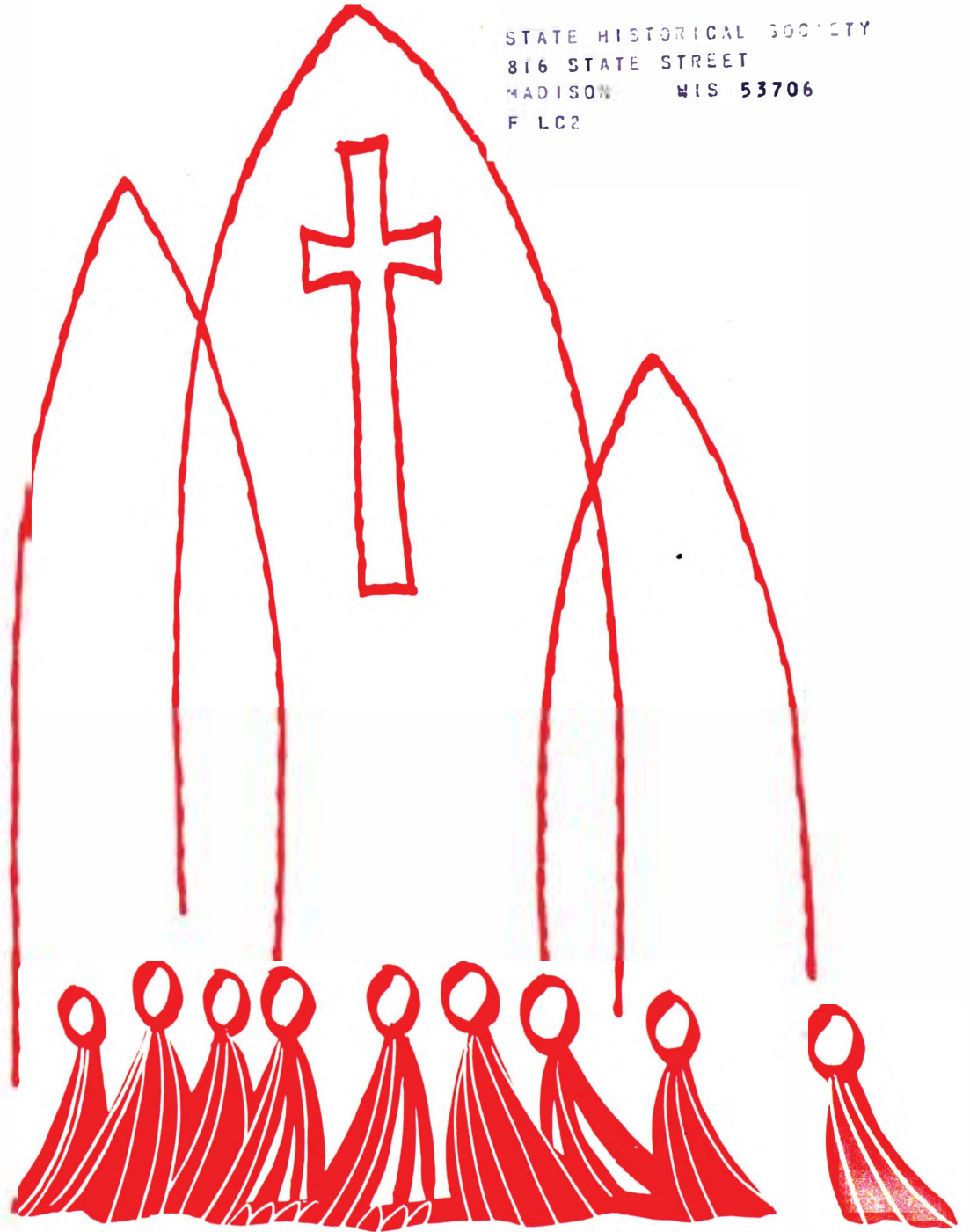


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BOOKS

THE VIRTUES. By Romano Guardini. Trans. by Stella Lange. Regnery. Pp. 163. \$4.95.

Romano Guardini is the author of more than 60 books. I do not know how many of these have been translated. But we are familiar with his writings, and when we learn about a new book we are filled with expectancy. We have never been disappointed. *The Virtues* is fine and you must not miss it. I began to read it one evening and actually dreamed about it that night, so powerful was its impression. I dreamed that I said to one of the brethren, "This book has 19 chapters: it would make fine material for a ten-day retreat." And so it would.

The author approaches the virtues in a refreshing way: nothing about the theological virtues, nor any mention of prudence or temperance. Instead you are asked to think about such Christian ideals as kindness, courtesy, loyalty, understanding, gratitude. Courtesy, kindness, and gratitude—we need to learn much about these! I was especially struck by these words on courtesy: "There is first of all the will to give others room. Culture does not begin with obtrusiveness and grasping; it begins with taking one's hands away and stepping back. Courtesy gives the other person a free space and protects him from oppressive closeness; it gives him air. It recognizes the good in others and lets them feel that it is valued. It keeps silence about one's own qualities and keeps these in the background, lest they discourage others. Courtesy strives to keep unpleasant things at a distance or at least to bridge them. It tries to avoid embarrassing situations, to remove the sting from difficult and painful circumstances, and to lighten burdens. It induces young people to honor their elders, men to honor women, and the strong to defer to the weak. All these are motives which moderate the impulses of insolence and violence and make life easier for others."

The temptation is to quote a great deal more of these meditations on various forms of Christian virtue. But do get the book and learn from it at first hand.

(The Rev.) KARL TIEDEMANN, O.H.C.
The Order of the Holy Cross

* * * *

MANDATE FOR WHITE CHRISTIANS. By Kyle Haselden. John Knox Press. Pp. 127. \$3.

The reviewer accepts full responsibility for not bringing this noteworthy volume to the attention of LIVING CHURCH readers sooner, but its prophetic nature insures a timeliness for years to come. As a sequel to his earlier book, *The Racial Problem in Christian Perspective*, Kyle Haselden, who is the editor of *The Christian Century*, comes fully abreast in *Mandate for White Christians* of the es-

sence of the racial crisis insofar as the Church's integrity is concerned as well as treating of some of the pitfalls and dangers for Churchmen who venture into the arena of social change without a solid base in Christian principles.

Directed chiefly to white Churchmen, and summarizing rather succinctly the history of what the author calls "a white quandary," the book is by no means restricted in value to Caucasians. As Martin Luther King, Jr., says in the foreword, "This is must reading for every Christian who yet wonders about what justice demands and love bids him do in personally relating to the civil rights endeavors of Negro Americans." If there are significant weaknesses in the book, and I think it is a profoundly eloquent Christian treatise, it is in not bearing down harder on renewal and change within the life of the Church itself, and this inclusive of both black and white segments alike.

No pawn of the militants, and yet foremost among them over the long reach of Church and race affairs, Dr. Haselden does not hesitate to label as unworthy certain extremes to which activists have gone in the pursuit of justice, often operating more to pacify the demonstrator than to effect change. His final chapter on "Justice and Community" is a prophetic reaffirmation of ultimate goals and the methods by which Christians may legitimately pursue them. In this day of black-power separatism and an acquiescence to racial animosity on all sides, it would well behoove Christians who think they are in the vanguard of change to read this book, as well as those who have yet to discern the propositions of the crisis.

(The Rev.) JOHN B. MORRIS
Former Executive Director of ESCRU

* * * *

THE EPISCOPAL CHURCH ANNUAL, 1968. Edit. by Clifford P. Morehouse, LL.D. Morehouse-Barlow. Pp. A-103, 386. \$7.50.

Once again Dr. Clifford P. Morehouse and his staff have accomplished for the Church what must be one of the most thankless jobs in all Christendom—the production of *The Episcopal Church Annual, 1968*. Basically the same book of information for all Churchmen, this year's *Annual* continues the format introduced with last year's book and designed to increase its value as a resource tool and its facility of use. The attempt is toward brevity of expression.

In last year's book much of the historical material was dropped. It has, however, largely been returned now and so one may once again refer to the table of succession of American bishops and other such resources.

In an undertaking such as this there are sure to be certain errors and inaccuracies; and in all fairness it must be pointed out that these mistakes are often

the fault of the clergy themselves rather than of the staff of M-B. One can reasonably wish, however, that the *Annual* would take the time and effort required to do a thorough job of cross-referencing between the diocesan listings and the general clergy list. It is, even with this 1968 edition, still not impossible to find a priest with two completely different addresses in these two locations, or an address that is two or three years out of date.

In his editorial Dr. Morehouse points out as "not encouraging" the statistics of the Church: baptisms, confirmations, and Sunday school enrollments are down; only parish day school membership is up, and that by a substantial increase (15.32%). The figures reported are those for 1966. The editor also presents a summary of General Convention, demonstrating more enthusiasm over the actions of last year's convention than can we.

With the 1968 edition, *The Episcopal*

Church Annual changes editorial hands, this time leaving the Morehouse family for the first time since 1886. The entire Church owes Clifford Morehouse and all his predecessors a debt of gratitude for their labor in this vineyard over the years, and this we do indeed render now as the reins are turned over to E. Allen Kelley.

One final word, *The Episcopal Church Annual* is published by Morehouse-Barlow and not by THE LIVING CHURCH. Therefore, all changes and corrections must be submitted to M-B (on the forms they provide) as well as to The LC's People and Places Editor.

(The Rev.) KARL G. LAYER
The Assistant Editor

+ + + +


CALL FOR GOD. By Karl Barth. Harper & Row. Pp. 125. \$3.95.

One of the surprises of our 20th cen-


tury has been the fact that "theology," long thought to be locked away in academic cold storage, would emerge as a topic of popular attention. Even some of our most contemporary news organs are familiarizing their readers with at least the names of the leaders in theological thought of our time. Yet when a layman ventures to go beyond names to the theological literature itself, he can easily become discouraged. The major writings of Tillich, Bultmann, Barth, or Niebuhr are not easy reading. Exceptions, however, appear when we come upon volumes of sermons by those same theological giants. The learned doctors, when in the pulpit, are faced with the task of communicating their insights precisely to laymen in place of merely their colleagues or rivals in academe. The best introduction to Paul Tillich, for example, may be his sermon collection, *The Shaking of the Foundations*. Similarly, anyone who de-




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Luong, thi Hinh
#2 age 6




Le, thi Hue
#3 age 9




Nguyen, Nan Hoang
#4 age 9



Le, Nan Minh
#5 age 6



Nguyen, Nan Quyen
#6 age 7



Nguyen, Xuan Huong
#7 age 10

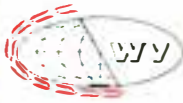
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sires to make the acquaintance of the still most conspicuous pioneer in 20th-century theology—namely, Karl Barth—could be urged to try *Call For God*. This is a collection of sermons preached by the noted Swiss professor to convicts in a prison in Barth's home city, Basel.

Readers on the lookout for intimate allusions to prison life will be disappointed. Barth accords to his hearers the dignity of being addressed simply as sinners like himself and like all of us—all (see his sermon, "Before the Judgment Seat of Christ," and the humbling prayers which accompany each sermon) equally in need of the grace of repentance and forgiveness.

American readers of the volume may find themselves in a somewhat alien homiletic environment. Here are scarcely any story illustrations or personal anecdotes. Gone, too, is pietistic moralizing. "You shall" is replaced by "You may"—an actual sermon title. And the "You may" is pictured as response to God's preventive acts, the drama of God's love manifested above all in the Incarnation. A number of the sermon titles are themselves epitomes of this theme: "The Lord Who Has Mercy On You"; "My Time Is Secure In Your Hands"; "But Take Heart."

Barth opens each sermon with the salutation, "My brothers and sisters." We could all profit from joining that congregation for a moving experience of hearing from the lips of a true prophet for our time, even when we are threatened with the bad news that "God is dead," the good news that God is very much alive—at least in a convict prison in Basel, as once He was in prison cells in the days of the Acts of the Apostles.

(The Rev.) THEODORE O. WEDEL, Ph.D.
Canon of Washington

* * * *

GREEK ORTHODOXY: A Way of Life. By Anthony Coniaris. Light & Life Publishing Co. Pp. 175. \$3.95.

Despite the first impression suggested by the title, *Greek Orthodoxy: A Way of Life* is not primarily a dissertation on the theology or the devotional riches of the Orthodox Church, but is a collection of 39 short sermons or essays, all in very readable, up-to-date, "American" English, by the pastor of St. Mary's Greek Orthodox Church in Minneapolis, the Rev. Anthony Coniaris.

In some of these, quite naturally, we find expositions of things *specially* characteristic of Orthodoxy, such as the Jesus Prayer and the concept of tears as being quasi-sacramental. But there are many others among the collection which one could read without getting any idea of the "denominational" origin of the writer except to be sure that he was a dedicated Christian. In fact, we may go still farther and say that Fr. Coniaris is setting before

us a truly evangelical orthodoxy, which, without in any way downgrading the importance of sacramental grace, lays great emphasis on personal acceptance of Christ and His saving work. But Fr. Coniaris is not satisfied to confine his attention to the "personal" any more than to the sacramental or liturgical side of Christianity. He makes it very plain that true Christianity involves an active concern for justice between men in their daily dealings with each other, including, very expressly, race relations! And he tells a wonderful story of a man who arrived at church too late for the service and asked someone if the Liturgy was over. "According to our priest," the second man replied, "the Liturgy begins when we leave Church!"

Of the several books of sermons and essays which this reviewer has read in recent times, he considers this one of the best; but he specially commends it to open-minded individuals who have unfortunately become imbued with the idea that Eastern Orthodoxy is so immersed in the glories of its ancient heritage that it cannot adequately face the problems of today.

(The Rev.) MERRILL A. NORTON
Church of St. Luke the Evangelist
Mulberry, Fla.

* * * *

LETTERS TO AN AMERICAN LADY. By C. S. Lewis. Eerdmans. Pp. 121. \$3.95.

This slim volume contains, in a new medium, much wit and wisdom of C. S. Lewis. It is the result of nearly 13 years of correspondence between Mr. Lewis and a woman he was never to meet. She is not named in the book, but all the necessary facts of her life are included in the letters even though only Lewis's letters are printed plus some letters from his wife, Joy, and his brother.

The portrait of Lewis given in *Letters to an American Lady* is one of the most complete and beautiful. He shows always his true concern for other people and his equally great concern that Christianity be the basis for all of human relationships. Two examples will help to show both the humor and wisdom to be here found. In one instance he is talking of the difficulty of living a Christian life and says that part of "... this Divine paradox and audacity called man ... (is) to do with a mind what other organisms do without it." In another instance he is talking about death and purgatory and compares the moment of death to the instant when a dentist has just finished pulling out a tooth and ... a voice says "Rinse your mouth out with this." The "this," of course, will be "purgatory."

Reading this book is not purgatorial and should be a must on the list of all C. S. Lewis fans.

ELIZABETH L. DRESSLER
St. Mark's Church
Milwaukee

The Living Church

The Living Church

Volume 156 Established 1878 Number 5

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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February

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5. Martyrs of Japan
6. St. Titus
11. Septuagesima

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THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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The Living Church

February 4, 1968
Epiphany V

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ETHICS

Morality of Transplants

The Rt. Rev. Edward G. Knapp-Fisher, Bishop of Pretoria, has raised doubts about the morality of certain aspects of the heart transplant operations done by Dr. Christian Bernard and his team of specialists at Groote Schurr Hospital, Capetown. He is the first prominent South African Churchman to register a negative response to the transplants. Most Church leaders have lauded the medical development.

Bishop Knapp-Fisher said Christians would find it difficult, if not impossible, to approve all aspects of these operations. "They could," he states, "involve surgical and psychological techniques which could so alter the structure of man's brain and mental processes that he could cease to be, in any true sense, the same person as before."

Far around the world, another man spoke of the operations and the ethical problems of such procedures.

U.S. Senator Walter Mondale (D-Minn.) proposed that Congress establish a commission to study the ethical and social implications of recent medical advances and research development. He said there is need for answers to such questions as who should receive heart and organ transplants, who should live or die, whose genes should be altered, how long and under what conditions life should be prolonged, and how far science should go in creating artificial life and under what conditions.

The senator's proposal drew mixed responses from Minnesota medical, religious, and scientific leaders. Dr. Eugene Scott of St. Paul, physician and chairman of the committee on medicine and religion of the Minnesota State Medical Association, agreed there are problems but questioned whether a federal commission would be the right vehicle to solve them. He said that doctors are in general agreement that "a man should be permitted to die in dignity." As to the other points raised by the senator, Dr. Scott reported that ethical problems raised by transplants have been under discussion with religious leaders for some time. Other questions raised do not pose pressing problems because they involve experiments still in the laboratory stage.

Of two hospital chaplains in Rochester, Minn., one thought the senator's

proposals "premature," and another thought some guidelines would be helpful but was not sure how far he would want government control to be involved.

A clergyman-professor at St. Paul Roman Catholic Seminary said he would welcome "dispassionate" discussion and research on the senator's questions "before we begin fighting about them." He also said that transplants originally were looked upon by the Roman Catholic Church as "mutilation" but since Pope Pius XII the Church has been "very much open" toward them. They are now seen more in terms of "mutual love."

DELAWARE

Bishop at RC Requiem

At the Requiem Mass for the Most Rev. Michael W. Hyle, Bishop of the Roman Catholic Diocese of Wilmington, the benediction was pronounced by the Rt. Rev. J. Brooke Mosley, Bishop of Delaware.

Delmarva DIALOG, a Roman Catholic paper, reported that the Episcopalian's

NEWS

participation in the service marks the first time in the diocese that a non-Roman Catholic clergyman has participated in such a ceremony in an official capacity.

There were a number of Church officials of other Communion also present at the Requiem, as well as many of their clergy.

LONG ISLAND

Crime's Threat to Negro Community Cited

The Queens [Long Island] Council of Concerned Clergy has charged that the Negro community bears "a double burden of crime victimization" and has called for a "summit conference" with public officials to deal with the casual aspects of crime.

Subsequently, the Rev. Timothy Mitchell, spokesman for the council composed predominantly of Negro churches, said District Attorney Thomas Mackall of Queens County had agreed to convene

such a conference. The council said that its members were particularly distressed by two aspects of "crime victimization" — "First, by higher echelon criminals, the leaders of international crime such as the Mafia, which is responsible for the large amount of narcotics smuggled into this country, which finds its way into the black community. Secondly, the black community is victimized by local criminals, exploiters, and manipulators within and without the law."

Several causes felt to be responsible for victimization of Negroes by criminal elements were listed by the council: insufficient help from the city in dealing with the current urban crisis; conduct by public officials creating resentment and a credibility gap between the community and law enforcement agencies; constant reference to respect for law and order at the same time that present enforcement means cannot cope with the increase in crime; and too much emphasis placed on punitive rather than rehabilitative measures (any crackdown on crime should include a crackdown on the causes of crime, the clergy stated).

POLYNESIA

Bishop to Resign

The Bishop in Polynesia, the Rt. Rev. John Charles Vockler, 43, is resigning after six years as diocesan. In a message to the diocesan staff, he said those six years have left him physically, mentally, and spiritually weary. He feels the time has come for a way of life which will give him time for thought and scholarship, and not least, study of the exacting theological problems facing the Church in the Pacific. The administrative burdens of his two-million-square-mile diocese have made such desires unattainable.

The resignation will take effect two weeks before the consecration of his successor. Before his appointment to Polynesia, Bishop Vockler was assistant Bishop of Adelaide.

The Diocese of Polynesia includes Fiji, Western Samoa, Tonga, the Cook, Ellice, and Gilbert Islands.

MAINE

Bishop on Leave

The Rt. Rev. Oliver L. Loring, Bishop of Maine, announced last month that he had been advised by his physician to take a period of rest to recuperate from hyper-

tension and restricted circulation. He has turned over the administration of the diocese to the standing committee whose president is the Rev. Canon Wilber E. Hogg, rector of the Church of St. Mary the Virgin, Falmouth Foreside, Me.

WASHINGTON

Women In Protest

Due to the weather, attendance at the 22d Annual Service of Intercession and Holy Communion for the reconvening of Congress was reduced. It was held in the Capital Memorial Seventh-Day Adventist Church. In addition to the political and judicial figures, including Vice President Humphrey, there were women who later formed part of the Jeanette Rankin Brigade demonstrating for peace.

Some 3,000 women gathered by the time the first congressional roll call was made. Their petition, presented to Senator Mike Mansfield, majority leader of the Senate, and to Speaker John McCormack of the House, contained four points, asking that:

(✓) "Congress, as its first order of business, resolve to end the war in Vietnam and immediately arrange for the withdrawal of American troops;

(✓) "Congress use its power to heal a sick society at home;

(✓) "Congress use its power to make reparations for the ravaged country we leave behind in Vietnam;

(✓) "Congress listen to what the American people are saying and refuse the insatiable demands of the military-industrial complex."

Among those women present for the protest were Episcopalian Cynthia Wedel of the National Council of Churches.

ATLANTA

Muslim Chaplain Service

Federal District Judge Frank A. Hooper ruled in Atlanta that Muslims at the Atlanta Federal Penitentiary have the right to have a clergyman of their own faith minister to their spiritual needs. He said that the 40 or 50 Muslims at the prison must be furnished a Muslim chaplain at government expense, regardless of their number. The prison now has Protestant, Roman Catholic, and Jewish chaplains.

Approval of Muslim chaplains was the only request from the Muslim prisoners honored by Judge Hooper. He denied pleas for: permission to subscribe to *Muhammad Speaks*, a weekly paper published in Chicago; special meals sometimes required by the Muslim religion, such as a pork-free supper after dark; and a broadcast of a Muslim speaker over the prison's radio. The judge also ruled that the Muslim inmates could not communicate with Muslim leaders, but only with local clergymen.

Joint Housing Program

Seven congregations and the Roman Catholic Archdiocese of Atlanta have formed a corporation to provide better housing for low and moderate income families in Atlanta. John Steinchen, Unitarian layman and president of the board of trustees of Interfaith, Inc., said the organization is interested in "programs of rental, ownership, and cooperative housing projects."

The participating bodies to date are: St. Bede's Church, St. Bartholomew's Church (both Episcopal); Christ Church, Church of the Atonement, Church of the Master (all United Presbyterian); Trinity Church (U. S. Presbyterian); the Unitarian-Universalist Congregation; and the Archdiocese of Atlanta.

VIRGINIA

Bishop Goodwin Dies

The Rt. Rev. Frederick Deane Goodwin, 79, the retired ninth Bishop of Virginia, died January 13th, in a Wheeling, W. Va., hospital, after a long illness.

Virginia born and educated, he served the Diocese of Virginia from 1917, when he was ordered a deacon, until his mandatory retirement in 1960. He was graduated from the College of William and Mary with three earned degrees, having been an athlete and earning part of his tuition by teaching on the side. He also taught several years before entering Virginia Theological Seminary. His rural ministry spanned 13 years, and experiences in that field led him to write *Beyond the City Limits*.

In 1930, he was elected Bishop Coadjutor of Virginia and served 14 years under the Rt. Rev. Henry St. George Tucker. During that time Bishop Tucker was elected Presiding Bishop of the Church, so many of the diocesan's responsibilities at home fell to Bishop Goodwin. On January 1, 1944, he became the

diocesan when Bishop Tucker resigned.

For years Bishop Goodwin worked with the various religious groups in the diocese and the state, especially the Virginia Council of Churches and its forerunner, the Virginia Council of Religious Education. He was always interested in and spent much time planning for the annual summer conference for rural ministers from all Churches, held at Virginia Polytechnic Institute.

He held honorary degrees from Virginia Theological Seminary, William and Mary, and Hampden-Sydney. Survivors include his daughter, Mrs. Peyton R. Williams, two sons, Frederick and Edward, nine grandchildren, and two sisters. Services were held in St. Stephen's Church, Richmond, with the Bishop of Virginia, the Rt. Rev. Robert F. Gibson, officiating. Interment was at Yeocomico Church, Westmoreland County, where Bishop Goodwin's wife, Blanche, who died in 1955, is also buried. He had served that church in the early days of his ministry.

MICHIGAN

Bishop Heads Council

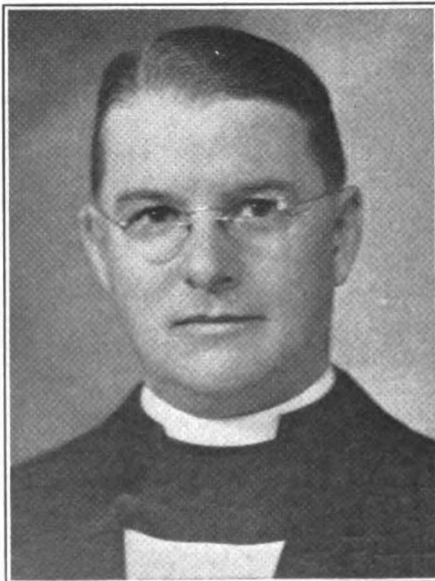
A bishop who describes himself as "definitely middle-of-the-road, a liberal conservative," is the new president of the 800-church Detroit Council of Churches, the Rt. Rev. Archie Crowley, Suffragan Bishop of Michigan. He explained that he "tries to see both sides, and then move in whatever direction seems best."

Bishop Crowley is chairman of the Fair Campaign Practices Commission of Michigan, a member of the Governor's Commission on Human Resources, and president of the American Indian Foundation; he was president of the Michigan Council of Churches from 1965 through 1966.

Ford Grant Refused

The rejection of a \$100,000 Ford Foundation grant by a black separatist group may have triggered an end to the coalition of black and white leaders formed to rebuild Detroit after last summer's riots. The Rev. Albert B. Cleage, Jr., head of the Federation for Self-Determination, turned down the funds because he claimed that some conditions put on the grant were a denial of self-determination.

The coalition, called the New Detroit Committee, which includes Henry Ford II and James M. Roche, chairmen respectively of the Ford Motor Company and General Motors Corporation, had offered the \$100,000 to the Negro federation with the proviso that the militants coordinate spending with a group of moderate Negroes who would receive the same amount. Mr. Cleage, pastor of the Central United Church of Christ, pulled



his group out of the coalition, saying that the New Detroit Committee had failed because "whites have tried to absorb blacks paternalistically and then on terms set by whites." Other conditions set on the Ford grant to the Federation for Self-Determination were that both the federation and the Detroit Council of Organizations, a less militant Negro group, submit to audit procedures and agree not to use funds for political purposes.

A few weeks ago, another group of which Mr. Cleage is the head — the City-wide Citizens Action Committee — received a grant of \$85,000 from the Inter-Religious Foundation for Community Organization, Inc. (IRFCO), in which the Episcopal Church participates and through which some of the Presiding Bishop's urban crisis funds are channeled.

Chaplaincy Bid Denied

A suburban Detroit rector is disappointed in a recent action of the United States Army. But the concern of the Rev. Carl R. Sayers of St. Stephen's Church, Troy, Mich., is not a protest against the U.S. military policy in Vietnam. He was turned down in his bid to activate his reserve status and be sent to the war zone.

The rector said he was told by the Office of the Chief of Chaplains in Washington, D. C., that the quota for new chaplains was filled. "The fact that the quota was filled means at least that clergy are also to be found on the other side of the Vietnam issues," Fr. Sayers stated. He supports the U.S. policy in Vietnam.

He is a chaplain (Capt.) in the Michigan National Guard, and is head of the Church unity committee of the Detroit Council of Churches.

MINNESOTA

A Bishop's Memorial

Plans have been made for the establishment of a memorial lectureship in honor of the late Rt. Rev. Stephen Edwards Keeler, Bishop of Minnesota 1944-1956.

According to the Rev. G. Russell Hat-

ton, chaplain of the University Episcopal Center, Minneapolis, where the lectures will be given, noted Anglican theologians will be invited to speak on a theme relating theology to the purpose of the university. The first lecturer, in May, will be the Rev. Dr. Eugene Fairweather, professor of theology at the University of Toronto, Canada. In October, the Rev. Dr. Allan Richardson, dean of Yorkminster Cathedral, York, England, will speak.

Bishop Keeler was rector of St. Chrysostom's Church, Chicago, prior to his election in 1931, as Bishop Coadjutor of Minnesota.

RHODE ISLAND

Visitor Returns Home

Last month, the Rev. Birbal Haldar of the Diocese of Dacca, East Pakistan, returned to his homeland after spending a year in the Diocese of Rhode Island as part of the companion diocese relationship program.

In May 1965, the Rt. Rev. James Blair, Bishop of Dacca, visited in Rhode Island, and in March 1966, the Rev. Lewis Stone, rector of St. David's Church, Cranston, R. I., visited in Dacca. Each of these men has been able to bring about more understanding of the life and work of his native country during his visit to the companion diocese.

In other ways, Rhode Island is still carrying on its interest in Dacca: some 50 young people in the diocese are corresponding with young people in Dacca, exchanging scrapbooks depicting life "at home"; Pascoag East is another young people's project but involves three financial grants over three years' time with the purpose of beginning youth work in Dacca; the cost of rebuilding the parish school in Kushtia is being shared by St. John's Church, Barrington, and St. Luke's Church, East Greenwich, over a four-year period; \$3,700 was sent to rebuild St. Peter's Church, Kaligram, after flood and hurricane destroyed the first one; and medical kits, school kits, and ecclesiastical banners have been sent.

It is expected that sometime in 1968,

another priest from Rhode Island will visit the Diocese of Dacca.

Christian Unity Service

Anglicans, Orthodox, and Roman Catholics joined together for an evening service of prayer for Christian unity held in the Cathedral of St. John, Providence, R. I.

Planners and sponsors of the service were the ecumenical relations commission of the Diocese of Rhode Island and the commission on ecumenism of the Roman Catholic Diocese of Providence. The preacher was the Very Rev. Leonidas Contis, dean of the Greek Theological School, Brookline, Mass.

Following the service a reception was held in Synod Hall at which time the congregation had the opportunity to meet the Most Rev. Bernard M. Kelly, Auxiliary Bishop, Diocese of Providence; the Rt. Rev. Vasken Kebreslian, Vicar General of the Diocese of the Armenian Church in America; the Rt. Rev. John Seville Higgins, Bishop of Rhode Island; and the Rt. Rev. Charles Packard Gilson, retired Bishop of Okinawa.

SOUTH FLORIDA

A Lawsuit Against God

In Lake Worth, Fla., a local electrician, allegedly injured four years ago in an accident which a jury described as "an act of God," has filed suit against a group of defendants designated as "God and Co." Co-defendants with God are 32 local churches and synagogues. Copies of the allegations by plaintiff George Albrecht have been delivered to each of the religious bodies, but court officials have been unable to deliver a copy to the principal defendant.

Mr. Albrecht originally sued the city of Lake Worth and a construction firm, claiming that he was injured when a rain-soaked sidewalk collapsed under him in 1964. A jury ruled the claim was invalid, invoking the "act of God" rule.

One of the clergymen now brought into the suit said he believed the expression "act of God" used in cases where no blame for accidents can be attributed to any human agency, is a misnomer. The Rev. James Magnuson said, "If this keeps up, people will be suing churches every time a tree falls." The Rev. E. W. Zilch said, "If he [Mr. Albrecht] brings the Principal Defendant into court, I'll be glad to come and testify for Him."

LAY READERS

Diocese of Easton

Three years ago the Diocese of Easton began the practice of granting lay readers their licenses at a public service to demonstrate the value of their work to the life and work of the Church. The prac-



tice of recognizing long-term lay readers also became a part of the same service.

The special service held last month in Trinity Cathedral, Easton, Md., honored three men who have served ten years or more as lay readers in the diocese, and do more than just read lessons in their home parishes. They work under supervision in situations where there are no resident priests, so that congregations have services otherwise unavailable.

The Rev. R. P. Varley, rector of St. Peter's Church, Salisbury, Md., acted as master of ceremonies, with the Bishop of Easton, the Rt. Rev. George A. Taylor, presiding. Preacher was Mr. Douglass C. Turnbull, a lay reader of the Diocese of Maryland who has served his diocese in many capacities and who was at one time national president of the Brotherhood of St. Andrew.

Diocese of Dallas

In a service for the licensing of lay readers held in St. Matthew's Cathedral, Dallas, last month, 234 laymen signified their willingness to carry out the duties that accompany the lay reader's license.

CHICAGO

Survey on Integration

Knowing that the Episcopal Church in the United States is officially and actively in favor of complete integration, a senior-high-school student was interested in discovering the opinions of the people in his own parish. As a project for a sociology class and with the help of his rector, the Rev. Chester D. F. Boynton, Thomas D. Eckhardt prepared a questionnaire that was mailed to a cross section of St. James' families in Dundee, Ill. The return of questionnaires was not 100%, but numerically it was considered good.

(*) Are you basically for or against integration of the races? in housing? education? socially? in business and industry?, was the lead off question. On housing—33⅓% for; 66⅔% against; on education—78% for, 22% against; on social integration—41% for, 59% against; on business and industry—91⅓% for, 8⅓% against.

(*) Do you feel that the Caucasian race is superior physically and mentally to other races in the world today? 62½% answered no, and 37¼% answered yes.

(*) On mixed marriages, 45% against, 55% for. Related to this was another: Is it morally wrong to mix the races? 31¼% said yes, 68¾% said no.

(*) Do you believe in a pure or Aryan race? Only 6% said yes, with 94% disagreeing.

(*) Would you discourage the marriage of your son or daughter to a person of another race? 67% would discourage such a marriage, while 17% would not. However, 61% felt that interracial marriage was inevitable in the future years of this country, while 39% felt it was not so. Of the 61%, 20% felt that 20th-century American culture couldn't absorb this condition, while

80% of the same group felt that the condition could be absorbed and become beneficial to the country.

(*) Do you feel the Church has a moral obligation to encourage integration and/or mixed marriages? Encourage integration—56% for, while 44% answered no; encourage mixed marriages—94% no, 6% felt that the Church had an obligation to do so. One explained that the Church had a moral obligation to encourage integration because "what could be more Christian than abolishing brotherly hatred and prejudices? On the other hand, encouraging mixed marriages is going beyond the responsibility of the Church, unless, of course, individuals seek personal guidance."

After each of the questions, there was room for explanations of the answers given.

In summary, Mr. Eckhardt said that according to the sampling of opinion, total integration is something that must take time "to grow from the individual and is not a question that can be solved by dictation from a higher power." His interviewees considered themselves "good Episcopalians" and yet "they are not ready to accept blindly the official opinion of the Church," said he.

NEW YORK

Warning on White Supremacy

William Stringfellow, attorney, has warned that unless there is significant movement away from the "doctrine of white supremacy" America will develop into a totalitarian state.

Speaking at the Institute for Rational Living, he declared that many white liberals fail to understand that the "inheritance of four centuries of white supremacy has the theological meaning of death." The current racial crisis in the nation is, he said, an example of the "drama of death and resurrection," and as such, is a restatement of the biblical "Word of God." He held that "the militancy of the power of death" which is shown at work in the Bible in opposition to "resurrection" is also at work in contemporary racial strife.

White supremacy, he asserted, is as "dehumanizing" to whites as it is to Negroes. He used as illustration of this claim his evaluation of the course of the

Continued on page 21

Letter from London

England has always been proud of her traditions of Church music and only the most curmudgeonly would deny her the right. Both in composers and in performance the standards have been high for several centuries.

The end of the line is in sight, at least as far as performance is concerned. The matter has been brought to the public eye by the announced closure of the famous All Saints' Margaret Street, London, choir school. Its last appearance in the Butterfield church (believed by some to be one of the masterpieces of Victorian architecture) will be at Easter. The 119-year-old school has been defeated by rising costs and the difficulty of providing adequate educational facilities for its 17 pupils, a number made totally unviable by modern economic conditions. Furthermore, any school with less than 36 pupils can no longer receive Government recognition and without it it must compulsorily close in five years' time. In the light of that the vicar, the Rev. Kenneth Ross, has concluded that it is best to close immediately.

The choir school (one of its pupils was Sir Laurence Olivier) sang at Queen Victoria's silver and golden jubilees and at all four coronations during this century. The fate of All Saints' is one which, it appears, will be more widely shared. Many English cathedrals will inevitably be affected and members of Parliament who have such schools in their constituencies have been asked to help in preserving them as part of our national heritage.

all, some 39 schools are involved, two of them being attached to parish churches. The loss, say the schools' supporters, will be not only in terms of musical tradition but also will deprive our educational and cultural heritage of much of the flexibility which has been a major value.

The retirement of the Most Rev. Edwin Morris, Archbishop of Wales for the past ten years and Bishop of Monmouth since 1945, leaves a vacancy in the six-diocese province. Before his consecration Dr. Morris was for nearly 20 years professor of Hebrew and theology at St. David's College, Lampeter, Wales.

I gather that you are likely to have less tourist money in your pockets in 1968 than you did in 1967. This is a pity, especially since the Parochial Church Council at Stratford-on-Avon is considering introducing a charge for viewing the grave of their famous one-time parishioner. Shakespeare was buried in the chancel of Holy Trinity Church and the church currently needs £100,000 for repairs.

"We feel it is right," says the Rev. Thomas Bland, vicar of Holy Trinity, "to ask people to pay to see our treasures just as they do to see the poet's birthplace and parts of other churches and cathedrals. Many people come and look at the grave but pay no attention to the rest of the church and leave without putting anything in the collection box."

DEWI MORGAN

Three Views

Church Unity

Uniat Status?

Pope Paul has visited Patriarch Athenagoras. Now Athenagoras has called on the other Orthodox patriarchs, the Archbishop of Canterbury, and the World Council of Churches headquarters in Geneva. During last October Athenagoras paid a return call on the pope at Rome. What do Pope Paul and Patriarch Athenagoras have up their sleeves? At Istanbul the pope hinted he would permit uniat status for the Orthodox, allowing them full membership in a united Christendom, letting them con-

tinue their varied, ancient liturgies and their present customs such as allowing married men to become priests.

First, would the Orthodox accept uniat status? Present uniats follow papal dogmas and allow the pope to appoint their bishops. During Pope Paul's recent visit to Constantinople, Patriarch Athenagoras accorded him a "primacy of honor." The idea of primacy of honor comes from the fact that Rome was the capital of the world in Christ's time and because St. Paul found nothing about the Church in Rome

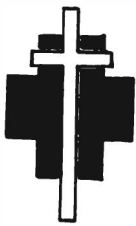
to criticize in any of his epistles. In any Roman-Orthodox union, the pope would probably be accorded the title, *primus inter pares*, "first among equals." The most probable form of united Church government would be conciliar, continuing the Church councils which met periodically prior to the schism between East and West a thousand years ago.

Vatican II, with its ideas of collegiality of bishops now being implemented by the Synod of Bishops is a *trend toward* conciliar Church government. Under this new

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concept of collegiality, the pope shares his power with the bishops. The new Synod of Bishops has been established to advise the pope, and perhaps it will eventually legislate. Any Church council acceptable to the Orthodox would be supreme and infallible. Rome is moving rapidly toward conciliation, and many Orthodox and Protestants wish to "sit back" to see just how far Rome will go in its present reforms. If the liberal element in Roman Catholicism is allowed to follow the present trend, prospects for eventual Church union become greatly improved.

The Orthodox agree with Rome in their opposition to mechanical methods of birth control. This is in theory only. In practice, birth control is widely used by the Orthodox. Many Orthodox believe in the assumption of the Blessed Virgin; but this is a pious belief with them, and not a dogma. At present the Orthodox do not accept the Immaculate Conception dogma. A compromise here would be to allow the Assumption and Immaculate Conception to be "pious beliefs" instead of dogmas. The *filioque* clause is also a stumbling block to Roman Catholic-Eastern Orthodox reunion. This is the phrase, "and the Son," which was added to the Nicene Creed by the Western Church several centuries after the Council of Nicea, indicating that the Holy Spirit proceeded from both the Father and the Son, while the original text, still used by the Orthodox, states: "from the Father." While this point seems to be of little importance in these modern days in the West, it is important in the East. The main objection of the Roman Catholics and Protestants of the West to dropping the *filioque* clause is that omission of it seems to imply a difference in substance between Father and Son. This certainly was not the intent of the Council of Nicea. The new trial liturgy of the Episcopal Church has dropped the *filioque* clause in its Nicene Creed.

In recent years, Orthodox metropolitans have consulted with leaders of the separate Churches of the East, such as the Monophysite Copts, Abyssinians, and Syrian Jacobites, and also the Nestorians and Armenians. Relations between these Churches are increasingly friendly, and efforts are being made to bridge the gaps left by fifth-century heresies which today are considered by many as merely obscure differences of opinion. These friendly meetings among eastern patriarchs and archbishops certainly strengthen their stand as truly desiring Christian unity.

Second, could the concept of uniat status be extended also to the Anglican and Protestant Churches? In the light of the present-day ecumenical era of good feeling, there is a possibility that it eventually could. Roman Catholics are gaining a new respect for Luther's ideas such as justification by faith and the priesthood of all believers. Roman churches resound with such protestant hymns as "A Mighty Fortress is Our God," and the altar is now brought down among the congregation.

In search of Church unity, some Christians need to compromise or redefine a few points that disturb other Christians. For instance, Roman Catholics call the Virgin Mary the "Mother of God." All Christians agree that Mary was the "Mother of Jesus." The Orthodox have come up with a compromise that could be acceptable to all, and that is "Mother of Christ." Another term that might be acceptable for the Virgin would possibly be "Mother of God the Son." Excesses of the Middle Ages such as indulgences, prayers to the saints, veneration of statues, required auricular confession, and belief in limbo would need to be de-emphasized. The practice of indulgences has been soft pedaled for the last several decades in



the Roman Catholic Church. More importance might also be placed on praying directly to God rather than to saints, and the new form of the Mass stresses this. Many Roman churches today are removing statuary and substituting icons or nothing at all. Some of the newer churches have interiors which remind one more of Orthodox churches, while others almost remind one of a protestant church. Other possibilities besides compulsory auricular confession could be private confession directly to God, general confessional prayers as part of the Church service, or informal confession. The limbo concept might be fairly compromised by leaving the future of unbaptized babies in the hands of God.

Pope Paul continues to hesitate on his definition of the acceptability of artificial methods of birth control. Meanwhile, many Roman Catholics practice birth control despite their Church's present teaching. New discoveries such as birth control pills should allow Pope Paul a method of changing the Church moral admonitions to allow certain forms of birth control. Or, in future years, the Roman Church may lean more and more toward the Orthodox idea of being officially against artificial methods of birth control but allowing it in practice. A

change in Rome's viewpoint on artificial methods of birth control is bound to come. But until it comes, this will undoubtedly be a chief obstacle toward uniat status for Anglican and Protestant Churches.

As the councils of bishops within the Roman Church gain more real power, and as Vatican II is further implemented, giving the laity a true voice in the affairs of the Church, the government of the Roman Church may gradually become less centralized. Local bishops will be guided by councils of laymen as well as by priests. Parish clergy may someday have lay committees or vestries with real power. As Protestants talk unity with schemes such as South India and the Consultation on Church Union, they gain increasing respect for viewpoints of their fellow Christians in sister denominations.

With broad-mindedness on the part of all Christians regarding the election of bishops, validity of orders, and the power of the Holy Spirit working in the Church, there is no reason why the Roman Catholics, Old Catholics, Orthodox, Anglicans, Lutherans, Methodists, Presbyterians, Disciples of Christ, Armenians, Copts, Abyssinians, Nestorians, Syrian Jacobites, and Mar Thoma could not achieve a broad form of uniat unity which would include the Bishop of Rome, and the patriarchs, the historic Church, and democratic Church government. As the Vatican allows more changes in its own liturgy, it is entirely conceivable that Protestants could become uniats and continue their present liturgies. This would also have a good effect on Protestants, stressing such points as the importance of the sacraments and the historicity of the Church. The Protestants could contribute their great spirit of evangelism and preaching which only lately is being recognized as of great significance by some of the more liturgical Churches.

Church unity through uniat status would allow intercommunion. All Christian ministers would also be priests recognized everywhere in Christendom as being capable of celebrating the Holy Mysteries on every altar and preaching in every pulpit. Young people would no longer need to worry about incurring parental wrath by marrying someone of another Communion. Missionary work could be pushed more rapidly into heathen areas as Christianity could face Communism, materialism, and non-Christian religions with a united voice. But best of all, Christ's wish would be fulfilled that His Church be one.



On September 24, 1867, the first Lambeth Conference met at Lambeth. Was there an acknowledged Anglican Communion before that? I very much doubt it. There was a Church in the British Isles, a Colonial Church, and a Church in the U.S.A. which was hard to include in or to exclude from the family circle. A hundred years ago when 76 bishops, out of the 144 who had been invited, gathered at Lambeth, our Anglican Communion made its modest and hesitant beginning. Eighteen of the English bishops were present, 5 came from Ireland, 6 from Scotland, 24 were colonials, and 19 were from the U.S.A. The Northern Primate and most of his bishops did not attend because they "felt so sure of the increased confusion such a conference must cause in an already tangled web."

The Dean of Westminster (Stanley) spoke for many of the English Church

at a later date, if the event were clearly disassociated from the conference and sponsored perhaps by the S.P.G. Not only would the visiting bishops then be made welcome, but the Archbishop of Canterbury was invited to preach to them in such an acceptable gathering. The archbishop and the members of the conference were cool to the suggestion, and the closing service was held at Lambeth Parish Church.

Let us take a look at the beginnings of both the Lambeth Conference and the Anglican Congress. In September 1865, the Provincial Synod of Canada addressed the Archbishop of Canterbury. The members were full of "regret and apprehension" regarding the sentence in favor of Bishop Colenso of Natal recently passed by the judicial committee of the English Privy Council in spite of the fact that his metropolitan had deposed him two years earlier. This civil action in the face of

to invite all bishops in communion with the Church of England to assemble "for the purpose of Christian sympathy and mutual counsel." So the first Lambeth Conference met. The Bishop of Illinois preached the opening sermon in the midst of what he called "the haunting majesty of this strange, secluded assembly." He noted that Canada had "asked in weakness—God answered in strength . . . He collected the fragments so that the might and majesty of the supernatural creation might be disclosed and the abundance be carried back on the homeward way for fresh hunger and expanded multitudes. We have also come together," he continued, "to demonstrate a fact, existent indeed but one never before exhibited or made foederal in energy—the cooperative unity of the Anglican Communion."

In the midst of our admiration for the courage and vision of Archbishop Longley and the Convocation of Canterbury, we have a sadness that they ruled out the presbyters and laymen and refused to think of the gathering as a synod which might be competent to discuss and legislate for the whole Communion. We have never recovered from this "fragmentation" of our Communion. Imagine what might have been achieved if the whole Church had come together, then or subsequently, with even modest powers of legislation and official planning in view. In his presidential address to the first Lambeth Conference the archbishop made his own position clear. He declared, "it has never been contemplated that we should assume the functions of a general synod of all the Churches in full communion with the Church of England. . . . We merely propose to discuss matters of practical interest and pronounce what we deem expedient in resolutions." So the Canadian hopes for a general synod, a Communion council, were rejected; and ever since our Anglican Communion has drifted without leadership or an agreed strategy to which each province could contribute. That our Communion has survived, and indeed prospered, has been one of the miracles of the century. Undoubtedly it was because each national Church or province gave up all hope of common planning and action and did the best it could where it was placed.

Such a plan worked in the distant and separated world of yesterday. Today, whether we admit it or not, whether we like it or not, we are one Church in one world. Our interdependence within the Communion is built on a new world of instant communication and must proceed to a full partnership of one Communion and in one task. Archbishop Ramsey said at Toronto, "The Church that lives to itself will die by itself." This applies first to the Churches within our Communion. We are in the same ship. I doubt whether we can possibly survive the demands and the storms of the new century (1967-2067) without the installation of a rudder.

Questions on Anglicanism's Future:

By The Rt. Rev. George N. Luxton, D.D.

The Bishop of Huron

in his refusal to have the closing service of the first conference at the abbey because it so obviously presented "a partial aspect of the English Church" (i.e. without most of the bishops from the Northern Province), and because of "the absence of any fixed information as to the objects to be discussed and promoted by the conference." The abbey, "so venerable and national in its character," wrote the dean, "ought to be lent only to public objects of well-defined or acknowledged beneficence." In a closing paragraph of his letter the dean suggested that the Lambeth bishops might come to the abbey

duly constituted Church authority had weakened Canada's "outward connection with the Church of our fathers" although they affirmed that their inward link was still firm. They asked that means be adopted "by which all members of our Anglican Communion . . . should have a share in the deliberations for her welfare, and be permitted to have a representation in one general council of her members gathered from every land." In an accompanying letter the gathering is described as "a National Synod of the Bishops of the Anglican Church at home and abroad, who, attended by one or more of their presbyters or laymen, learned in ecclesiastical law . . . may meet together and adopt such measures as may be best fitted to provide for the present distress."

The Convocation of Canterbury met in the year following and agreed with the general trend of the Canadian request—but no council or synod, no presbyters or laymen! They advised their archbishop

This article is reprinted from the *Church Times* of London, of September 1, 1967, with the kind permission of the editor. In articles two and three, which are to follow, Bishop Luxton develops his themes here initially presented. They form, with preliminary articles published earlier by the *Church Times*, a booklet, *Unity in Mission*, which the bishop is suggesting for Lambeth Conference study and action.

the election of a captain, the provision of maps and radar, and a competent and disciplined crew. The power is there, as it has always been, but it must be used and pointed toward goals that have been firmly established in the accredited councils of the Church.

The first Lambeth Conference met for four eventful days following September 24, 1867, although its committee life continued, with only a few of the bishops functioning, for a further two months. They completed the sessions in an adjourned meeting on December 10th; eight reports were received in a few hours and commended "to the careful consideration of the bishops of the Anglican Communion."

Again in 1872 the Canadian bishops appealed to the Convocation of Canterbury to join with them in a request to the archbishop that he summon a second Lambeth Conference. It is interesting to note that the Canadians called for a longer conference, "a continuous session of one month, four days in each week being days of session, or that there should be at least two weeks of session with an interval between the first and last week." Again Canadians suggested; and the Mother Church accepted the second alternative. Bishop Selwyn of New Zealand, who played an important part in the first conference, joined personally in the appeal for what he called "a General Council of the Anglican Communion." Although consent was given by the English authorities (this time the Northern Convocation came into the picture), Archbishop Tait at once began to trim the council down to a conference of the acceptable type. "There is no intention," said he, "to gather together the bishops for the sake of defining any matter of doctrine. We have no intention whatever of interfering with these matters of discipline. We have no desire to interfere with their (the U.S.A. bishops') affairs, and I am sure they have no desire to interfere with ours." He went on to describe the coming conference as: "A Work of love; friendly intercourse; strengthening each others hands"; etc., etc.

So the Lambeth Conference was established in this informal "hands-off" fashion. And for a hundred years it has continued its talk, its resolutions and recommendations, with little attempt at corporate unity, an absence of any planned overall strategy in mission, and without the surrender of a morsel of autonomy or sovereignty on the part of any province. Doubtless there are values in this casual and informal type of gathering; perhaps it was the only possible plan for distant and separated and somewhat suspicious Churches scattered around the world. My thesis is that times have changed, and that unless the English Church now reverses her traditional stand, accepts her place of natural leadership in the Communion, agrees to a steadily in-

creasing measure of unity, to some effective form of organization and administration, to an accepted plan of mission for the whole Communion, and commits herself (and leads the rest of us into the same commitment), we non-Englanders might just as well unpack our bags and avoid both the conference and congress, await the disintegration of our Communion, and anticipate a new future in the emerging new Churches of the historic episcopate. We shall not do this; we will hold to the meager unity we have, and attempt to support Bishop Dean and his little group in their valiant efforts, but we are almost helpless until the day when the English Church will come in with us whole heartedly and unreservedly and provide the lead and inspiration that only she can give. In the meantime the Anglican Congresses and the Lambeth Conferences will be heartbreaking exercises in frustration, exceedingly pleasant in friend-

garding the next step that the Communion must take "with confidence." They were so used to "muddling it through" in lonely isolation and without a unified plan that it apparently never occurred to them that they might come together, set goals, accept plans and methods, and act together.

It too became "an exercise in fellowship on the grand scale"; although at this congress the reality of the Anglican Communion was seen and believed, and its appetite for mission and Christian social action was quickened. Montgomery even thought that the slow, dull, and respectable Anglican Church might come to life, that "the Seven Sleepers were about to issue from their cave." Scott Holland, in his account of the congress, pictured the amazement of the English Church at the sight of her wide family. "She hardly believes it . . . as she sits tied up in Elizabethan red tape, and smothered under the convention of Es-

Is the Church of England Abdicating Leadership?

ship and in the exchange of information and ideas, but powerless to effect any of the radical changes required for the life and work of our Communion in the present age.

Unlike the conference, the first Anglican Congress had its origins in England and in a call from Bishop Montgomery, then general secretary of the S.P.G. Six years before the congress, in a sermon preached in St. Paul's Cathedral, "he pleaded for a world conference of Anglican dioceses, in which each one might lay its peculiar problems before the others, and thus the whole folded picture of the world-wide mission of the Anglican Church might be laid out for all to see and judge." With the general secretary of C.M.S. and others added, the committee began to prepare for 1908. A questionnaire to the bishops brought interesting results. All knew the questions and problems before the Church but none seemed able to answer the question re-

tablissement, and fat with dignities, and very scant of breath."

Of the remaining conferences and congresses little need be said. After a long gap (1908-1954) the Anglican Congress was reassembled at Minneapolis, chiefly because of the efforts of Bishop Gray (Connecticut) and Bishop Wand (London) at the Lambeth Conference of 1948. Again most of the prodding for the resumption of meetings came from across the Atlantic. England provided a few fine leaders at Minneapolis but her participation as a Church was limited.

Toronto in 1963 provided a similar pattern. A few English leaders were with us from the start; most English Churchmen were unmoved and seemed to find the New World zeal and outreach rather tiresome to watch and experience. The suggestion that three Canadian bishops should tour England before the congress in an attempt at arousing interest was

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The proposed COCU Church would have the "historic episcopate." Now, the only *participating* Church in the Consultation on Church Union which could be said to have the historic episcopate in the apostolic succession is the Episcopal Church. But, in 1896 Rome rejected the orders of the Anglican Communion in the bull, *Apostolicae Curae*. It may safely be stated without too great a fear of over-simplification that this was on the ground of defect of *intention* and, especially, defect of *form*.

Rome and Holy Order

To avoid misunderstanding, since many works on this subject speak of intention of the Church and intention of the Ordinal, it must be pointed out that neither an ordinal nor a Church can have the kind of intention here involved. Intentions exist in human persons: in the man receiving, but far more important, in the man *conferring* the order. One may speak of the intentions of the members of the Church, and assuming they are at one, perhaps the group intention of the Church. But this causes confusion. The intention necessary to confer orders validly is what the bishop means to *do* (make Christian priests), not what is his idea about it (the theology of the sacrificing priesthood). An intention is in the will, not the intellect. If he intends to do what the Church ordinarily does, even erroneous beliefs about what that doing may mean would not affect his intention unless there were a simultaneous positive will to the contrary. Sacraments are actions, not theological treatises.

Is it not permitted to presume that the Anglican bishops of the sixteenth century were sincere men who meant to do what was done in the Church "from the Apostles' time," according to diligent reading of "Holy Scripture and ancient Authors," just as the preface to the Anglican Ordinal states? Perhaps some, or even all, had mistaken beliefs, but it has never been proved that they expressly willed to overthrow the nature of the sacrament.

The Rev. David G. Kennedy was ordained to the priesthood in the Roman Catholic Church in 1957, in Burlington, Vt. He received his education at Boston College, L'Université de Montréal, St. Michael's College (Vermont), and McGill University. He has taught at St. Michael's, Collège Mont-Saint-Louis (Montréal), and Loyola of Montréal, where he is now conducting an experimental course in theology. This article is based on certain points from his thesis which re-examines the bull *Apostolicae Curae* of Leo XIII in terms of the traditional Roman Catholic theology of orders.

One who believes sacrificing priesthood is no part of the Christian heritage from the apostles' time, i.e., a non-existent aspect of the true Christian ministry, cannot intend to exclude that which is unreal, i.e., that which he believes he himself did not, in the first place, ever have to confer. An ordinal, however, being impersonal, cannot have an intention. It can have only a meaning. For the ordinal

lem at all. For the word "presbyter" in the Roman Catholic context today means a sacrificing priest. This is not always the case, however, outside of Roman Catholicism.

It is important to remember that *Apostolicae Curae*, because of the circumstances, concentrates on the sacrificing aspect of the priesthood to the degree of giving an almost unbalanced view of the Roman Catholic teaching on the ministry. It is noteworthy that Vatican II has developed considerably the understanding of the episcopate and the presbyterate. In the *Decree on Priestly Training*, a presbyter is called a

"... true shepherd of souls after the model of our Lord Jesus Christ, teacher, priest, and shepherd . . . prepared for the ministry of

Roman

contains words, the most important of which are the form of the sacrament of holy order. The form of a sacrament is ultimately all important since the matter, in this case the imposition of hands, is in itself relatively indeterminate and vague. It receives its specific determination from the words of the form. For a sacrament must signify. Thus the meaning of the form of the sacrament is decisive.

Pope Leo makes clear that for Rome there is no real episcopate where there is no real priesthood.

"... since . . . the true priesthood of Christ has been totally expunged from the Anglican rite, and since accordingly the priesthood is in no wise conferred in the episcopal consecration of the same rite, it is equally impossible for the episcopate itself to be truly and properly conferred thereby. . . ." [*Apostolicae Curae*, No. 29]

Leo did not decide that the episcopate conferred directly and immediately on a Christian layman was invalid, as a careful reading of the above-quoted text will show. The episcopate so conferred in a context where episcopate *means* high priesthood would presumably be acceptable. Even a cursory reading of *Apostolicae Curae* makes it quite clear that for Rome the "historic episcopate" is the apostolic succession of bishops. Furthermore, there is no "historic presbyterate" which is not one and the same as the sacrificing priesthood. The ordination of a priest either makes him a sacrificing priest, or no presbyter at all.

The Presbyterate

Were all priests of the Roman Catholic Church to cease today to be called "priests" and instead be called "presbyters," there would be no theological prob-

lem at all. For the word "presbyter" in the Roman Catholic context today means a sacrificing priest. This is not always the case, however, outside of Roman Catholicism.

The Rev. Gregory Baum, editor of *The Ecumenist*, points out that the *Constitution on the Church*, enables Roman Catholics to pass from a cultic understanding of the priesthood to a ministerial understanding. This has come about probably as a result of the rediscovery of the scriptures in the twentieth century much as was the case with the Reformers in their time. The priest can no longer be defined simply in terms of the Eucharistic Sacrifice, says Fr. Baum, for, as he points out in his article "The Ministerial Priesthood" in the November-December 1965 *Ecumenist*:

"from this point of view there is no apparent difference between priest and bishop. In concrete terms this means that the priest (presbyter) is not defined by his power to offer sacrifice, but rather by his share in the threefold office as teacher, sanctifier, and shepherd."

According to the *Dogmatic Constitution on the Church*, priests, by the power of the sacrament of orders, are consecrated to preach the Gospel, shepherd the faithful, and celebrate divine worship. Neither Vatican II nor Fr. Baum represents a reversal of the former Roman Catholic teaching; rather, they are redefining it from a different, but equally legitimate, point of view. *Apostolicae Curae* rejected the Anglican Ordinal of 1550 primarily on the ground that the words of the form of priestly ordination do not signify definitely the order of the priesthood or its grace and power. It may be suggested that Pope Leo was speaking of the grace and power in terms of the cultic understanding only. The Anglican Ordinal

nal (“... be thou a faithful dispenser of the Word of God and of his holy sacraments. . .”) uses an expression current with the Reformers to define holy order from the ministerial understanding of its grace and power, and the general context and the other prayers make amply clear which of the three “in the threefold office” is being conferred, i.e., the presbyterate. The present (1662) form, of course, signifies “definitely the order of the priesthood” by name as well.

It must also be remembered that the Liturgical Movement has brought the Roman Catholic Church back to a fuller appreciation of the priesthood of all the faithful so that the celebrant of the Eucharist not only represents the priestly role of Christ toward the congregation but is also the agent of the congregation’s priestly role before God. Here, again, the Reformers’ ideas of the priesthood of the laity and the ministerial concept are not so much error as perhaps merely another approach to the same truth.

The Anglican Ordinal seems to put together two understandings of the presbyterate: the traditional catholic and a moderate Reformation protestant. The basis of the Ordinal was probably a model ceremony drawn up by Bucer to inform Cranmer of what was being done in Germany. Bucer provided one rite only, to be used for all three orders. The Anglican Ordinal makes three rites of it by borrowing from the Sarum Pontifical in order to distinguish the three orders. But most important of all, it rejects Bucer’s form which was the same for all of the three. For the presbyterate is substituted a formula (not the form) from the Sarum rite: “Receive the Holy Ghost, whose

this has always been a *de facto* situation. Hooker denied that it was the sacrificing priesthood, but the Book of Common Prayer continued to say “priest,” not “presbyter” even after the great anti-Reformation Council of Trent had defined priest as “consecrated minister of sacraments,” and presbyter as “elder by reason of age, manner, knowledge, etc.” The Greek translation of the Book of Common Prayer used not *presbuteros*, but *hierous*, sacrificing priest. The Anglican Communion has never canonized this situation of different views to the *de-jure* level, at least not until (possibly) the advent of the Church of South India.

Like the Anglican Ordinal the Presbyterian tradition expresses the ministerial understanding of the presbyterate and holds that its powers come from God through ordination in a historical succession, although of presbyters, not bishops. Unlike it, it does not distinguish clearly the powers of priest and bishop: The Constitution of the United Presbyterian Church of America defines presbyters as “governing” in the kingdom of Christ, and bishops as “overseers.” The Anglican form implies marking with a character: “. . . be thou a faithful dispenser . . . ,” while the Presbyterian form seems more juridical: “. . . we . . . committing unto him *authority*. . . .” The Congregationalist tradition holds that, since power of order comes from God through the congregation, no one who is ordained has himself the power to pass on his order. Power to rule is not in any minister; it is in the congregation alone. There are no distinct orders of the ministry as such, only the general ministry of the Church. Certain men (and women) are “set apart” for

By The Rev. David G. Kennedy

**Professor of Theology
Loyola College
Montreal, Quebec**

the meaning of an ambiguous ordination form is to be sought in the “public formularies and definite pronouncements” of a Church. But it must be forcefully pointed out that in its Constitution the Church of South India does not commit itself to *any* particular view or belief concerning orders of the ministry.

What then is the *meaning* of its ordination form? The Church of South India ordains presbyters, not priests. Are they protestant ministers or catholic priests? Are they the second order of the historic apostolic ministry, or something new, born out of compromise? The Church of South India has no preface to the ordinal to state that according to scripture and ancient authors there have been from the apostles’ time priests in Christ’s Church—that there is thus specified an intent that the historic, i.e., sacrificing, priesthood be continued. Therefore, in violation of the principle of contradiction, presbyters in the Church of South India seem to be, *de jure*, priests and non-priests at the same time, in which case the new bishops of the Church of South India are bishops and non-bishops at the same time. To quote Fr. Read: “It is in fact priesthood rather than episcopacy which is the real issue. . . .” [*Priest and Presbyter* by F. W. Read in *THE LIVING CHURCH*, July 23, 1967] Since the ministry of the Church of South India does not seem to be the one and only Christian ministry instituted by Christ, but a new man-made ministry, it is impossible to see how Rome and Orthodoxy could ever accept it. Were Rome one day to declare for Anglican orders, either due to new attitudes manifested during and since Vatican II or because of Old Catholic participation in Anglican consecrations, using the 1662 form which names the offices of priest and bishop, at a time when the meaning of these words is agreed upon, all the orders of the Church of South India would remain for Rome utterly null and void.

The presbyterate proposed in the COCU reports is not that of Rome, Orthodoxy, Anglicanism, or Presbyterianism. It seems to be a protestant ministry according to a confusing mixture of the Presbyterian and Congregationalist tra-

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Catholic's

sins . . .” etc. To this was added the phrase defining the order from the ministerial understanding of its grace and power, “. . . be thou a faithful Dispenser of the Word of God and of His Holy Sacraments.” Also important, carefully eliminated is any suggestion that the call, election, and authorization of the candidates come from the congregation.

The Preface of the 1550 Ordinal makes crystal clear two cardinal points: 1) the intent to continue the same three orders of the ministry which have been in existence in Christ’s Church from the apostles’ time; 2) the necessity of prayer and imposition of hands, i.e., ordination. The requirement that bishops administer the sacrament is evident from the rubrics of the rite. Although there have existed differing views of the nature of the presbyterate in the Anglican Communion,

functions deputed by the congregation. This is not ordination as understood by Rome, Orthodoxy, Anglicanism, or Presbyterianism. This ministry is not “from above,” but “from below.”

The COCU reports recommend the example of the ministry of the Church of South India, where Anglican, Presbyterian, and Congregationalist have fused. The Archbishops of Canterbury and York implied in their *Reply* to Pope Leo that

Views

Thoughts at the Requiem

In your editorial, "Thoughts: At the Requiem for a Closed Church" [L.C., January 7th] you state, "In the prevailing closed thought about open communion it is assumed that people divide on this issue because some have broad minds and open hearts while others have narrow minds and closed hearts. The division is more properly attributable to another difference: between those who care and those who do not." You go on to state that those who believe in open communion "... couldn't care less about the truth or principle at stake." With all due respect I strenuously object to this statement. The Holy Communion is central to my life as a priest in the Church and central to the life of this parish. (The Eucharist is celebrated at every service on Sunday morning except the last Sunday of the month.) It is precisely because I care so very much about the truth at stake that I refuse to deny the sacrament to any baptized Christian who presents himself at the altar. If it is true that Jesus gave His life for all mankind, and if it is true that His life is embodied in the Holy Communion (as I believe it is), then this life must be offered to all who desire it.

You sir, have a right to your opinion, but you have no right to accuse those of us who administer the Holy Communion to all baptized Christians who come to our altars in good faith, with not caring. I can only speak for myself when I say that I believe in and practice so-called open communion after careful study of scripture, and only after sincere and prayerful thought about what I am doing. To be sure, let us discuss this issue thoroughly, but let us acknowledge a basic honesty and conviction on both sides, and let us speak out of Christian charity rather than in the terms of your editorial.

(The Rev.) BRUCE A. GRAY
Rector of St. Mark's Church
Malone, N. Y.

I have to tell you how moved I was by your editorial. It is indeed sad to see the Episcopal Church being directed, on the human level at least, by people who don't care, who follow the open-communion mentality.

I was a refugee from liberal Protestantism too. I came into the Episcopal Church two years ago at the age of 21 from the epitome of ecumenism, the United Church of Christ. I was working as a university librarian and, thanks to the example of a devout and orthodox priest, was struggling with the decision to become a priest myself up until a few months ago when my draft board notified me that they needed my services for the next two years.

I thank God for priests like you and like my rector back home who do care about God's will and God's truth, and I pray it may prevail.

DAVID A. WHITE
Private, U. S. Army
Fort Knox, Ky.

Your threnody about Gethsemane Mission, Appleton, Minn., strikes me as sentimental. Our bishops' duty is to close up ever so many chapels, both rural and urban. It is no longer advisable to expect financial support from the diocese, nor humane to assign to such tiny places fledgling clergy

fresh out of seminary. We have far greater tasks for them to perform as associate priests in suburban parishes where they will have the stimulus of other men and a more adequate salary at the beginning of their career in the sacred ministry.

I know of no justification for continuance of the former policy of missionary subsidy of the innumerable small places all over the USA. Closing them up may hurt feelings of a few but releases men and money to more promising fields.

(The Rev.) FESSENDEN A. NICHOLS
Rector of Christ Church
Suffern, N. Y.

Fr. Simcox's editorial expresses with such reiteration the "truest to the True Church" attitude which I (a congenital Protestant Episcopalian) almost invariably encounter in "refugee from liberal Protestantism" clergy, that I am provoked to ask if we must take ourselves so seriously; are we

every concerned Christian. It grieves me that we have had to close small missions in our own diocese. I have never suspected that the fault lay with the high command of the Church, or even of the diocese. I know only too well that many of our churches do not begin to understand what the words "out-reach" and "evangelism" mean. And a Christianity that will not evangelize is not Christianity. But I hope that your article will remind some Episcopalians that our parishes and dioceses should spend less money on themselves and more on preaching the Gospel at home and abroad. If we were Evangelical Catholics, we wouldn't need to close down places like Appleton.

(The Ven.) STANLEY ATKINS
Archdeacon of Milwaukee
Milwaukee

Many, many thanks for your editorial. I have already offered thanks that the Holy Spirit guided you to your vocation and have

Another Opinion

I read your "Requiem for a closed Church" editorial [L. C., January 7th] with genuine sympathy, knowing of your emotional involvement and sensing the depth of your disappointment. Your feelings are understandably representative of the way most of us relate to particular church buildings, especially those where we had early, meaningful associations and experiences. Whenever the closing of a church building is threatened, the atmosphere becomes so charged with emotion that reason has no voice at all. This is very easy to understand and to appreciate but impossible to justify. When it is not "our church" which is involved, we are fully aware of the ball and chain on the ankle of the Church which is constituted by hosts of superfluous churches, perhaps more common in cities than in rural communities but all too prevalent in both. The lack of courage and statesmanship on the part of bishops, which this situation reveals, comes close to being a scandal. The amount of money



alone really that faithful a remnant? Don't our clergy who originated in liberal protestant groups characteristically over-react and over-react and over-react to their origins after they come into this Church?

WILLIAM H. GREER, JR.
Attorney at Law

Washington, D. C.

The form for secularizing a church building you will find on pp. 64 through 67 of the Book of Offices. It does not contain the 13th chapter of Isaiah. How could it? That chapter is an oracle against the vile city of Babylon. Your use of it in such a context is astonishing.

It is not more astonishing than your reference to "Disneyland" versions of the holy scripture. I wish that you had not expressed your dislike for modern versions in such a mischievous way, for it will do mischief.

Your grief over the closing of the Appleton church is worthy of the sympathy of

prayed (and will continue to pray) that your present ministry will be a long and fruitful one. The One, Holy, Catholic, and Apostolic Church needs more who speak and write of the "old-fashioned" verities. But, lacking greater numbers, I am grateful at least for one with the gift of articulate expression and with the instrument at hand for reaching a reasonably large number of readers. (I know you'll agree when I say, "Would that it were larger!")

HAROLD V. TOOP
Warden of St. Patrick's Church
Long Beach, Miss.

I was born and raised on a farm, and I knew nothing about the Episcopal Church until I was in college. What a joy to feel spiritually at home, and how sad that many others will not know the treasures of the Anglican Communion because they do not live in a metropolitan area!

Many smaller communities are not decay-

ing nor are they in any danger of dying, yet they are not considered a missionary field because they won't give us such a fast return for our investment. What price does one put on the reception of Holy Communion by one person? Before we can decide if a mission is productive, we must decide what it is that the Church is trying to produce. Are we to produce saints or budgets? Are we evangelists or recruiters? God deliver us from the curse of those who act as though the Church was in competition with the insurance companies.

(The Rev.) PAUL DICKS
Rector of St. John's Church
Shenandoah, Pa.

Could it just be that "the open-communion" mentality is related to God's will and God's truth? The issue, not to be confused with closing missions, is the nature and scope of God's truth. You have taken your

or to suggest that belief and heritage are treasures not to be lightly sacrificed for the sake of organic merger, is dangerous. It marks one as a reactionary bigot whose sense of perspective and even patriotism are subject to scrutiny.

This so-called enlightened age does not care to cherish tradition even when the traditions are based on truths previously considered eternal.

(The Rev.) WILLIAM J. MARVIN
Rector of Christ Church
Towanda, Pa.

Thank you for your very fine editorial "Thoughts: At the Requiem for a Closed Church." It is one of your best.

(The Rev.) ANTHONY G. VAN ELDEN
Blue Ridge Summit, Pa.

Re. your editorial: Excellent; my thoughts exactly. I have been present at the decon-

prate that we think about Christ's second coming in triumph.

When Jesus left His disciples He did not tell them that they would see Him soon. "I go to prepare a place for you," He said. "And if I go and prepare a place for you, I will come again, and receive you unto myself." (John 14:2, 3) Ever since biblical times, men have doubted whether Christ is to literally come again and if so, how He will come. "Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation." (II Peter 3:4)

The dead are still with us. But Christ is going to come in the clouds of glory and take the righteous home with Him. We have God's pure promise: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thess. 4:16-18)

THOMAS W. FLYNN
Prairie Village, Kan.

New Consecration Prayer

Is the opening sentence of the Prayer of Consecration in the proposed trial liturgy actually misleading? Is God to be glorified because he has made us? ("All glory be to thee, Almighty God, Holy Father, creator of heaven and earth, who didst make us in thine own image.") In our present 1928 Prayer Book and in all other Anglican Prayer Books, the opening theme is: Glory to God because he has given his Son . . . in the sacrifice of the cross and in eucharistic memorial of that sacrifice.

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

The New Rite

After assisting at a service of Holy Communion according to the new rite, having studied it previously, I have come to the following conclusions:

- A. It is a victory for the liberals. It is a victory for the new theology. The canon is no sacrifice of the Mass; it is in structure like the Roman Catholic canon but not in theology. It is a mere memorial.
- B. Also, it is a victory for the new morality. The Penitential office only required at certain seasons means that thousands upon thousands will be receiving communion without preparation.

(The Rev.) FRANK WILLIAMSON, C.S.S.S.
Philadelphia, Pa.

Headline Hunting

I read with great interest your editorial "Can the Pulpit be Private" [L.C., December 3d] concerning the Rev. C. P. Lewis of Bruton Parish Church in Williamsburg, Va. I must admit that I agree with what you conclude, but I wonder about your comment that the rector is not a "headline hunter."

Now, I do not wish to say that he is a headline hunter, but I find it interesting to

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from
The Rev. Frederick M. Morris, D.D.
Rector of St. Thomas Church
New York City

and energy wasted in clinging to these properties is an affront to Him whom we serve, I believe.

You have confused this issue rather hopelessly in references to "closed-communion" and "open-communion" Churches. The real difference is between disciplined and undisciplined Churches. Ours (The Episcopal Church) is for the most part undisciplined, only concerned with its image, misled by its belief that we are "the bridge Church" (belied in these times by Rome's direct approach to the protestant bodies as a confederation — without any bridge), and tending to pussy-foot about finances, church attendance, and behavioral standards. The Roman and Lutheran Churches in Appleton, Minn., are (judging from my experience) disciplined churches where bishops and ministers are willing to run the risk of unpopularity for the sake of obvious requirements of economy and effective prosecution of the cause. All power to the Bishop of Minnesota!

stand with those who believe that this truth is particularistic and finite.

(The Rev.) HARRY L. CASEY
Rector of Grace Church
Hulmeville, Pa.

May I commend you for your editorial relative to the closing of a mission church that was not paying its way? I suspect that this incident is but one of the marks of a larger ill in the Church today. I refer to the cultus wearing the label "ecumenical." Their battle cry is, "Division is the scandal of Christendom." But I fear their motivation is something less than a noble yearning for unity in love. It is rather more pragmatic and businesslike, the seeking to save a confused and dying structure through merger as seen in the mergers of our nation's railroads.

It has gotten to the point that I cringe each time I hear or read of an "ecumenical event." To question the purpose of the event,

secrating of a church building and it is a horrible experience. Christ, have mercy. Amen.

(The Rev.) JAMES E. PULLIAM
Assistant at Trinity Cathedral
Omaha, Nebr.

We support your courageous editorial and hope nothing will deter you from your prophetic ministry. The daily news of Church and hierarchy indicate the source of our problems.

(The Rev.) GRAYSON B. GARVIN
(The Rev.) JAMES H. GEORGE, JR.
Clergy of St. Peter's-by-the-Sea
Charleston Heights, S. C.

The Second Coming

The Second Coming In Judgment [L.C., December 24th] touched briefly on a very vital and much misunderstood area. At this Christmas season it is particularly appro-



EDITORIALS

The Degradation of the Liberal Dogma

Most Americans saw this picture in their newspapers last October. It is haunting, and has haunted us so much that we have secured permission of United Press International to use it as a basis for editorial meditation.



"Dirty Fascist," an enraged University of Wisconsin student yells at police after they used riot clubs and tear gas to break up an anti-war protest against the Dow Chemical Co. Many people, including police, were injured in the rioting last October.

Our first reaction to this young man was uncharitable and unjust. We saw him as the sort of creep whose occupancy of the "human form divine" raises nasty doubts about the essential dignity of man, and we blamed him. But now, as we study his face and the inner torment and confusion it reflects, we conclude that he is an innocent victim of an infection of the educational process.

Two comments on American education have become tediously familiar, and they are as questionable as they are tired. One is that students today learn so much more than did students of past generations. What is meant by this? Of course they learn more facts about some subjects of which there is more to be known than in the past. The freshman learns things in physics, chemistry, demography, modern history, and other disciplines which nobody knew 30 years ago. But does he learn more about his Christian and Western heritage than, say, John Stuart Mill or Ralph Waldo Emerson learned in school? If Shakespeare had small Latin and less Greek, it must be noted that the average graduate of a

modern university has even less, or none at all, of these languages of priceless value to intellectual mastery of our civilization. Is the student the gainer for knowing the works of Norman Mailer and Hugh Hefner but not the works of Plato, Vergil, Shakespeare, and Jane Austen? There is just so much time, so much cortex, in the human life or brain. Education must be selective. To give one thing is always in some measure to withhold another. So this vast and airy claim that students today learn more than did students in the past is meaningless until the speaker defines what he means by knowledge, and specifies what students of past and present he is talking about.

The other familiar comment is: "At any rate, these activist students are doing something more sensible than swallowing goldfish." Are they indeed? Does this picture bear the contention out? We hasten to add that we make no brief for swallowing goldfish either. All we say is that perhaps somebody ought to write a thesis to show how yelling "Dirty Fascist!" at a policeman is more consonant with sound educational process than swallowing goldfish.

The University of Wisconsin, fostering mother of this young *agent provocateur* of peace, glories in the ideal of the "fearless sifting and winnowing of ideas." In this it is typical of the best American universities, among which it ranks. We find no fault in this as an ideal and principle. John Henry Newman in his essay on the idea of a university strongly speaks along the same line. It is a sound and noble principle. But in practice, in the contemporary American university, it seems to be honored almost exclusively in the breach rather than the observance. Prevalent if not dominant on the most prestigious campuses is an extraordinary closed-mindedness, intolerance, fanatical refusal to let anybody be heard speaking for the opposition against the dogmatic decrees of the current liberal party line. When that no-lover of academic freedom George Wallace appeared at Dartmouth and other places, and found it almost impossible to speak over the shouts and hoots of the young liberal lovers of academic freedom, he must have reflected that things are much the same all over the land, no matter what some people profess.

What has driven this fearless young sifter and winnower of ideas berserk is the appearance on campus of a representative of Dow Chemical Company to talk to students who might be interested in jobs. The peace platoons are there to stop any such talk before it starts. They have been taught by their liberal pastors and masters that freedom of expression is the right only of those who meekly swallow the line they are fed about Vietnam, Dow Chemical, Dirty Fascist Police, and all other matters on which the line gives the word. The young man has been thoroughly brainwashed into believing that to be a true liberal he must be a liberal bigot.

The word "liberal" used to have some connection with that spacious and gracious freedom of mind which insisted that the right of the adversary to be heard is no less than one's own right. Is it too much to hope that leaders of American liberalism, in school, state, and Church, will open their eyes to look realistically at the degradation of the liberal dogma which is taking place throughout the land?

LETTERS

Continued from page 17

reflect upon his first sermon to his parish as rector, particularly in light of his conduct in the pulpit when he had the President as a captive audience. You see, I was part of his congregation at Bruton Parish on the Twenty-first Sunday after Trinity (October 21, 1956) when the Rev. Cotesworth Pinckney Lewis first assumed his duties with the parish. I remember the day well, for he is a fine preacher and I was much impressed. His sermon made the point that fine old Bruton Parish, with its ancient origins and memories of affluence of a different day, must cease to be a "museum church" as restored through the benevolence of the Rockefeller's of this world. Instead, in the place of the greatness of the past must arise a new "national" church, one that is a living font of Episcopalianism, and one that speaks boldly and with understanding on the issues that affect the United States which Bruton Parish has served so long and so well.

Would I indeed be amiss to speculate that, although the Rev. C. P. Lewis is not a headline hunter, the seeds of such a possible confrontation as we have just seen were planted at the very beginning of his coming to the "State of Presidents?"

FREDERICK A. ALDRICH, Ph.D.
St. John's, Newfoundland

Drew Pearson—Pro

I am forced to take issue with your editorial "Homosexuality and Politics" [L.C., December 24th] which doesn't surprise me, but also with the remarks of Howard Moody upon which it comments, which does surprise me. I usually agree with him.

Did Drew Pearson expose the fact that a man whom, incredibly, some consider a fitting candidate for the highest office in the nation, had homosexuals on his staff or did he expose the fact that the same man, in seeming panic that the situation was about to become politically damaging to him, summarily fired them, told an outright lie to the people of the nation on television, and forced an official spokesman, who had himself disclosed the situation to many reporters before Mr. Pearson's column appeared, back him up in his lie? I believe the latter to be more factual. The damage to the dismissed staff members, which I regret, was not, I believe, done primarily by Mr. Pearson. The damage done to Mr. Reagan, which I do not regret, was done partially by Mr. Pearson but chiefly by himself.

I take this position not because I am one who believes in getting tough with homosexuals. I am soft on homosexuals; i.e., I sympathize with them and agree with the statement by Canon Dennis, appearing elsewhere in this same issue, that Christians must "rethink the usual position that has turned homosexuals into modern-day lepers." I am not soft on conservative candidates for high office who, while wrapping themselves in cloaks of piety and righteousness, cut off funds for the sick and the poor and the ill-educated in the states of which they are governors, while they make a play for Birchite and white back-lash votes. Nor am I soft on liberal candidates with corresponding records of hypocrisy. I believe in exposing to the public whatever deficiencies in stature and honesty and balance they possess, and believe that anyone who does so serves the

public. That he had homosexuals on his staff was not the significant fact about Mr. Reagan that the world learned from this episode.

Two other points should be made, one on a comment by Mr. Moody and another on a further comment in your editorial. Mr. Moody refers "to the Pearsons of this land." There aren't any "Pearsons of this land" except, of course, that there are other people named Pearson and other people who are in the business of writing about public affairs and public figures. At issue is someone who, while he may have been called many things by everyone from former presidents on down, is beyond any doubt an individual and deserves so to be referred to. I have been reading him for about as long as I have been reading newspapers (over 30 years) and have been chiefly impressed by the unmistakable fact that he is his own man, calling them as he sees them, whether for or against FDR, Sam Rayburn, Ike, JFK, LBJ, or Bobby Kennedy. His facts have been wrong, and sometimes—whether or not always I cannot say—he has subsequently admitted that they were wrong. He would be truly unique if his opinions had not also sometimes been wrong. I believe he has said what he thinks. If Mr. Moody considers him one pea in a rather odious pod, who are the identical peas?

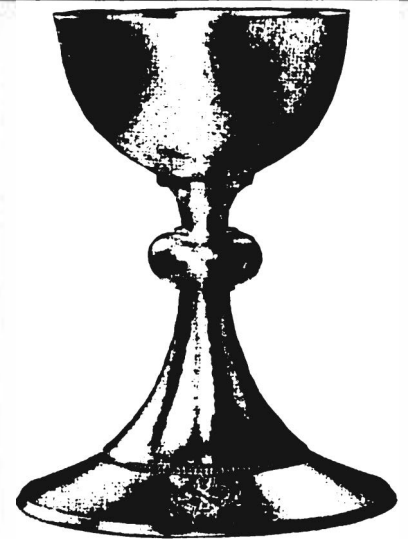
Lastly, your reference to "the kind of gleeful 'exposure' which is Mr. Pearson's specialty." It seems to me that Mr. Pearson's specialty is getting some things in print which deserve to be in print but which some people would not like to have in print. A few instances are vivid in my memory, and many others could be recalled: the proceedings of some secret meetings of the Ku Klux Klan; the persecution of some white racial moderates in the south; the bountiful supply of gifts showered upon President Eisenhower by a grateful business and financial community; the strange events in the public life of Senator Dodd; the FBI bug on Fred Black, done with the knowledge of the then Attorney General Robert Kennedy. If to let the public know about these is "gleeful exposure" I am all for a press that produces gleeful exposure. I'm gleeful that these matters are on the record and not, I believe, from any sadistic streak in myself. I'm gleeful that in an age when there are altogether too many powerful people trying to keep some news out of the papers, it nevertheless gets in. I think Mr. Pearson is a reporter and that his "specialty" is rather that which should be that of a reporter: reporting.

(The Rev.) JOHN D. WING
Associate at Christ Church
Georgetown, Washington, D. C.

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(The Rev.) DAVID W. PLUMER
Rector of Trinity Church
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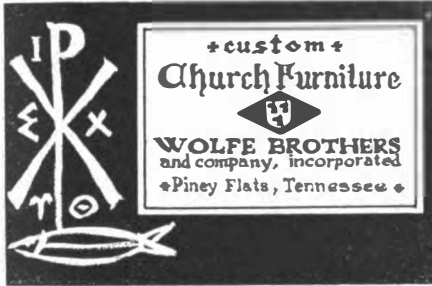
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ANGLICAN COMMUNION

Continued from page 13

flatly rejected. I suspect that such an invasion might have ended English participation! Ultimately a good delegation came to Toronto and shared and returned home with little hope that the congress message or "the document on MRI" would receive much attention on the home front. "We have already too much on our plate," was the monotonous answer given to most of our inquiries regarding the post-congress program in the Mother Church. "Small change" has perhaps described the effect of the congress on the English Church; and the rest of us are also dragging our heels.

Out of the 1948 Lambeth Conference one helpful action emerged. The Rt. Rev. Stephen Bayne was given a central (if ill-defined) post in the Anglican Communion. With courage, patience, and grace, he began to persuade Anglicans that they could and should communicate, that there is room for mutual planning and corporate action. Through five long, hard years of travel and consultation he built up a center for Anglican Communion thought and mission. On one occasion he indicated in his circular letter that he felt "at home" everywhere in the Communion except in the Mother Church. I believe that towards the end of his term even the English Church warmed up a bit, but I could never discover that he had enjoyed the warmth and welcome of the English House of Bishops or of the Convocations or the Church Assembly. We have been exceedingly fortunate in his successor, the Rt. Rev. Ralph Dean, yet still I have not been able to unearth any evidence that would point to a warmth of welcome extended to our executive officer by the English Church except that offered so graciously by the Archbishop of Canterbury and by a few of those immediately surrounding him.

Is there still in England this ancient embargo against imported ideas, against anything that might criticize or challenge the established procedures of the English Church, against treating the other Churches of the Communion as equals in every sense, against committing the

missionary work of the English Church (along with that of all the other provinces) to inquiry, submitting it to an overall plan and ceasing to regard it as anything but the one activity of the one Church? My prediction is that unless we find ways and means for unifying *all* the missionary work of our Communion, relating it to one overall plan of strategy, studying it and testing it by the best researchers available, aiming it with new insights towards founding indigenous, self-supporting Churches, administering it through a competent and unified secretariat and directing it through elected representatives of all the provinces who have been delegated to speak and act for their Churches with sufficient authority, we shall soon see the disintegration of the Anglican Communion and its disappearance as a Christian force in the world.

The Lambeth Conference is pleasant and stimulating but the power is dissipated in talk that only reaches a few and accomplishes little. The Anglican Congress, while more representative of the people of God, is equally futile when it comes to plotting a course and moving towards agreed goals. Is there sufficient new life and courage in the Mother Church of our Communion to enable our English friends to break radically with tradition, to commit themselves to a course of creative leadership, to plan a viable way ahead for our Communion, to recruit a competent staff for united planning and action all across our world? If within the next few years this question can be answered with a strong affirmative, we shall stop wondering if the English Church is anxious to be rid of the embarrassment of her offspring and the labor and pain of finding her own independence as a Church. We shall have the joy of watching her take up once again her mantle of natural leadership, as she wore it, or at least her missionary societies wore it for her, in missionary and colonial days. Then she did much for us, sometimes too much, in her generous and loving way. Such a step forward by the English Church into the New World of our Communion's second century of corporate life will cheer and bless all of us who stand ready to follow her lead.

RC VIEW

Continued from page 15

ditions. In *COCU: The Reports of the Four Meetings*, the catholic mind finds either explicitly or, at least, implicitly the following problems:

- 1) Although all Christians are "ministers," there will be *ordained* ministers. (P. 41.) Could the relation and the differences between them be made more clear?
- 2) Ordained ministers are representatives of the people. (Pp. 40, 62, 66.) Is this Congregationalism?
- 3) The ordained ministry is from the people, not from apostolic succession. (Pp. 37, 39.) This is surely Congregationalism.

4) There will be "presbyterial succession" and "historic" episcopate, but there is no mention of apostolic succession. (Pp. 68, 69.)

5) No clear distinction is made between bishops and presbyters. (P. 41.) Is this not Presbyterianism?

6) Ordination by bishops is of high value, but apparently not necessary (pp. 62, 69), for bishops are only a symbol of continuity. (P. 69.)

7) The historic ministry includes bishops, elders, and deacons. (P. 42.) "Presbyter" is defined as "elder," never as "priest."

8) The COCU reports are not sure what bishops, elders, and deacons are (p. 43), so they will not define "eldership" yet. (Pp.

73, 76.) Thus a "what's it" will be ordained, not a priest. This is clearly not the historic ministry but a new one. Therefore, it will be for Rome, at least, invalid.

9) Ordination is an act of recognition. (P. 60.) Is it not more correctly called a sacrament?

10) Ministers are authorized to act, and apparently sacramental character is neither conferred (p. 61), nor acknowledged. (P. 62.)

11) Jesus Christ is a minister and a priest. However, the ministry will teach, reconcile, and serve, but not sacrifice. (P. 66.) Does "reconcile" have the exact and identical sense here that it carries in the Sacramentary of Serapion?

12) The normative description of the ministry never once mentions either priesthood or sacrifice. (P. 63.)

13) There is no mention of the Eucharist as a true sacrifice (this is denied by implication), nor of priestly absolution.

Conclusions

1) The COCU reports are highly self-contradictory and propose to build a united ministry on what the Rt. Rev. Walter C. Klein rightly calls an exceedingly precarious groundwork of ambiguity, compromise, and evasion, by ignoring certain questions or answering them in a way that is designed to convey different meanings to different listeners.

2) The COCU ministry would reject the beliefs of the overwhelming majority of Christians regarding the ministry.

3) The ministry will be completely in-

valid in the judgment of both Rome and Orthodoxy, even if bishops of the Polish National Catholic Church are convinced to do the consecrating and ordaining.

4) The COCU Church would present a new obstacle to Christian reunion by splitting the Episcopal Church, and/or by hopelessly compromising its existing orders.

Therefore, Rome and Orthodoxy should be effectively brought into COCU immediately, if only as consultants, as the Church Union has proposed. Time spent on hastening into "merger now" would be better utilized in working on a common ordinal to be used by all Christians. Once a common form is agreed upon, bishops whose orders are universally acceptable (e.g., PNCC) could consecrate others who would need to have the intention of receiving the order. These new bishops would be presumed to have the necessary intention to pass it on by the fact of their applying the correct matter and form, when they themselves would in turn consecrate. In case some did not really have the necessary internal intentions, as many co-consecrators as possible would always be desirable. These should all recite the form as well as impose their hands. Then, in a relatively short time, the Divine Lord of the Church, through the means of a validly consecrated Eucharist and validly consecrated bishops, would be making the unity of His Mystical Body, Himself.

NEWS

Continued from page 9

civil rights movement in the past 15 years: Non-violence has been succeeded by black violence; the response to the emergence of black violence has been escalating white violence; a military occupation in some places; one can expect that black violence will increase and be counterbalanced by more violence."

ALBANY

Council Urges Repeal of Certain Laws

State laws which hold adultery, fornication, homosexuality, and deviant sexual practices "among competent and consenting adults" to be criminal acts should be repealed, according to a statement on legislative practices issued by the New York State Council of Churches.

"While adultery, fornication, homosexual acts, and certain deviant sexual practices among competent and consenting

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adults violate the Judeo-Christian standards of moral conduct, we think that the penal law is not the instrument for control of such practices, when privately engaged in, where only adults are involved, and where there is no coercion." A year ago the council stopped short of asking repeal of the statutes outlawing such practices, but did find that "penal law is at best a poor instrument" for dealing with the issues.

The council's legislative commission also advocates "a comprehensive program of sexual education, spread across several years in which study of biological facts, familial relations, and social responsibilities are entwined."

ECUADOR

Anglican in RC Consecration

At the consecration of the Rev. Vicente Cisneros as Auxiliary Roman Catholic Bishop of Guayaquil, the Rev. Onell A. Soto, vicar of St. Nicholas' Church, Quito, was invited to be in procession in vestments. The two men are close friends. At the close of the service the new bishop embraced all 13 bishops present, but to Fr. Soto he gave a special embrace. When the announcer explained the action to the congregation they applauded.

The following day a note about the service appeared in *El Comercio*, Ecu-

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dor's leading paper. The Anglican's appearance was considered a prominent one and rated the comment: "This is the first time that a member of a non-Christian Church attends the consecration of a Catholic bishop." Fr. Soto wrote to the paper and his note was published the following day. He, in his turn, said that the Nicene Creed is the statement of our faith and that one cannot find anything more Christocentric than this creed.

And on still the next day, more appeared in the same paper, but this was an apology to Fr. Soto, saying that the writer had meant "non-Roman."

AROUND THE CHURCH

"Now when Joseph and Mary got to Bethlehem the town was so crowded you'd have thought they were having the Texas-Oklahoma game or the World Series or something." So goes an updated version of the Nativity story written by the Rev. Homer Rogers, rector of St. Francis' Church in Dallas. Fr. Rogers wrote the contemporary chronicle for the children of his Church school. Some of their parents insisted that it be shared with a much wider audience, through radio, and so it was, on both Christmas Eve and Christmas Day, over Dallas station KRLD. The story, entitled *Journey*

Into Bethlehem, was read in the broadcast by the Rev. Frank Garrett, an Episcopal priest who is working on a master's degree in dramatics at Dallas Theater Center.

Three special group trips to England, coinciding with the Lambeth Conference in time, are now being arranged by the department of world mission of the Diocese of North Carolina. The Rev. Loren B. Mean, rector of the Church of the Holy Family in Chapel Hill, N. C., is in charge of the project.

Recently three priests from the Order of the Holy Cross, West Park, N. Y., celebrated the Eucharist at the Roman Catholic Graymoor Monastery, Garrison, N. Y., with 50 Graymoor friars and 35 monks from West Park in attendance.

The Dean of Nashotah House, the Very Rev. Donald J. Parsons, has announced the faculty personnel for the ninth annual session of the graduate summer school for clergy, to be held at the seminary from July 2 through August 2, 1968. A Sewanee professor, the Rev. J. H. W. Rhys, D.Th., will offer a course on the Acts of the Apostles. The executive director of Lad Lake Residential Treatment Center in Wisconsin, Mr.

Ralph A. Magnus, A.C.S.W., will direct a study entitled "Family Development: Problems and Process." Two Nashotah professors will complete the staff, as the Rev. Wilford O. Cross, Ph.D., lectures on situation ethics and the Rev. Thomas J. Talley leads a study of sacramental theology.

Thirteen physicians who have been members of the medical staff of Gaston Episcopal Hospital, Dallas, for 25 years or more were honored at the annual meeting of the staff. Each man received a plaque commemorating his years of service.

Nearly 1,000 members of the Church of the Incarnation, Dallas, Texas, attended a dinner honoring their associate rector, the Rev. Donald G. Smith, 72, who is retiring after 45 years in the active ministry that began when he was a deacon in charge of the churches in Paynesville and Glenwood, Minn., in 1922. He joined the staff of the Dallas parish in 1949.

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The Rev. John W. Inman, former curate at St. Alban's, Columbus, Ohio, is rector of Holy Trinity, Inwood, 20 Cumming St., New York, N. Y. 10034.

The Rev. William C. Johnson, former archdeacon of Idaho, is rector of St. Andrew's, 111 N.E. 80th St., Seattle, Wash. 98115.

The Rev. Richard T. Loring, former staff member at Grace Church, Elmira, N. Y., is rector of St. Luke's, 201 Washington Ave., Chelsea, Mass. 02150.

The Rev. Charles E. Miller, former rector of St. Mary's, Washington, D. C., is rector of St. Andrew's, 1809 Rutland Ave., Cincinnati, Ohio 45207.

The Rev. William C. Newmarch, former vicar of Trinity Church, Henrietta, Texas, is vicar of St. Margaret's, Park Falls, and Our Saviour's, Lugerville, Wis. Address: 349 Third Ave. S., Park Falls (54552).

The Rev. Christopher Nichols, rector of St. Paul's, Rahway, N. J., is to be rector of Christ the King, 40 Charleston Rd., Willingboro, N. J. 08046, March 1st.

The Rev. Birney W. Smith, Jr., former rector of St. Augustine's, Galveston, and vicar of St. Joseph's, La Marque, Texas, is curate at St. Thomas', 52d and Parrish Sts. (N.E. Cor.), Philadelphia, Pa. 19139.

The Rev. LeRoy L. Zavalll, former vicar of St. Paul's, Hamilton, Mont., is on the staff of St. Augustine's Chapel, 333 Madison St., New York, N. Y. 10002.

Armed Forces

The Bronze Star Medal and authorization to wear the Combat "V" were given to Lt. Cmdr. Hébert Bolles because of his service as chaplain with the 2nd Battalion, 26th Marines, 3d Marine Division from June 1966 to June 1967, in Vietnam. The citation reads in part: "A regular visitor to the forward areas, he continually moved through the battalion's tactical area to conduct services for subordinate units regardless of their size or location. Frequently exposing himself to enemy fire in order to bring comfort and solace to his men, he accomplished his duties with little regard for his own safety. . . . [His] spiritual leadership, sincere concern for the welfare of his fellow man and inspiring devotion to duty throughout, contributed significantly to the accomplishment of his unit's mission. . . ." Chap. Bolles now holds the rank of commander.

DEATHS

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

Adah Margaret Hood, 89, half-sister of the Rev. John W. Norris, former rector of St. Michael's Church, Brattleboro, Vt., died January 4th, in Hitchcock Hospital, Hanover, N. H., after a short illness.

She became rectory hostess for Fr. Norris in 1931, and was active in all phases of Church life wherever they lived. They were in Brattleboro for 14 years until he retired in 1962, when they moved to Wilder, Vt. Other survivors include three sisters and two brothers. The Burial Office and Requiem Eucharist were read in St. Michael's Church, Brattleboro, and interment was in Graceland Cemetery, Sioux City, Iowa.

Emily Pope Eckel, 75, wife of the Rev. Edward H. Eckel, rector emeritus of Trinity Parish, Tulsa, Okla., died December 9th, in Tulsa.

Among her many Church activities, she was co-founder with her husband of St. Simeon's Episcopal Home, Tulsa, where they had lived since retirement in 1958. The Requiem Mass was celebrated at Trinity Church, with the Bishop of Oklahoma pontificating. A memorial fund for remodeling the chapel in St. Simeon's Home has been established in Mrs. Eckel's name.

David Warren Leatherbury, Spec. 4, US Army, son of the Rev. John R. Leatherbury, rector of St. John's Church, Fort Worth, Texas, died January 12th, in a construction accident in Vietnam.

He was a 1964 Paschal graduate and attended Tulane and Texas Christian University before entering the Army where he was with C Company, 36th Engineer Battalion. Additional survivors include his mother and three other Leatherbury children.

The Rev. Royal Kenneth Tucker, 88, retired priest of the Diocese of South Florida, died January 4th, in Sarasota, Fla.

He retired in 1951, but supplied at several churches after that in the Dioceses of Atlanta and Georgia. He also had served in WW I and WW II and with the National Guard, leaving the service with the rank of colonel. Survivors include his widow, Juliet, five daughters, seven grandchildren, five great-grandchildren, three sisters, and two brothers.

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February 4, 1968

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Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkds Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

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 6:45

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 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.

CATHEDRAL OF ST. JAMES
Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

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The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
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5-5 & by appt

BALTIMORE, MD.

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The Rev. R. L. Ranieri, r
Sun Masses 8, 10 (Sol) Daily; Mon thru Fri 7;
Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

KEY:—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Arri-
Communion; appt, appointment; B, Benediction;
C, Communion; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d.f.s., director
of religious education; Ev, Evening Prayer; Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young
Churchmen; ex, except; 15, First Sunday; hol,
holiday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; HS, Healing Service; HU, Holy
Union; Instr, instructions; int, intercessions;
LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; P, Penance; r,
rector; r-em, rector emeritus; Ser, Sermon; Sol,
Solenn; Sta, Stations; V, Vespers; v, vicar;
YPF, Young People's Fellowship.

BOSTON, MASS.

ALL SAINTS at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30; Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
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ST. PATRICK'S 200 East Beach
Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by
appointment

ST. LOUIS, MO.

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The Rev. W. S. Mohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

BROOKLYN, N. Y.

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Sun 7:30, 9, 11; HC Daily

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
121st St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
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ST. BARTHOLOMEW'S Park Ave. and 51st St.
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5:15; EP Mon, Tues, Thurs, Fri 5:15; Church open
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Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol
MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
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ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 5;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
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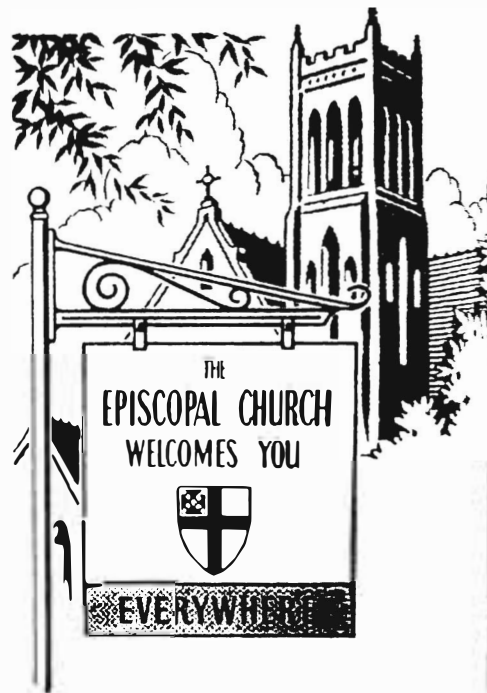
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Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

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



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

ST. LUKE'S CHAPEL 487 Hudson St.
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Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-5 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. William W. Reed, 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
The Rev. Carlos J. Cagulat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish)
Eu Mon thru Wed 8; Thurs thru Sat 9

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; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

RICHMOND, VA.
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ex Tues & Thurs 10; C Sat 4-5

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