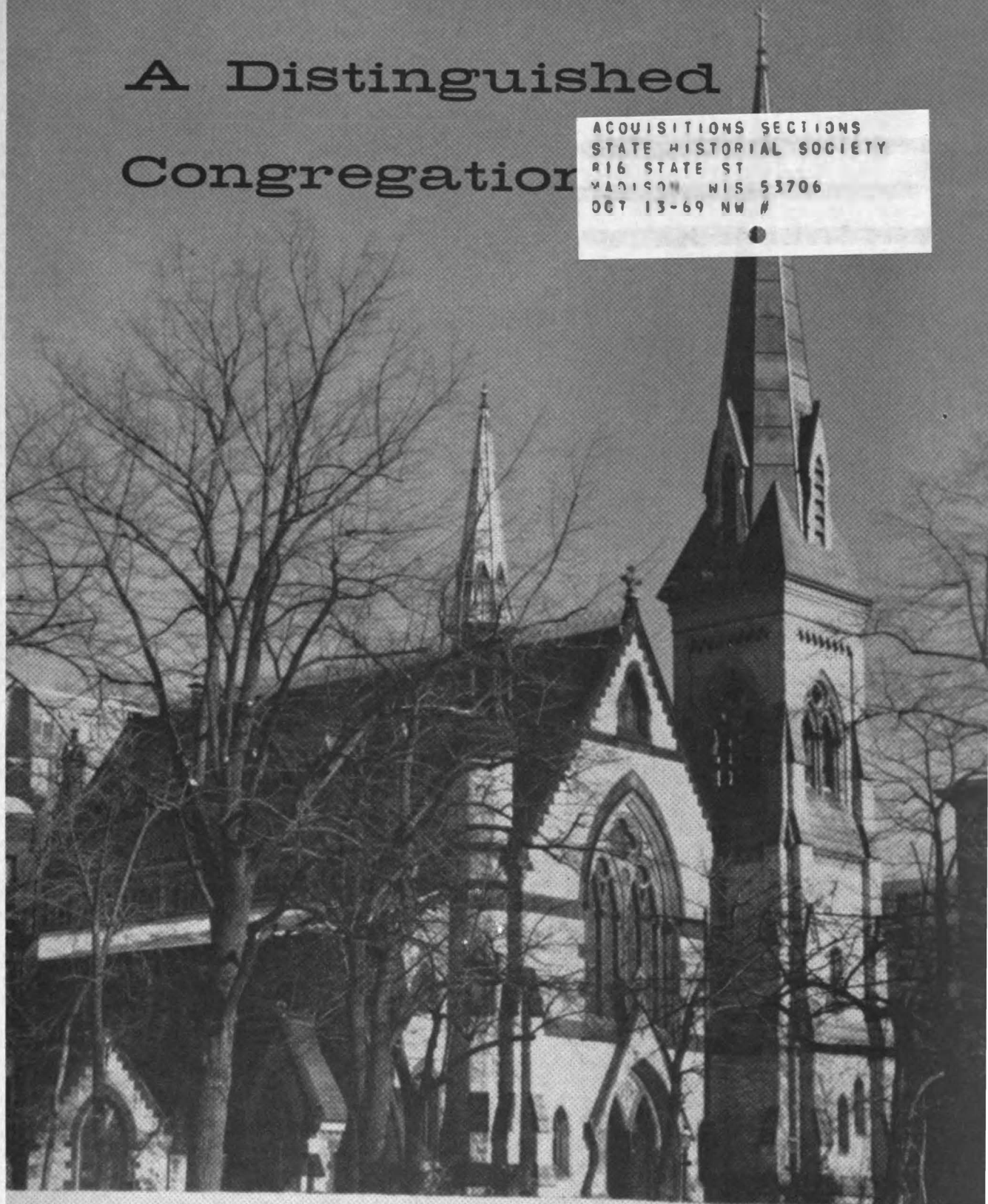


December
29,
1968

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A Distinguished
Congregation

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THINGS TO COME

December

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January

1. The Circumcision of Our Lord
5. Christmas 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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LETTERS

Most letters are abridged by the editors.

Gun Toting

Strictly speaking, your story entitled "Judge Scores Rector's Views on Gun Carrying" [L.C., Nov. 10] is factual. However, much was omitted from the article which gives the impression that the Rev. Walter W. Witte advocates a policy of "gun toting."

This, of course, is untrue. When cross examined on the right of persons other than police to bear arms, Fr. Witte said that the question was ambiguous and that he would have to know the individual circumstances. When pressed for an answer as to whether there were "any" circumstances, Fr. Witte said that there were circumstances — that the Constitution guaranteed such a right.

It is unfortunate, but a fact, that Fr. Witte's quoting the Constitution will not sell newspapers, but the fact that "a man of the cloth believes that people have a right to walk the streets with a gun" is front-page news. In my judgment, this is sensationalism and, to say the least, unfair to Fr. Witte.

DAVID R. SANDT
*Director of Communications
The Diocese of Missouri*

St. Louis

Situation Ethics and Common Sense

I am reluctant to comment on Methodist Bishop Subhan's adulation of the "Holy Father" (an appellation as repellent to me as "Sweet Jesus" and "Little Flower") for his disfranchisement of the Church (what happened to collegiality?) by means of his now infamous encyclical [L.C., Nov. 24]. It is not surprising that Bp. Subhan also condemns situation ethics as "poisonous teachings," for his positions are similar, and when viewed together are illuminating as to the type of person who fears any philosophy which defeats absolutism.

The philosophy of situation ethics is but a new name for old common sense, a "commodity" which, had it been available in the Church centuries ago, might have put "mercy" out of business. It is common sense (right), for instance, for a human being to kill an animal if he depends upon its flesh for food or its coat for warmth and protection. It is not common sense (wrong) to kill a beautiful member of the cat family, when its skin is wanted only for adornment, if the cat belongs to a wild species which is nearing extinction.

EDWIN D. JOHNSON

Washington, D. C.

Love Among the Bishops

As an interested Churchman I looked forward to a report of the meeting of the House of Bishops. The report of this meeting [L.C., Nov. 17] was certainly one which should cause concern among all Churchmen.

I hesitate to consider what our young seminarians must think when they read of the barbs exchanged among our highest order of clergy. One such remark was particularly offensive to me when Bp. Lewis was labeled as one of "DAR mentality" — whatever that is intended to convey! Being a member of the Armed Forces and a personal friend of Bp. Lewis, I certainly agree with him that it is possible to be a good

American and a good Christian. I know something of the results of his fine Christian leadership among members of the military and to publicly label him in this manner seems to me to be very unkind and very unchristian.

JOHN H. CALDWELL
Captain, US

*Armed Forces Staff College
Norfolk, Va.*

National Anthem

This is in response to your editorial about the national anthem [L.C., Nov. 10].

I agree with *Time Magazine* that we need at least a different national anthem, if not a new one. I find the Star Spangled Banner impossible to sing and the words impossible to remember. I nominate Hymn 143, *God of Our Fathers*, as the best possible selection. It's singable, majestic, and inspiring.

(The Ven.) ROBERT W. WAINWRIGHT
Archdeacon of Pennsylvania

Philadelphia

Lambeth on C.O.

On Nov. 17, *THE LIVING CHURCH* reported that it was the opinion of some bishops that the Lambeth Conference was silent on the subject of "selective conscientious objection." This opinion is incorrect. The Lambeth Conference officially expressed itself twice on this matter:

Resolution #8 states: "This Conference . . . holds that it is a concern of the Church to uphold and extend the right of conscientious objection."

And the report of the section on the Renewal of the Church in Faith said this: ". . . We recognize anew the vital contribution to the Christian Church made by many of those who in conscience cannot participate in any war or in particular conflicts."

(The Rt. Rev.) J. BROOKE MOSLEY, D.D.
Deputy for Overseas Relations

The Executive Council
New York City

Vestments to Give

I have a green chasuble, maniple, and stole, all in excellent condition, which I will give to a parish or mission which would like to have them and will use them.

(The Rev.) LEE A. HANEY
7600 Seminole Blvd.
Seminole, Fla. 33540

L'Affaire Chicago

Thank you Fr. Howell for laying a few facts on the line [L.C., Nov. 24]. I sincerely hope the Executive Council members read this carefully.

I wonder if any of our council members read the mimeographed literature that was submitted to the so-called dissidents who came to town for the show. Some points were worthwhile but the major portion was from sick people. How many people who criticized the police would have reacted differently if they were on the front line and subjected to this abuse. Most people nowadays lose control of tongue and head traveling back and forth to work, and none of that is planned mayhem.

I believe it is time to start to listen to the people who are supporting the Church and paying for the majority of government spending — the middle income group.

H. S. MARSH

Letter from London

There is something of a commotion over the publication of the report of the Anglican-Roman Catholic Unity Commission. Bp. Butler, Auxiliary of Westminster and a member of the commission, and Dr. Murphy, Archbishop of Cardiff, have criticized publication of the report in *The Tablet* (Roman Catholic paper). They draw a parallel with what they call the premature disclosures of the findings of the papal commission on birth control and blame the post-encyclical turmoil on these disclosures.

The Tablet defends itself on the grounds that had it not published the unity commission report, someone else would have done so, and in any case, knowledge of the report was necessary for the instruction of the mind of the Church. Parts of it appeared in the mass-circulation *Daily Express*. It has been revealed that the original decision not to publish was taken at the request of the Vatican. It is stated that the Archbishop of Canterbury "has always been in favor of publishing the report but he has not wished it should be done unilaterally." At the time of the Lambeth Conference it was already in the hands of all the bishops, consultants, and observers attending and it was then marked "strictly confidential."

In addition to recommendations already published in this column [L.C., Dec. 15], the commission suggested:

1. Periodical regional meetings between members of the hierarchies of the two Churches;
2. Consultations on "pastoral problems of evangelization in the modern world";
3. Common prayers, according to the rules of the Unity Secretariat's Directory;
4. Development of a special relationship between "religious orders of similar inspiration" in the two Communions.

We must return to the subject of the Mother's Union, not because we have any predisposition for the ladies (though we have, of course) but because it has long been the most powerful organization in the Church of England with influential auxiliaries in many countries outside the British Isles.

The Mothers Union has stood for the principles of Christian marriage and has succeeded in developing in each of its members a fierce loyalty—as well as a willingness to do for the Church the sort of practical jobs which has made many a parson their debtor. Until recently it has been more or less accepted that those principles include a complete bar on membership for any woman who has been involved in divorce.

That assumption (as faithful readers of this column will know) is no longer accepted as a great self-evident axiom. Changes in the secular law about divorce

and changes in the thinking of many leading Churchmen demand a rethink. Mothers Union branches outside England—the most recent was New Zealand—have said they have to part company with the English headquarters. Now the same mood is spreading in England. A recent secret ballot in the Diocese of Lincoln (highly rural and therefore presumably more conservative) concerning a change of rules yields: 168 branches, yes, admit divorcees to full membership; 8 branches, yes, admit divorcees to associate membership; 14 branches, no, do not change the rules. Alongside that go the clergy of Middlesborough (highly industrial). Twenty-eight out of the 32 have announced their intention of enrolling divorcees in their M.U. branches as from now.

The Mothers Union has set up a commission to look into its problem. If the commission does not report fairly smartly it may be too late. Any Church society has the right to make its own rules. But if it does, it has no right to complain if its membership is minute. The Mothers Union has a real problem on its hands.

The regular—and highly intriguing—guess-who game is on once more. The Oxford University Press has published the 82nd issue of Crockford's Clerical Directory. It is an indispensable tool for anyone who wants to know where anyone is in the Anglican Communion (with the sad exception of PECUSA, an omission perhaps understandable when one remembers that it was first published in 1858).

But in addition to its biographies plus cathedral establishments, etc., etc., there is its preface which always, according to your predilections, earns adjectives such as famous, notorious, magnificent, scandalous, balanced, libellous, stimulating, depressing, and the rest of the thesaurus. For this 10,000-word preface ranges over every major topic in Anglican life since the previous edition. The Lambeth Conference, Episcopal changes and how they were made, Church leadership, cathedrals, liturgy, ecumenics—there is no topic barred. And the anonymity of the author provides him with freedom to speak his mind and a challenge to all his readers to ferret out his name.

Crockford's costs £12.10.0d, which is a lot of money. But if you want to see the raw material for future historians while it is still wet from the press, you must read it.

The General Purposes Committee of the Methodist Church has decided that the vote on the unity scheme at the March circuit meetings and the May synods will be a straight yes or no. There are to be no more time-wasting amendments or

Continued on page 14



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A New Year

Trilogy

Advent Prayer

Most difficult
of all the acts of man:
to speak a word;
yet even more
is the longing to speak
and be understood.

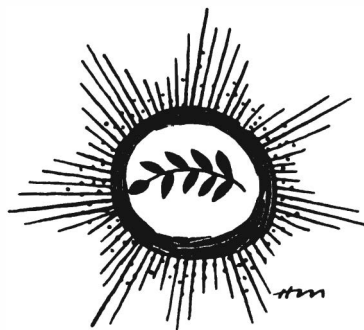
The word
spoken
is the word which
becomes lost
between the breath of being
and the breath of utterance.

So much the more with
THE WORD.

O Sacred Incarnation of the
very breath which
breathed life and meaning
into the existence of First Man,
come now and dwell
in our form-filled existence.
Speak to this ear
and to this heart
of the Spoken Word made Flesh.

Veni Emmanuel.

Come,
invade the void
of spoken words;
come and dwell
thou Word of Life.



The Days of Christmas

This unreal season
in the real span of life
contains these days
when man gives his thoughts
to peace
and a new birth
of the wonderment of love
while the carillons peal out
airs which carrion stifles.

This hapless season of hope,
this holiday habit of happiness,
is a myth greater than any
sidewalk Santa —
because it is believed
by those who read the pages
of newspapers which chronicle
our actions.

No other season
sees man's hope and action
so far removed from each other.
If you are the real Christ
born into our real world,
Grant us the vision of our loss:
of the peace of your birth,
the depth of your love
and the new life we share in you.

Epiphany

We come to Bethlehem
by different roads:
some by simplicity and faith,
others by technology and science.

And how different
are the sojourners of these paths.
One is moved by the angels
praising God and saying
"Fear not
for unto you is born a Savior."
The other, not moved by song,
measures, with calculations
of the finest degree, the distance
which for the other is nonexistent.
And for him, there is
a star in the East
which leads to where
the other already is.

The journey of the wise man
is much longer,
the road of reason
being a much further one
than that of the heart.
Yet to both, the one of simple faith
and him of academic pursuit,
The Unrevealed
has manifested nothing less
than Himself.

Gloria in excelsis Deo.

Paul F. Evans

The Living Church

December 29, 1968
Christmas I

For 90 Years,
Its Worship, Witness, and Welfare

ANGLICAN COMMUNION

New Executive Officer Named

A bishop of the Scottish Episcopal Church has been named Executive Officer of the Anglican Communion. He is the Rt. Rev. John Howe, a 48-year-old bachelor who has been Bishop of St. Andrews, Dunkeld, and Dunblane in Scotland since 1955. He will assume his new post next day, succeeding the Rt. Rev. Ralph Dean, Bishop of Cariboo in Canada, who has held the appointment since 1964. No reason was given for Bp. Dean's departure, but by next summer he will have held the post for five years, as did his predecessor, the Rt. Rev. Stephen F. Payne, Jr., former Bishop of Olympia and the first Executive Officer of the world-wide Communion.

As Executive Officer, Bp. Howe will be responsible to the Lambeth Consultative Body, a continuing organization of which the Archbishop is president. As a kind of ambassador-at-large, Bp. Howe will travel extensively in his new post.

In recent months he has played a prominent part in conversations between the Anglican and Presbyterian Churches in Scotland and was appointed a member of the British Council of Churches' team which formed a working group with the Roman Catholic Church of England, Wales, and Scotland. Bp. Howe worked overseas for four years as chaplain of a college in Ghana, and then spent five years as vice-principal of Edinburgh Theological College.

WASHINGTON

Bishop Asked to Resign from Clubs

The Rt. Rev. William F. Creighton, Bishop of Washington, has been asked to resign "immediately" from a number of exclusive country clubs and academic institutions which are allegedly restrictive toward Negroes and Jews. The Washington chapter of the Episcopal Society for Cultural and Racial Unity (ESCRU) also requested Bp. Creighton to "urge" clergymen and laity of his diocese to resign memberships from similar organizations.

The president of the Washington ESCRU, Mrs. Maxine Boyd, reported that Bp. Creighton has expressed an intention to resign from some of the organizations if proposals submitted by

Episcopal and Presbyterian members are not acted on favorably in lifting the color and ethnic bar. The correspondence that has taken place between the bishop's office and Mrs. Boyd indicates that his stance has been that of working from within to see if the organizations would soften their positions.

The Washington chapter of ESCRU has about 350 members, half of them being white. Bp. Creighton said that he wants to meet soon with ESCRU representatives to discuss the matter.

A conservative estimate is that of the some 200 Episcopal clergymen in the diocese which comprises the District of Columbia and five surrounding Maryland counties, 25 to 50 of them have memberships in racially and ethnically restrictive organizations. It is not known what percentage of the laity claims such membership.

SOUTHERN OHIO

Ecumenical Experiment Closes

Advent Sunday brought to a close an unusual ecumenical experiment shared by nuns from St. Martin's Roman Catholic Church and parishioners of St. James' Episcopal Church, both in Westwood, Cincinnati, Ohio. At a brief service, Norman Oxley, St. James' Sunday school superintendent, presented a *Jerusalem Bible* to the sisters as an ecumenical symbol of gratitude for their ten weeks of loving service in the kindergarten-through-fourth-grade classes of St. James' Sunday school.

The experiment began because the Rev. Christopher F. Neely, rector of St. James', needed help with the Sunday morning classes. One conference led to another, and finally with his congregational approval and with approval from Msgr. Asplan and Fr. Shappele (the latter of St. Martin's), five Roman Catholic members of the Order of Notre Dame began their service with an Episcopal program of Sunday school education.

The Rev. Mr. Neely, former rector of the Church of the Ascension, Middletown, Ohio, said that members of St. James' were aware that the parish needed a time for renewal, a time in which the whole parish could devote itself to recommitment to Christ. He said, "This would mean a cessation of most of our programs so that the parish could devote

itself completely to the process of renewal. But we knew that the lower grades of Sunday school had to be continued. We had in mind asking the area churches to share in this task, but it became apparent as we checked with two major protestant churches that they had staffing problems of their own. As a result, we ended up by changing our program to put one of our own members in with each of the five nuns who came to us from St. Martin's."

During the weeks that followed the initial Sunday of the program, the nuns were struck by the similarity of curriculum, adding their own ideas to the Episcopal Church's teaching materials, and meeting periodically with the rector to discuss doctrine. Children and teachers rejoiced when they all shared "in the one real Sacrament of Unity between our Churches," Mr. Neely said. He reports that the two churches grew very close during the brief ten weeks. "St. James' can't possibly pay St. Martin's back, but we intend to continue the parishes' working together in mutual support. In the works are plans for investigation of ways to help St. Martin's, possibly furnishing substitute teachers or lunch room helpers at noon time," Mr. Neely said. "The love once offered by the sisters cannot be repaid; it can only be returned. And we intend to do just that."

IFCO

Nixon Administration Prenatally Damned

Leaders of local and national organizations for black economic development have warned President-elect Nixon that they are unhappy with his proposals for "black capitalism." Plans for economic development of black and other minority peoples, they insist, must be made primarily by the blacks and minorities themselves, and a National Black Economic Development Conference has been scheduled to meet in February in Detroit to make such demands more specific.

The Rev. Lucius Walker, Jr., executive director of the Inter-religious Foundation for Community Organization (IFCO) who was chairman of the panel, charged the "Nixon administration" with "total insensitivity" to the economic development needs of the black community. Mr. Walker said that he and six other members of the panel were "not aware of any

meetings" of Mr. Nixon with those "truly representative" of black desires. What the President-elect really means by "black capitalism" is more opportunity for white businesses to benefit more, claimed Mr. Walker, and "increasing the skids for the federal government to slip out of its responsibility."

A joint statement issued by the group cautioned: "It would be tragic if Mr. Nixon and his colleagues in the private and public sectors were already devising ways in which they think economic development can best be accomplished. But his ways are not our ways. The time is past when Administration programs can be imposed on black communities. . . . We hereby serve notice to all . . . that the old pattern of fostering corporate colonialism on Black America no longer applies. From henceforth, Black America will set its own agenda, programs and priorities."

A spokesman for the President-elect, reached at the Nixon Manhattan headquarters, explained that Mr. Nixon's idea of "black capitalism" is meant to open new capital sources, technical assistance, and loan guarantees to help black people start new and expand existing businesses. One of the primary ways of accomplishing this, he said, would be to give private enterprise tax incentives to aid the minorities. The spokesman added that Mr. Nixon had not called for an end to all federal

aid, but has asked for re-examination of some programs to see if they are accomplishing what they intended.

CHRISTIAN EDUCATION

"Joint Exploration Team" Reports

Whatever may be the course of negotiations for Church union in the next decade, it seems clear that there will be united action by four bodies in the field of Christian education. In a report released in New York, the joint exploration team of education leaders launched a year ago by the Episcopal Church, the United Presbyterian Church in the USA, and the United Church of Christ, announced the full participation of a fourth body, the Presbyterian Church in the US (Southern).

In the "exploration" process the team is starting from scratch to determine what education in the Churches should be like in the 1970s and 80s. During 1968, each of the three constituting Churches had two representatives on the team, one giving full time to the project. In 1969 major amounts of time will be given by 25 staff members of the four Communions.

Mrs. David R. Hunter, representing the education staff of the Episcopal Church, pointed to the "breakdown of curricular imperialism" in Church education. In the past, each body's Christian education department has provided its Churches with a "cradle to the grave" curriculum. In the future, Mrs. Hunter said, a local church will probably develop its own curriculum, selecting from materials developed jointly by the national bodies. She predicted: "The role of the national Christian education staffs will increasingly be to train the Church leadership, to help them carry on their jobs more effectively."

CHICAGO

Church Workers Barred from Jail

An Episcopal priest and a layman who have been working with prisoners in the Cook County jail in Chicago have been barred from further visits to the institution by the warden of the jail. Winston Moore, who charges that the two men violated prison rules. They are the Rev. Thomas R. Goforth and Charles Campbell, a lay reader. Both work for St. Leonard's House, an Episcopal institution which is a half-way house for former prisoners.

Warden Moore said that Fr. Goforth commonly appears at the jail looking more like a hippie than a priest, and that he ordered the priest to leave the jail in August when he had been told that he had violated jail regulations by passing notes and other items between men and women inmates. The warden charged Mr.

Campbell with being abusive to guards coming to the jail drunk, and smuggling contraband, including liquor and marijuana, to inmates.

The director of St. Leonard's House the Rev. Robert Taylor, defended both of his staff members and countercharged that the warden's real reason for barring Mr. Campbell was that he had protested the beating of an inmate by a guard. Fr. Taylor said that Fr. Goforth had been barred for not having full control over meeting of inmates on Aug. 16. Jail officials contended that some inmates were planning crimes while Fr. Goforth was conducting the meeting. He said that St. Leonard's House might be called upon by events to withdraw its chaplaincy service, and described conditions at the jail thus: "The quality of management is low, the level of violence is high, perhaps higher than under [former warden] Jack Johnson." He denounced as totally false the accusation that Mr. Campbell had been smuggling contraband to inmates.

CONVENTIONS

Montana

The 65th annual convention of the Diocese of Montana opened with a service of Solemn Evensong in the American Lutheran Church, Billings. Meetings were held in St. Luke's Episcopal Church.

The new Bishop of Montana, the Rt. Rev. Jackson E. Gilliam, presented his charge to convention stressing the role of bishop to the clergy and to the laity. In speaking of the relationship of parishes and missions to the diocese as a unit, Bp. Gilliam quoted from St. Cyprian: "Ye ought to know that the bishop is in the Church and the Church in the bishop; and if anyone be not with the bishop, that he is not in the Church." He also reminded the congregation that "we are not a congregational-type Church. Within the diocese we are mutually interdependent and responsible for one another even as we are a diocese so related to the national and world-wide Church." Bp. Gilliam also said that he plans to re-establish a board of mission and a working deanery system.

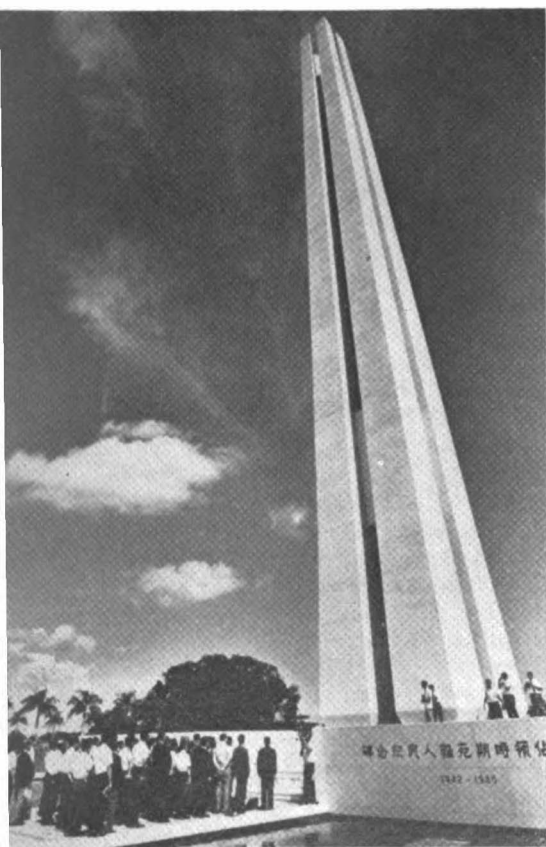
In business session, a record budget of \$136,471.64 was adopted. The bishop also announced the newly appointed deans and their deaneries.

Meeting concurrently with convention were the Churchwomen of Montana who reorganized their meetings to conform with the new diocesan deanery plan. ECW president is Mrs. F. H. Burton.

COCU

Retain Ordination of Women

The executive board of the inter Church American Association of Women Ministers has urged the Consultation on



THE JAPANESE DELEGATION to the Asia-South Pacific Congress on Evangelism publicly expressed grief at the suffering caused by their invading armies in World War II, by laying a wreath at a Singapore monument. The brief service took place at the close of the meeting, Nov. 13. (Photo by Russ Busby)

Church Union (COCU) to include ordination of women in all deliberations on Church union. Representing 200 members, the board said that any denial of the right of women to the ministry would be a step backward in what is basically a forward movement.

A concrete plan of union is due to be released by COCU in 1970, involving the nine Church bodies presently belonging to the organization. Not all nine bodies sanction ordination of women.

HARRISBURG

Theologians Challenged to Christianize Life

An Episcopal theologian challenged some 200 Roman Catholic, Protestant, and Orthodox scholars at a meeting in Harrisburg to bring contemporary life into accord with the Gospels. Dr. John E. Skinner, of the faculty of the Philadelphia Divinity School, urged theologians attending the Second Pennsylvania Faith and Order Conference "to test the accepted standards—rejecting and endeavoring to change those which do not measure up to Christ's teaching." Dr. Skinner noted that "all persons are changed and molded by the culture in which they live," but at the same time "Christianity teaches that man can rise above the forces of his environment because of his special relationship to God. The task of the Church is to help him to do so."

ENGLAND

More on Non-White Immigration

Conservative politician Enoch Powell, a critic of Britain's immigration policies, charged in a London radio broadcast that the country's bishops are in the "small minority" who do not realize the situation. Mr. Powell's call for curbs on non-white immigration in two major speeches stirred national controversy. He declared that there is a "staggering and dangerous gap" between what is known about the non-white immigrant problem by a few million people who live in the areas affected, and what is believed by a small minority. This gap is sensed by the great majority of the population, he claimed, but "somehow seems impossible to bring home to the small minority." The bishops, Powell said, are typical of the small minority on the other side of "this comprehension gap."

Mr. Powell's address in November brought strong criticism from many Church of England prelates, including the Archbishop of Canterbury. In his latest broadcast, Mr. Powell referred to the growth of immigrant population. The present 1,250,000 immigrant and immigrant-descended population is not the

problem, he said, holding that the problem lies in the future.

Questioned about his religious beliefs and their relationship to his opinions on immigration, Mr. Powell said there is a great divide between the world of Christ and the everyday world. The former is "a world of impossibilities, in which flesh is bread and wine is blood." He did not see how a policy of immigration could be deducted from the laws of Jesus Christ.

While Mr. Powell was making his statements, some 750 non-white immigrants held one of their biggest rallies in Birmingham Town Hall. The rally was described as Black Power's most urgent attempt to unite black ethnic groups in Britain under one banner. The tone for the rally and its speeches was set by Mihir Gupta, conference convener and chairman of the 12,000 strong Indian Association of the United Kingdom. He declared that Britain is going downhill and "we are being blamed for it. But the truth is that the country is being kept going by thousands of black hands which keep the buses running and the factories ticking."

Declaring that Black Power is the successor to the anti-slavery and anti-colonialism campaign, Mr. Gupta rejected the white liberal concept of integration and called for the retention of cultural and racial identity. "What we want is that the white man should leave us alone to our culture, our language, our music, and our religion. We are here, and we are here to stay. No force of history will now keep us on the move. If a white man slaps you, slap back," he said. "Christianity is now obsolete and so are those religions which advocate that we must turn the other cheek. No one can give you back your lost dignity. You have to snatch it back."

POLYNESIA

Bp. Vockler Preaches in R.C. Cathedral

For what is reported to be the first time in the Pacific Islands, an Anglican has preached in a Roman Catholic cathedral. The Rt. Rev. John C. Vockler, who is leaving the Diocese of Polynesia to enter the Anglican Order of St. Francis in England, preached at a farewell service held in his honor in the Cathedral of the Sacred Heart, Suva. The service came almost a year after a ceremony of welcome held by Bp. Vockler in the Anglican Cathedral of the Holy Trinity for the then newly enthroned Roman Catholic Archbishop, G. H. Pearce of Suva.

Speaking of the warmth of goodwill between the Christian Churches in Fiji, Bp. Vockler said that among those who led the way in ecumenism were the nuns, Roman Catholic and Anglican. Even before Vatican II they had reached out their hands in friendship, he said. "One of the

happiest events" of his time in Fiji, he added, was the establishment of the Anglican community of the Sacred Name, where five nuns now maintain a home for orphaned or abandoned children near Suva. Roman Catholic nuns had extended a warm welcome to the Anglican nuns on their arrival and had taken a keen interest in their work, and had invited them to take part in recollection days at a Roman convent.

Bp. Vockler, 44, has been diocesan in Polynesia for the past seven years.

AROUND THE CHURCH

An Oregon chapter of the Association of Episcopal Clergy was formed at a meeting in Eugene, with 28 clergy taking part in the chartering day.

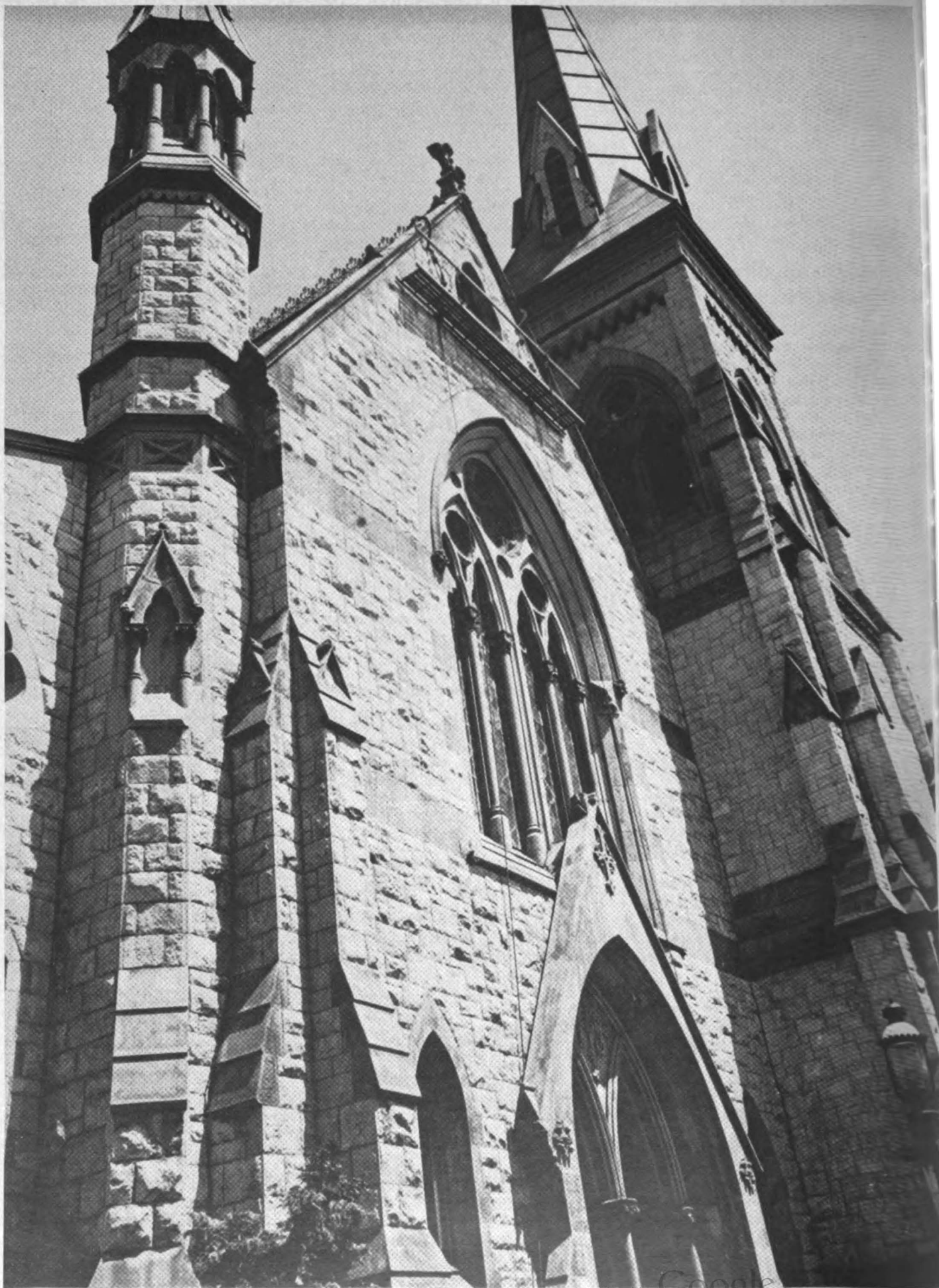
J. Horton Sawyer and K. Fritz Richter, senior warden and past senior warden, respectively, of St. John's Church, Elkhart, Ind., have a combined total of 83 years of active service as acolytes. They also serve as wardens of the parish chapter of the Order of St. Vincent (for acolytes).

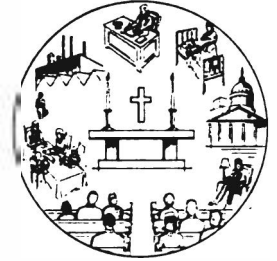
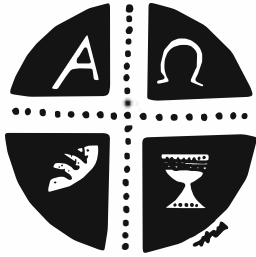
Religious dealers of the Delmarva area in Delaware met to become acquainted and to begin discussions of various matters of common concern. Among them was the Rt. Rev. William Henry Mead, Bishop of Delaware and a newcomer to the area. Among the problems to which they intend to give their attention are housing, race relations, law enforcement, urban problems, and problems of employment and education.

An unorganized mission congregation in Wemme, Highway 26, near Mt. Hood, Ore., is holding services on a regular schedule in St. John's Roman Catholic Chapel without charge except for maintenance costs. The services that started in September are under the direction of the Rev. Victor Gibson, rector of St. Luke's, Gresham, assisted by the Rev. Donald R. McKinley.

The rector, vestry, and members of the Church of the Incarnation, San Francisco, have donated a budgeted item of \$300 for the yearly stewardship dinner to the cause of Biafran needs through the Presiding Bishop's Fund for World Relief.

Gifts gathered during the early part of Advent by children in the Church schools of the District of Eastern Oregon are sent to children in Church schools on the Standing Rock Indian Reservation in South Dakota. This plan has become traditional over the years, mainly because the late Bp. Remington of Eastern Oregon (1922-45) came from South Dakota where his work had been primarily among the Indian people. The Bishop of South Dakota reports that in most cases these gifts from Eastern Oregon are the only ones the Indian children will receive.





The Ascension and St. Agnes *Washington, D. C.*

In a rapidly growing metropolitan center such as the nation's capital has increasingly become, change is the mode of every moment. New and insistent developments occur in rapid succession and in ways that make unremitting challenges upon the ingenuity and flexibility of every Christian institution, especially if it is located, as is the Church of Ascension and St. Agnes, in the heart of Washington's inner-city.

Ascension and St. Agnes is an old church, close to 100 years now, and the once spacious homes and apartments of almost a century ago, many of them still standing in the neighborhood of the church, are often crowded today with low-income, and the least well-educated, migrant families who have fled the rural sections of the South in search of better opportunities for work and for living. In

such neighborhoods the most depressing sights are the massive old church buildings standing in dingy neglect. Once well-to-do residential parishes, the membership evacuated when poor black families appeared. Other properties trapped in the foreboding shadows of such a church share its neglect, for who has the courage for fresh paint and repairs near its forlorn presence? Such blights spreading through the block and nearby blocks encourage more neglect; with half-deserted churches contributing further to the city's decay.

But suppose the church had been handsomely maintained and is still filled with worshippers and with useful week-day activities that add to the stability and character of the community. That has been the option selected by the Parish of Ascension and St. Agnes as it has steadily

renewed in the past few years the fabric of its old and seriously deteriorating church structure, has added new parish house facilities for useful programs, and has helped to create an island of integrity, of beauty, and of service in the midst of the uncertain flux which the tides of neighborhood change have been creating. Ascension and St. Agnes has for the greater part of the past decade sought to be an inner-city neighborhood-serving parish while at the same time giving due concern to the cultivation and nurture of the spiritual and cultural requirements of the congregation as a whole.

In 1961, members of the church, as volunteers, organized a neighborhood preschool play group of children, with the involvement of their parents. Out of this activity developed the design of a housing organization directed towards human, so-

+ **A Distinguished Congregation** +



Palm Sunday at Claridge Towers

cial, and spiritual rehabilitation. Family Housing, Inc., a non-profit corporation, was organized to provide several large, very low-income families with better living conditions. The housing program developed and it became possible to buy slum residential housing, to improve the properties with the help of the tenants, to maintain the rent at a level that the families could pay and, at the same time, assure the financial integrity of the corporation. To cite an example, a family of eleven, nine children and their parents, lived in two rooms, a kitchenette and bath in an old apartment house. The rent was \$100.00 a month plus payment for utilities. This family moved into the first of three houses purchased by the corporation in 1963. They occupy two floors of a three-story private house with five rooms, a full kitchen, and bath. This family, as the other six families, have found their way through the door of hope to the future.

Currently there are monthly benefit rummage clothing sales held regularly in the large church undercroft and run by neighborhood persons, some of whom are now active members of the parish. The sales not only provide valuable bargains for several hundred local low-income families living to the north and east of the church, but also create further income

from the proceeds toward the support of the Family Housing Corporation as it seeks to effect improvements in its physical apartment house facilities which serve the housing needs at very low rentals of the seven large low-income families who presently occupy them. The sales take on a gala atmosphere each month and whole families make of the church undercroft an exciting shopping center where clothing items often worth a great deal can be happily purchased at prices never exceeding one dollar.

In addition to the interest in the children and in the large families living in the community, church members, as volunteers, have been participating in another unusual experience with older needy citizen neighbors, over this past year. The National Capital Housing Authority acquired a large apartment house complex, known as Claridge Towers, a high-rise building expressly created to house 401 low-income senior citizens. This handsome, new, well-appointed structure stands on the street just to the rear of the church and its residents are therefore a natural, almost built-in concern for parish service. The executive director of the Authority requested that the church and its members serve as hosts and hostesses at a reception given when the doors of Claridge Towers were first opened to

welcome its new residents in January of 1967. This was the beginning of a program of social service initiated by the parish for the residents, all 65 years old or over. Social events, games, lectures, arts and crafts, reading and drama groups, and consumer education were some of the activities that were begun and are continuing in the House Recreation Center. The residents are encouraged to provide their own entertainment including music for their regular monthly birthday party celebrations, and they also make their own decorations and host the occasions for friends, relatives, and other visitors, as well as for themselves. "For-Fun-Bingo-Games" are held every Monday evening with prizes often donated by parish members. Trips to baseball games in season, motion pictures, park picnics, and visits to local places of interest including the Houses of Congress where the art of senior citizen lobbying may even be practiced, are all part of the extensive program.

The program was originally designed so that other organizations could share in the development of a comprehensive care-schedule to cover as many as possible of the projected needs of the senior citizen residents. Included were the diocesan council and the Ministry to the Aging of the Diocese of Washington. The School of Social Work of Howard University provided graduate students and members of the faculty to assist in the development of the program. Tenants, of course, have been involved from the start in planning and conducting the programs. In addition to participation of volunteers from Ascension and St. Agnes, the rector was instrumental in obtaining a grant from the Massachusetts Avenue Mile Ministry (an ecumenical association of churches in the area) to assist in the support of the position of a full-time social program directress. The rector was also able to secure other contributions which maintained the program for over a year. During this time the residents organized an advisory council to share in the management of the building. The entire social and recreational program for the 400 residents was sponsored and directed under the general supervision of Ascension and St. Agnes Church, its rector, vestry, membership, and friends.

Especially noteworthy, too, in this connection was another service provided through the church and directed toward the benefit of the Claridge Towers Senior Citizen residents. For over a period of nearly three months, members of the church took turns showing two apartments that were completely furnished through the cooperation of rector, Committee members, neighborhood stores, and the St. Vincent de Paul Society. Residents were able to see how they could purchase inexpensive furniture and arrange it attractively in one-bedroom and effi-



Worshippers in the church's nave

God and the Headlines

The year that is about to die will not have many mourners. Children studying history in years to come will learn that the assassinations of Martin Luther King and Robert F. Kennedy were red-letter events of 1968; that there were bloody battles in American streets in 1968 between policemen and people asserting that they were marching for peace and brotherhood; that the terrible war in Vietnam raged throughout 1968 with no abatement and with no prospect of an end as the year closed; that Soviet troops invaded Czechoslovakia in 1968; that in 1968 an entire African nation was given a choice between starvation and surrender to its enemy. They may note that throughout this year there were millions of high-minded, compassionate people who evidently could do nothing but stand by and wring their hands.

To be sure, they will learn also that 1968 was the year in which men first flew to the moon, and in which heart transplants were well on the way to becoming routine surgery. If the people who write the history books for the children of the future are faithful to their task as historians, which is to tell it *all* the way it was, there will be more of the good news of the year than we ever read in the history books of our childhood. We heartily agree with the Afro-Americans who are not happy about some of the glaring omissions from history books, and we dare to make a hopeful prediction: A quiet revolution in history-telling is now in gestation. Children in years to come will be told a much more comprehensive story of the way it was. They will read of heroic figures who lived perhaps a hundred years before us but of whom many of us have heard little or nothing, because the people who wrote history for us saw Sam Houston and Andy Jackson as heroic but for some reason (which in a rare fit of charity we will not try to assign) didn't even see Harriet Tubman and Frederick Douglass at all.

The real history—that is, the whole story—of any year is ultimately invisible to even the most keen-sighted and perceptive of men. It is a truth to humble the wise in their own conceits that only God can possibly know what is really going on all around us; we can only guess at it. History is God's roaring loom. Real history consists of the wondrous works and mighty acts of God. More often than not they become visible to us only after God has wrought them, and even then only in part. God almost never makes the headlines, and in His mightiest acts keeps Himself out of sight. There may have been born a child only this morning, in a slum hospital or even in an alley, who will turn the whole world around. This happened once in a barn. And today, nearly two thousand years after the event, we still don't really know what happened. From all that we can piece together about it at this distance, that year of *ca.* 4 B.C. wasn't exactly an *annus mirabilis* for everybody either. It was a distant ugly ancestor of 1968, as years come and go. But in God's plan it was the zero moment, the fullness of the times, for the dawn of redeeming grace.

The truth that we don't know what's going on in

what we falsely call "our" world is intellectually humbling, even humiliating and intolerable to the mind too proud to accept it. But the rest of this truth is that God knows what is going on because He knows what He is doing, and He is doing it. This is most inspiring to the mind of faith. We submit it to you, reader, as something you might want to fix your mind upon, and fix in your mind for future reference, at the turn of the year. God does more than stand within a shadow keeping watch above His own. Behold, He is doing His new thing.

A Toast to Mrs. Tooze

Here's a non-spirituous but fervent toast, from our very editorial toes, to Mrs. Fred J. Tooze, president of the National Women's Christian Temperance Union, who has asked President-elect Nixon to look into something. Recently a Washington newspaper reported that the Department of Health, Education, and Welfare was appropriating \$546,409 for a new "behavior study" of veteran alcoholics (chronic drunkards) who would volunteer to drink in the government service. The newspaper said: "This federally-financed drunk would last about three years." In her remonstrance to Mr. Nixon, Mrs. Tooze talked sense that is not only sober, as one might expect, but eminently sound. "With more than 100,000 alcoholics crowding civilian mental institutions and veterans hospitals every year," she said, "existing patients rather than subsidized drinkers should supply ample evidence of the effects of alcoholic beverages on the human being."

It isn't that we think the Nixon Administration will be able to balance the national budget by the elimination of this, or many other such fiscal imbecilities to be found in government programs; but this one would help rationally and morally. If it is wrong for anybody ever to serve a known alcoholic a drink, it is intolerable that the nation's government should pay him to drink; especially when, as Mrs. Tooze points out, there is no need whatever to create human guinea pigs for the study of the effects of alcoholism as if we didn't have enough on hand now.

The President-elect can win some friends from among the hosts who did not vote for him by making the most of his opportunity, at the outset of his administration, to go through all government programs as an avenging angel of the Lord armed with a hatchet. We realize that he can't do this all on his own; but if he asks for cooperation from Congress and other government functionaries he will probably get a good deal, especially in the first days of his presidency when it will be politically risky to refuse such cooperation. The item which Mrs. Tooze has brought to his attention would be a suitable one with which to begin the hatchetation.

THE CATHOLIC REVOLUTION. By Douglas J. Roche. David McKay Co. Pp. 325. \$6.50.

The Catholic Revolution is an excellent view from inside of the cracking and crumbling monolithic structure of Roman Catholicism in the United States. The basic theme may be found in the author's quotation from the Jesuit, John L. McKenzie, who aptly describes present-day Roman Catholicism as a "despotism tempered by a rebellion."

Here is a detailed survey of the new spirit which has invaded the priesthood of the Roman Communion, its convents, its schools, and its laity, especially the young. The Roman revolution is, in most cases, heading toward time-honored Anglican positions but, in other respects, it is leaning toward the far left. This latter situation, Douglas Roche seems to indicate, is only a temporary phenomenon of reaction to severe authoritarianism.

The reader of this volume will understand why the American hierarchy will find it most difficult not to follow the example of the French bishops in throwing down a collective gauntlet to Pope Paul. Roman Catholicism in the United States appears to be in an inexorable process of transformation into a kind of Anglicanism.

(The Rev.) JOSEPH WITKOWSKI
St. Mary's Church
Charleroi, Pa.

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MODERN ANGLICAN LITURGIES 1958-1968. Edit. by Colin O. Buchanan. Oxford. Pp. 388. \$8.75.

Between 1964 and 1967 the astonishing total of 16 revisions of the eucharistic liturgy were produced and authorized for use in provinces of the Anglican Communion. Prior to this decade tampering with the 1662 rite, or any of its hallowed and established descendants, was cause for ecclesiastical apoplexy. As late as 1948, the Lambeth Conference reminded us that "The Book of Common Prayer

has been, and is, so strong a bond of unity throughout the whole Anglican Community that great care must be taken to ensure that revisions of the book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion."

But tides of liturgical reform were already running with great force. Lambeth '58, confronting the eucharistic revisions of the Church of India, Pakistan, Burma, and Ceylon, Canada, Japan, and the West Indies gracefully did an about face and recognized the wisdom of Article XXIV: "Every particular or national Church hath authority to ordain, change, and abolish Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying."

Modern Anglican Liturgies provides an invaluable tool for the liturgical scholar and a book of great interest for the parish priest. The new liturgies, formerly available only in pamphlet form, are brought together in one volume. It supplements Bernard Wigan's *The Liturgy in English*, which contained the liturgies produced in the late '50s and early '60s.

A comprehensive essay by the editor, Colin O. Buchanan, delineates some of the trends reflected in these liturgies. For example, in 12 of the 15 texts, the *Gloria in excelsis* is placed near the beginning of the service, and in the same number the creed follows the sermon. Practically all use a litany form of intercession in place of the Prayer for the Whole State of Christ's Church. Only two call for an Old Testament lesson, but most use portions of the Psalms between the epistle and gospel. Buchanan also points out that the offertory procession, a ceremony currently popular in the American Church, is a "fashion passing from the liturgical scene," having lost its theological impetus.

In the Prayer of Consecration, a trend toward thanksgiving for *all* the mighty acts of God, as well as for Calvary, is noted as well as the inclusion in the prayer of the *Sursum corda*, the Preface, and the *Sanctus*. There is less emphasis on "the baneful business of a 'moment' of consecration." An *Epiclesis* is not found in 13 of the texts.

The text of the "Pan-Anglican Document," conceived by Lambeth '58 and midwifed by the Anglican Congress of '63, is also included.

(The Very Rev.) C. V. HARRIS, D.D.
Seabury-Western Seminary

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DO YOU WANT TO BE HEALED? By John Sutherland Bonnell. Harper & Row. Pp. 159. \$4.95.

The ministry of spiritual healing has a larger dimension than I think most of us appreciate, including those of us who have been interested in its revitalization and progress for some time. *Do You Want to be Healed?* is a welcome addition to the expansion of our understanding of this Christ-commissioned function of the

Church. There is a surprising lack of knowledge in this area among Christians of all professions; for that reason, I am pleased to see books like this with the potential of enhancing our insights into this ministry.

Dr. John S. Bonnell, President of New York Theological Seminary and formerly minister of Fifth Avenue Presbyterian Church in New York City, draws from an extensive background in this ministry as he explores the authority for, and contemporary applications of, spiritual healing. He begins with an interesting survey of healing at the Shrine of Lourdes which he visited and where he accumulated information from authoritative sources on many aspects of this approach to healing, including data on the authenticity of apparent miracles. His appraisal of Lourdes is most informative in the manner in which it underscores the objective assessments that are sought with each purported miracle.

In discussing the relationship between science and healing Dr. Bonnell suggests a philosophy of personal life and of the universe that makes spiritual healing not only acceptable, but indeed, essential, to the orderly fulfillment of the wholeness of man intended by God the Creator. He includes statements of many eminent men of science in justifying and substantiating this concept of science-healing relationship. The author portrays with clarity the unity that exists in the scientific and religious approaches, and indicates how spiritual healing fits into this unity. Healing embraces the concept of wholeness, and this is precisely what Jesus meant by healing—He sought always the redemption of the entire personality. This theme is developed more fully as Dr. Bonnell discusses the use of prayer in healing, and how forgiveness is intimately related to wholeness. As he says: "The deepest need of people today is to know that they have restored or found fellowship with God."

Dr. Bonnell devotes considerable time to psychosomatic illness and to healing and mental illness. His pastoral background forms the basis for the interesting and enlightening approach he develops to these topics here. He concludes with an evaluation of the role of faith in spiritual healing, and makes it clear that faith is not a matter of intellectual assent to theological propositions—at least not primarily. Rather, it contains "an element of personal confidence, self-commitment, and trust. Faith is an experience of fellowship with Christ wherein we find moral and spiritual unity with Him" (p. 151).

In the few specific cases of healings discussed, the medical details are too scanty and incomplete to make them useful to a physician-reader. Also, in the discussion of psychosomatic illnesses, there is a list of disease states which the author indicates may be "produced" by emotional stress (p. 133). This is misleading be-



cause, although emotional conflict undoubtedly can aggravate or exacerbate these illnesses, there is no clear evidence that they are actually "produced" by psychological stress.

Sharing Dr. Bonnell's experience is well worth the time, and I can unreservedly recommend it to anyone who wishes to learn more of this ministry of God-in-action in our midst.

ROGER DEAN WHITE, M.D.
St. Luke's Church
Rochester, Minn.

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THE SPIRITUALITY OF THE SACRAMENTS. By Bernard Bro. O.P. Sheed & Ward. Pp. 250. \$5.

Salvation is more important than anything else. Thus Bernard Bro ends *The Spirituality of the Sacrament* whose French title seems to mean "How to go on practicing the Christian religion." This is good ascetical theology supported by the Bible and the Fathers, consonant with modern psychology and common sense, aiming toward a real encounter with the living God, treating of the growth of the soul who is in "The Way."

Good for beginners, it is also good for those who have made such a great stride that the "Eucharist will disappear as a sacrament to appear as an eternal reality." We need courage to grasp God's plan; our life is not all pre-fabricated; we are not mere tourists; we need more than mere reason; we need reflection; we are invited by God; we must never stop requiring a conversion of ourselves; beware of externals in liturgy and even in secret prayer; beware of superstition in the use of the sacraments and acts of devotion; we are primarily members of an Assembly, a fellowship, and solitary piety is not enough. "A very healthy reaction," says Fr. Bro, "is today bringing us to combat the magical idea of the sacraments and all routine in religious practice. We no longer want practice without real faith, and we are infinitely correct in this."

(The Rev.) VICTOR L. DOWDELL, Ph.D.
Canon of Albany

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WHERE RELIGION GETS LOST IN THE CHURCH. By C. Edward Crowther. Morehouse-Barlow. Pp. 158. \$4.75.

There must be many in the Church today for whom this book's protest against ultradogmatism, racism, and obscurantism will appear to have been written. C. Edward Crowther, former Bishop of Kimberly and Kuruman in South Africa, was deported in 1967 presumably due to his vociferous opposition to *apartheid*. Currently a fellow at the Center for the Study of Democratic Institutions, Santa Barbara, Bp. Crowther writes not so much of South African experiences (another book is promised about these) but of "... the problems resulting from the inflexibility of Church structures and doctrines."

There is a chapter on the creed ("The doctrine of the Church as the body of Christ creates an expectancy which simply is not realized by the Church as I know her"—p. 37), and another on civil rights ("To remain silent where either *de-jure* or *de-facto* segregation exists is the abrogation of the Church's nature. When such silence occurs then the Church has ceased to be 'religious!'"—p. 51). Still other chapters speak critically of M.R.I., of administrative snarls and ecclesiastical priorities. Perhaps the strongest part of the book is that section dealing with the parish and the ministry—lay and clerical. In his appeal for an emancipated lay apostolate, for another look at Christian teaching on human sexual relationships, and for a pastoral link with the behavioral sciences, Bp. Crowther shows us what his hopes and frustrations are.

While there is little that is "new" in *Where Religion Gets Lost in the Church* for those who share the author's concerns, those who think the title an odd one could profit from it greatly.

(The Rev.) FRANK V. H. CARTHY
All Saints Church
Indianapolis

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LOOK AROUND, PILGRIM. By Christopher William Jones. Bruce. Pp. 107. \$3.95.

The author, styling himself a "Pilgrim," visiting various groups and individuals, is burdened with a sense of man's inhumanity to man expressed in the indifference of so many (including Church members) towards war, poverty, and other conditions which prevent individuals from realizing to the fullest their innate sacredness.

Christopher Jones seems to feel almost as lonely in his zeal as Elijah felt in considering himself to be the only prophet true to God. Yet man as man through the centuries has had his champions. The Old Testament records many barbarities and yet it commands love for the neighbor and kindly consideration for the stranger and widow. Terence wrote, "I am a man, and nothing that is human is alien to me." Christ ate with sinners. "A man's a man for a that" is stated by the noted Socialist Eugene V. Debs upon his conviction when he addressed the judge: "Your Honor, years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of the earth. I said then, I say now that while there is a lower class, I am of it. While there is a soul in prison, I am not free." The columnist Dorothy Thompson, wrote in 1944: "Every individual bears a responsibility for the whole of mankind." Perhaps it is well to have a modern man call his fellows to an awareness of the worth of each individual and the holiness of being human.

The author attempts to do this in part through "prayers" (called that on the jacket) which are monologues with the Lord telling Him what to do and giving



information about people and places which any first-class God would know already. Some of the book is given to discussions where we find them "illuminated by truth" such as, "It is in selfless care that peace can be found" and "love is a daughter of the living truth." Certain statements are entirely out of place: "We have raped mankind in the name of Yeshua" and "the kid who curses God . . . is praying." Likewise, some of the language is unbecoming even of one who calls himself "the theologian of the gutter." A visit to Fayetteville, N.C. (near Ft. Bragg) brings him into close touch with the pacifist and the soldier, each one being praised for following his conscience as he should.

Look Around, Pilgrim is like those who will read it—not all bad and yet not altogether good.

(The Rt. Rev.) R. E. GRIBBIN, D.D.
Bishop of Western North Carolina (ret.)

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CONFIRMATION CRISIS. Prepared by The Executive Council of the Episcopal Church. Seabury. Pp. 143. \$2.95.

Most of this book has been adapted from the work of English authors. It shows similar problems in the Church on both sides of the Atlantic. The *Confirmation Crisis* turns out to be the lack of commitment in many who are confirmed. The solution, not clearly given, is based on the ideal age to administer confirmation. This age is evidently anywhere from nine years to "maturity" which, according to one of the writers, cannot happen before eighteen years.

The chief value in this volume is the listing of many of the problems involved in arousing commitment to Christ. Its weakness lies in the implication that God's action in this sacrament is not as important as the human reaction.

(The Very Rev.) L. S. OLSEN, D.D.
Grace Cathedral
Topeka, Kan.

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GOD THE FUTURE OF MAN. By E. Schillebeeckx, O.P. Sheed & Ward. Pp. 207. \$4.95.

Here's another book on "secular theology," though not one of the "worldlier than thou" variety. The theological use of the word "secular" and its derivatives seems to act more and more as a "red

CONGREGATION

Continued from page 10

ciency apartments as demonstrated by the church's continuing "Committee for Senior Citizen Consumer Education." Almost 1,700 persons, most of whom were prospective residents, viewed the apartments whose furnishings could be duplicated for about \$200.00 and so would come quite practically within the range of possibility for the prospective tenants.

The interest of the church, its rector and members, has continued through the D.C. Department of Recreation which has recently assumed responsibility for the program. This experience has been an interesting demonstration of how a church can plan, initiate, and implement a social service program, and then secure public

support through a tax-supported agency to take it over.

As a church seeking to serve the spiritual and cultural needs of both the neighborhood and the larger Washington metropolitan community, Ascension and St. Agnes has a unique role to play year by year as it celebrates the Eucharistic Mysteries, especially each Lord's Day at the great High Mass. The church is large and offers ample and uncluttered space for the full liturgy with many servers assisting and with the congregation participating. The acoustics of the church are most unusual and provide a setting for the choir, organ, and on occasion orchestra, which would be difficult to surpass in any parish church building of comparable size. Because of the built-in, superbly satisfying acoustical properties of the

church, a very considerable investment of interest has been made by the gifted organist and choirmaster, supported by both the congregation and many kind friends of the Washington community, which has resulted in the creation of a rich musical tradition not only for the regular stated services which are considerable (Sunday and weekday celebrations) but also each fall in the offering of a great annual requiem on the eve of All Souls, to which people of all faiths are especially invited; and again in the spring when a Bach festival is presented, open to the public for five consecutive evenings. This past spring's festival helped to bring back a sense of confidence and of genuine concern for the well being of the entire area around the church which had only so recently suffered from the serious civil disturbances experienced throughout the inner city. The fact that the church's organist and choirmaster had built the pipe organ, a splendid instrument, over the past four years, of course has added tremendous interest.

When feeling a bit square, somewhat shaken perhaps, by the vast changes the past few years have brought both to the Church and to the total community, uneasy possibly because there seems to be little recognizable place for some in a swiftly swinging world, do remember, as one good friend of the parish has put it: "There is always a standing invitation to drop around to 'enjoy' a celebration of the sacred and jubilant mysteries of the Holy Eucharist at old yet ever new and renewing Ascension and St. Agnes," set boldly at a busy crossroads (Massachusetts Ave. at Twelfth St., Northwest) in the nation's capital, where to serve is perfect freedom, and where happily much is as it has always been, while becoming very excitingly much as it must always be, the sharer of treasures, both old and new.



Family Housing residents at a parish Christmas party

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R. L. Porter, B.A., S.T.B., HEADMASTER

LETTER from LONDON

Continued from page 3

propositions. The result of the voting, of course, will not be the final answer. That will lie with the Methodist Conference which will meet in July at the same time as the Church Assembly meets to finalize its viewpoint on the same topic.

If you are planning a 1970 visit to Europe (the fact of the Oberammergau Passion Play that year will surely increase numbers), make a note that Canterbury

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Cathedral will be celebrating the 800th anniversary of the death of Becket. They have already appointed Mr. Gerald Peacocke, of the King's School, Canterbury, to manage the arrangements. Incidentally, too, when passing through London, don't forget a trip to St. Bride's!

DEWI MORGAN

BOOKS

Continued from page 13

rag"—it is useful in helping to infuriate the opposing bulls but it doesn't shed much light on what is. This "new world" we are presently in, characterized by "secularization," is being traced back and back, by the present author, to be the 13th century—which makes it really new!

E. Schillebeeckx, a Dutch Dominican specialist in sacramental theology, is reputedly, along with Hans Küng, under investigation by the Vatican [L.C., Oct. 20]. *God and the Future of Man* is a series of five lectures prepared for an American tour late last year, and an epilogue based on his audiences' response. Apart from the first lecture on the new hermeneutics, the others deal with various aspects of "religion and secularization"—speaking of God, liturgy, dialogue, and social action. The epilogue attempts a "new image of God," bringing into play another fashionable trend, the "theology of the future." He speaks of "God as man's future"—hence the title of the book.

This work is probably a good entree into the thought of an important theologian, although the going is rather hard at times. It rings the changes on some of the "burning issues" fashionable in contemporary theology: hermeneutics, secularization, and futurity. Along the way there are brilliant jewels of insight, e.g.—

"In a so-called Christian world, we cheapened Christian faith into a condition of healthy human understanding of the obvious. Modern thought has thrust before our faces the inconceivable wonder of faith's interpretation of reality, based on a fundamental *metanoia* in relation to the evident worldly experience of reality." (p. 67)

(*The Rev.*) ARMAND A. LAVALLEE, Ph.D.
St. Thomas' Church
Greenville, R.I.

* * *

SISTER CORITA. By Sister Mary Corita Kent, Harvey Cox, and Samuel A. Eisenstein. Pilgrim Press. Pp. 80. \$17.50 before Christmas 1968; \$20 after Christmas.

"Everybody, no matter his chronological age, is the 'Now Generation' and expanded consciousness is what we must all develop. Or perish." This is a good summation by Samuel Eisenstein of what *Sister Corita* is all about, except no one dwells on perishing. Life predominates.

The *show-case* book, ten by fourteen inches in size, is part of a packet which includes reproductions of religious paint-

ings by Corita and poster drawings with messages such as "*Love Is Here To Stay* and that's enough." The whole thing is a handsome production: something lovely to own and give.

The first article on "art and beauty in the life of the sister" is written by Sr. Corita. Harvey Cox and Samuel Eisenstein contribute their analyses of Corita: her talents as a person, teacher, and artist. Harvey Cox under the title "Corita: celebration and creativity" writes of Corita's joy in her work . . . "the joy which her serigraphs and films communicate." Samuel Eisenstein's "communications primer" describes methods of teaching used by the sisters at Immaculate Heart College in Los Angeles. In their use of films, play-acting, and all art forms, meanings are quite often enfolded and have to be unwrapped and individually appropriated. It's a sort of do-it-yourself (but with others) way to expand consciousness.

LOIS WILLIAMS
Christ Church
Bronxville, N.Y.

Booknotes

By Karl G. Layer

Theological Dictionary of the New Testament, Vol. V. Edit. by Gerhard Kittel. Eerdmans. Pp. 1031. \$22.50. This is a lot of money for one book, but this is a lot of book, and not just quantitatively. Every entry in this superb scholarly lexicon is an essay in biblical theology. Oscar Cullmann said of this magisterial work years ago that it will be "an indispensable tool for the expert as well as for the minister in the English-speaking world." The translator is Geoffrey W. Bromiley, a professor of systematic theology at Fuller Seminary in Pasadena and co-editor of the authorized English translation of Karl Barth's *Kirchliche Dogmatik*.

Resurrection: The Story of a Parish. By Minna Cassard. Pp. 89 paper. \$2. Available from Church of the Resurrection, 119 E. 74th St., N.Y., N.Y. 10021. Very few students of Anglican churches around the world will be unfamiliar with New York City's Resurrection Parish. Here is a well-written little volume, issued on the occasion of the parish's centennial anniversary, and telling of the long and often involved history hiding behind the present edifice on 74th St. It is from individual volumes such as this one that the overall history of the Episcopal Church will one day be written.

The Reality of Faith. By H. M. Kuitert. Eerdmans. Pp. 213. \$5.50. Can theology today find its way beyond modern existentialist theology without reverting to classic protestant orthodoxy? Dr. Kuitert probes his way through the successes and failures of classic orthodoxy and modern existentialism as he looks to a way beyond both. He looks to a new evangelical emphasis.

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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 Fell 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
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so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

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HD 9; C Fri & Sat 5-5:25

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C Sat 4:30

ORLANDO, FLA.

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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.

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FLOSSMOOR, ILL.

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NEW YORK, N. Y.

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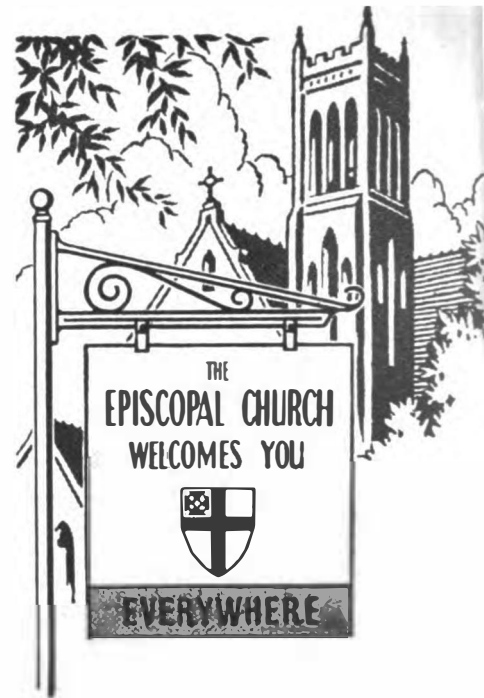
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