about queer clothes and long hair. In my opinion, we are deluding ourselves if we think that revising the Prayer Book, folk masses, and unusual vestments (all of which may be good), are going to bring our young people back to the church. What will attract them is our living in accordance with the teachings of our Lord and Saviour Jesus Christ. More than this we must teach that *he is the way of righteousness. He is the Saviour. He is the One* who, when we have fallen into sin, can forgive us and set us back on the right track.

The real sign of our degeneracy is the death of the spirit of man, the failure to acknowledge God and to worship him. . . . Man without God is simply not human.

All of this is not to say that we should agree with the young people when they are wrong, but we had better be mighty sure that we are right and are not simply defending some outworn unchristian shibboleth. This should go a long way towards closing the so-called generation gap. If we are sure of our ground and behave in accordance with our principles, we will begin to attract the young.

There was a splendid article in TLC for July 18, 1971. It was entitled *The Degeneration Gap*. The author pointed out that our real problem is not the generation gap, but the degeneration of morals among adults and young people. He says that the young and many educators feel that the *one* crime is killing people. They cry, "This evil thing you are guilty of; don't bother us about anything else! Don't preach to us about violence or theft or sexual irregularities; *end your war first!* One crime, organized

murder, makes all other wrongs as nothings, excuses any other action it would seem." Over against this, stand the other angry moralizers, who see today's rebels as worthy only of being suppressed, if need be by hard rightist control.

But the moral life needs to be a unified life. It is not logically possible to throw out the parts of traditional morality we happen to dislike, then to make some sense of the mutilated remainder. The war hawk should not be surprised when modern brutality against enemy civilians brings harm to the inflicting nation, harm in the form of hardening the consciences of the men who return with newly-learned violence; and harm in the form of lessening sense of moral values in the ones far from battle. Likewise, the protestor should not be surprised when his loose sense of moral actions, his permissiveness, brings about a cheapening and degradation of everyday life. Both are degenerating our society.

THE commandments run the length and breadth of human living. Reverence for God, respect for parents, sexual control, regard for another's rights—all are listed, quaintly some say, along with the law against murder. Are we to keep one or two of these standards and say the others are valueless? *The real sign of our degeneracy is the death of the spirit of man, the failure to acknowledge God and to worship him. . . . Man without God is simply not human.* Our follies can result only in the death of mankind, not alone by the degenerate folly of war but by the personal breakdown of all human standards and ideals.

We must seek first the Kingdom of God and his righteousness. That righteousness is based on the Law of God, the Ten Commandments, which Jesus said he had not come to destroy, but to fulfill. We, the leaders of the church: clergy, wardens, vestrymen, heads of organizations, must assist in the task of Christian education at all levels or the young will have no conception of what it means to be a Christian. We must practice what we preach far more rigorously than has been our custom in recent years. We must ask forgiveness of our Lord Jesus Christ for our failures, and seek his grace to do better. We must be what he expects us to be, the saving element in society. Otherwise, we are worthless.

THE MAURICE YEAR

By PAUL ELMEN

WHATEVER may be said of Holden Caulfield, Frederick Denison Maurice is alive and flourishing. Why else would so many people pause in their busy lives this year to commemorate the centenary of his death in 1872? He has been spared the fate of so many 19th-century English theologians, who live special lives in graduate dissertations, but are otherwise safely interred. Roman Catholic, Protestant, and Orthodox scholars join with Anglicans in celebrating the animation of his thought, his curious contemporaneity, his provocative sanity.

F. D. Maurice was Professor of Theology at King's College, London, from 1846 to 1853, when he was forced to resign because of some unconventional opinions expressed in a collection of theological essays published in 1853. The expulsion gives him a faint, Berrigan-like glow, and this, together with his advocacy of workman's cooperatives, accounts for his revolutionary image. But no label fits very well on the man who was also appointed to the Chair of Moral Philosophy at Cambridge in 1866. Some of the Victorians thought him opaque, like Coleridge, and no one has ever praised his literary style. His specialty was rather to get things done, like stumping for workmen's cooperatives and launching the Christian Socialist movement during the years 1848 to 1854. In the latter year, he founded the Working Man's College, which now has 3,000 students, and which has had such men on its faculty as Charles Kingsley, Thomas Hughes, and Octavia Hill, as well as John Ruskin and

The Rev. Paul Elmen, Ph.D., is professor of ethics and moral theology at Seabury-Western Theological Seminary.

Dante Gabriel Rossetti. No chauvinist pig, he founded Queen's College, Harley Street, the first admission by the male world that women could profit by a higher education.

The greatness of F. D. Maurice most visible to our time is his solution of the *theoria-praxis* riddle. Sometimes he is called a broad churchman, and he was that if you mean by the term someone like Coleridge; but he was not at all like Dean Stanley or Benjamin Jowett, and Matthew Arnold sneered at him. A quintessential Anglican, he was in some ways like the Evangelicals, and in some ways like the Tractarians. Each party had some portion of the truth, he thought, and each party assumed that its share was the whole truth. His attack on parties in the church led some people to declare him the head of the no-party party. But you could not join his party casually. You had to be more evangelical than the evangelicals, and more catholic than the catholics. You had to believe that theology and liturgy and polity really changed things, and that Chalcedon was a kind of explosion.

His theological formulations, well presented in Alec R. Vidler's *Witness to the Light*, have won universal assent, but there is general agreement that he usually knew the right thing to do. According to Maurice Reckitt's Scott Holland lectures, and to the Archbishop of Canterbury's *F. D. Maurice*, there is an organic unity between his Christian faith and his program for living. He disliked equally the Socialists who were not Christian, and the Christians who had no social program. His conservative tendencies stemmed from basic belief that human societies are given by God to regulate

communal life. This right-wing radicalism irritated Ludlow, and all true believers had to shuffle their categories to make room for a man who was at once a royalist, an aristocrat, a trade unionist, and a Christian.

Such an off-beat catholic was the man who is now so widely honored. Most celebrations will be held in England. Four lectures were held at King's College, London, from Feb. 22 through Mar. 14. On May 9, the Archbishop of Canterbury will lecture at Lincoln's Inn, followed by a centenary dinner for invited guests. The Working Men's College held a series of concerts and lectures honoring him from Mar. 6 through Mar. 10, and on their Founders' Day, Nov. 4, the speaker will be the Archbishop of Canterbury. Queen's College has scheduled several lectures in May, and the St. Marylebone Society offers a lecture on May 31. The largest English celebration was at Trinity Hall, Cambridge, Mar. 21-24. Maurice scholars from many lands read papers at this conference, which was led by the Rev. David Isitt of Trinity Hall.

A committee composed of myself as chairman, Dean Charles U. Harris, Dr. William S. Lea, Dr. Frank McClain, and Dss. Frances Zielinski has planned an American Centenary to be held at Seabury-Western Theological Seminary, from Apr. 24 to Apr. 26. Grants have been made by Seabury-Western, by the Center for Christian Ministries of Christ Church, Winnetka, and by the Episcopal Church Foundation, making possible the assembling of some 50 Maurice scholars and theologians from all over the world. Lectures will be given by Frank McClain, whose critical study of Maurice has just been published by SPCK; by Donald Cupitt of Cambridge; by William J. Wolf of the Episcopal Theological Seminary; by J. V. Langmead Casserley of Seabury-Western; by David Edwards of Westminster Abbey; by James W. Clayton of Lebanon, Ill.; and by Schubert Ogden of the University of Chicago. Distinguished Maurice scholars have been invited to be present, and others who wish to attend may write to me at Seabury-Western.

Maurice's ideal of a divine human fellowship has not become a reality, but the hope of it seems brighter today. For this reason we have set aside 1972 as a year in which to remember F. D. Maurice with gratitude and with shame.

Death Seems to Be a Twin of Love

Death seems to be a twin of Love
In the conterminous obverse
Beyond metallic density;
They team to tame a universe.

Love, Death: How soothing is the name
Of each when simmered into prayer.
Our medieval fathers prayed
For both. How wise they were!

Henry H. Hutto

EDITORIALS

"Programming" — Or Isn't It?

THERE are those who heatedly deny that any effort is ever made by the Episcopal Church's officialdom to "program" General Convention by manipulating its members toward decisions which have been predetermined by the Establishment.

Perhaps somebody from that side will come forward to explain the recent action of the church's official Board for Theological Education in offering its services to the Episcopal Women's Caucus in its crusade for the ordination of women to the priesthood. This action was formally adopted by resolution at a meeting of the board.

The right, and indeed the duty, of the members of the board and the members of the caucus to work for what they believe in, is not in question. But here we see an official body of the General Convention offering its services to an unofficial pressure group (the term is intended only descriptively) for the next convention. This, to our simple mind, looks for all the world like a kind of programming of the convention. If this observation is faulty and this conclusion erroneous, we will accept correction from anybody, with humble mind and cheerful spirit.

"Lead Us Not Into" — What?

THERE is heartening reason to believe that the International Consultation on English Texts (ICET) is willing to listen to rank-and-file Christians about such matters as the language of the Lord's Prayer. The evidence may be reviewed in our news story headed LITURGICAL REFORM on the first news page of this issue.

The members of the consultation evidently share the difficulty many of us have with the petition which traditionally reads, "And lead us not into temptation, but deliver us from evil." Their original proposed alternative—"Do not bring us to the test"—has been thoroughly "tested" by millions of Christians, and it has not won its consensual way to general acceptance.

Among several options now being presented to the churches for consideration is one which, in our opinion, comes closest to what our Lord had in mind when he gave us this pattern-prayer: "Save us in the time of trial." Clearly it is not possible to settle this particular issue by resort to the biblical text alone. We have only the Greek of the gospels, not Christ's own Aramaic expression, and the Greek word (*peirasmos*) can mean "trial" at least as easily as "temptation."

If the New Testament text cannot settle this issue, the New Testament theology can, and must. Both the teaching and the experience of Jesus make it clear that God cannot lead us into the way he would have us go without leading us into experiences that are both trials—even "tests"—and temptations. Christ himself was tempted as no other man ever was tempted, precisely because he was perfectly obedient. What we need, then, is divine deliverance from the power of the Evil One to prevail against us through these experiences. "Save us in the time of trial and deliver us from the evil one"

is as close as we can come in modern English to what the Lord teaches us to pray, as his followers.

And we suggest that "the evil one" is preferable to simply "evil," if the recorded teaching and experience of our Lord as a whole is the criterion. Corresponding Secretary of the ICET, please copy.

In Case You Wonder . . .

RECENTLY one of our readers raised a question which may well be on the minds of many, and we have undertaken to find the answer for him and for them. The question concerns the use of money that is given to the Presiding Bishop's Fund for World Relief. Some of this money is expended through World Council of Churches channels, and our reader asks: Does any of it go to the "rebel organizations" that are engaged in political revolutionary activity?

The answer is categorically no. The office of the PBFWR, at the Episcopal Church Center, has provided us with a complete breakdown of its 1972 program goals. This year it plans to expend \$80,000 through channels of the World Council of Churches, but none of this is earmarked for any political-action programs anywhere. The largest item in this part of the budget is \$60,000 for services to refugees and uprooted people.

Anybody wanting specific information about how money given to this fund will be spent can get it upon application from the office of the fund, at 815 Second Ave., NYC 10017. We can assure you that if you want to contribute toward help to people in terrible need but do not want to help finance political revolution or any other political program, you need have no doubts about the Presiding Bishop's Fund for World Relief.

Easter Victory

Alleluia, light is breaking
Through the ruby clouded East;
Far below, the world is waking
To the Resurrection feast.

Alleluia, bells are ringing,
Pealing over town and plain,
While the morning birds are singing
Alleluias in refrain.

Alleluia, blossoms blooming
Fill the dawn with their perfume,
Planning well for Life resuming,
Sealed within the rocky tomb.

Alleluia, earth is rumbling
When its Maker stirs afresh.
Stony prison gates are crumbling,
Christ alive reclaims our flesh.

Joseph Wittkofski

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Book Reviews

PREACHING VALUES IN TODAY'S ENGLISH VERSION. By David A. MacLennan. Abingdon Press. Pp. 192. \$4.75.

There seems to be little here to indicate that the translations in *Good News for Modern Man*, from which the texts for this collection of sermon guides are taken, offer any particularly unique preaching value. Except for the fresh impact of the texts themselves, these guides might just as easily have cited the Great Bible. *Preaching Values* would be a more direct title.

This book may help to jog minds which are sufficiently asleep. The apparent danger is that it can bind one to a style once mastered by Dr. Fosdick but made dreary and contrived in lesser hands. The problem here is just the opposite of Fosdick's: the theology, while not reductionist, is uninteresting. The Sermon on the Mount comes out sounding like the Westminster Confession, and the cosmic is cosmetized enough to make it seem rather dull on the whole to be divine. I just don't like ready-made sermon guides.

(The Rev.) GEORGE WILLIAM RUTLER
Good Shepherd, Rosemont, Pa.

A PRIEST IN STUTTHOF: Human Experiences in the World of Subhuman. By Stasys Yla. Manyland Books. Pp. 294. \$7.95.

One hesitates to speak negatively about books of prison-camp memoirs, as is *A Priest in Stutthof*. Surely such suffering deserves at least kind words, for whatever their literary quality these reminiscences do keep us aware how perverse man can be and often is. Perhaps the strongest quality of this one is that it states not only the brutality of Nazism but also the brutality of human response to such treatment. It is no pretty picture which emerges as prisoners' reactions are described. Murder and brutality are no exclusive possession of the Nazi!

Some aspects of this work are troubling. One is bothered throughout with a curious jumping about which totally disrupts continuity. At times, the reader is grossly discombobulated in following events and sequences. Together with this there is a typically contemporary sloppiness in editing and proof-reading.

A more crucial troubling element comes out in a sense of bigotry and eye-for-an-eye hate. Perhaps this is the point for the author, though that is not made clear. The book is loaded with remarks such as things being "just another manifestation of the German mentality," or "the Slav survived whereas the Teuton died." At another point, Stasys Yla sneaks

by to witness a hanging because "I was determined to get a closer look." Why, he says not. It is this sense of perversity which comes through and disturbs the reader, reflecting perhaps how poorly we have failed in Christian love.

In summary, one is left with a feeling that this is more in the nature of a comment on a bad experience than a serious therapeutic insight into depravity.

(The Rev.) ROBERT A. SHACKLES
Priest of Central New York

THE HEALING POWER OF CHRIST. By Emily Gardiner Neal. Hawthorn Books. Pp. 176. \$4.95.

It is difficult, if not impossible, to argue with success. In her seventh book, Emily Gardiner Neal again sets forth case histories of answered prayers, the importance of traditional, orthodox, Anglican theology; and the laying on of hands.

The authoress is no stranger to the cross. She answers the obvious question, which is, if God works through her to heal others, why has she not healed herself? Another matter for raised eyebrows is that Mrs. Neal, without any ordination, lays her hands on those who come for healing. (Mrs. Neal always asks that priests also lay on their hands at her missions.) She does not regard spiritual healing as a substitute for medicine, repentance, the sacraments, or faith.

This reviewer is especially heartened that Mrs. Neal is a well-balanced church woman. She realizes that divine healing is a part of the Gospel, but that there are other important aspects of the Christian faith. After reading *The Healing Power of Christ*, I am determined to visit somewhere, someday, one of her missions. This book is especially recommended for those who feel the need for the healing power of Christ.

(The Rev.) JAMES BRICE CLARK
St. Barnabas Church, Omaha, Neb.

Booknotes

By Karl G. Layer

WHEN I DON'T LIKE MYSELF. By William Hulme. Thomas Nelson, Inc. Pp. v, 83. \$1.95 paper. Distrusting the future, disappointed in America and the world as they find it, youth are taking many routes of escape from the realities of existence, maintains William Hulme. In answer to the problem, the author attempts to analyze the roots of frustration and paralysis, and comes up with a plan for building a self-image and for gathering courage to face the future with purpose. He deals with such issues as conflict in society, self-image, compulsion, conflict, self-sacrifice, punishment, and involvement.

PEOPLE and places

Correction

The Rev. Henry A. Stines, rector of Trinity Church, Chicago, was rector of All Souls', Berkeley, Calif., not All Saints' (TLC Feb. 20).

Living Church Correspondents

Ohio—The Rev. R. R. Turner, St. Andrew's Church, 765 Thayer, Akron (44310) is the correspondent for the Diocese of Ohio.

Nebraska—The Rev. Marshall V. Minister, St. Martin's, 2324 J St., Omaha, Neb. 68107 is the new correspondent for this diocese.

New Addresses

The Rev. James F. Alby, St. James' Church, 833 W. Wisconsin Ave., Milwaukee, Wis. 53233.

Retirement

The Rev. Richard Aselford, rector of Good Shepherd, Milford, Pa., since 1954, retired Jan. 8. The field also included St. John's, Dingman's Ferry. The Aselfords will continue to live in Milford.

Reception

Los Angeles—The Rev. Francis P. O'Reilly, a priest of the Roman Catholic Church, was received by the Bishop of Los Angeles, Feb. 15, and is assistant at St. Michael's, 311 W. South, Anaheim, Calif. 92805.

Deaths

Belva Jennings Simpson, 83, widow of the Rev. Henry Jerome Simpson, priest of the Diocese of Michigan, died Jan. 4, following an attack of influenza. She had lived in Shaker Heights, Ohio. A deaconess, she worked in Cincinnati for several years before her marriage. Survivors include her daughter, Faith Brooks, and four grandchildren. A memorial service was held in St. Paul's, Cleveland Heights, Ohio.

William Bridges, 52, organist at St. Matthias', Detroit, for 12 years, died suddenly Jan. 9. He had taught at the Detroit Institute of Musical Arts for more than 30 years. Survivors include his mother, and two sisters. Services were held in St. Matthias' and burial was in Grand Lawn Cemetery.

Doyle W. Birney, Sr., 59, communicant and former junior warden of Trinity Church, New Castle, Pa., and president of the Episcopal Churchmen of the Diocese of Erie, died Jan. 16, following a heart attack. He is survived by his widow, Rebecca, one daughter, and two sons. Services were held in Trinity Church.

Ruth Daniell Haynsworth, wife of the Rev. Watties Rees Haynsworth, of Charleston, S.C., died after a heart attack Dec. 22. She was a former trustee of the Diocesan Church Home for Women. Services were held in the Cathedral of SS. Luke and Paul, Charleston, and burial was in Holy Cross Churchyard, Stateburg.

The Rev. Robert Archer Goodwin, 85, retired priest of the Diocese of Virginia, former missionary to China, and retired professor of the former Bishop Payne Divinity School and of Virginia Theological School, died Nov. 5. He is survived by his widow, Emily, and other relatives.

The Rev. Jackson Augustus Martin, 71, rector-emeritus of St. Mark's, Pleasantville, N.J., died Feb. 19, in Winston-Salem, N.C., where he had lived since retiring. He is survived by his widow, Jean, one daughter, one son, and five grandchildren.

Ruth Weller Nelson, 84, communicant of All Saints' Cathedral, Milwaukee, Wis., associate of the Sisters of the Holy Nativity, and daughter of the third Bishop of Fond du Lac, died Mar. 13, in St. John's Home, Milwaukee. She is survived by three sons, eight grandchildren, and four brothers. Services were held in the cathedral and burial was in Stevens Point, Wis. Memorials may be made to the Sisters of the Holy Nativity, Fond du Lac, or to the cathedral.

Bessie May Sims, missionary in residence, St. John's Church (Henrico Parish), Richmond, Va., died on Feb. 5, and a memorial service was held in St. John's, Feb. 8. A graduate of the Training School for Deaconesses in Philadelphia, she worked in missions in China in the 1930s and again the late 40s, and then in Hawaii. She held an earned degree from Philadelphia Divinity School.

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Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as
anno; C Sat 4:30

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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, Sta-
tions; V, Vespers; v, vicar; YPF, Young Peo-
ple's Fellowship.

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

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

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

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.

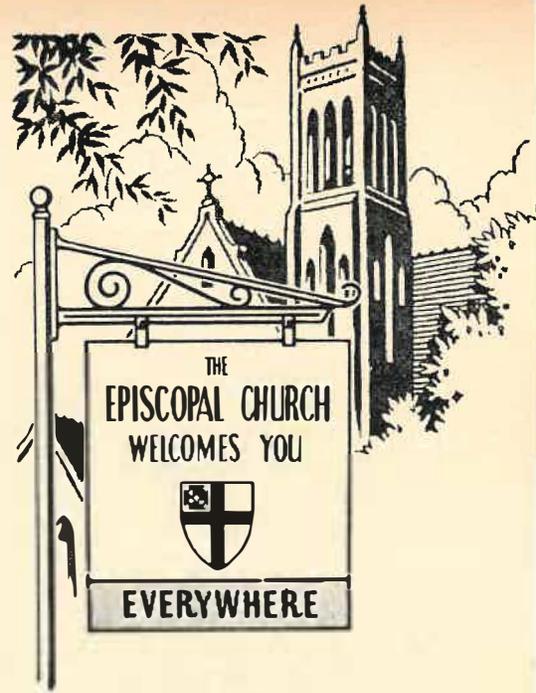
ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8. Cho Eu 11

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. Gay-
lord 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



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

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

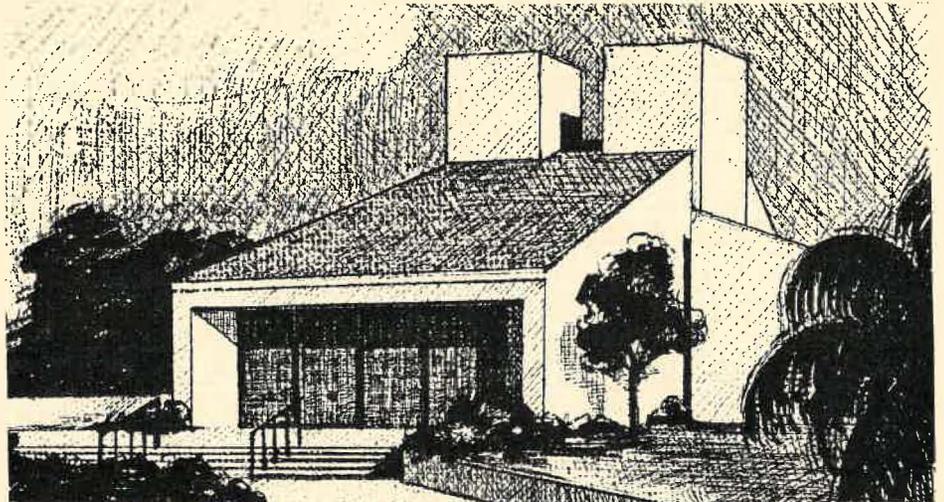
STAUNTON, VA.

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. Loyer, interim r; John L. Goeb, assoc
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.



ST. LUKE'S CHURCH
FORT MYERS, FLA.