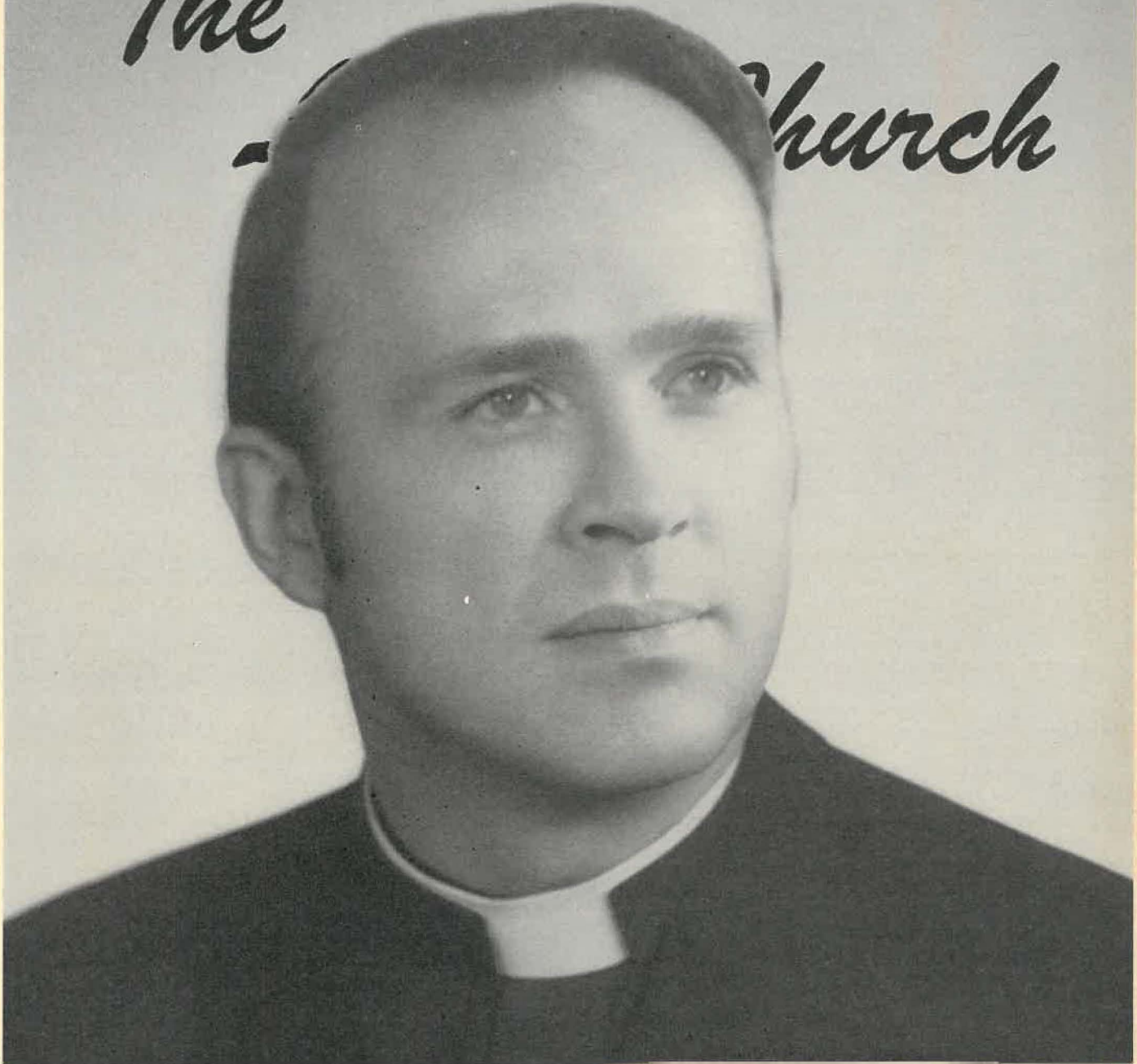
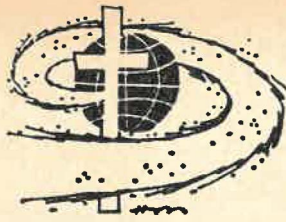


*The Church*



*CDS P's*

*New Dean*



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## THE KALENDAR

### May

- 28. Pentecost I—Trinity Sunday
- 31. The Visitation of the Blessed Virgin Mary

### June

- 1. Justin, M.
- 2. The Martyrs of Lyons
- 3. The Martyrs of Uganda
- 4. Pentecost II

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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THAT a decision not reached by the "democratic process" can hardly be considered a Christian decision is an assumption made by contemporary Christian liberals as a matter of course. Mr. Trevor Beeson, an English churchman and European editor of *The Christian Century*, makes it in his comment in the *Century* of Apr. 26 upon the Anglican-Methodist unity scheme which was under consideration in England.

At the time of his writing, the General Synod of the Church of England had not yet held its scheduled meeting to vote on the unity plan. The synod must approve it by a vote of not less than 75 percent if it is to be adopted. The Methodists, voting in 1970, gave it an 80 percent approval.

Mr. Beeson was doubtful that the synod would come through with the requisite votes (and it turned out he was right) and he was bitter about the opposition. Speaking to the question of why the Church of England is so "uncooperative" about this plan he suggests: "A substantial part of the explanation is to be found in the unholy alliance of anglo-catholics and evangelicals which the unity scheme has brought about." (By the way, can anybody explain to the rest of us why it is that all alliances of people who disagree with us about the will of the Lord are "unholy"? Alliances of minorities are especially unholy, it seems. The vipers!)

This alliance of the anglo-catholic and evangelical minorities in the C. of E. is evidently "unholy" in Mr. Beeson's sight because they are minorities; as minorities they oppose the will of the majority; and the voice of the majority is, on his democratic premise, the voice of God.

Another English churchman, however, Canon Lindsay Dewar, is not so sure of the theological validity of the democratic dogma. Writing in *The Times* of London (Feb. 5) he frankly examines this popular premise. Canon Dewar holds that the democratic principle of the majority vote is not in itself a Christian principle but that it depends upon a Christian principle. He maintains that the right reason for being ruled by a majority is as Walter Bagehot put it: We count heads in order to avoid breaking them. Majority rule is better than rule by brute force; but this does not mean that majority opinion is necessarily closer to the truth.

"The opinion of a majority is important," he says, "not because it is most likely to be true, but because it safe-

guards the value of the individual; and this is a Christian concept, which follows from belief in the Fatherhood of God, who loves all his children."

Implicit in Dewar's thesis is a categorical distinction between civil government and church decision-making. Since civil society exists for the purpose of protecting people from one another, majority rule may be ideal for its ordering. But this does not mean that it is also the ideal way or the best way or even a good way for the church to follow as it tries to make specifically Christian decisions guided by the Holy Spirit. The following three paragraphs are from Canon Dewar's pen.

"When Christians meet, as Christians, to take counsel together, their purpose is not (or should not be) to ascertain what is the mind of the majority but what is the mind of the Holy Spirit—something entirely different. That is why unanimity is so important. There is all the difference between that and the vote of a majority, however large. Even a minority of one cannot be ignored. History has shown that it may be right: *Athanasius contra mundum*.

"One of the chief factors which bedevil the current practice of the church has been the infiltration of democratic ideas into it, and the ignoring of the fact that nothing less than unanimity can certainly reveal the mind of the Holy Spirit, as the Society of Friends recognizes. It should always be remembered that (for example) the canon of holy scripture was decided, not by majority voting, but by a silent *consensus fidelium*, operating over a long period of time.

"Christians should, therefore, remember that the making of decisions in the ongoing life of the church by majority voting is, at best, the choice of the lesser of two evils. It may be far better to wait for that unanimity which alone can fully reveal what is the mind of the Spirit. Experience shows that it is a fatal mistake to attempt to hustle the Holy Spirit."

It may be especially hard for Christians in our land of hustlers to refrain from trying to hustle the Holy Spirit; we do wish He'd get with it! But if our religion is Christianity rather than Conscientious III we must wait upon God rather than upon the majority vote, and be patient with those "unholy" minorities. As Canon Dewar reminds us, they have been known to be, literally, right *with God*—therefore right.



# Letters to the Editor

## Speaking in Tongues

In response to Bp. Stewart's article, *Speaking in Tongues* [TLC, Apr. 23], I should merely like to say, Bravo! And perhaps the matter of "tongues" should be dealt with at greater length in all church publications, as this phenomenon is taking shape all across the country today.

Glossolalia is nothing more than a gift of the Holy Spirit, and as such, should never be considered as anything more valid than such gifts as knowledge, wisdom, prophecy, etc. The ability to speak in "heavenly language," I feel, is just another way to praise the Lord! However, once individuals push glossolalia as something necessary to salvation, it becomes offensive and is no longer the work of the Holy Spirit, but the lack of good taste and humility on the part of man.

Much of my work with young people who have recently accepted Jesus into their lives (or who have recognized the claim of Jesus already placed upon them) deals with "tongues." Some young people possess the gift; others do not. What counts, though, is that those who possess the gift use it to the glory of God—and without pushing it upon others. In the context of this group of young Christians (80-plus strong) the work of the Lord is accomplished by the total acceptance of all people involved—all with varying gifts!

Again, bravo to Bp. Stewart, and may we all remember that the Holy Spirit cannot be placed in a vault. Nor can we determine how he is to operate in the lives of others. Rather, our job in this life is to accept him, and to praise him for working in diverse ways through all of mankind.

(The Rev.) ROBERT S. SMITH  
Rector of Grace Church

Waterville, N.Y.

## Trial Usage

I don't know who is the more confused, St. Ignatius, me, or St. Irenaeus. But 'twas the latter who wrote *Adversus Haereses* and propounded the theology of the recapitulation of Christ, not St. Ignatius of Antioch . . . as per Around and About [TLC, Apr. 30].

By the by, I do hope that people will be more careful about how they shoot from the hip about the "jolly green giant." Two things cannot be done: one, change every Sunday the way and the what of what you are doing, except for the intercessions; second, go into the new services without some previous preparation and be able to make intelligent comments afterwards. The Second Service will require several regular weekly uses. It is a new language style and must be judged as such.

On the whole I have found the *Services for Trial Use* of good English and representing really good work. The material in the canticles requires some regular use to find out what the new English rhythms are.

Contrary to some, I do think that the mind of the average Christian in the pew can manage two regularly used rites without any trouble. It does mean that we who are parish clergy will have a more difficult but more rewarding job in leading the worship

of the church. We will have to plan and be fair in using the various alternatives and the like.

Some of the letters and articles in TLC have sounded more emotional than rational when you read them carefully. But of course, when I entered the church in 1956, *Prayer Book Studies* and all sorts of more or less illegal trials and planning for revision were well under way, so I came in the midst of the beginning of all these changes.

(The Rev.) THOMAS F. HUDSON  
Rector of Church of the Good Shepherd  
York, S.C.

Our error. It was, of course, Irenaeus. Ed.

The parish of which I am a member, and also the Diocese of the Central Gulf Coast, have just completed the prescribed period of use of the services for trial use.

We were introduced to the First and Second Services of the Holy Eucharist in study sessions. After due preparation we then started the use of the Second Service. The period for use of this service was about four months. During this time we had a minimum of three celebrations of the Holy Eucharist each week. The prescribed use of both trial services ended on Easter Sunday.

The purpose of this letter is to express my appreciation, and that of others with whom I have discussed this subject, to the members of the Standing Liturgical Commission of the Episcopal Church, as well as the staff of the Office of the Coordinator of Prayer Book Revision. It would probably not be an exaggeration to say that the use of the Second Service over the period of our use was a traumatic experience! After several months of that the effect of the First Service was relatively mild. However, there was a really wonderful second effect. On Easter Monday we returned to the use of the Book of Common Prayer. Without exception, those present experienced and expressed a wonderful joy—oh, a deep soul-stirring joy, as we worshipped our Risen Christ in spirit and in truth and in the beauty of a liturgy that had real meaning—in the beauty of the worship that was ours in our Book of Common Prayer.

So again I wish to express, to all of those responsible for the *Services for Trial Use*, our thanks and appreciation for shocking us

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Children Are Waiting But Time Is Not



into a real understanding of the beauty and spiritual value of that which we have inherited. May the dear Lord grant that we may be faithful and diligent in protecting that treasure.

I suppose that thanks are also due to the various members of the ICET. They did a masterful job in achieving a consensus. Of course, this involved the sacrifice of the ancient formularies of the creeds and a surprising rewriting of the Lord's Prayer. However, our thanks are due to the ICET members for so thoroughly messing up the ancient statements of our beliefs and the rewriting of the Lord's Prayer as to make the suggested versions totally unacceptable and thus assure that we shall continue firm in that which we have received.

W. R. MARSDEN

Milton, Fla.

Every member of the laity should be privileged to read *Two Rites: Two Churches?*, so ably written by the Rev. Sheldon M. Smith [TLC, Apr. 2]. It would be a valuable service to the church if copies of the article were made available to the deputies and bishops at the Louisville General Convention. They would be forewarned of the divisive danger involved in a new Prayer Book containing two rites for Holy Communion.

One cannot help having fears about the forthcoming General Convention with its many proposed workshops, manned by workers who are hand-picked by the Episcopal Church officialdom because of their known stance on issues that will come before the convention. Unsuspecting lay deputies, as well as some clergy and bishops, may well be confused and influenced by these people to vote "right," though it might be against the best interests of the church at large. Workshops designed to deal with issues that will come before our legislative body should not be allowed. If the program committee permits them it will further the "credibility gap" that now exists between the national church and members in the pews.

From Mr. Smith's article one gets the impression that the deputies of the Houston convention, including the bishops, did not realize the Green Book was the "first draft of a future Prayer Book." Thus two questions arise: (1) Has the Liturgical Commission gone far beyond what it was authorized to do by writing a new Prayer Book instead of revising the 1928 BCP? (2) Did an uninformed membership of the Houston convention unwittingly give approval to the "first draft of a future Prayer Book," the Green Book?

NAME WITHHELD

Where in the world do you find all these people who so detest the trial liturgies? I think my diocese (Milwaukee) has a reputation for being conservative; yet, for every parish in my area which has had problems with the Green Book, I can name a half dozen (including my own) where it has been very well received.

I just don't understand all the criticism. Though I could suggest a few improvements (particularly in the baptismal office), I think the liturgical commission has done a splendid job. No attempt is being made to destroy the lovely old language, and I find the Second Service (particularly the consecration) to be equally beautiful in its own way. I like having alternate eucharistic liturgies. During Holy Week, the First Service ex-

pressed just what I wanted to say; in Easter, the Second Service seems just right to me. The eucharistic liturgies are thoroughly Anglican, thoroughly catholic, and are far more adequate than the 1928 liturgy. The new lectionary has a few peculiarities (so did the old one), but in general I am delighted with it. I should think the proposed services would be the foundation of a Prayer Book around which Episcopalians of almost every stripe could rally. I can't help wondering if much of the clerical complaining comes from priests who (a) just don't want to give up their missals or altar service books, or (b) realize that they no longer will have a good excuse for Morning Prayer as the chief service.

I hope the trial services will be refined a bit more and then incorporated into a revised Prayer Book. And I hope those who feel as I do will speak up more; surely there are more of "us" than there are of "them"!

(The Rev.) WILLIAM B. OLNHAUSEN

Vicar of St. Boniface Church  
Mequon, Wis.

### Any Older Choirs?

The St. Mark's Choristers, the men and boys choir of St. Mark's Church, Evanston, Ill., are celebrating their 85th anniversary on Whitsunday. Through this letter may I ask if anyone knows of any choirs of men and boys in this country that have had more than 85 years of continuous service?

We confess to our sin of pride, but it is of interest.

(The Rev.) HADLEY B. WILLIAMS

Rector of St. Mark's Church  
Evanston, Ill.

### School Number

May I commend you on the thoughtful issue of TLC for Apr. 16? The essays by the young people are superb, as was the editorial on "Back to Which Jesus?"

I would save most of my remarks, however, for some comment on Gert Behanna's thoughtful letter. We all owe so much to this great Christian whose story has helped many of us over some rough moments—meeting her personally was one of the high points of my own spiritual pilgrimage.

The Prayer Book spoke to her, and us, at a moment when its message was needed. It still speaks so for countless people. But what Gert has not been able to see is that for many of God's people who need to be fed on the word of God and the worship of his church, the old words simply do not convey the meaning behind them. This is a fact of the age we are living in. And I am not speaking just of "teenagers" or the kids, but of many people in their 30s and 40s struggling to find their way to faith in this secular age.

Has not the church made a responsible decision in seeing that different words point different people to the reality of the one and only God? I know Gert would agree that God is the source of our devotion and not the set of words with which we worship him. And we simply cannot—I repeat, cannot—read out of today's church people with different needs. That is why the church *must* have two liturgies now (in contrast to an article of some weeks ago arguing for one). The first service stands there for those who find God best in traditional forms. The second service, which says the very same

thing in different language, stands there for those who find God best in contemporary forms. Is this not the best of what Paul meant when he said the church must be all things for all people? Cannot we get on with the job of proclaiming Christ to an unbelieving world without unchurching half our members in one direction or another? I hope and pray so.

(The Rev.) J. ROBERT ZIMMERMAN

Rector of St. Andrew's Church  
Lewisburg, Pa.

### Women Ordinands

While looking up a name in *The Episcopal Clergy Directory* lately, I happened upon the names of several of the women who have been ordained to the diaconate. Some of these list their seminaries and their degrees, and seem to have followed all the standard canonical procedures leading to ordination. Others, however, are shocking in the apparent paucity of their preparation. I cannot help but wonder exactly what their preparation has been. This is not, in any way, merely a matter of the ordination of women; it is a matter of procedure. Have these women been approved by the vestry of a parish, have they gone through the psychological testing, have they been postulants and candidates the established lengths of time? Have they passed the same canonical examinations as the men in their dioceses? Have they appeared before the standing committees of those dioceses?

It would seem to me that these first women to be ordained, in particular, would want to be assiduous in their preparation for ordination so that in no way would it be possible for others to conclude that they were ordained with lesser academic and canonical qualifications than their male counterparts.

May we hear from the standing committees and examining chaplains of dioceses where women have been ordained apparently without observing the usual canonical procedures? If such is not the case, then it should certainly be made clear in the clergy directory and in all other official biographies.

MARY IDA GARRARD

Sherman, Texas

Some informative response to this query would be of interest to many and of importance to all. Ed.

### Locked Churches

They say a picture is better than many words. I enclose one for the young lady who is so upset about churches being locked [TLC, Apr. 9].

For more than a hundred years these two buildings stood together, bringing hope and inspiration to all around them. Because their doors were always open they were both destroyed by fire of very suspicious origin within 14 months of each other. They are now gone for all here and all those to come.

I sincerely hope the church the young lady found open will not suffer such a fate. It does seem wrong but there are sometimes good reasons for locking doors.

ETHEL M. PEABODY

The picture is of the ruins of St. Paul's Cathedral, Burlington, Vt., and the Roman Catholic Cathedral in Burlington—both presumably destroyed by arson [TLC, Apr. 23]. Ed.



# The Living Church

May 28, 1972  
Pentecost I — Trinity Sunday

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## SEMINARIES

### A New Dean for CDSP

The Rev. Frederick H. Borsch, Ph.D., 36, has been elected dean of the Church Divinity School of the Pacific, Berkeley, Calif., and has accepted. He was associate professor of New Testament at Seabury Western before going to General Seminary as professor of New Testament last year.

## ANGLICAN COMMUNION

### Church of England Says "No" to Methodists

General Synod of the Church of England again voted down the proposed merger with the Methodist Church. This action came in spite of a last-minute plea from the Archbishop of Canterbury.

The bishops cast their votes with an 85% approval. Other clergy voted 65.52% approval; and laity, 62.82%.

Several years ago, the governing body of the Church of England had agreed that a 75% vote of approval would be necessary to accepting the first stages of the plan of merger with the Methodists, who had approved the plan on two earlier occasions.

#### Scotland

A draft plan of union for six churches in Scotland envisions, among other proposals, the designation of superintendents in a role similar to that of bishops; enlarging of parishes; and pooling resources of buildings and manpower.

The six churches are the national Church of Scotland (Presbyterian), Episcopal Church in Scotland (Anglican), United Free Church of Scotland (Presbyterian), Methodist Synod, Congregational Union, and Churches of Christ.

The report of the draft plan is the latest phase in what is officially known as "A Multi-lateral Church Conversation." Begun in 1967, two years later it produced unanimous agreement on a document entitled, "Controlling Principles for a Basis of Union." After that paper was received by governing bodies of the six churches, work was begun on the document that has just been released.

#### New Zealand

The Synod of New Zealand, meeting in Napier, backed a plan of union with four other church bodies—Presbyterian, Methodist, and Congregational, and the Associated Churches of Christ. The Pres-

byterian General Assembly and the Methodist Conference have already endorsed the plan.

This move by Anglicans means that the plan would be studied in preparation for a final vote of acceptance or rejection by the 1974 General Synod.

Some opposition to the move was voiced during the three and one-half hour debate that preceded the vote. When the union plan was issued last fall, incorporating some revisions into a 1969 draft, one Anglican said the changes were "in a generally Anglican direction in the sections on worship, sacraments, and ministry."

A new statement on ministry was interpreted by some observers as a concession to Anglicans. It reads in part that the ministry possesses "that continuity with the ministry of the Apostolic Church which may serve to preserve and to strengthen the unity of the Body of Christ."

#### Central Africa

The Provincial Synod of the Anglican Church in Central Africa, meeting in Lusaka, Zambia, unanimously adopted a resolution designed to further the cause of unity among the various churches in Africa.

Delegates resolved that non-Anglicans "in good standing and baptized members of their churches" may receive the elements during services of Holy Communion.

Zambia churchmen decided not to carry out their two-year threat of withdrawing from the Province of Central Africa which also includes Rhodesia, and Malawi and Botswana. The decision was taken "because fellowship in Christ transcends political difficulties."

(Two years ago, a Zambian synod voted overwhelmingly in favor of forming a separate province in protest over the inclusion of Rhodesia which supports the policy of *apartheid*.)

#### Church of Canada

"Church of Canada" was the name chosen by the 10th session of the General Commission on Church Union for the church that could develop from the merger of the Anglican, United, and Christian Churches of Canada. There were only three dissenting votes over the choice of the name.

Twenty delegates each from the Anglican and United Churches and six from the Christian Church met for three days

at St. Augustine's Roman Catholic Seminary in Scarborough, Ont.

There is no deadline set for organic union, but in a reference to the last meeting of the commission, delegates were reminded that the question of intercommunion had been discussed and that they had decided they would recommend recognition of the efficacy of each other's ministries at Holy Communion. Delegates at the Scarborough meeting agreed that this phrase does not mean unification.

The Ven. Adam Cuthand of Winnipeg, an Indian who ministers to Indians, was pleased with the choice of names for the possible new church because, he said, "Canada" is an Algonquin word meaning "clean."

A subcommittee of the commission headed by the Most Rev. Howard H. Clark, retired Primate of All Canada, submitted the winning name. He was quoted as having said that it was impossible to pick a name to suit everyone "because most of the good ones are already in use and some of the bad ones, too."

## IDAHO

### Many Bishops Attend Consecration

In a ceremony in which two languages were used for the gospel, and which was televised, the Rev. Hanford Langdon King, Jr., Ph.D., was consecrated Bishop of Idaho. The Rodeway Inn Convention Center, Boise, was used for the service as St. Michael's Cathedral was not large enough to accommodate the anticipated congregation.

Chief consecrator was the Presiding Bishop and co-consecrators were Bishops Norman J. Foote, retired of Idaho, Walter H. Jones of South Dakota, and George Masuda of North Dakota.

Others taking part were Bishops Frensdorff of Nevada, Harte of Arizona, Spofford of Eastern Oregon, and Thornberry of Wyoming. Also, Bishops Wyatt of Spokane, Curtis of Olympia, Gross of Oregon (Suffragan), Rivera of San Joaquin, Charles of Utah, Harold Jones of South Dakota (Suffragan), Trelease of

## THINGS TO COME

June

18-23: Episcopal Conference of the Deaf, Kent, Conn.



New Mexico and Southwest Texas, and Donald J. Campbell of Victoria, B.C., Canada.

The preacher was the Rt. Rev. Robert C. Rusack, Suffragan Bishop of Los Angeles.

Reading the gospel, first in English then in Shoshone, was Mrs. Lloyd Valley, a member of Good Shepherd Mission, Fort Hall, Ida.

Many young people of the diocese were in procession as acolytes, torch bearers, crucifers, or oblation bearers. The bishop's son, Hanford III, was one of the crucifers. Representatives of various religious and civic organizations from throughout the state attended the ceremony.

A dinner was held the evening preceding the consecration honoring the bishop-elect and his family. Bp. Foote presided. Guests included Gov. Cecil Andrus, Mrs. Andrus, Boise Mayor Jay Amyx, and the Most Rev. Sylvester Treinen, Roman Catholic Bishop of Boise.

#### **RHODE ISLAND**

### **Clergy and the War**

Clergy in the Diocese of Rhode Island have split over the war in Vietnam into two groups, one led by the bishop, and each sent a telegram to President Nixon.

The Rt. Rev. John S. Higgins, Bishop of Rhode Island, the dean of the cathedral, and 28 other clergymen sent a wire to the President, urging him to stop the bombing in Indo-China and withdraw all American personnel.

The second group, totaling 30 clergymen, sent an opposing telegram supporting the President's efforts to end the war. The group was led by the Rev. Dag C. G. Sandstroem, rector of the Church of the Resurrection, Warwick.

Copies of the telegrams were mailed to the state's congressional delegation.

#### **COLORADO**

### **Coadjutor to Be Elected**

Four bishops and one priest were nominated for election as bishop coadjutor for the Diocese of Colorado by a special committee. The election is scheduled for June 3, and the coadjutor will succeed the Rt. Rev. Edwin Thayer as diocesan early in 1973. Those nominated were:

The Rt. Rev. William Frey, who resigned as Bishop of Guatemala after he was expelled by the government because he participated in objecting to policies of the ruling group;

The Rt. Rev. George T. Masuda, Bishop of North Dakota;

The Rt. Rev. Frederick W. Putnam, Suffragan Bishop of Oklahoma;

The Rt. Rev. Albert Ervine Swift, Assistant Bishop of Southeast Florida; and

The Rev. Robert C. Witcher, rector of St. James Church, Baton Rouge, La.

Eighty-eight bishops and priests were proposed as candidates but 25 of these asked that they not be considered. The special convention rules provide that additional nominations can be made from the floor.

#### **LATIN AMERICA**

### **Council Meets in Mexico City**

The third meeting of the Consejo Anglicano Latinoamericano—CALA, or the Anglican Council of Latin America—focused attention on communication, social issues, and financial independence from foreign sources as primary concerns of the dioceses in Latin America.

Special attention was also given to the need for definition of the place of the church in Venezuela within the Latin American Anglican church.

Concern was voiced for the Episcopal Church in Cuba which again was denied permission at the last minute for its representative to attend the CALA meeting.

Communications between dioceses is also a concern of the council and it has requested the Rev. Onell Soto, executive secretary of Province IX, to extend his communications services to all dioceses in Latin America.

A proposal that a consultation be held next year on Anglican organization and development in Latin America was well received. This would be under the coordination of the secretary general of the Anglican Consultative Council.

Those attending CALA felt that the peculiar situation of the Venezuelan church, as well as the general provincial alignments for the dioceses in South America, could be dealt with at that time.

It was recommended to the Churches of Canada and the West Indies, now responsible for the work in Venezuela, that any decisions made before the consultation should be considered as tentative, pending that meeting.

Presiding over deliberations at CALA was the Rt. Rev. David Reed, former Bishop of Colombia, now Bishop Coadjutor of Kentucky. The new council president is the Rt. Rev. William H. Flagg, Bishop of Paraguay and Northern Argentina.

Membership of CALA is made up of two people named by the Council of Anglican Bishops of South America; two named by the Province IX Synod; one named by the Synod of the Igreja Episcopal do Brasil; and one representative from Cuba.

#### **LITURGICAL REFORM**

### **Canadians, Americans Meet Jointly**

The Standing Liturgical Commission held its first meeting of the year in Chicago under the chairmanship of the Rt.

Rev. Chilton Powell, Bishop of Oklahoma. They were joined in this occasion by twelve members of the General Synod Doctrine and Worship Commission of the Anglican Church of Canada, under the chairmanship of the Rt. Rev. Robert Seaborn, Bishop of Newfoundland. Mutual sharing of experiences and insights was of great value to both groups, and plans were made for continued liaison. The Canadians reported wide use in their country of the American *Services for Trial Use*. American commission members learned with interest of the Canadian booklet, *Experiment and Liturgy*.

Representatives of the American Joint Commission on Church Music presented the newly-published *Songs for Liturgy and the More Hymns & Spiritual Songs*, a ring-backed collection of both new and traditional material to supplement the Hymnal 1940. Reactions to current trial use were reviewed, and the American commission approved a questionnaire to be distributed shortly to all bishops and diocesan liturgical commissions. The Canadian and American groups found themselves in substantial agreement as to the desirability of reuniting baptism and the laying-on-of-hands within the one total rite of Christian initiation. The entire meeting welcomed the American commission's recently established committee on new forms of worship, under the chairmanship of the Rev. Richard C. Wynn of Philadelphia. The committee was encouraged to continue its exploration of the liturgical expression of new areas of modern life.

The two commissions gave much attention to the Canadian and American approaches to the work of liturgical revision. Emphasis was placed on the centrality of the Easter season in the church year. It is the Risen Lord who comes to us in the opening of the scriptures and in the breaking of the bread. The active participation of all Christians in such an experience of worship is the primary purpose of liturgical renewal. Current liturgical revision is intended to provide in actual practice that relationship between word and sacrament which is characteristic of Anglicanism. These broad objectives must be kept in mind in all aspects of liturgical renewal.

#### **SEVENTH-DAY ADVENTISTS**

### **Longer Life Span?**

While Seventh-Day Adventists die of the same diseases other Americans do, male Adventists live an additional six years on the average and women about five years longer than their fellow Americans, according to a 10-year study of California Adventists by Dr. Richard T. Walden of Loma Linda University Medical School.

Adventists rarely drink or smoke, use coffee and tea sparingly, eat much less



meat than the national average, exercise regularly, and avoid overweight, Dr. Walden said.

The Adventist life-style parallels, in many ways, that recommended by heart specialists who criticized the American style of the "good life" at the Ninth Interamerican Congress of Cardiology in San Francisco.

"The 'good life' does not necessarily have to mean the opulent life," said Dr. Frederick H. Epstein of the University of Michigan.

"The risk of sudden death, the coughing of your guts out from cigarette smoking, being grossly overweight—how can you call this the essence of the 'good life'?" asked Dr. Jeremiah Stamler of the Chicago Health Research Foundation. "The essence of the 'good life' is the ability to do what is pleasurable."

## COCU

### Heavy Rewrite Job Indicated

Responses from the nine member churches in the Consultation on Church Union indicate that the proposed plan of union prepared by COCU will have to be radically rewritten, Dr. George Beazley, Jr., said. He has worked with COCU for some time.

Speaking in Atlanta recently, he said that COCU will have "to deal more seriously" with the congregation in the proposed union plan. Responses from the various church bodies also indicate that the road to union will be longer than first imagined, Dr. Beazley said.

Dr. Beazley, who is president of the council on Christian unity for the Christian Church, stated that COCU could help churches end "parochialism" and "localism." "Centralism" was one of the great dangers facing the church in the early decades, he said, but now the danger is "localism."

## CHURCH INVESTMENTS

### Clergy Concerned Lose at Honeywell

Two shareholder proposals aimed at getting Honeywell, Inc., out of the manufacturing of military weapons were overwhelmingly defeated at the company's annual meeting in Minneapolis.

Before the voting took place, company officials spent almost two and one-half hours listening to critics of their policies, mostly representatives of Clergy and Laymen Concerned.

Sr. Mary Luke Tobin of Denver, co-chairman of the protesting organization, was invited to give the opening prayer in which she excoriated Honeywell officials: "We have heard the twisted pleas of those in this corporation who claim innocence by crying 'we are only patriots doing our duty,' but then they say 'let us destroy the village in order to save

# NEWS in BRIEF

■ The United Methodist Church does not expect to reach its goal of \$20 million for a four-year Fund for Reconciliation ending in 1972, but a projected total of \$13.5 million is expected. The \$20 million figure was set during the church's 1968 General Conference. Bishop James K. Mathews of Boston, head of the unit responsible for the fund, said that the work begun by the fund has given the church "new credibility" in its strides to serve human needs.

■ The Rt. Rev. W. W. Davis, Bishop of Nova Scotia, was elected Metropolitan Archbishop of the Ecclesiastical Province of Canada, in the easternmost part of the nation. He was chosen at a meeting of the six bishops who hold office in the province.

■ The Upper Room annual citation will go to two people this year, according to an announcement made by Dr. Wilson O. Weldon, editor of the devotional publication. Being honored for their work in the publishing of *Good News for Modern Man* will be the translator, Dr. Robert Bratcher, and the illustrator, Miss Annie Valotton. This edition of the New Testament in modern English has had over 31.5 million copies distributed in the U.S. and abroad.

■ Evangelist Billy Graham was the recipient of the 1972 Franciscan International Award for "true ecumenism." He was chosen for this Roman Catholic honor because of "his sincerity and authenticity in presenting the Gospel of Christ," according to the Conventual Franciscan Friars of Prior Lake, Minn. Previous recipients of the award have included Lawrence Welk, Dr. Charles W. Mayo, Ara Parseghian, and Harry Reasoner.

■ The Rt. Rev. Archie H. Crowley, Suffragan Bishop of Michigan, since 1954, retired Apr. 30. He has also been the Province V representative to the Executive Council since 1968.

■ On June 1, the Rt. Rev. John S. Higgins, Bishop of Rhode Island, since 1955, will retire. He will be succeeded by the Rt. Rev. Frederick Belden, Coadjutor.

■ Ten Congressmen have introduced a bill—the World Peace Tax Fund Act—that would permit citizens to divert that part of their federal taxes normally spent by the military to peace-related activities, and would amend the Internal Revenue Code to establish conscientious-objector status for taxpayers identical to that established currently under the Selective Service laws.

■ The University of the South has received a \$150,000 grant to be spent in not less than three years from the Andrew W. Mellon Foundation, with the hope that "support may be given primarily, but not necessarily exclusively, to strengthen programs in the humanities." Donors of the foundation, Paul Mellon and his sister, the late Alisa Mellon Bruce, have both been benefactors of the university.

■ The clergy and parishioners of St. Luke's Cathedral, Orlando, Fla., recently honored two very active retired priests—the Rev. C. Bertram Runnals and the Rev. Joseph Anastasi—at a thanksgiving Eucharist followed by a dinner. Shortly after retiring in 1953, Fr. Runnals, 91, of the Diocese of Central New York, became canon missionary of St. Luke's. Fr. Anastasi, 88, who retired in 1956 in the Diocese of Newark, became canon visitor for the cathedral.

■ Moon explorers, Navy Capt. John W. Young and Air Force Lt. Col. Charles M. Duke, Jr., are both Episcopalians and active in their parishes. Prior to the Apollo 16 liftoff, the entire Duke family, including the astronaut's identical twin, Dr. William, met for prayers. The family's rector, the Rev. Fred Walker of Christ Church, Lancaster, S.C., was also present for the launch.

it by blowing it up or burning it down.' Men cannot by their protestations wash away their guilt nor thus absolve themselves of responsibility."

Mr. James H. Binger, Honeywell chairman, thanked a number of the speakers for their presentations.

Before the debate began he had announced that he had been authorized to vote in excess of 15.3 million shares against the two proxy proposals submitted by Honeywell critics. The company had 18.7 million shares outstanding.

One proposal asked that the company form a committee to plan for conversion of the current weapons production to

production of civilian goods. This was defeated by a vote of 15,597,424-246,664.

The other proposal called for a written report to stockholders on Honeywell's involvement in the Southeast Asia war. This, too, was defeated by a vote of 15,595,422-169,178.

The evening before the stockholders' meeting, Clergy and Laymen Concerned and the Minnesota Council of Churches held a service at Hennepin Avenue Methodist Church. More than 1,000 people attended and heard Rabbi Balfour Brickner refer, in a prayer, to Honeywell executives as "high priests of death" who



"wash their hands of responsibility for the deaths of innocents and in the process turn a neat profit."

Sr. Mary Luke prayed that Americans would have the strength to say "no" to war and that corporations would turn from "the way of death" to "the way of life and health."

## ENGLAND

### Council Reiterates Unity Commitment

The British Council of Churches renewed its commitment to church unity at its spring meeting in London, despite criticism from a prominent churchman who called the resolution "vague guff."

In a long three-part resolution, the council, composed of the Anglican and major Protestant churches in Britain, said: "It was encouraged by the witness of the Church of South India . . . ; by the impending union of the Congregational Church in England and Wales and the Presbyterian Church of England into the United Reformed Church; and by the decision of the General Synod of the Church of England to admit baptized and communicant members of other churches to Holy Communion.

"It recalled a resolution of the 1964 Faith and Order Conference that the council's member churches be invited to covenant together to work and pray for union by no later than Easter 1980.

"It called upon its member churches and local Councils of Churches to pray and work with renewed urgency toward the goal of One Church Renewed for Mission."

In proposing the resolution, the Rt. Rev. Kenneth Sansbury, Assistant Bishop of London and the council's general secretary, said wider plans for union would be made possible by its adoption. The Rev. Frederick P. Coleman, an Anglican evangelical, called for "spiritual renewal" before "organic unity."

The main opposition, however, came from Canon David Paton, a well-known ecumenical leader in the Church of England, who said that people could stand candor and passion, "but not vague guff." Despite his objections, the resolution was passed.

## NEW YORK

### \$1 Million Gift a Possibility

The vestry of Trinity Parish, New York City, has voted to commemorate the 275th anniversary of the church with a pledge to the Venture Fund of the Diocese of New York which could amount to \$1 million.

The fund will provide financial assistance to "creative approaches and innovative programs in such areas as human services, individual and community

development, social concern, and evangelism, especially in the poorer sections" of the 10-county diocese. The fund will be disbursed independently of the regular diocesan budget.

Announcement of the Trinity gift, the first in a \$3,090,000 charter funding campaign for the Ventura Fund just launched by the Rt. Rev. Paul Moore, Jr., Bishop of New York, was made by the bishop and the Rev. Robert R. Parks, rector of Trinity.

The announcement was timed to coincide with the beginning of Bp. Moore's administration as diocesan, following the retirement of the Rt. Rev. Horace W. B. Donegan.

Trinity's gift will be in two parts—the first, a pledge of \$500,000 to be paid in three parts during 1972-74; and the second, an additional dollar for every four dollars pledged by other parishes, persons, or institutions to the Venture Fund by November 1972. The aggregate additional sum would not exceed \$500,000 and would be disbursed over a three-year period, 1973-75.

Fr. Parks said the parish believes "it is important that we coordinate and cooperate with the diocese in our programs and that we express our loyalty by assuming our share of the financial needs as well as fulfilling whatever volunteer needs are placed upon us. . . ."

## PRISON MINISTRIES

### Model Prisoner Charged with Two Murders

A model prisoner from the prison camp in Newton, N.C., near Hickory, has been charged with the murder of a couple who took him to church, to a restaurant for lunch, then to their home for dessert.

Mr. and Mrs. F. L. Turner were among a group of members of the Penelope Baptist Church in Hickory who were taking part in the congregation's prison ministry. At the urging of their pastor, the Rev. James Rowles, Jr., they sponsored Michael Douglas Wiles, 21, who had been in prison since August, 1970, for attempted rape of an 18-year-old girl.

On the day of the slaying, the Turners had invited Mr. Wiles's mother to join them in their home. According to the accounts reported by Mr. Rowles, the mother, Mrs. M. Mangum, asked her son to get her cigarettes from her car. He reportedly returned and shot first Mr. Turner, then Mrs. Turner. He then reportedly took the car and drove away. He was arrested later in Valdese.

Mrs. Mangum said she had a pistol in her car because she had been fearful of prowlers around her home.

Mr. Rowles indicated that the church's prison ministry would go on: "Those who never have cared will smugly sit back and say, 'I told you so,'" he said. "Some will say this is the end of such programs

for prisoners. But not for Penelope Church, I hope. We will take the risk. As long as one man can be rescued from hell and restored to life, men like F. L. Turner will be at work."

## ORGANIZATIONS

### Groups Hit Bid for N.Y. Death Penalty

Protests against a bill to reinstate capital punishment for murder in New York State have been issued by religious and civil liberties groups in the state.

In a legislative memorandum, the New York Civil Liberties Union expressed its disapproval of a bill introduced into the state legislature to impose the death penalty in all convictions for murder unless the jury recommends life imprisonment.

(Seven years ago the N.Y. State Legislature abolished capital punishment generally, but retained the possibility of the death penalty for murders of policemen and prison guards.)

At a press conference at the Manhattan offices of the Bar Association of New York, 47 individuals and organizations issued a petition to the legislature, deploring the attempt to restore the death penalty in New York. They expressed agreement with the California Supreme Court when, in abolishing capital punishment in that state last February, it ruled: "The dignity of man, the individual, and society as a whole, is today demeaned by our continued practice of capital punishment. . . . It degrades and dehumanizes all who participate in its processes."

The New York petition also stated: "Our society is already marred by increasing violence. We urge the legislature not to join this drift toward violence but instead to seek constructive solutions to the intolerable conditions that contribute to crime and violence. Punishment by death does not deter murder. New York State should not itself resort to killing."

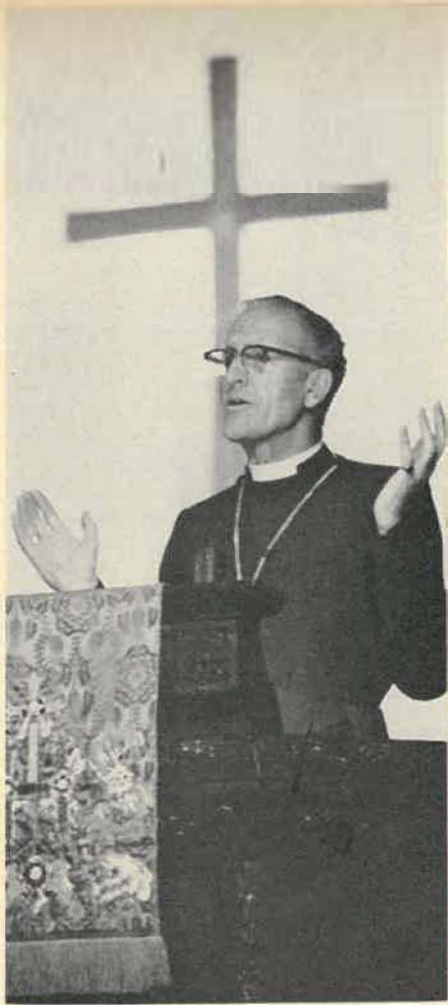
## NEWS FEATURE

### AFP Holds Annual Conference

The 14th annual conference of the Anglican Fellowship of Prayer was held in Albany, N.Y. Some 1,500 people took part in the meeting, with delegates from Canada, the Philippines, Puerto Rico, and almost every state in the union. Forty dioceses were represented in the registration.

Taking part in the conference were Bishops Allen W. Brown of Albany; Charles B. Persell, Jr., Suffragan of Albany; Jonathan G. Sherman of Long Island; Harold B. Robinson of Western New York; Edward G. Loñgid of the Northern Philippines; Frederic C. Lawrence, retired Suffragan of Massachusetts; Austin Pardue, retired of Pittsburgh;





**BISHOP BARDSLEY:**  
The Holy Spirit was in evidence

Frederick H. Belden, Coadjutor of Rhode Island; and Conrad H. Gesner, retired of South Dakota.

Keynote speaker was the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, well-known preacher and teacher. He spoke of the gifts of the Holy Spirit which were in evidence at the conference in terms of life, light, and love.

As the conference progressed, it was evident that the Holy Spirit was indeed at work and the church's greatest task at this moment was to be prayerful and responsive to this work.

Bp. Brown, host to the conference, said in his opening address that the Holy Spirit is very much at work. "He is calling us to openness, to honesty, to action, to commitment. Above all, he is calling us to Christ. Prayer is the process. It is prayer that unites. It is prayer that ultimately changes things. It is prayer that releases power and therefore saves us from empty rhetoric."

A highlight of the annual conference dinner were Mr. and Mrs. Harry Griffith of the Diocese of Central Florida, who presented an outstanding dialogue on "Witness to Prayer." Since 1969, they have been in full-time church work.

Prayer study groups were a major activity dealing with such subjects as

discipline in prayer, blocks to prayer, clergy and prayer groups, and prayer and healing.

There is fire at work in the land as evidenced by this conference. Man is thirsting for a deeper awareness of God in his life. It is to be hoped this trend in the church's life will flourish and grow under the guidance of God and the Holy Spirit.

The Anglican Fellowship of Prayer is committed to the proposition that prayer unites in the midst of a world which hungers for the divine but knows only the secular, which is burdened by man's defeats but does not know God's victory.

The fellowship also affirms that the way of holiness is the way of wholeness, and that Jesus Christ is relevant to every situation.

GARY A. COOPER

#### VIETNAM

### Churchmen Protest Bombing

In a joint statement condemning U.S. bombing of North Vietnam, 21 church leaders are urging others to join the protest.

"We appeal to our fellow Christians to express with us opposition to the escalation of the war in Indo-China and the breakdown of negotiations," they declared.

Referring to an earlier statement by Dr. Cynthia Wedel, president of the National Council of Churches, and Dr. Edwin Espy, its general secretary, they said, "We support officers of the National Council of Churches in saying: 'In the name of God, the killing of Vietnamese by Americans must be stopped by any means except more killing. A peace or negotiations produced by automated mass bombing offends against humanity and cannot be just.'"

The church leaders added: "Let the voice of conscience speak clearly to our government and our people."

Signers of the statement representing the Episcopal Church were the Presiding Bishop and the Rt. Rev. John Burt, Bishop of Ohio.

#### CHRISTIAN EDUCATION

### Six Churches Merge Efforts

Six churches with some four million Sunday school students have formed a partnership arrangement for cooperative work in Christian education. Known as Joint Education Development (JED), the partnership includes the Episcopal, United Presbyterian, and Christian Churches, the Reformed Church in America, the United Church of Christ, and the Presbyterian Church U.S. (Southern).

Christian education executives of the six churches have begun 21 projects under the cooperative agreement, with each

project involving three or more of the six JED partners. Most projects are expected to be completed by 1975.

A National Event for Christian Educators, a convention for all professional Christian educators of the JED churches, has been scheduled for Feb. 4-8, in Houston.

#### AUSTRALIA

### Government vs. Prelate

The Archbishop of Sydney was criticized by a member of Australia's Parliament for voicing an indictment of the government's failure to be more effective in curbing unemployment and inflation.

The Most Rev. Marcus L. Loane had cited the country's rate of joblessness and the increasing cost of living and demanded that the government show more practical concern about both.

Replying to the charge in Parliament, C. R. Kelly, member from South Australia, asked Prime Minister William McMahon to inform the archbishop that although Australia's performance on unemployment and inflation "is not perfect," it could be "safely claimed that Australia has done better than almost any country in the western world in tackling these problems."

Mr. Kelly also suggested that Mr. McMahon inform the churchman that "a prelate lecturing politicians on such subjects" is similar to "politicians criticizing prelates for the continuing presence of sin—which had been around much longer, and seems to be growing at a much faster rate than either unemployment or inflation."

Mr. McMahon outlined the action his government is taking to combat unemployment and inflation and assured Mr. Kelly he would inform Dr. Loane of the governmental efforts "to give him every opportunity to form a better opinion" about the two problems.

#### Prelate to Walk for \$1 Million

Dr. Loane, 60, has been training for a 10-day walk over the treacherous Kakoda Trail in the Owen Stanley Ranges of New Guinea. Walking with him will be the Rt. Rev. David Hand of Papua, New Guinea, and United Church Bishop Ravu Henao of the Papuan Mainland Region.

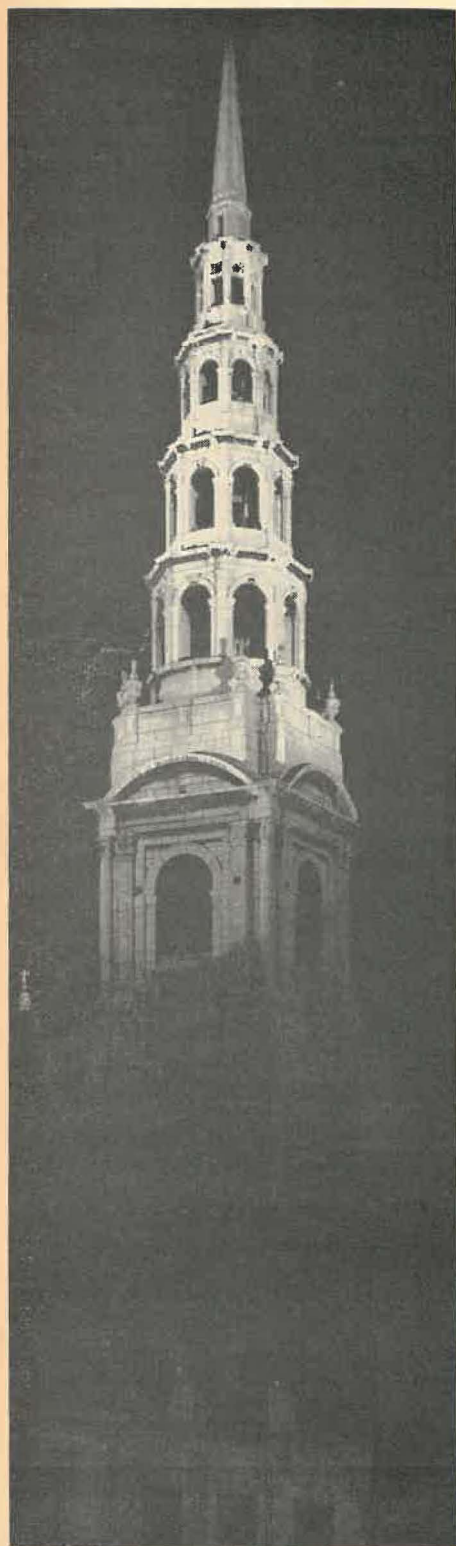
The project is designed to help raise \$1 million to establish a capital fund for the Diocese of New Guinea in anticipation of New Guinea's independence.

The archbishop walked over the first few stages of the Kakoda Trail nearly 30 years ago as an Army chaplain. Bp. Henao, then a teenager, was Dr. Loane's companion during much of his chaplaincy.

Dr. Loane said he is looking forward to the walk, to see how part of the island looks today, and to reconstruct events as they happened in 1942.



# ANYONE FOR TENNIS?



London: Saint Bride's, Fleet Street

**A**N advertisement recently appeared in the Personals Column of *The London Times*, with the intriguing caption: Wanted: Rector for Badminton. It turned out to be an ad from the ducal patron of the living, seeking a new incumbent for the parish in the town of Badminton in Gloucestershire, and not a sports enthusiast's appeal for a partner in the popular game. The English custom of advertising vacancies in universities and parishes strikes a somewhat jarring note for the American observer. And the open approach is in deep contrast to the very secretive way in which higher dignitaries, bishops, deans, and canons, are appointed.

The Church Commissioners recently announced that there would be a three percent rise in clerical stipends, which provoked considerable correspondence in the newspapers. Stipends tend today to fall between £1100 and £1500, which is not a very large increase from the £1000 of ten years ago, particularly in view of the rather substantial rise in the cost of living in England. With a few notable exceptions, the type of parish or the location of the parish makes little difference to the amount of money the priest receives. The parish contribution to the vicar's salary is quite small and if the Church Commissioners were to go broke tomorrow, the clergy of the Church of England would starve. Even though a country vicar gets approximately the same salary as his town cousin, it is still difficult to get men to come to rural parishes. The English clergy have their own version of "Snakes and Ladders," and if salary is not a paramount consideration there are still other factors which make a man decide to live in a city parish rather than the country. Even without the obvious signs—size of budget, successful Every Member Canvass, number of communicants—there are ways to determine that Parish X is an "important parish" and Parish Y is not. Country parishes, unless adjacent to a great coun-

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*The Rev. Richard C. Nevius, a priest of the Episcopal Church, has just completed a year of study in England, during which time he served at the parish church in Dorset. This is the last of three articles from him on the subject of English church life. The others appeared in TLC for Feb. 27 and Mar. 5.*

try estate, are apparently not important parishes but are rather seen as nice places where elderly clergy can, in effect, retire without doing too much damage.

It must be admitted that there is not a great deal in the life of a parish in the depths of the country which is likely to appeal to an energetic younger parson. In villages where the lord of the manor takes no interest in the parish church attendance can be shockingly small. I preached a while ago in a nearby parish which is without a vicar and it was depressing to find a congregation of five. In another vacant parish, the church the size of a small cathedral, a valiant band of twenty struggled to keep up the tradition of a solemn Eucharist. Both parishes had been vacant for over six months and the effect of having no leadership was evident. These parishes not only find it difficult to get a new incumbent but hard to find a non-parochial priest to come on Sundays to take services, and a steady succession of octogenarian supply priests, augmented by the occasional odd American visitor, does nothing to strengthen the declining parish.

What effect filling these vacant country vicarages with young priests and their families would have I don't know. How men who had finished their first or second curacy could be lured to the country would present a problem, but surely not one which is beyond the ingenuity of the average English bishop. A rapid turnover of younger men moving on to the towns and cities might present its own problems, but the effect on the life of a country parish might be better than the present situation in which country parishes are almost literally "dumping grounds" for the priests who cannot afford to retire on the £400 a year pension provided by the Church of England but who are too old, too halt, too infirm, to provide the kind of leadership these parishes need.

The decision of the Dean and Chapter of Canterbury Cathedral to close the choir school and merge it with a nearby public school (private in our sense) has aroused considerable controversy, not only among the parents but among those who love church music. The late Dean of Canterbury, the Very Rev. Hewlett Johnson, had built up the choir school so that there would be a large enough choir to provide for a sung service every day of the year. In between his jaunts



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By RICHARD C. NEVIUS

to Russia, China, and Cuba, Dr. Johnson took the cathedral and its musical tradition very seriously. But unless drastic steps are taken, the solid musical tradition of the English church is in for a rough time in the next decade or so.

**B**UT there are still bright spots. The choir at Christ Church, Oxford, has taken on new life under Simon Preston, formerly of King's College, Cambridge. Just before Christmas, the choir gave a special concert of carols in Christ Church Hall for the Friends of the Cathedral. The program was delightful and it was obvious that in a few years King's College choir will have a formidable rival. The choir, in red cassocks denoting the royal foundation of Christ Church, sang on the platform under the portraits of King Henry VIII and other worthies, including the moving portrait of the late Dean, C. A. Simpson, painted by Graham Sutherland.

The King's College choir made two television appearances during the Christmas season. The college authorities refused to allow the lights and camera crews into the college chapel, so the choir moved to Ely Cathedral to present an abbreviated version of their familiar festival of lessons and carols. This was not presented as a service but rather in concert form, and the visual presentation was superb. A second performance was given after Christmas of Handel's *Messiah*, and both performances were extremely good. Why doesn't some American cathedral take a leaf from their book and present a similar program?

The local vicar persuaded me to come and take part in the lessons and carols in our local village church. The vicar also serves as choirmaster and the music was quite good, and such local dignitaries as the shopkeeper, the postmistress, and the Girl Guide leader read the lessons. Even with the overtones of the local Berkshire accent, I believe they read better than a comparable group of Americans would. Since the vicar had instructed us all to bring our own Bibles, we were treated to a great variety of texts ranging from J. B. Phillips to *The Jerusalem Bible*. The sole reading from the Authorized, or King James, Version was provided by the lone reactionary American. The service of lessons and carols isn't a particularly traditional one though it has obviously



On appointments: "The English clergy have their own version of 'Snakes and Ladders'."

established itself in the small parishes as a popular and ancient custom, but I found the readings from such a motley collection of texts unnerving. Granted all the arguments about the intelligibility and the soundness of the text—which as an erstwhile textual critic I applaud—yet I don't believe the Christmas tale is so archaic that a congregation needs to hear it in bald, flat, modern English. If the service were composed of readings from St. Paul I might take a different line. But in feeling this way, I was obviously the odd man out since each reader had his own choice of Bibles and most preferred to read from the newer translations.

The BBC has just started a new series on English kings. "The Shadow of the Tower," which begins on Bosworth Field, is a "sequel" to the successful plays on Henry VIII and Elizabeth I. Perhaps someday they will be reshowed so that we can see them in their proper historical order. The new series is about Henry VII and promises to surpass the others. The year 1485 and the Battle of Bosworth was literally the end of an era. There are at most a dozen peerages which date before 1485. The Tudor accession to the throne meant not only the end of the old Plant-

agenet line but the end of the Norman nobility as well. While there are still diehards who long for the return of the Stuart monarchy in one form or another and who persist in treating the present Hanoverian line as usurpers, no one seems to have been overly concerned with the end of the Plantagenet dynasty. Perhaps Shakespeare's version of Richard III's character helped kill any lingering sentiment about the "good old days"; certainly England was tired of the perpetual feuds of York and Lancaster and ready to accept a new royal house. Though if anyone wanted to re-establish the Plantagenet line, there are numerous descendants of Edward III around, including the children and grandchildren of the late Dean Fosbroke, to provide a proper Plantagenet heir to the throne.

The chief difficulty with a series of plays like "The Shadow of the Tower" or even "The First Churchills" is the amount of homework the audience has to do to find out what's what. We've taken to keeping *Whitaker's Almanack* by the TV in order to check on the royal family tree and keep the characters clear in our minds. And perhaps that's what the best educational techniques should do—send one out to find out for oneself.



# LIVING IN 3-D

By TOM K. McDERMOTT

**A**MID the clamor and confusion of a large city, a hardworking Christian housewife with four small children has found a wonderful way to add meaning to her life. So has a middle-aged foreman working in a cannery in the midwest, and a young college student elsewhere. Literally millions of people around the world are members of Third Orders or some other association for clergy and laity. Third Order Seculars are associations of people striving to live the Christian life by observing a rule of life under the direction of a religious order. Generally speaking, the rule of life for a Third Order Secular consists of daily prayer, service to Christ's church and his people, and frequent use of the sacraments. Third Orders vary because of the difference in objectives of their respective religious orders.

In many ways, the Third Order represents the broadest field of ministry conducted by a religious community. The concept of the Third Order began with St. Francis of Assisi during the years 1209 to 1221. Greatly influenced by the good saint, scores of married people expressed the desire to live the Franciscan life. Already Francis had established First and Second Orders for celibate men and

women respectively. The Third Order originated as a sort of compromise for the married laity. Secular priests and unmarried laity also became Third Order members. Eventually, 100,000 American Indians became tertiaries. Today, St. Francis's Third Order of Penance (Roman Catholic) has millions of members.

Early monastic communities in the Anglican Communion made provisions for associates also. Most of the religious communities for men and women in the Episcopal Church have rules for associates. Anglican Benedictines, Franciscans, and Paulists have actual Third Orders.

The early Anglican Benedictine community founded by Joseph Lyne (Brother Ignatius) was perhaps the first Anglican community to have an organized Third Order. Oddly enough, Third Orders were not a part of the Benedictine tradition, and even to this day are not, strictly speaking, Third Orders but are considered as such.

Keeping with tradition, Third Orders under the direction of a religious community of men have membership open to both men and women. The Society of St. Paul, a religious community for men, has two forms of clergy and lay associations: the Third Order and a more informal association. Membership in both groups is preceded by a six-month candidacy and, in the case of the Third Order, a novitiate of one year.

Members of most Third Orders take the name of a saint with the appropriate

prefix (Father, Brother, Sister) to be used within the society only. Both associates and members of the Third Order make formal promises before a priest of the Church, concerning certain obligations. The nightly office for associates is a short excerpt from Evening Prayer. Third Order members, however, are required to say both Morning and Evening Prayer, or the three offices said by the monks in the First Order.

Within the Third Order of the society are also "companions" and "oblates." Companions are those men who remain Third Order members while living in a monastery of the society. Oblates, in the Society of St. Paul, are Third Order members who have made promises of celibacy. Although the regular habit of most Third Order members is a simple scapular or medallion to be worn beneath outer clothing, wearing of the "Greater Habit" is allowable with special permission. Regular reports to the community keep all Third Order Seculars and associates of the society in close touch.

Perhaps the largest clergy and lay association in the Anglican Communion is the Fraternity of the Resurrection, under the direction of the Community of the Resurrection of Mirfield, Yorkshire. Founded in 1903, its 6,000 members say daily prayers and support the work of the community. Many English parishes have local chapters of the fraternity. Special retreats are conducted periodically for members.

**O**UR religious communities offer various levels of clergy and lay associations to meet different needs. Every Episcopalian in the secular world has the opportunity to take advantage of monasticism's benefits. Interested parties need only write to the religious community of their choice, the address of which appears in *The Episcopal Church Annual*.

Third Orders are indeed a legitimate ministry which must be taken seriously. To some, Third Orders might appear to be nothing more than pious cliques. But this is seldom if ever the case, and certainly never the purpose of Third Orders. A disciplined prayer life, which is what tertiarism is all about, helps to sustain one's faith.

"He who runs from God in the morning," wrote John Bunyan, "will scarcely find him the rest of the day."

## Miracle

**T**oday a miracle was made  
Out in the sun and under the shade!  
A lily, visibly, swelled and grew  
From soft gray green to a rosy hue  
And opened its triune heart in praise  
To thank the sun for his living rays.

All through the morning and under the sun  
I watched to see how it was done.  
I, also, heard the Son's warm voice  
And my heart swelled, too; it had no choice  
But to open wide for my soul to see  
Enshrined therein, the Trinity!

Alice Rouleau

*Mr. Tom K. McDermott is a student in the College of Arts and Sciences of St. John's University, Collegeville, Minn., and is a communicant of St. Anselm's Church, Wayne, Neb.*



# EDITORIALS

## So — What's New?

THE following editorial comment in *National Review* (May 12) makes a point which some of our readers may find ponderworthy: "The Very Reverend Henry Alford, Dean of Canterbury, denounced the United States for 'its reckless and fruitless maintenance of the most cruel and unprincipled war in the history of the world.' We are used to such hyperbolic condemnations from clergymen nowadays; but the dean made this particular statement in 1863, and the war he denounced was the one that ended slavery."

## Open Letter To All Clerics

THE following open letter, addressed to all "Reverend and Right Reverend Sirs," was received recently in our office. It is from a layman of the church, who wishes to have his name withheld. We present it for consideration by all the clergy of the church:

*Can you give us a fix on your position? Just how far out are you? Are you in earth orbit, lunar orbit, simply out of this world, or are you right down to earth? Request you check your altitude and attitude with this simple, foolproof test. (Can be self-administered if you are able to sneak up on yourself and listen when next you lead a congregation into the Prayer for the Whole State of Christ's Church. Otherwise, have your wife, sweetheart, or best friend tell you what you're doing.)*

*As you launch into that prayer, listen carefully as you intone the fourth paragraph (directly after the paragraph for all bishops and other ministers). Does your emphasis fall on the third word of the first sentence or on the fifth word? ("And to all thy People give thy heavenly grace. . .") If it's the third word you are emphasizing, your attitude looks good, your altitude is A-OK, and it's all systems GO.*

*If, on the other hand, you find yourself hitting that fifth word, you must be yawing and pitching, probably your vectors are vexed, you have certainly cross-hatched your input with your outreach, and you are bearing on a course which will impact you on a moonbeam soonest. Sorry, Old Fellows, but it's that serious.*

*Now, if you do scan negative upon test (are hitting that fifth word), don't push the panic button just because you think you see the abort light lit. Still time to make a quick mid-flight correction. Act fast. Input this info into your onboard computer. Convolute all system switches. Go over to your main batteries. Blast your tanks. Fire your retros evenly and repeatedly in short spurts. Blow your mind panel freely at will. (If he isn't handy, let George do it.) Now readback the feedback. Repeat the following signal loud and clear:*

*"Dear God, I am of the people. I am of the people. Though I am called and set apart in thy name—I am people, I am people, I am people."*

*This is Houston Control to Sky Pilot One. We are reading you now loud and clear . . . you are now right on . . . you know you gave us quite a scare there? You may proceed with flight plan now, Sky Baby.*

## When Bishops Err and Stray

THE Rev. Miss Carol Anderson, president of the National Episcopal Women's Caucus, is confident that the 1973 General Convention will authorize the ordination of women to the priesthood; but if it doesn't, some bishops have assured her that they will ordain her anyway [TLC, May 21].

These bishops, prudently anonymous, are thus announcing their intention, if the vote at General Convention is not to their liking, to violate the promise they made "in the Name of God" at their consecration, of "conformity and obedience to the Doctrine, Discipline, and Worship" of this church.

Do you suppose that these same bishops are in the habit of telling their clergy and lay people that, as loyal churchmen, they must sometimes set aside their personal opinions and private prejudices to abide by the decisions of the Episcopal Church in General Convention?

When members of the episcopate—in an episcopal church—pick and choose among the laws of their church as to which ones they will obey, each doing what is right in his own eyes and to hell with General Convention, they set a strange example indeed for the regiments they are leading. In such a case nobody should be surprised if quite unlike a mighty army moves the church of God.

## Salute to Mississippi

IF you were not born and raised in Mississippi, or even if you were, you have almost certainly heard it suggested that Mississippi is the most backward state in the Union. Be that as it may, Mississippi leads all her enlightened sister states in one important aspect of penal reform — allowing conjugal visits to prisoners. Several years ago a program for married male inmates was established, and now it is being done at the large state prison for women at Parchman, Miss.

Says prison superintendent John A. Collier: "We are establishing conjugal visits for our married women because we are convinced that it is a vital step toward fulfilling our moral obligation to attempt to preserve the marriages of all our inmates."

Perhaps some questioning of that bottom rating of Mississippi is about due. Certainly some self-questioning by the 49 other states about their failure thus far to take this humane and progressive step is overdue.

## A New Song

My soul sings  
not in the measured cadences  
of yesteryear.  
My song is quick as a moon rocket,  
remorseless as a cold war,  
tender as the first caress,  
violent as a riot,  
hopeful as the Peace Corps.

Robert Hale



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# Book Reviews

**MY BROTHER PAUL.** By Richard L. Rubenstein. Harper & Row. Pp. 209. \$5.95.

The author calls the Apostle, *My Brother Paul*, since both were adherents of Judaism. Richard L. Rubenstein, of the Department of Religion of Florida State University, gives a sympathetic exposition of the life and writings of that first century Jew, Paul of Tarsus. Rubenstein begins with his own spiritual autobiography, and the crisis that occurred when he experienced the death of his son, and believed nothing would redeem him himself from death; a kind of reverse image of the conversion of Paul, whose spiritual crisis culminated when he became convinced that Christ had defeated death (p. 6).

On the road to Damascus, Paul was able to accept Jesus as an "elder brother" and thus gain access to the Father. Paul (and Christianity) opts for baptism, rather than circumcision, as the initiatory rite, because it is a ritual of rebirth, free of psychological father/son anxiety. Paul's understanding of the Eucharist is discussed with psychological insights.

Rubenstein has learned much from Freud and other psychologists, and applies this, along with his personal life experiences, to his understanding of his coreligionist Paul. While he resents that often times even liberal Christianity regards Judaism not as an autonomous religion with its own integrity, but as an apostate form of Christianity, he himself feels Judaism can learn much from Paul. Rubenstein, in a bibliographical note, recounts how much of the Pauline literature he has surveyed: he has indeed read, marked, and inwardly digested and has put out a treatment of Paul with sound biblical, psychological, and Jewish insights.

(The Rev.) LESTER B. SINGLETON  
*St. Stephen's, Racine, Wis.*

**SEX AND SANITY.** By Melvin Ansell. MacMillan. Pp. 310. \$6.95.

There seems little doubt that we need some level and profound talking about sex and marriage these days. We have been buffeted about by all kinds of movements, plays, and books which make one aware of a great number of unhappy people. All about us our friends, patients, and counselees are suffering from what seems to be the despair and futility about love and marriage. There must be something sound and sensible about it all which can help the average person understand his problem better and gain some perspective in the midst of his confusion.

*Sex and Sanity* falls into the same trap so many others do. Sexual response and experience have been confused with too

much of the otherwise frustrated needs of men and women for companionship, self-esteem, dignity, and purpose. I keep looking at the books appearing, hoping to find one which I can hand to my confused counselees as an aid in resolving some of their problems.

Books on sexual conduct seem to fall in one of two categories: either they claim man's unhappiness is due to being fettered by aged restrictions against liberated sex; or as in this case, it is due to his breaking out of the bonds of these restrictions. One says, "Try it! You'll like it!" The other, as this book, says, "Don't try it unless you observe the rules I set down." One tries to remove all guilt from any kind of sexual expression; the other manages to arouse more guilt from even trying to think about what sex is all about.

I do not find Dr. Melvin Ansell's book worth either the money or the time to read it. He is completely rigid in his principles, and on a recent talk show felt constrained to state that he is not a Roman Catholic because he has been so questioned because of his entirely legalistic attitudes about sex.

In the meantime, this reviewer finds the only help in sexual problems remains in the one-to-one discussion about the issues, learning to make decisions which that person will find most satisfactory and fulfilling.

(The Rev.) JUDSON S. LEEMAN, M.D.  
*Holy Trinity, Philadelphia*

**THE NEW TESTAMENT AS THE CHURCH'S BOOK?!** By Willi Marxsen. Fortress Press. Pp. 154. \$3.95 paper.

*The New Testament as the Church's Book* is recommended for the person who wants to know how the NT came to be written and how the writings relate to the historical Jesus. Willi Marxsen, an eminent German scholar, interprets the New Testament writings as later reflections upon the "actualization of God" in Jesus. The premises and methodology are entirely existential: "I believe that truth can be experienced only existentially—at least in the theological realm," he says. This book will help any thoughtful student to understand the process by which the "Christ-Event" was put into writing and into Christian doctrines; but it must be read carefully.

**FALSE PRESENCE OF THE KINGDOM.** By Jacques Ellul. Trans. by C. Edward Hopkin. Seabury Press. Pp. 211. \$4.95.

Once again in his inimitable style, Jacques Ellul writes incisively, often disturbingly, from a French point of view, about the terrible polarization between modern Christians. No need even to name



the polarization: it is evident on every hand, across the board. And it is a polarization that in my view must somehow be resolved, or at least abated, if the work of the Gospel is not to be hamstrung. Both points have been made by now; there are sermon texts for both, equally valid. Now let's get on with it!

I take it C. Edward Hopkin has done a very good job of translating, though I have not read the original. Sometimes the book reads like a tract or polemic, especially if one is addicted strongly to one side or the other. Perhaps there is too much pessimism; perhaps the ten years since the Algerian crisis have altered things a bit. At least there have been such things as Dr. Ramsey's *Sacred and Secular*, and the surprising book of another Frenchman called *Without Marx or Jesus*, a sop to the radicals and a bit too optimistic about America.

But once all parties without quarter are pilloried in his style, Ellul comes down heavily on the side of the angels (as I should call them):

"The review of historical betrayals by the church through political involvement does not signify that the church ought to be spiritual, that the faith is a matter of the personal and the inward, that revelation is purely abstract, that the contest for the truth has no political implications, that the love imperative has no social significance. All that spirituality is just as false, treasonous, and hypocritical, as the taking of political sides condemned above. It is a negation of the Incarnation,

a forgetting of the Lordship of Jesus Christ. It is to scorn one's neighbor (whose life is affected by the political, the economic, and the social). It implies that we acquiesce in giving a free hand to the Prince of this world. It is a rejection of everything Jesus tells us about the Kingdom. It is the other trap which Satan lays in the path of the church."

*False Pressure of the Kingdom* ought to be read seriously by men on both sides. At first he will drive the activists up the wall, then the conservatives: which is great for us both. He is violently against the Roman Catholic Church. He speaks of the "anti-Christian lucubrations" of Teilhard de Chardin. He almost convicts the whole church of incompetence: God help us if we are all that incompetent "upon whom the ends of the world have come."

This is a lively and radical and analytical book everyone should read, mark, learn, inwardly digest.

(The Rev.) ROBERT F. SWEETSER  
St. Paul's, Norwalk, Conn.

♦  
**JOY IN THE LORD.** By Granville M. Williams. Parameter Press. Pp. 123. \$2 paper.

*Joy in the Lord* is a collection of superb meditations full of God-given wisdom, written by one of the great spiritual giants of our day, and intended for all Christians concerned with putting into practice more wholeheartedly the faith we profess. Fr. Granville Williams, having been rector of two big-city parishes—St. Paul's, Brooklyn, and St. Mary the

Virgin, New York—superior of the Society of St. John the Evangelist for a quarter of a century, warden or chaplain for several sisterhoods in the United States and Canada, and author of a good many magazine articles as well as *The Touch of Christ*, a book on the Christian sacraments, has proved with his whole life the truth of Christ's Gospel that he preaches so forcefully. Every page of his book overflows with indestructible joy, intense longing to make the Good News better known and understood, and the profound gratitude that can come only from knowledge and experience of Christ's love and presence.

In *Joy in the Lord*, Fr. Williams reveals the secret he has long since learned of what makes all the difference in life—the difference between going one's way *with Christ*, trying to do his will, striving to make him known, living a love-filled, joy-filled adventure, or going one's way *without Christ*, enduring an empty, futile, meaningless existence. A rare and beautiful book to be read and reread many a time. Don't miss it!

SR. MARY MICHAEL  
Society of St. Margaret

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The Rev. John D. Barker, r  
Sun Mosses 8, 9 & 11

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The Rev. J. T. Golder, r  
Sun Mosses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat by appt

## WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r  
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11);  
Daily 10

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

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Sun MP & HC 8, HC 10 & 5; Daily 7:15 except  
Wed; Wed 6; C Sat 4:30

## PUNTA GORDA, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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Sun 10 MP, HC; Daily 12:10 HC

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Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP  
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

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**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Robert  
A. L'Homme, c  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6  
& Thurs 7; C Sat 5-6

## SPRINGFIELD, ILL.

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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.

## KANSAS CITY, MO.

**ALL SAINTS'** 9201 Wornall Road  
Rev. H. W. Firth, r; Rev. P. J. D'Alasandre, c  
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The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

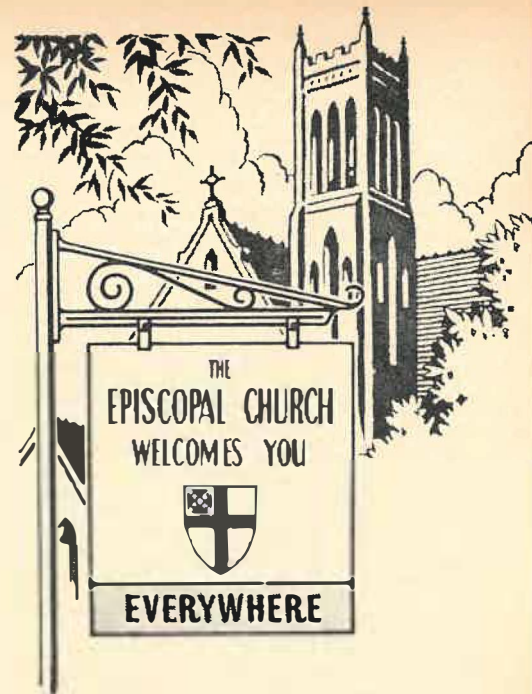
**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

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

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Mosses 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



ALL SAINTS' CHURCH  
CHEVY CHASE, MD.



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

**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

## NIAGARA FALLS, N.Y.

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

## PHILADELPHIA, PA.

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

## CHARLESTON, S.C.

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

## 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 Mosses 7:30, 9:30; Daily as announced

## STAUNTON, VA.

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

## MILWAUKEE, WIS.

**ST. LUKE'S** 3200 S. Herman St.  
Karl G. Layer, interim r; John L. Goeb, assoc  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7; Sat 5

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in the promotion of church attendance by all  
Churchmen, whether they are at home or away  
from home. Write to our advertising depart-  
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