

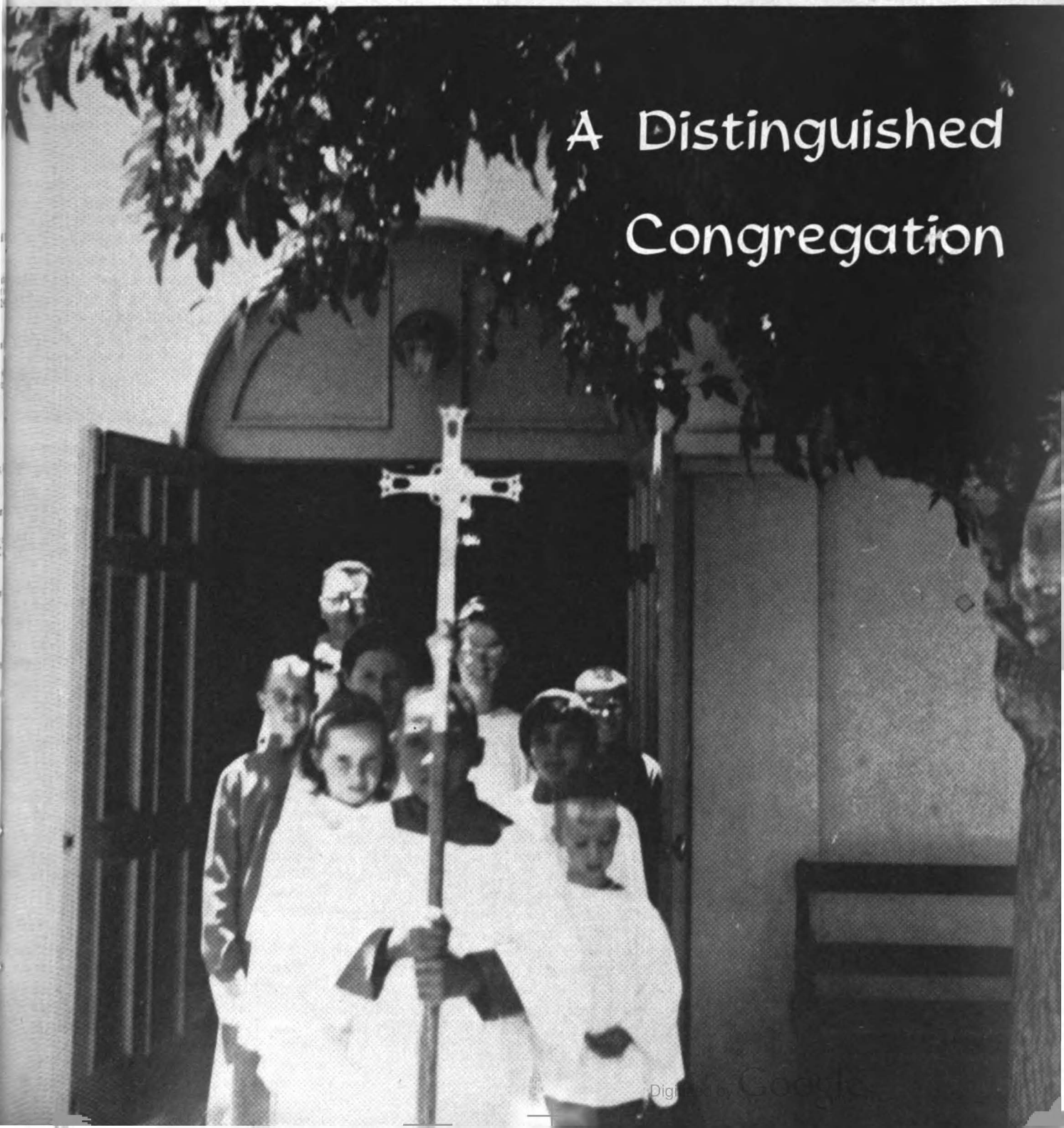
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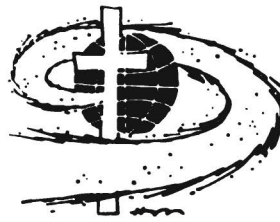
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Around



& About

— With the Editor —

Maybe they didn't do it after all; God grant that they didn't and won't. A group of people at the University of Cincinnati calling themselves the Committee to Bring War Atrocities Home recently announced their intention to burn a live puppy with homemade napalm. A spokesman, **Kenneth Collins**, explained: "We want people to feel the outrage. We want them to feel that they want to stop it—both the burning of the puppy and the use of napalm in Vietnam." How sick can people get? And how in our educational system can people reach college so totally ignorant of the emotional impact upon others of such an action as this? People who spray napalm upon other people do so for one of two reasons: (a) they consider this an evil necessity, the least among two or more alternative evils, or (b) for the fun of it. If for the former reason, they will reply that the burning of the puppy helps them not at all toward a resolution of their unhappy dilemma. If for the latter, finding fun in burning people they will find fun in burning puppies too. This is equally true of those who do not actually spray the napalm themselves but who support a government policy which provides for doing it.

Not being a professional educator I probably oversimplify the tasks of pedagogy, but I believe that any normally intelligent non-graduate of a school of education could, if he tried, educate a child of twelve beyond the ratiocinative level of those humanitarian puppy-burners. Viewing them as the handiwork of somebody's teaching effort I find myself recalling with a sympathy (undoubtedly sinful) **William Morris's** comment upon an atrocious piece of sculpture: "I could have gnawed it better with my teeth!"

It seems that many enthusiastic advocates of the trial liturgy are telling die-hard lovers of the Prayer Book rite that the BCP liturgy of Holy Communion is by no means as old and venerable as they may suppose, that it is, in fact, just 40 years old. Is this quite clear, candid, and honest? It seems to me that it is not, and I say this with no thought of influencing anybody's comparative judgment on the two rites in one way or the other. The 1928 revision of the Book of Common Prayer was a conservative revision, following a number of earlier conservative revisions, of Cranmer's 16th-century rite, and that was a radical adaptation of a

much older Western tradition of the Eucharist. It is not true to say that the Prayer Book service is historically a creature of the Age of Coolidge. Nor would it be any more accurate to describe the trial liturgy as a sheer novelty in all its parts and pieces. Any liturgy containing such venerable fixtures as the *Kyrie*, the Words of Institution, the *Pax*, the Scriptures, and the Creed is no new thing. But I hear this charge of novelty more often leveled at the Prayer Book rite than at the trial liturgy. It is a patently false accusation.

I find myself haunted by some words of **Dr. J. Edward Carothers**, an executive of the United Methodist board of missions quoted in our last week's issue. Referring to the misery in which so many American Indians and Spanish-speaking Americans live, he said: "One cannot escape the charge that ours is a culture of cruelty that is imposed by a people of compassionate and generous hearts and minds. This is the agonizing cleavage in the American spirit; this is the split in our personalities, and not one of us can escape the internal pain of our numerous alienations." For all that I know, never having lived in any other country, this may be true of some or all other more-or-less Christian lands. All we can say is *Peccavimus*. We are not a cruel people, but we do allow darkness and cruel habits to abound in our land.

Why hasn't somebody come up with the idea of compiling and editing a volume of the Wit and Wisdom of **Irving Peake Johnson**, sometime Bishop of Colorado? Or has somebody, and I don't know about it? I'd be interested in gathering such Johnsonisms, if for no other reason than to present them piecemeal to our readers. How the Church needs such a godly wit today! One of my favorites is **Bp. Johnson's** reply when asked which job he preferred—that of teaching Church history or that of being a bishop, he having done both. He answered with his characteristic gravity: "You meet unpleasant people in Church history too; but they're all dead."

From the **Rev. James Brice Clark**, rector of St. Barnabas Church in Omaha, this comment on a recent editorial of ours: "I think 'America the Beautiful' would be the best national anthem . . ."

Continued on page 14

The Living Church

Volume 157 Established 1878 Number 22

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and Welfare of the Church of God.*

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

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Busch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Pries, contributing editors. Warren J. Debus, business manager. Marle Pfelfer, advertising manager. Grace Jeffery, editorial assistant.

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FEATURE

A Distinguished Congregation F. Ryley 8

THINGS TO COME

December

1. Advent I
2. Channing Moore Williams
4. Clement of Alexandria
5. John of Damascus
6. Nicholas
8. Advent II

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

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December 1, 1968

LETTERS

Most letters are abridged by the editors.

Pray, Pay, and Obey

I admire the restraint with which you discussed the "pray, pay, and obey" philosophy of the Executive Council of our Church [L.C., Oct. 20]. I consider such an attitude on their part insufferably arrogant. They speak out on many issues in our name — without our consent — they tell us how to vote. I do not intend to "pray, pay, or obey" according to their dictates.

SALLIE BAKER

Wheaton, Ill.

Your comment is right and should be heeded. But a further cause of falling support of the Church's program and mission is, I believe, the aphonia of the Church's trumpet as blown by our bishops.

For example, while the faithful read, time after time, of a bishop's startling denial of such fundamentals of the catholic faith as the Holy Trinity, and hoped against hope that the bishops of the Church would speak up plainly, boldly, and emphatically to reassure their flocks, these denials received the full notice of both religious and secular publications. The final action of the bishops seems to have been a slap on the wrist of the offender and a canon that makes the trial of a bishop for heresy almost impossible, yet leaves every priest open to such a trial.

No wonder that some of the faithful decide to give their offerings of money directly, to other causes, while others in despair simply quit the Church.

HERBERT J. MAINWARING

Wollaston, Mass.

I heartily endorse your plea to the Executive Council Fathers for better publicity. Never have we felt so out of touch with the mission of the Church. Mission is dramatic! While the Church expends sweat and tears, God gives us also the joy and satisfaction of achievement. Now we seem to be out of touch with a vast hunk of the official program, and our zeal is tepid. I wonder why?

St. Paul knew his friends back home were eager to hear from him. He wrote them letters, he sent messengers, and as often as he could he reported in person to share his sufferings and also his triumphs. He treated these "back-home" friends as full partners, and they responded with intelligent prayer and loving gifts. It is therefore the duty of the Church Fathers to keep us posted in as personal and vivid a way as possible.

I wonder whether we do not also need assurance that while the Fathers of the Church are grappling with poverty and ignorance, they haven't forgotten the Church's more conventional task of sharing the word of Christ. To proclaim Him is no option. After all, as mere mortals we may take a few men out of the ghetto; but the Saviour we serve is the only One who can take the ghetto out of man.

(The Rev.) LEWIS E. COFFIN
Rector of St. Peter's Church

Williston, N.D.

I approve entirely of your statement. The grand Christian ideals of stewardship and tithing have been exploited by the Establishment into budget-balancing gimmicks. The



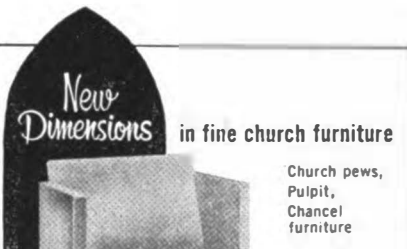
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\$9 million GCSP was motivated by panic too close to the L. A. and Detroit riots. There was no plan; it was based on almost no knowledge, and there was practically no build-up of public relations to our rank and file. Moreover, it reveals a situation in the Church which has been building up for some years: Our people are asked to give without being motivated by vital information. They do not share in the Church's work except by writing a dutiful check.

We have long been cheating our people of the developing joy of giving to people, where they are, in their special needs. Yet we all like to give to causes that touch our concern—to people in need, to courageous missionaries, to something we know and care about. The weak point in the financial program of the Church is the absence of the human touch. We deserve to know—at least in representative cases—and we would all grow spiritually if we were moved to give with emotion. When specific human needs are presented, there is never a lack of response. And with our 2,000 missionaries all over the world there is plenty of drama and sacrifice to report. The only information the average communicant receives about the use of his money may be the pious words in the canvass appeal, and the treasurer's report at the annual meeting. He is proud that quotas have been met, but there is no warmth of feeling about them, and he will not hear of them again until next year. We need a thorough-going examination of our missionary promotion. Few of our people subscribe to any national Church paper. Few parishes have mission study classes. Seldom, if ever, do we hear an informative missionary sermon.

Consider the usual appeal for tithing. During the Great Depression there was cause for asking the entire tithe for the Church. It meant survival. Of late some parishioners have been giving only a portion of their tithe to the appeal of the parish and its unexplained quotas. They reserve the rest for the many appeals through the year. Happily, at the end of your statement you gave an appeal for a Mexican priest, and I have sent our check. I wish more of our people might have this pleasure.

As a start, I propose two simple things: 1. That every parish set up a strong, continuing committee on missionary education. (Call it World Outlook or something; stop calling it stewardship for a while.) 2. That all Church papers, national, diocesan, and parish, run a column of appeals in every issue.

(The Rev.) VICTOR HOAG, D.D.
Maitland, Fla.

"I have read with interest the letters on whether or not it is moral to withhold part of the missionary quota from the national Church if one disagrees with the Executive Council's program. I am not desirous of taking sides on that particular issue but it does seem to me that the bishop (substitution mine) shows a lamentable ignorance concerning the theology of stewardship." So wrote the Bishop of South Florida [L.C., July 21].

Laying aside the implicit idolatry in the expression "theology of stewardship," defining as God's man's time, treasure, and talent; being hardnosed and iconoclastic enough to deny that there is or can be any such thing as a theology of stewardship; I will concede that there are theories of stewardship. In charity I choose to assume that the term "theology of stewardship" has been some perpetuated gloss on the term "theory of stewardship" rather than a clerically contrived attempt to apotheosize our substance. Does our Lord say, for instance, that we give only for our soul's health and not to support some cause or project? Nothing can be given without being spent in some cause or project. It has never yet in my life occurred to me to give without approving where my money was to go. When I was a tokengiver — the greater part of my life — I never questioned where my donations were to go for the simple reason that Church was "good" and that there was not so much of me invested as to make any inquires worthwhile. While most Episcopalians were mere tokengivers, there was a certain logic in priestly and prelatical high-handedness about the use of the Church's money, because most of us were ashamed of how little we gave and acquitted ourselves of our guilt by letting the Church have its way with our giving.

I personally have had it with those who want the tithe taught and demanded, but who at the same time are not prepared to submit

Continued on page 14

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The Living Church

December 1, 1968
Advent I

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DELAWARE

New Bishop Consecrated

The Very Rev. William Henry Mead, former Dean of Christ Church Cathedral, St. Louis, was consecrated Bishop of Delaware Nov. 15, in a service held in Christ Our King Roman Catholic Church, Wilmington, Del. The church has about twice the seating capacity as that of the Episcopal cathedral.

Presenting Dean Mead for consecration was the Rt. Rev. George L. Cadigan, Bishop of Missouri. The Presiding Bishop was consecrator and co-consecrators were the immediate past Bishops of Delaware—the Rt. Rev. Arthur R. McKinstry, Jr., who retired in 1955, and the Rt. Rev. J. Brooke Mosley, who resigned Oct. 1.

Bp. Mead, who is 47, was ordained to the priesthood in 1951, in the Diocese of Michigan. He and his wife, Katherine, have two children.

SEMINARIES

VTS Dean Resigns

The Very Rev. Jesse M. Trotter, D.D., Dean of the Virginia Theological Seminary in Alexandria, has resigned his office in order to return to teaching. Seminary trustees accepted the resignation with regret and, at the unanimous request of the faculty, elected him professor of apologetics.

Dean Trotter said that he had never ceased to think of himself as primarily a teacher who was more or less temporarily assigned to administrative duties. "I have missed and missed enormously my teaching, and time to spend with students as they prepare for ordination," he said.

The dean and Mrs. Trotter will take a sabbatical at the close of the present academic year.

SOUTHERN OHIO

Housing Project Named for Rector

A \$1.2 million housing project for families of low and middle incomes has been named Karsten Terrace, honoring an Episcopal clergyman, the Rev. John Karsten, for his efforts in initiating the project several years ago. The project is located near Xenia, Ohio, where Mr. Karsten served as rector of Christ Church

for seven years. In 1967 he became rector of St. Philip's Church in Wiscasset, Me. Ground has been broken for the construction, which will require a year or more.

Karsten Terrace will provide 88 living units, housed in eight buildings. It will operate under a rent supplement program with tenants paying one-fourth of their income for rent, the balance to be paid by funds from HUD (Federal Housing and Urban Development).

THE VATICAN

Pope Criticizes Ecumenical Adventures

In an address to members and advisers of the Secretariat for Christian Unity at a plenary meeting, Pope Paul VI criticized the "tempestuous measures" taken by some Roman Catholics who have engaged in unauthorized intercommunion and intercelebration. The Pope praised ecumenical activity and particularly the "directory" which was compiled by the secretariat establishing guidelines for ecumenical contacts. But he warned of "certain undesirable experiments" taking place in various areas. These include the admission of non-Roman Catholics to communion, participation of Roman Catholics in non-Roman Eucharists, and concelebration by clergymen of different Communions.

"Far from promoting progress in an ecumenical direction," the Pope said, "such hasty initiatives retard progress, since they do not take into account the essential basic links existing between the mystery of the Eucharist and the mystery of the Church." Such activities also "prejudice the accord which at this time has not yet been achieved as to the nature of the ministry and of the Eucharist," he said, and added: "The hour of union will come, but it will be God who will bring it about, not ill-considered haste." The Pope urged the faithful to "continue in the way we have begun: discussions among responsible people; meetings for prayer and study; charity and brotherhood among different confessions, revealing itself in practical collaboration and the activities needed for the progress of humanity today in peace, disarmament, social progress and the promotion of the developing countries and the poorer nations which ask for help."

Unofficial reactions to the Pope's speech by some members of the secre-

tariat indicated some disappointment at the slow pace of development in ecumenical relations and at the "over-cautious" attitudes expressed.

NEWARK

Nathan Wright on Black Power

Dr. Nathan Wright, Jr., Episcopal priest and director of urban work for the Diocese of Newark, has issued a statement to the national committee of Black Churchmen on "Black Power and American Religion," that begins by saying: "American religion has failed to be a redemptive force in American life. Any time a religion cannot enable men to overcome prejudices and to live in tune with eternal purpose, it is, in effect, a false religion. Such is the case with Christianity in our time. American religion both upholds and mirrors present day American life."

He goes on to say that those in power in any society conceive of God as being in their corner. Their religion is "moral in character as opposed to being ethical." He defines moral religion as upholding the public morality, which signifies allegiance to what sociologists speak of as the *mores* . . . the structured relationships of power in the interest of those presently in power. Dr. Wright states that "moral religion assumes that life is to be largely unchanging and that man should adjust in the best and indeed, the most joyous, way to life as it is. The fortunate must provide for the unfortunate. Men's horizons are opened not to changed life on earth but to a better life after death.

"Ethical religion, in contrast to moral religion, starts with man and not with society. It assumes that life involves continuing growth and interchange. . . . The powerless, the oppressed in any society provide the natural and historic means for changing moral religion into ethical religion. The oppressed need to have their God-given power developed and utilized. As they work to have their unused power tapped, they change the dynamics of existing power. In this way, moral religion may recapture an ethical character."

Dr. Wright feels that black churches, instead of working to correct or humanize the existing conception of a moral god, have accepted a honkified god which is the caricature of a culture of oppres-

sion. "In this sense," he states, "the basic blame for the failure of American religion to transcend its cultural limitations must be placed at the feet of black-skinned Americans. The oppressed, throughout history, have had but three choices. They may work to change or redeem society. They may leave it. Or they may remain oppressed.

"Self-aware and self-accepting black men, who know that they must exercise a creative role as a 'saving remnant,'" Dr. Wright said, "represent the best source this nation has today to achieve its due fulfillment. White Christians, who would want their moral religion to be made ethical and who want our nation to survive in peace, must encourage far more black Americans to become self-accepting and self-aware," he said. Self-accepting black men, according to Dr. Wright, are those who recognize that they can take into a common humanity only their own unique and presently vitally needed, black integrity. He feels that American religion can be redeemed by the best efforts of competent and candid black men. If those who are called to be a creative humanizing minority fail to do their task, then the institutions of a nation fail and the oppressed will find that they can in no wise be free.

Dr. Wright concluded his statement with these words: "Thanks to the saving new thrust represented by Black Power, which is inherently the most creative social and religious concept of our time, black men may at last become facilitating agents in helping all men to become self-aware and in empowering life to become what God wills that it might be."

EXECUTIVE COUNCIL

Child Welfare Specialist Appointed

Woodrow W. Carter, veteran Negro child welfare administrator of New York City, has been appointed by the Presiding Bishop to the post of senior associate for specialized field services on the staff of the Executive Council. He is now on leave from the New York City Department of Social Services.

It is announced that Mr. Carter will serve as an associate of Mrs. Robert Webb, director of the Church's newly created section for Experimental and Specialized Services, a program devoted primarily to the development of Church programs of action in society and ministries to special groups. Mrs. Webb said that Mr. Carter will give special attention to the problems of minority children, the protection of the rights of children and their parents, and the development of community services for families.

For the past nine years Mr. Carter has served the city in one capacity or another in the area of child welfare work. An active Churchman, he has organized and

led many Church seminars and conferences on the subject of youth. In 1965 and 1966 he lectured at Trinity College in Hartford, Conn. on the social problems of minorities.

Associate for Experimentation Named

The Executive Council has announced the appointment of the Rev. Thomas M. Anthony as associate for experimentation and development, effective Dec. 1. For the past two years he has served as coordinator for planning, experimentation, program, and evaluation in the Diocese of Puerto Rico. In the coordination of the pilot diocese program, Fr. Anthony worked on the design and organization of new and experimental ministries. Prior to that he was priest in charge of the Church of Christ the King in Villa Caguas Urbanization in Caguas.

Fr. Anthony is one of the founders of the Foundation for Community Development, sponsor of VESPRA, and of the Training Institute for Community Action Programs of Puerto Rico. During the past year he served as president of the foundation.

JERUSALEM

Australian is New Archbishop

The Most Rev. George Appleton, Archbishop of Perth in Australia, is the new Archbishop of Jerusalem. The 66-year-old Australian succeeds the Most Rev. Angus Campbell MacInnes, 67, who has retired after 40 years of service in Jerusalem. The appointment was made by the Archbishop of Canterbury after consultation with the Anglican bishops assembled for the Lambeth Conference.

Born and educated in England, Dr. Appleton's career includes 18 years of missionary service in Burma. He has been Archbishop of Perth since 1963.

When Abp. MacInnes announced his retirement in April there was speculation that strong Arab pressure would be put on the Archbishop of Canterbury to appoint the Rt. Rev. Najib Atallah Cuba'in to head the Jerusalem see. Bp. Cuba'in, an Arab who lives in Jerusalem, was named in 1957 to head the new Diocese of Jordan, Lebanon, and Syria. He is an outspoken supporter of the Arab cause against Israel.

POLITICS

Agnew Gives Views to POAU Journal

Vice President-elect Spiro T. Agnew has expressed his views on two aspects of the question of separation of Church

and state. The future Vice President revealed his opinions in response to questions submitted to him by Glenn L. Archer, executive director of Americans United for Separation of Church and State (formerly POAU). The answers are presented in the November issue of the organization's magazine, *Church and State*.

Mr. Archer's first question in the light of the recent papal encyclical on birth control and its call to public officials to implement a ban on the use of artificial contraceptives in public policy, asked: "Since many public policies of the U.S. government involve programs which include contraceptive assistance, would this pronouncement of the head of the Roman Catholic Church influence your performance in this regard?"

Gov. Agnew replied: ". . . My answer is, no. Birth control is a matter of individual conscience. If government has a role in this area it is the responsibility to assure that the less affluent citizens of America and the world have the same knowledge and opportunity to exercise the family planning which our more fortunate citizens already enjoy. . . ."

The second question: "In view of the mounting pressures to obtain federal financing for Church schools, we ask your stand on this question."

"Your second question cannot be as simply answered," replied Mr. Agnew. "I have grave reservations over the present form in which all federal aid is dispensed. In general, I favor bloc grants to the states in broad categories rather than the present narrow system. I believe the state should receive federal funds for education and then allocate these funds where the state determines the priority is greatest. . . . This would, of course, be subject to safeguard reviews by the federal government."

Church and State reported that at press time it had received no reply to the same questions from Sen. Edmund Muskie of Maine, the Democratic Party vice presidential candidate.

Pope Cables Nixon

Pope Paul VI has cabled his congratulations to Richard M. Nixon as 37th President of the United States. The text of the message was as follows:

"Expressing felicitations upon your election to the Presidency, we assure you of our prayers that God may grant you abundant graces of strength and guidance in the accomplishment of your future arduous duties, and may bestow upon you, your family, and the beloved American people prosperity and happiness in justice and true peace."

The Pope and Mr. Nixon met at a private audience at the Vatican in March 1967. Their conversation, described by Mr. Nixon as "a really good talk," included the Vietnam war as "one of the

major areas of discussion," Mr. Nixon said. He also praised the Pope for an "amazingly wide knowledge" of international affairs.

AUSTRALIA: QUEENSLAND

Bishops Oppose New Guinea Secessionists

The bishops of the Australian protectorate on the island of New Guinea have issued a statement opposing secessionist activity of an organization known as the "Melanesian Independence Front." The organization seeks independence for a small segment of the protectorate territory, a measure which the bishops said "would seem to be economically and nationally disastrous."

In their statement, the bishops expressed sympathy with persons of various geographic and racial groups who wish to play a major role in governing their affairs and development. However, they felt this could best be achieved through provincial self-government within the framework of a national government. Biafra and Katanga were cited as two examples of areas where efforts to secede have led to war, starvation, and widespread death.

ENGLAND

Churchmen Ask "Urgent" Action on Intercommunion

The urgency of top Church discussions on the controversial question of intercommunion was stressed as the Church Assembly, the Anglican "parliament," completed a four-hour debate in London on a major report of an archbishops' commission. Entitled "Intercommunion Today," the report was endorsed by a substantial majority and will now go to the Convocations of Canterbury and York and the House of Laity as "a matter of urgency." Attached to the report will be any appropriate resolutions on intercommunion resulting from the recent Lambeth Conference of Anglican bishops.

Last spring, this archbishops' commission made a number of major recommendations. One was that there should be reciprocal intercommunion on special occasions but only between Anglicans and members of those Churches with whom the Church of England is mutually committed to seeking union. This would cover the existing situation between Anglicans and Methodists and also between the Anglican and Presbyterian Churches in England and Scotland. While observers saw the report then as reflecting a new and more flexible approach to the question of intercommunion, the report itself showed that a minority group of 4 of the 14 commission members expressed belief that "unity in truth will be jeopardized

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Letter from London

You probably will have realized that even here, on this tiny island off the west coast of Europe, we heard of the Onassis wedding. In fact, it brought all our savants out in force and we were told the various ways in which it would influence your presidential election, how it pointed to all sorts of things deep in the heart of the American society, how it would affect the Vatican, and who was Cardinal Cushing . . . you can imagine the sort of thing for you, too, have pundits. But perhaps most of all it focussed our eyes once more on the troubled question of what is marriage. What with Aristotle and Jackie and the encyclical and so much else, it's a question we cannot escape.

Two more pronouncements have just emerged from the English episcopal bench. The Bishop of Exeter, Dr. Mortimer, generally accepted to be in the first flight of English moral theologians, has said that the Church of England may have to rethink its attitude to divorce. Indissolubility of marriage, he says, "is rejected by the vast majority of the community, not excluding many Christians. This does not mean that the majority of people who enter on marriage do not intend it to last for life, but availability of divorce is recognized, if things go desperately wrong. . . . The person who has been divorced is an object of social sympathy rather than of censure. A great many divorces happen because the two parties have agreed between themselves that it should. Sooner or later the divorce law in England will be based on the principle of the breakdown of marriage. Gradually the whole atmosphere of a criminal trial with all its accusations and recriminations will wither away, and even questions of maintenance will come to be settled in terms not of what is deserved but of what is needed." He regards the Church of England as holding "in theory" to the indissolubility line but feels sure it will be compelled to consider "mitigations."

Alongside that go remarks made by the Bishop of Wakefield, the Rt. Rev. Eric Treacy: "Marriage today is not being threatened so much by those who divorce, or who are divorced, as it is by those who say that it is unnecessary. Marriage, to those who take it seriously, means commitment—for better, for worse. Living together on the basis of a shared love is not. It is something from which escape is always a possibility, especially when it turns out for worse and not for better. Commitment means stability, above all for the children of the marriage. To leave out of account the future welfare of the children of the marriage is plain selfishness. I believe nothing will undermine the health of our society more than this attack on marriage. Its results may not be

seen at once, but they certainly will be seen in the next generation."

Our October demonstration was the biggest yet and wonderfully peaceful it was. I stood in the street as the whole procession passed and saw for myself. You will have read about it. But one bit your papers may have missed.

Fifty members of a radical Christian organization called CHURCH took over the church nearest the American embassy—it was recently designated the American naval chapel in London—for what they called "a Requiem for Vietnam." Led by a young Anglican priest, the Rev. David Hart, they remained there throughout Saturday night and then moved out to join in the Sunday procession. Said their spokesman: "This chapel is a symbol of the established Church's complicity in the (Vietnam) war, and our action today is to oppose that complicity. By complicity we mean the active and passive collaboration between Church and military, the immoral role of religion as a morale-booster, and the amoral role of the Church as the universal blind-eye."

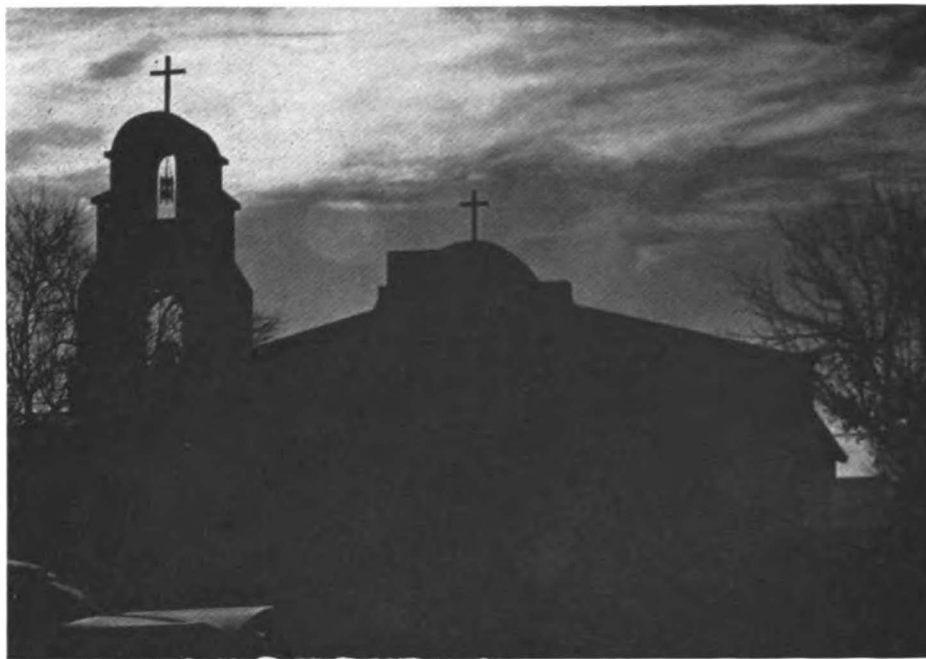
Partners in Ministry, the report of the commission chaired by Canon Fenton Morley, seems to be proving a nettle the Church of England is in no hurry to grasp. It is a far-reaching document which goes deeply into the pay-structures of the clergy and the way in which they are appointed and the possibility of their being deployed to other pieces of work. Its publication was heralded by warm controversy.

This week the Church Assembly has agreed to postpone relevant decisions until February 1970. The primary reason given is the heavy weight of business which the assembly faces. This is indeed true and many have said there is far too much business pending for any of it to get due consideration. Yet there are those who regard the terms of employment of the clergy as basic to the whole life of the Church.

Priests in England, whether Anglican or Roman Catholic, are debarred from sitting in the House of Commons (though they may sit in the House of Lords, as 26 English bishops are required to do). When the House of Clergy of the Church Assembly was recently asked to consider approaching the government to remove this prohibition, they said No with a loud voice and a great majority.

The disqualification dates to the Ecclesiastical Disabilities Act of 1810 and it rests upon the recognition of all priests as "spiritual" persons (a technical term having nothing to do with personal holi-

Continued on page 14



La Misión de San Pablo *Phoenix, Arizona*

Literally "south of the tracks" in Phoenix lies *La Misión de San Pablo*, Arizona's Spanish-speaking mission. It is in the midst of an area designated by government officials as one of the 50 most impoverished in the United States. Poverty is something San Pablo's 80 communicant members know intimately. But they are constantly improving themselves and helping their neighbors up a step, too. In fact, success at San Pablo's must sometimes be measured by loss of members when they move up and out of the area! So, although new members join the church, the communicant strength remains about the same.

Among its active members are still a few who started with the church in 1930 when it was first located in Alhambra, an agricultural community four miles north-

west of Phoenix. Here had settled some Mexican agricultural laborers, immigrants who had come to Arizona for employment during the labor shortage of World War I. They were mostly unlettered, Spanish-speaking, and only intermittently employed. There was no church in the area.

In 1929 the Ven. James Rockwood Jenkins, archdeacon of the Arizona missionary district, was asked by the bishop, the Rt. Rev. Walter Mitchell, to look into the possibility of a ministry to the Mexican-American population in the state. The archdeacon had some friendships in Alhambra through having found aid for

little lame María, a polio victim. So he began the ministry there. A Sunday school service on the afternoon of Jan. 26, 1930, attracted 28 children, mostly unschooled. Archdeacon Jenkins later recalled:

"Only two or three could speak or understand English! If we had known this before, I fear we should never have started . . . we had to change all our plans to a Spanish-speaking basis. . . . As for me, I did not know a word of Spanish, except chile-concarne and mañana."

The missionaries secured some Spanish gospel-song books. (*El Himnario*, the Episcopal Spanish hymnal, would not be published until 1961.) Those who could not read soon learned the hymns by heart and to this day San Pablo's congregation most enjoys the old-time gospel songs.

During the 30s the Episcopalians co-

By Fritzi S. Ryley
Correspondent for Arizona

+ **A Distinguished Congregation** +

operated fully with public school officials to enroll all the children in school. Doctors and health officials gave smallpox vaccinations and other needed medical attention. Volunteer social service workers helped in a variety of ways. The archdeacon increased his Spanish vocabulary and became somewhat adept as a first-aid medical technician. Malnutrition, however, was the common ailment.

Like other farmers in the 30s, San Pablo's congregation sought better opportunities in the city. By 1939 nearly all the congregation had moved to Phoenix. But they missed their church. So *La Misión de San Pablo* moved, too. From that time, one marks the steadfast faithfulness of the congregation as witnessing Christians. Phoenix's Lowell school was San Pablo's church for two months. Gifts from individuals, the national Church, and the United Thank Offering purchased nearby lots, and a building was erected. Good Friday, 1939, found the congregation in its new home. But their land was soon condemned to make room for a federal housing project. New lots were purchased, still in the same area, and in June 1940 the building was successfully transported to the present site, 527 West Pima St. This building is the much-used parish hall, the center of many neighborhood activities sponsored by San Pablo's.

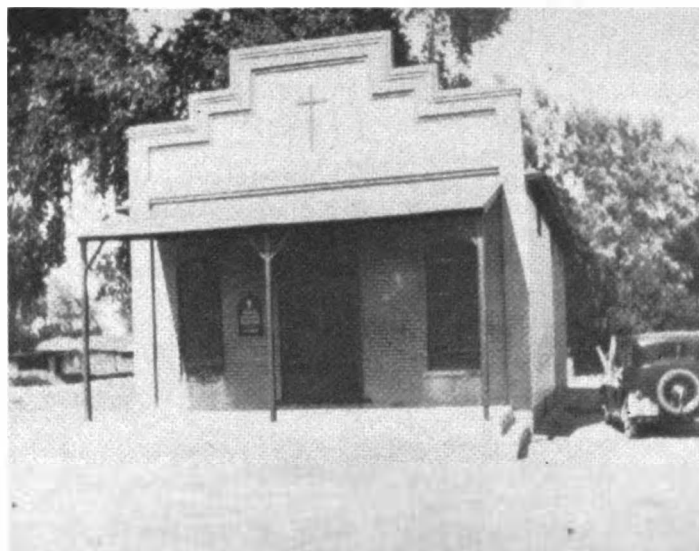
A separate house of worship was a must for this congregation. A simple church building was erected next to the hall with the help of members who were becoming skilled as carpenters. Two rectories were later added at either end of the property.

Whoever the vicar, the congregation has always loyally followed their pastor's ideas. San Pablo's vicars have been the Rev. José Pagán, the Rev. Joseph Gregori, the Rev. Walter H. Dugan, the Rev. José Vega, and the Rev. Martin LeBrecht. They have lived in Mexico, Spain, Chile, Puerto Rico, Germany, and Italy. Some were formerly Roman Catholic, Presbyterian, and Methodist.

It is evident that the standards of this congregation are high and that the members are influential in their community. Fr. LeBrecht explains: "They have improved their standards. People who make an effort to be practicing Episcopalians are ones whose lives are in order." The men, for instance, may be seasonally unemployed, but none is chronically unemployed. All are willing workers. While a few women work in domestic service, a few are school teachers, and one is a registered nurse, the younger women generally stay home to rear their children and the older ones live modestly on old-age pensions. A few older members of the congregation are still Mexican nationals, but one-third of the current members are not of Mexican-American lineage. Five families are Anglo; five, Negro; two, Indian; and one, Filipino. "Among our



Vacation Church School



The first mission in Alhambra

Personalized Sunday school instruction





Boy and Cub Scouts

parishioners race relations are good." Fr. Le Brecht reports. Sunday's Holy Communion services at 9:00 A.M. are in English and at 10:15, in Spanish. From the Philippines both the Rt. Rev. Benito Cabanban and the Most Rev. Isabelo de Los Reyes have preached at San Pablo, and from Colombia, the Rt. Rev. David B. Reed.

Probably the most active continuing group at the mission has been the Churchwomen, who meet after the service on the first Sunday of each month. While only a dozen women comprise the hard core of workers in this group, others in the mission become involved in their mercies—food, clothing, and money for the needy in their neighborhood. Other Episcopal churches often help to stock the San Pablo "clothes closet," but whenever money is needed the Churchwomen hold a Mexican dinner or another rummage sale. Recently they provided the church with sheet rock and paint for the parish hall. The women do not forget the literacy, citizenship, and Bible classes which have been on-going pursuits at San Pablo's. Each May they give a dinner for the graduating high school students and present each with a Bible. This year they invited the diocesan central deanery women to hold their spring meeting at San Pablo's and were luncheon hostesses to 134 women and priests.

San Pablo's unpretentious buildings have housed a number of social services. Less than 20 years ago, when birth control information was not available through public agencies, San Pablo's housed the one Planned Parenthood clinic in Phoenix.

San Pablo's could certainly use a full-time lay assistant social worker. In the early 60s they did have one—Lowell Andrews. Judge Laurens Henderson, an Episcopalian, and Mr. Andrews saw a great need for a home for the rehabilitation of delinquent young men between the ages of 17 and 21. The church converted one of its rectories for the use of four young men. The experimental "home" proved so successful that after two years larger quarters were sought to serve more young men in trouble with the law. So San Pablo's Home for Youth

in 1964 relocated in central Phoenix and became independent of the mission. It now cares for 12 young men, with Mr. Andrews as its director. Meanwhile the Executive Council has decreased its funds for the mission from \$13,700 in the early 60s to \$7,500 in 1968. The diocese budgeted \$2,000 for San Pablo's this year and hopes to increase the amount in 1969.

Yet San Pablo's has become the center of increased activity and its outreach is greater than ever. Re-activated in the fall of 1966 was Boy Scout Troop #537 (the house number of the vicarage). Church members are its troop committee. The Scoutmaster, Rushia Fellows, is a Baptist Negro architect who lives in the area. Last fall a Cub Scout Pack was chartered. Cubmaster Richard Martínez and the committee are members of San Pablo's. There are now five dens. Next step: Girl Scouts. San Pablo's warden, John Angel Gómez, is putting in his fourth year as coach of the mission's Little League baseball team, the San Pablo Angels.

Sometimes the congregation sponsors



The San Pablo Angels

special meetings to discuss current issues. Two such meetings have featured racial minority members of Arizona's legislature: Lloyd House, Navajo Indian and a licensed lay reader from Good Shepherd Mission, Ft. Defiance; and Cloves Campbell, Negro, Phoenix, whose wife is an Episcopalian.

Four Eastern Orthodox churches in northern Phoenix recently cooperated to form the Eastern Orthodox Charities. Last year they asked Fr. LeBrecht what they might do to help in southern Phoenix. The greatest need, he thought, was for a nursery school. Now one of San Pablo's rectories has become "St. James' House" where members of the Eastern Orthodox faith personally operate a no-cost Christian pre-school for 17 children from 8:30 A.M. to 4:30 P.M. each day of the school year. Next year in-depth Christian service will be extended to all the family members of each of the children. Further, the Orthodox women have volunteered to sponsor the Girl Scouts. The Orthodox churches held a special service at San Pablo's last fall. When St. George's Orthodox Church invited the

congregation and school families to attend Vesper services at their church just before Christmas, there was 100% response.

Each year the mission joins with all the Mexican Evangelical churches for Good Friday services. On Palm Sunday this year, when the Rt. Rev. Joseph M. Harte, Bishop of Arizona, could not get to Sawmill on the Navajo reservation for confirmation, the class of a dozen came to Phoenix and was confirmed at San Pablo's. Sunday school teachers this past year have been Episcopalians from the non-denominational Cook Christian Training Center, a school for Indians. The San Pablo staff included a Chippewa from North Dakota, a Sioux couple from South Dakota, an Athabaskan from Alaska, and Arizona Navajos. In turn, Fr. LeBrecht trained them as lay readers. Last summer a comprehensive recreation program was sponsored at San Pablo's in cooperation with the Phoenix Parks and Recreation Department, the Memorial Hospital, St. Anthony's Roman Catholic Church, and the Eastern Orthodox Charities. Called "Explore!" the program included transporting and acquainting the children with places and people in northern Phoenix.

Those in need know where to find San Pablo's—be it overnight housing for a sailor from Colombia or a Sephardic Jew from Spain, or a year for an evicted family with ten children. The vicar's discretionary fund sometimes helps migrant workers stranded in the city and often buys textbooks for high school students. Basic education is still a need and the congregation still likes the gospel-songs, but education now goes far beyond literacy, and singing includes the delightful music composed by Fr. LeBrecht for the *Gloria, Nunc dimittis*, and *Magnificat* of the Prayer book in Spanish.

Its small congregation has not fulfilled one of Archdeacon Jenkins's dreams — that one of the Mexican nationals would return to Mexico to minister in our church there. But San Pablo's does have licensed lay readers and many, many challenges for witnessing right where they are.



"Operation Explore"

Advent ————— 1968

Few if any New Testament scholars of today would describe themselves as devotees of Albert Schweitzer's Christological concepts, and, indeed, even when he was doing his exegetical and interpretative work as a young New Testament scholar some 60 years ago Schweitzer was an individualist and not a "school man" in the sense of creating a school of disciples. It could reasonably be argued that this man was sent to us from God for several purposes of varying importance, one being to show that a thinker can have a tremendous influence upon his contemporaries without organizing and channeling that influence through a school. Among the most creative thinkers have been the most solitary thinkers. But that "message" of Schweitzer for our age is secondary and much less important than the one to which we would direct our readers' attention at this time when the Church begins a new Christian Year, celebrating the joyful mystery of Christ's coming in great humility and the promise of His coming again in glorious majesty.

Albert Schweitzer rocked the faithful with his historical agnosticism about Jesus of Nazareth. He demolished the 19th-century liberal romantic construct of the serenely sagacious Jesus who always said and did those things which we have only to say and do after Him in order to enter into the joy of His kingdom. It was taken for granted that the Jesus of history is thus fully and clearly knowable. Schweitzer disposed forever of that blessed assurance of the knowability and imitability of the Jesus of history. In so doing he seemed to have done the world a very bad turn. But he had a lot more to say to us in the name of the Lord, and he said it not with his pen but with his life. All of that is history, the kind of history that all Christian history ought to be but isn't—a cordial for drooping spirits. Before he went down to Africa, however, to say what he would say with his life, he said something with his pen that was in fact proleptic. He had been led by the Spirit to realize that man cannot find Christ anywhere; man can only be found by Christ. Is this not, after all, what the Church recalls and proclaims at Advent? Christ comes to us; we do not go to Him. No written words outside of Holy Scripture are more directly expressive of the unending Advent miracle than these closing words of Schweitzer's *The Quest of the Historical Jesus*:*

... He was not a teacher, not a casuist; He was an imperious ruler. It was because He was so in His inmost being that He could think of Himself as the Son of Man. That was only the temporally conditioned expression of the fact that He was an authoritative ruler. The names in which men expressed their recognition of Him as such, Messiah, Son of Man, Son of God, have become for us historical parables. We can find no designation which expresses what He is for us.

He comes to us as One unknown, without a name, as of old, by the lake-side. He came to those men who knew Him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks which He has to fulfil for our

time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is.

Today, in 1968, the Church throughout the world is convulsed by a crisis about authority, and many rebel souls are declaring that to obey Christ they find that they must disobey the Church of Christ. In the Roman Catholic Church this authority crisis is most obvious and dramatic, but every portion of the Church is experiencing it. There can be no true renewal of the Church of Christ except by a return of obedience to the Mind of Christ in the Spirit of Christ, and this obedience has to be rendered directly, in the life of the Christian person. That is what Albert Schweitzer said as he brought *The Quest* to its end. The end of his book was the beginning of his message, and it has never been more needed than today. Let every rebel against ecclesiastical or civil authority take heart: It is Christ who alone has the right to rule over all—not the Church as such or the state as such. But let every rebel soul also take heed: It is Christ, not one's own ego, and not one's party or chief, who is to be obeyed. The obedience of Christ is the taking up of His cross daily.

Christ unfailingly comes in power and in grace, as Schweitzer said, to those who obey when He commands. The renewal of the Church must be the renewal of the Christian's personal obedience.

A New Piper of Hamline

A couple of years ago a film called *The Loved One* was promoted as a picture with "something to offend everybody." It faithfully delivered; this was not false advertising. We confess to a morbid taste for films, books, and people that, let's say, touch all twelve bases (*sic*) when they set out to afflict the comfortable. We like college presidents who do this and thus defy neat classification. Hamline University in St. Paul has a new president who suits our taste: Dr. Richard P. Bailey. Speaking at his inaugural dinner he turned in what this old high school sports writer would call a stellar performance. The dinner was held in the student dining room and Dr. Bailey thundered against this "typical disregard of (student) rights." Ah, you are now saying, here's a man who is going to be constantly protesting to the students, "I'm your buddy." Then he commented on the presidential campaign, calling it "a choice between Tweedledum and Tweedledee, with the threat of a George Walrus just down the beach." Aha, you say, another of these brave liberals who refuse to make any peace with mediocrity.

But then Dr. Bailey teed off on black power: "It should take only a minimum of skepticism and a mo-

**The Quest of the Historical Jesus* is now available in a new paperback edition: The Macmillan Company, \$2.95.

ment of thought to realize that this is no answer with permanency and perceptive depth." Next, some sharp words about today's college student: "I find him somewhat superficial and considerably less meaningful than he claims to be." What madness is this? As for colleges today, "they are whirlpools of meaningless activity and hotbeds of superficiality with much ado about nothing." As for education in general: "Mark Twain quit school at the age of 12." He removed all peradventure of doubt that he is a menace, however, when he—a mere university president, not the editor of the student paper or president of the local chapter of SDS or anyone important like that—said that he would "meddle in the

activities of this university as I see fit." Heavens, he talks like the Governor of California.

"I shall be politically active, religiously liberal, educationally progressive, socially responsible, and professionally pragmatic, and always I shall be joyously skeptical," he warned. Such a man will bear watching. For our part we always watch such a man with hope and delight. "The man of independent mind is king of men for a' that"—and eminently fitted, we think, to head a university at a time when abject surrender to philosophical anarchy and to academic and social chaos is commonly confused with being "with it." Power to this new piper of Hamline, and may his tribe increase.

BOOKS

THE FUNCTION OF THEOLOGY. By Martin Thornton. Seabury. Pp. 181. \$3.95.

The contention of this book (the author doesn't like "thesis" and C. S. Lewis didn't like "argument") is the need for specialization in pastoral theology and wider recognition of its value and status in its own right, rather than as a second-class citizen in the Kingdom of Academe. Martin Thornton warns, however, against the multiplication of "simple" academic books and pleads for the teaching of pastoral theology as a highly intellectual discipline. In chapter five Dr. Thornton emphasizes the centrality of prayer in the practice, as well as the study, of pastoral theology; and in chapter eleven he has some powerful and thoroughly practical and realistic things about the use of the Eucharist, the divine office and private prayer as the indispensable foundation of good pastoral theology.

"Scholarship," says the author, "is allied to pastoral theology as botany is related to horticulture, but it does not concern the practical gardener. The amateur with a beautiful garden need not feel baffled or frustrated for not knowing botany, nor need the pastoral theologian (clerical or lay) for not understanding technical theology. The need is for a clear and accepted distinction plus guidance based upon it."

Most of *The Function of Theology* is written with admirable clarity—though there are a few paragraphs that need a second, and careful, reading. It speaks to the contemporary situation in theological writing and reading and has a clear message for seminary education. Highly commendable to clergy still young enough to reappraise the meaning and purpose of their ministry.

(*The Very Rev.*) H. N. HANCOCK, D.D.
St. Mark's Cathedral
Minneapolis

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THE SPIRITUAL JOURNEY OF ST. PAUL. By Lucien Cerfaux. Trans. by John C. Guinness. Sheed & Ward. Pp. 236. \$5.50.

The great merit of *The Spiritual Journey of Saint Paul* is that it is written by a scholar who has studied Paul deeply, who admires him greatly, and who often

succeeds in conveying his understanding and love to the reader. There are many valuable, epigrammatic insights, many rewarding instances of illumination of Paul's thought and of his environment. But the reader does well to bear in mind two caveats.

Caveat #1: As the book jacket indicates, this is an "extract of the spiritual doctrine" contained in three previous volumes by the author. The style of several chapters is so terse as to be elliptical; thoughts are expressed rather than developed; and the connection between succeeding paragraphs is apparent to the reader only with difficulty, if at all.

Caveat #2: The examination of Paul's doctrine is not made in Pauline terms and context; rather, Pauline terms and context are explained by developed Roman Catholic theology. It is not so much that the book does violence to Paul as that it treats a doctrine as being Pauline when it is at best *implicit* in his writings. (At worst, it may be simply *not contradicted* by his writings.)

As an example of how his viewpoint determines his exposition: When he wishes to examine the faculty of prophecy, including speaking in tongues, he begins by defining *charisms* as, "in catholic theology . . . extraordinary spiritual gifts transitorily bestowed by the Holy Spirit." He concludes his examination by finding prophecy to be transitory and subordinate. One may agree with Lucien Cerfaux without being convinced by his reasoning! Again, he says, as giving exposition of Paul's thought in I Cor. 11:17ff: "The words 'This is my body, this is my blood' are 'efficient.' They create an equivalence of reality between the bread . . . and the body. . . . between the wine and the blood." We recognize the word "efficient" as being from the Roman Catholic definition of *sacrament* rather than being a word Paul used. Again, we may agree with Cerfaux's conclusion without being convinced by him.

He accepts all the letters traditionally attributed to Paul, with early dates, though he shows himself fully aware of modern critical questions in his discussion of these matters. However, when he accepts the Pauline "responsibility" for

the pastoral letters, admitting that they may have been edited at Rome after his death, he does so with the naive appeal that if this hypothesis "were successful in throwing some light onto this very obscure period, with the additional merit of leading up to the clearer situation revealed by Clement's letter, would not that be enough to make it deserving of some credit?"

(*The Rev.*) ADDISON HOSE
Episcopal Theological Seminary in Kentucky

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THE RICH: Are They Different? By George G. Kirstein. Houghton Mifflin. Pp. 267. \$5.95.

George Kirstein's answer to his title question is "Yes" but the differences are not what you probably thought or what they popularly are supposed to be. He adeptly punctures a lot of widely held assumptions about the happiness or unhappiness of those who have more money than they need. But he also demonstrated that there is a deep lack of knowledge about many facets of their lives.

The study distinguishes effectively between the "rich" and the "affluent," their habits, their mores, their aspirations. Some historical observations on the changing attitudes of the super-wealthy and the reasons therefor are interesting footnotes of the changing scene. *The Rich — Are They Different?* is a useful and entertaining volume, provided you have an interest in how the other five percent lives.

FRANK STARZEL
St. Thomas Church
Denver

Booknotes By Karl G. Layer

Old Testament Issues. Edit. by Samuel Sandmel. Harper Forum Books. \$3.50. Modern O.T. scholars, while using the same techniques as their predecessors, have often come to very different results. Dr. Sandmel discusses the reasons for this, and then to illustrate it brings together eight essays by such well-known authorities as Noth and Bright. A symposium on the canon rounds off the work, all of which has appeared previously in learned journals or books.

Announcing . . .

The 1969

Church School Essay Contest

Sponsored by *The Living Church*

Subject: HOW SHOULD CHRISTIANS PROTEST?

"Student protest" is part of the order of the day throughout the student world. The Church's young people live in that world. As Christians they know that the Christian ought to protest against any and all things in his world which by being anti-human are anti-God.

But how — in what spirit, using what weapons — should the Christian register his protest? By violence, or by non-violence? If the former, what kind of violence? If the latter, what is non-violence? If one uses some form of protest, and loses his argument, what should he do then?

In brief: When the Christian of any age or circumstance finds himself confronted by anything he considers evil, how should he react?

That is the question we put to the Church's young people in this contest for 1969.

Eligibility: All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this contest.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1,200 words or less. The manuscript must be mailed and postmarked not later than midnight, March 1, 1969, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202, and received not later than March 10, 1969. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the entry submitted is the original work of the student.

No more than three entries from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 20, 1969, Educational Number of *The Living Church*.

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VACATION BOUND?

Week after week *The Living Church* carries the listing of services of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay money to have you informed as to their location and schedule of services.

When on vacation check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Refer to the *Church Directory Page* before you leave home. Better yet, take it with you!

If the service hours at your church are not included in the Directory, write to the Advertising Manager for the nominal rates.

THE LIVING CHURCH
407 East Michigan Street
Milwaukee, Wisconsin 53202

AROUND & ABOUT

Continued from page 2

however, due to the authoress's copyright privileges as I understand, it could not be considered as a national anthem a few years ago during the Eisenhower adm. Maybe the situation has changed." I think I remember some discussion of the issue back then. Can anybody illuminate?

There's a beautiful new book entitled *Prayers from an Island* (John Knox Press, \$3), by the Rev. Richard Wong. Did ever a book of prayers have so strange a genesis? Their author is pastor of the Community Church of Honolulu, of Chinese descent. These prayers are broadcast by a Brooklyn-born Jewish disc jockey to the multi-religious population of Hawaii, an entertaining gentleman who goes by the name of J. Akuhead Pupule, which in Hawaiian means "J. Crazy Fishhead." I don't know why I tell you all these things about these prayers, for the details are totally irrelevant. But that figures. However, many of our words for weeks ahead will come from this source, beginning with this: "When we are strong enough to stop telling the Big Lie, O God, give us even more courage to stop telling the little smooth lies."

LETTERS

Continued from page 4

to a full accounting on the vague premise that God loveth a cheerful giver — a cheerful giver by their standards being the one who asks no questions, demands no accounting, and is too lazy or stupid to insist on a responsible and responsive use of his giving. We cannot have it both ways: Either we must teach the tithe and give it and expect that we shall be held fully accountable for its use; or we must revert to the kind of tokengiving that marked past ages of Churchmen who gave so little that they either did not care or were ashamed to ask where their money went.

(The Rev.) MAURICE JOHN BYWATER
Rector of St. Paul's Church
Quincy, Fla.

You say you are "ready to listen"; I am ready to talk. Your comment on Bp. Louttit's letter gets a loud and enthusiastic shout of approval from me. I too have known and admired the bishop for many years, but his letter sets forth what seems to me to be a completely erroneous idea of stewardship.

I am retired after more than 40 active years in the Church's ministry, a considerable number of them on diocesan boards and councils. This "pray, pay, and obey" is not new, Bp. Louttit simply states it more plainly and baldly than I have heard it before. I feel sure from my long experience that a large majority of laymen feel just as you and I do, and not only do they want to know why their money is spent for particular purposes, they want a voice in deciding what those purposes are. I could fill a book with examples of how Christ's work suffered because wrong priorities were adopted and so many thousands of dollars were misspent and lost.

May I presume to give you another pat on

the back for your editorial in the same issue "An Absurd Decision"? I am disgusted and scandalized that 20 supposedly intelligent Christians could take such action—which simply makes more pertinent the question "why should we entrust such people with the disbursement of God's money?"

(The Rev.) JOSEPH D. C. WILSON
Tullahoma, Tenn.

LETTER from LONDON

Continued from page 7

ness). One cogent reason put forward to why English clergy should not starve for Parliament was the argument that it would be wrong for them to identify themselves with any specific political party.

DEWI MORGAN

NEWS

Continued from page 7

dized by the introductions at this point of reciprocal acts of communion before the conditions of full communion had been established."

This difference of opinion was brought out again in the assembly debate. The Dean of Carlisle, the Very Rev. L. Spafford du Toit, said that until now he had supported the Anglican-Methodist plan for reunion but if acts of intercommunion were implemented before reconciliation he would certainly reconsider his position. The Rt. Rev. John Robinson of Woolwich said that "... Confronted with the challenge of the world, the distinction between episcopal and non-episcopal ministries seems not only irrelevant but blasphemous. . . . On the march to Selma would you not have been prepared to take communion with Martin Luther King?"

ECUMENICAL RELATIONS

Canterbury Stresses Importance of Union

Nothing is more important for or relevant to the 70s than Anglican-Methodist unity, according to the Archbishop of Canterbury. The Primate made the statement at a "teach-in" arranged at St. Peter's Methodist Church in Canterbury by the Rev. Dr. E. Gordon Rupp, president of the Methodist Conference.

Some 500 boys attended from Methodist circuits, the University of Kent, the Kent College for Boys, and Christ Church College of Education. Questions were put to a distinguished panel which included Dr. Michael Ramsey, Archbishop of Canterbury, Dr. Rupp, Prof. James Cameron, a Roman Catholic at the university, and other Churchmen and dons.

Adding to his statement on the importance of Anglican-Methodist union, Dr. Ramsey said that unity with Roman Catholics is equally important and so is

PEOPLE and places

Churches New and Old

Two years after organization, St. John's Mission, Clearwater, Fla., has moved into its new church building containing much detail work done by parishioners. The Rev. Edward C. Chalfant is vicar.

St. Augustine Hall of Holy Cross Church, Miami, Fla., has been dedicated. The building replaces old frame buildings no longer usable.

Two long buildings for classrooms and parish house activities flank the central round structure that makes up St. Hilary's Church, Fort Myers, Fla. The church proper is 60 feet in diameter and 30 feet high, inside measurements. The edifice was dedicated by the Bishop of South Florida. Vicar is the Rev. Robert G. Browning, Jr.

Day-long festivities marked the 100th anniversary of Christ Church, West Burlington, N.Y., that included a choral Eucharist, a sermon by the Bishop of Albany, and a violin and piano recital by two priests. Presenting the musical program were the Rev. William J. Matthers, rector of the host parish, and the Rev. Arthur Abraham, who has since retired as vicar of Christ Church, Deposit, N.Y. A dinner and program closed the day's celebration. Many past parishioners and rectors were in attendance.

Work has been completed on the Chapel of the Resurrection of the Church of St. Thomas-in-the-Fields, Gibsonsia, Pa. Aiding in the designing was Miss Janet deCroux, sculptor and member of the parish. The walls and floor will accommodate 600 interments of ashes. Above the chapel is a 53-foot tower that contains a one-ton bell. The bell was the gift of the nearby Brotherhood of St. Barnabas in memory of the order's founder, Gouverneur P. Hance who began the work with sick and homeless men and boys in 1900. Br. Hance died in 1954.

Executive Council Briefs

Radio and TV spots will be ready for broadcast Jan. 1. They are on the theme "Being a Christian Is Not a Spectator Sport," and will be available in color in 60, 30, and 20-second lengths. The Presid-

ing Bishop and Garry Moore will be featured in this year's special Christmas radio features. The P.B. will also give a five-minute talk as part of the 15-minute program featuring the Men and Boys' Choir from the Cathedral of St. John the Divine, New York City. The Rt. Rev. Arnold Lewis, Suffragan Bishop for the Armed Forces, will be featured in a Christmas program being prepared for the Armed Forces Radio Network. ABC-TV will show *The Shepards Play*, Dec. 22, from the National Cathedral in Washington, D.C. Dr. Theodore Ferris is on NBC Radio's *Art of Living* now through March. Columbus Film Award goes to *The Fish Story*.

DEATHS

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

The Rev. Donald Cecil Oxford, 37, rector of St. George's Church, Astoria, L.I., N.Y., died of a heart attack Sept. 14.

He had been rector of St. George's since 1965. Survivors include his widow, Vivian, one daughter, and his mother, Mrs. Myrtle Hess. The Bishop and Suffragan Bishop of Long Island officiated at a Requiem Mass at St. George's and the archdeacon read the Burial Office. Interment was in St. George's Churchyard.

Richard V. Morgan, senior warden of All Saints' Church, Long Island City, L.I., N.Y., died Sept. 4.

Mr. Morgan was one of the founders of All Saints' in 1928, and served as treasurer and secretary during its mission years and, since 1943, as warden and treasurer of the parish. Survivors include his widow, Josephine, and one brother. The Rev. Harry B. Sherman, former rector of All Saints', celebrated a Requiem Mass at the church.

the unity of all Christ's disciples. "But there is a kind of historical fittingness and an inevitability of linking first the Anglicans and Methodists," he said. "It is not as though Methodists had some eccentric theology of their own which was a tough nut to crack. Methodists are really a corybantic (wildly agitated) version of Anglicans." At this reply, Dr. Rupp rose and declared: "I could dance a Highland Fling. We have been talking and talking about this for 13 years and the time for talking and arguing is almost over. Now we have to decide."

The central theme of the teach-in was the Church's place in history but questions about violence, communication, atheism, the Dead Sea Scrolls, and the historicity of the Resurrection made it more general and grass-rooted.

A question which Dr. Rupp answered concerned criticism of the Church as an organization wishing only to perpetuate itself. He said that always there had been tension between the example of Jesus Christ and the practices of the followers of his Church—"always too little and too late." But this is only half the truth, he added. If the Church got rid of all its buildings and went back into a tent existence, it would not answer all the questions. "The Church has to be pegged down and plugged in. Christianity is not a series of philanthropic 'tip and run' raids by individuals," he said.

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CHALICES, ciboria, etc. Also copes, vestments, etc. Prices and illustrations by air mail if you state interests. Pax House, Box 47, Ipswich, England.

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OPEN WIDE, PLEASE! by Gloria Morse. A delightful token Christmas present for Church people: thought-provoking verses, serious, humorous. \$1.10 by mail; 5 copies plus envelopes, \$5.25. St. Boniface Church, 5615 Midnight Pass Road, Sarasota, Florida 33581. Benefit E.C.W.

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HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Falls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

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HOUSE PARENTS—Husband and wife wanted for Episcopal Diocesan Boys' Home. Husband must have knowledge of light maintenance. Nice living quarters on premises, meals included, salary open, centrally located in Phoenix, Arizona. Reply Box S-397.*

POSITIONS WANTED

EXPERIENCED day school secretary seeks school or parish work, anywhere. Reply Box T-595.*

ORGANIST-CHOIRMASTER, teacher, Churchman, 25 years' experience Boys', Multiple Choirs. Available Philadelphia, Delaware, New Jersey area. Reply Box P-599.*

PRIEST, 37, seeks curacy in East; 3 children; 9 years' experience; available December. Reply Box M-594.*

PRIEST available; for resumé write Box E-588.*

PRIEST wanting curacy. Also willing to serve as organist. Experience in calling, counseling, and preaching. Resumé upon request. Reply Box W-596.*

SINGLE PRIEST with many years experience in the parish ministry and with twelve years to go before mandatory retirement is interested in securing commensurate position on clergy staff or as rector of small parish. Southwest preferred, but geographical location not a primary consideration. GTS graduate; Prayer Book Catholic; highest recommendations. Available after January 1, 1969. Reply Box M-598.*

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

RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE, a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

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THE LIVING CHURCH

CHURCH DIRECTORY



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ST. MARY'S 3647 Watska Ave.
The Rev. Robert W. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fall St. near Civic Center
The Rev. J. T. Golder, r; the Rev. John J. Phillips
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D. D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

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

CHICAGO, ILL.

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HC ex Wed 10 & 5:30 (Mon thru Fri); 9:15 MP,
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FLOSSMOOR, ILL.

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MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6
& by appt

KEY—Light face type denotes AM, black face
PM; odd. address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School, c, curate; d, deacon; d.r.a., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young
Churchmen; ex, except; IS, first Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Unction; Instr, Instructions; Int, Intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; P, Penance; r,
rector; r-ann, rector emeritus; Ser, Sermon; Sol,
Solemn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

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H Eu & EP

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MP 11 (2S & 4S); HC Daily

NEW YORK, N. Y.

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& 5:15; EP Daily (ex Wed) 5:15. Church open
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hol MP & HC 7:30; Daily Ev 6

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ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
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The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6

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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; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

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MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Munsicker, v
Sun HC 8. MP HC Ser 10; Weekdays HC with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Long, S.T.D., v
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& EP. C Sat 12 noon

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Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

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

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
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Eu Mon thru Wed 8; Thurs thru Sat 9

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CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; al-
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins); & 5
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;
Sat 4:30-5:30

RICHMOND, VA.

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SAO PAULO, BRAZIL

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21 Boulevard Victor Hugo tel. 88.94.66
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PARIS, FRANCE

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23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the
Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
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Miss Mary-Virginia Shaw, Lay Associate
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Ser (HC 1S)

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