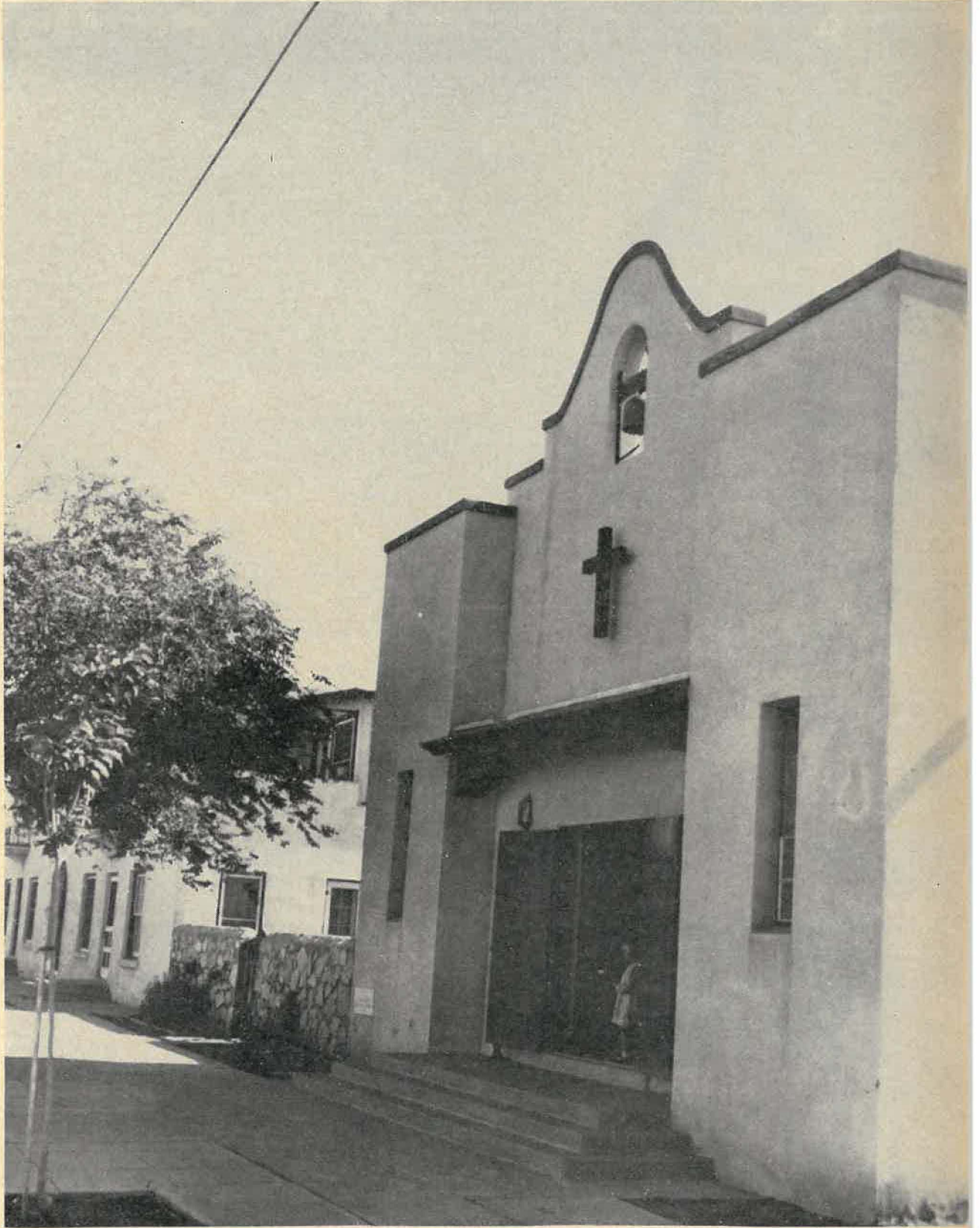


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The Living Church

Volume 156 Established 1878 Number 10

*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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DEPARTMENTS

Another Opinion	11	Letter from London	7
Deaths	15	Letters	2
Editorials	10	News	5

FEATURE

A Distinguished Congregation	C. Halbedl	8
------------------------------	------------	---

THINGS TO COME

March

- 10. Lent II
- 12. Gregory the Great
- 17. Lent III
Patrick

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

LETTERS

Most letters are abridged by the editors.

The Other Side

How refreshing—and encouraging—to read Mr. Oles article, *The Other Side* [L.C., January 28th]. And to think that this came from Seattle! Perhaps there is hope for the Church after all.

GEORGENE D. MATHEWSON

Ashland, Ky.

After reading *The Other Side* I found myself wondering "Am I on his side or not?" Upon further reflection, where the role of the Church is concerned, the situation is more like that of the globe we live on, where any position from which we cannot see our neighbor constitutes a side.

One may hope that there is a position from which we can see Mr. Oles as neighbor but also see a bit more. To his concern about the Church's great faith in such things as resolutions, legislation, or the ability of the clergy to give definite answers on all social problems, I can only say "Amen!" There are certainly many in the Church who would relegate those who lack this faith to "the other side." At this point, however, we should move away from Mr. Oles's pessimistic and narrow view of the Church and the world. If God is indeed concerned with everything "from sanitation to poetry," even Mr. Oles will concede that we have been pretty poor instruments of this concern. We may do God's work of feeding the hungry and clothing the naked as effectively if we are noodle salesmen or garment workers as we might as part of a "holy war" on poverty, but only if our entire lives are committed to God's service, and not just part of them.

With this thought in mind, the Church must stop looking for easy solutions to social problems and concentrate more on equipping each of us as ministers of God's concern for all men. The Church must be a place where the individual efforts of all people are drawn together and made one, rather than a place where the efforts of a few are passed off as those of all of us.

PETER KIDDER

Gambier, Ohio

It was embarrassing to read Stuart G. Oles's statement that "only by doing violence to the historic record can the modern activist find in Jesus an exemplar of social action."

How can you reconcile this with statements in the 14th chapter of the Gospel according to St. Luke, especially where our Lord is recorded as saying: "When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just." (Lk. 14:12-14, RSV).

It seems to me that such a call to social action makes our "modern activism" look rather anemic by comparison.

(The Rev.) VICTOR KUSIK
Canon Missioner
Diocese of Delaware

Bridgeville, Del.

The Other Side presents many points that a "liberal, middle-class" Churchman like

The Living Church

myself could take exception to. I find especially troubling, though, his statement that the clergy cannot be "responsible" spokesmen for our age because they lack the training and education in social and legal questions. He argues that these questions are best left to other, properly-trained persons.

This attitude is dangerous, at best, and contains more seeds for the fast-growing apathy that grips large segments of our country. What I see it saying is that if you are not technically and professionally trained in a specific field, then you'd better just keep quiet about it. A natural adjunct to this attitude is the view of "my country right or wrong," or "my church . . ." or "our traditions. . ." The extreme foolishness of this position can be seen, for example, in a similar attitude that laymen ought never to say anything about religion because they have not had the training and education to equip them to know whereof they speak. Bosh!

It's heartening, though, to see that Mr. Oles does not take this too seriously. Immediately after he makes this statement he goes on to make some sweeping generalizations about open housing that, by his original standards, he never should have made.

(The Rev.) WILLIAM E. SMALLEY
Rector of All Saints Church
Leighton, Pa.

More Requiem Thoughts

Here are a few more "Thoughts at the Requiem." [L.C., January 7th] We have priests who will, out of loving concern, permit Holy Communion's being received by a baptized Christian who is adult and apparently responsible, for they assume such a person knows what he's about. Still, let's not delude ourselves into thinking that there are none in the Church who feel that so long as someone believes in something or other, anything goes. There's a difference between refusing to judge a prospective communicant's intention and simply saying "Come one, come all; the more the merrier."

I suggest to MISTER (Let that stay, Dr. Simcox!) Fessenden A. Nichols that he try sounding a trifle less like a case of incipient Grobyism. He seems very far from the priest who gave me, and only me, Holy Communion before a long journey. That man left me simply floored by the idea that here, at last, was a Church which cared about the individual. The whole experience was humbling, for instead of making me feel important because all this was gone through for me alone, it made me realize that Mother Church is too big and generous to say, "No," because only a single soul was in need.

As for the swipe at the "over-reacting" on the part of us protestant refugees, many *nouveaux riches* tend to do that. We were so poor for so long and were given, of a sudden, such an enormous amount of treasure. What does Mr. Greer expect of us? As an Anglican born and bred, he didn't go hungry and cold along with us—and some of us were Fundamentalists and not "liberals." I hear Baptists make good Anglicans, but I'm no judge.

Finally, we come to the Archdeacon of Milwaukee. Give him, in his first paragraph, a mark of 100% for missing Dr. Simcox's point. Nobody claimed that the form for secularization does contain the citation from Isaiah—only that it mightn't be a bad idea to use it somewhere in that particular cere-

mony. Harvey Cox to the contrary, some of us regard the secularization of a church as a degradation.

If our Communion appears to be moving in the Laodicean direction, maybe we can find out why by consulting the "Letters" page of the February 4th LC. We might also take a long look at the late Convention.

MARGARET B. CLARKE

Peapack, N. J.

Not one of the letters on the Appleton situation took into account the *person* in a mission. We were five children and a mother in St. Clements, Harvey, Ill., four married and four were converted (one fell by the wayside but three remain); there are seven grandchildren. That makes a total of 17 Episcopalians scattered over the country who came out of St. Clements, Harvey, back in the days when the blessed bishops of Chicago did not close the mission even though we sometimes had only 10 or 15 in the congregation (and there were plenty of fights in those depression and transition days). It isn't quantity but quality that counts. I hate to think what my life would have been if that mission hadn't been there; there is no other church I would care to attend.

It's getting so I hate to open THE LIVING CHURCH for all the bad news that's enclosed therein. Why can't we have some things that will make us smile a little? It's a grim publication in a grim world. All the best to you; better be careful with those curses though. God might make them come true!

AMY DAVEY

New York City

Editor's comment. We've some gorgeous wax images of prominent ecclesiastics, with some very sharp pins, for our lenten devotions. Putting on charity with a vengeance.

Heart Transplants

Admitting in advance my ignorance in matters medical, I, nevertheless, would like to make a suggestion regarding the recent experiments in transplanting human organs. Sometimes a naive person may hit on something that the sophisticates overlook because of their intricate involvement.

My suggestion is this: that transplant patients be hypnotized so that they completely believe that the new organ is their own and always has been their own. I feel that one of the main problems in organic rejection is the psychogenic one, the heavy burden of realizing that the body has a long, uphill fight to accept the foreign element. Hypnotism could replace this tension with relaxation thereby increasing the possibility of acceptance.

To those who claim this would be immoral, I'd point out that we often act to protect persons from heavy emotional burdens in critical situations. For example, when a husband and wife are in a serious accident wherein one is killed, the survivor is often not informed of the death until it is felt he is able to handle the shock.

There may come a time in the transplant patient's life when in the judgment of the physician the organic acceptance is strong, then the hypnotist could reveal the facts about the operation. However, I don't see this as an absolute imperative.

(The Rev.) ELDRED JOHNSTON
Rector of St. Mark's Church

Columbus, Ohio

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The Chinese Taoists like to talk about how much stronger may be a steady dripping of water than some violent torrent. Whatever we think of that saying, it is the “magnitude of meekness,” in Christopher Smart’s lovely phrase, which confronts us in Jesus—and in his saints, too, where “strength is made perfect in weakness,” and “things which are not” are shown to be mightier than “things that are.” The Italians sometimes end a letter with the words, *Forse, forse*, addressed to friends whom they would encourage. Encouragement means that we are made more courageous to face and accept as well as to will and to do. Jesus accepted the will of God; he was strengthened by the grace of God; he was brave before men

because God was with him, even unto, even through, the death he must endure. His courage is contagious. “Be strong and quit you like men,” was the Maccabean cry; the follower of Christ, caught up into the courage of Jesus, is able to be strong in his strength and brave in his bravery. Life with God in Christ is courageous life, ready to stand firm against hatred, meanness, injustice, dirtiness, selfishness, wherever found. It can dare to be strong, as its Lord dared, because “he that is with us is mightier than he that is against us.” How one wishes that the Christian Church today showed more of that courage—the willingness to love, and to add (if I may put it so), “the consequences be damned.”

W. Norman Pittenger, *Light Life Love*, 32. Mowbrays.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

The Collect for Lent II

The Living Church

March 10, 1968
Lent II

For 89 Years,
Its Worship, Witness, and Welfare

NCC

Situation Ethics Discussed

Some 2,000 Christian educators of 40 Churches met for a week in Dallas, under the auspices of the National Council of Churches division of Christian education. Speaker after speaker stressed that new and urgent moral dilemmas thrust into people's lives by such grim realities as poverty and race injustice at home and issues of war overseas are becoming central to both teacher and student.

Like its predecessors, this year's 45th conference on Christian education consisted of conversation and dialogue. Nobody voted to do or say anything as a group, and nobody was asked to do so. There were 16 sections that had their own speakers who frequently drew arguments from their listeners or from other speakers.

In the adult work section on ethics, Dr. Joseph Fletcher, professor of ethics at the Episcopal Theological School and group leader claimed that only one absolute exists: "One must always seek the good and constructive thing for the most people in any situation, even if it violates the claims of law or the claims of scriptural fiat." He said that the "standard religious moral teaching too often leads to false guilt which leads to cheap grace which leads to religious farce." He also said he "would not invest \$10 in a company run by a legalist. . . . Legalism attempts to adhere to prefabricated rules of good and evil and is just what the guilt merchants want. Situation ethics on the other hand, says that if you act as intelligently and lovingly as you know how—even if in retrospect it was a wrong move—you have nothing to feel guilty about."

Mr. William Arthur, editor of *Look*, in an address, conceded that situation ethics has its points but is not the best answer for dealing with complex decisions such as businessmen face. "Situation ethicists are justifiably concerned because contradictory laws—or impossible laws—encourage men to hypocrisy and from that to despair at the possibility of ever living as consciously-striving moral men. But you set up as impossible an idea, and encourage the same dilemma, by proclaiming a non-system. If your moral behavior is determined solely by your goodwill and logical reasoning abilities when working out the ultimate greatest good for the greatest number, then I can't have the slightest idea of what you are

going to do next," he told the Churchmen. "I can't trust you, even though I know you are a well-intentioned, 'moral' person. But if we can agree on a set of rules, and I know you are a person of good faith and you know that of me, then we know how we will deal with each other. If the rules don't work," the editor said, "then we have to work very carefully together to hammer out a set that will. Most of us today will concede that all traditions, rules, and principles, are not always right in all situations, but that does not mean the rules are arbitrary or useless," he declared.

Saul Alinsky, the urban organizer, addressed one section via long-distance telephone. He said the nation is "healthier" today because of the "racial confrontation" but said that talk about repressive measures is increasing the danger of urban troubles in the summer of 1968.

The head of the NCC's division of Christian unity predicted the next major step on the ecumenical frontier will be an approach to conservative Churches by "mainstream" protestant groups. Mrs. Cynthia Wedel, an Episcopalian and associate general secretary of the NCC, said the action will be with Southern Baptists, Pentecostals, and others with an evangelical bent. "And it will be at least as exciting as current dialogue with Roman Catholics," she said.

Attack on Alcoholism

The National Council of Churches has announced the establishment of a 35-member "Task Force on Alcoholism" to explore and help shape a national policy on problem drinking and alcoholism.

Membership of the new study group includes officials of Alcoholics Anonymous, National Council on Alcoholism, American Public Health Association, Michigan Council on Alcohol Problems,

North American Association Alcoholism Program, Addiction Research Foundation, directors of two state departments of mental health, and clergymen representing 14 religious bodies. Chairman is the Rev. Dr. Robert Middleton, pastor of the Hyde Park Union Church (American Baptist), Chicago, Ill. The Episcopalians in the group are: The Rt. Rev. George L. Cadigan, Bishop of Missouri, and Mrs. Ebbe C. Hoff of Richmond, Va.

OLD CATHOLICS

Filioque Eliminated

If the Episcopal Church in the USA goes ahead with the change recommended in its current proposed liturgy and omits the famous *filioque* phrase—affirming that the Holy Spirit proceeds from the Father "and the Son"—from its version of the Nicene Creed, it will not be the first of the Churches in the West to make this change which will bring it into line with the original text of the creed and with the text as it has always been received by the Eastern Orthodox Churches.

Late last December the Rt. Rev. Joseph Brinhuus, Bishop of the Old Catholic Church in Germany, issued a decree that the *filioque* should be eliminated from the creed in the Church under his jurisdiction. In the Old Catholic Church in the Netherlands the *filioque* was dropped in 1910.

The American bishops of the Polish National Catholic Church, at the request of the Old Catholic Church in the Netherlands, have now conformed by dropping the use of the *filioque* in the American PNCC.

SPRINGFIELD

New College Center Begun

Work is now underway on the demolition of the old house that has served as



The proposed student center in Champaign

the Episcopal student center at the University of Illinois, in Champaign, to replace it with a new structure; and it is hoped that eventually the church building, the partially completed Chapel of St. John the Divine, will be replaced with a new chapel. For many years, friends of the chapel have hoped to complete the present gothic structure, but the cost has been found prohibitive. The Rev. Frederick S. Arvedson, chaplain, reports that 415 pledges and gifts totalling nearly \$600,000 have been received, of which some \$257,000 has been already paid. Whether the completion of the whole project, including the new chapel, will be possible will depend on the amount of money received in new pledges, and payments of present pledges, during the next year or so, Fr. Arvedson said.

There are over 30,000 students and 10,000 faculty on the campus which is ministered to by the Chapel of St. John the Divine.

PENNSYLVANIA

Parishes to Merge

St. Barnabas' Church in Germantown, Philadelphia, a Negro congregation of 500, has voted almost unanimously to merge with the nearby white parish, St. Luke's.

St. Barnabas' is faced with demolition because the street on which it is located is to be widened. The merger, which is expected to take about a year to complete, has the blessing of the vestries of the two parishes and of the diocese.

Dan Poling Dies

Dr. Daniel A. Poling, 83, prominent American Church leader since the early days of this century, died February 7th, of a heart attack suffered the previous day.

The editor, author, and widely known preacher, retired two years ago after 40 years as editor of *The Christian Herald*, a family-directed magazine. He continued as chairman of the Christian Herald Association and as president of the Christian Herald Philanthropies, an agency operating the Bowery Mission in New York, and other projects.

He was actively engaged in his activities until the day he was hospitalized—the day before his death. His last public address was made February 3d, at a dinner sponsored by the Chapel of the Four Chaplains, Philadelphia.

Dr. Poling had been chaplain of the interreligious center since 1948. The chapel was established as a memorial to four U. S. chaplains who lost their lives in 1943, when the USS *Dorchester*, a troop ship, was torpedoed in the North Atlantic. One of the four was Chaplain Clark V. Poling, son of Dr. Poling. In accepting the position of chaplain of the chapel, Dr. Poling reflected on the need and possibility for peace: "America needs

now more than ever the unity for peace which was demonstrated by the four chaplains who gave their lifebelts to enlisted men, and in prayer went down together. Perhaps it is harder for us to live together as we ought than it was for them to die together as they did."

He is survived by six daughters, and one son, the Rev. Daniel K. Poling, New York City. The funeral service was held in Marble Collegiate Church in New York, where he was pastor from 1923 to 1936.

COLLEGES

Kenyon Receives Grant

Rep. John M. Ashbrook (R-Ohio) has advised Kenyon College of the approval of a \$675,131 federal grant for the purpose of completing the Kenyon Science Center. The Title I grant, under the terms of the Educational Facilities Act of 1963, as amended, will be used to aid construction of a new biology building and to remodel Samuel Mather Science Hall which was built in 1926. Still pending is a Title III loan of \$865,000. Kenyon will provide the remaining \$515,000 and will repay the loan over a period of 30 years.

Samuel S. Lord, college vice president for finance, hopes the loan will be granted in time for actual work on the new facilities to begin by May or June.

New Dean for Harvard Divinity

Dr. Krister Stendahl, a Lutheran theologian who has served on the Harvard University Divinity School faculty for 14 years, has been nominated for the post of dean. The selection of the New Testament scholar, which is subject to the approval of the Board of Overseers at their March meeting, was announced by Harvard's president, Dr. Nathan M. Pusey.

Dr. Stendahl will succeed Dr. Samuel H. Miller who will retire this summer. Dr. Miller is a Baptist clergyman.



Dr. Krister Stendahl

CWI at Bard

The Church World Institute, in its program of continuing education for the clergy, provided opportunity for exposure to various cultural, educational, and social leaders, in seminar discussions at Bard College, Annandale-on-Hudson, N. Y., in January. The institute is sponsored by the department of education of the Diocese of New York and by the Rev. Reamer Kline, Bard president.

The first seminar, directed by the Rev. Charles Greene, Grace Church, Nyack, examined the changes taking place in contemporary society, and considered ways in which the Church may make its response. The Rev. David Covell of the Executive Council was one of the speakers.

The Rev. Neil Gray, St. John's Church, Larchmont, led the second seminar which concerned public opinion and attitude formation, the "explosion points" in contemporary life, and the response of the Church to both. Among the speakers were the director of the diocesan department of Christian social relations, Mr. John Lasso, and the associate director of Christian education for the diocese, the Rev. Richard J. Kirk.

NEWS FEATURE

Washington Demonstration

By FREDERICK H. SONTAG

An unprecedented wordless protest against the Vietnam war at Arlington National Cemetery and fact-full talks and Congressional visits marked the highlights of a Washington mobilization sponsored by Clergy and Laymen Concerned About Vietnam on February 5-6. The Roman Catholic Church played a greatly expanded role in this year's planning and meetings, while there was what one observer described as a "flight from the Vietnam issue" by the bishops and headquarters personnel of the Episcopal Church, in contrast to broad and dedicated Episcopal participation by priests and laymen.

Approximately 150 Episcopal priests and laymen and women took part in various Washington anti-Vietnam war activities. In contrast to last year, only one Episcopal bishop, the Rt. Rev. J. Brooke Mosley, Bishop of Delaware, was present the first day, and no Episcopal bishop was at the Tomb of the Unknown Soldier when Roman Catholic Bishop James P. Shannon of Minneapolis-St. Paul, Nobel Peace Prize winner Dr. Martin Luther King, and Rabbis Maurice Eisendrath and Abraham Heschel, as well as Methodist Bishop Charles F. Golden, led the silent prayer vigil in honor of those who have died in Vietnam. It was noted that only one Executive Council priest attended the Washington mobilization. Two Episcopal priests, the Rev. William Spurrier, a decorated Army chaplain and head of the Department of Religion at Wes-

leyan University, and the Rev. Roger Alling, Jr., assistant to the Bishops of Newark, were part of the first line of march. Fr. Alling and an Episcopal lay reader were the individuals who realized that the enforced silence at Arlington would require meaningful religious symbols, and they obtained for the vigil at the Tomb of the Unknown Soldier the processional cross of St. John's, Washington, as well as the famous Kennedy Torah, which was carried by Rabbi Eisen-drath.

The Episcopal Peace Fellowship and

its executive director, the Rev. Thomas Lee Hayes, took leadership in bringing Episcopalians together and in filling in for those activities which the Rev. Herschel Halbert, secretary for international affairs of the Department of Christian Social Relations of the Executive Council, could not do all by himself. Fr. Hayes was the chairman of a delegation of five men who went to the U. S. Department of Justice during the mobilization to present a petition of 1,500 names supporting Yale chaplain, William Sloane Coffin. Over 70 Episcopal Theological School students

and teachers, led by the Rev. Harvey Guthrie, came to the mobilization. Besides the Rev. Malcolm Boyd, who was on the program, priests and laymen from Iowa, Illinois, New Hampshire, California, North Carolina, Delaware, Maine, Pittsburgh, Columbus, Cleveland, Michigan, Newark, New Jersey, Montana, Oregon, Indiana, the District of Columbia, Central New York, and New York City were identified. Students were present from Cornell, Hobart, Bard, Princeton, and Columbia, among others.

Continued on page 12

Letter from London

In 1967 the number of men who were ordained in the Church of England was 496, the lowest figure for ten years, says the annual report of the advisory council for the Church's ministry. Recent figures are: 1963, 636; 1964, 605; 1965, 592; 1966, 576. Of the 496 ordained last year, 110 were over the age of 40. The advisory council anticipates 450 ordinations this year and 420 next year, so the trend has not been stopped.

On the other hand, the number of candidates coming forward in 1967 was 515, an appreciable rise on the 470 in 1966 and 472 in 1965. Not all of these, of course, will eventually reach ordination but the figures do give grounds for the belief that the trend may be stopping. Of the candidates accepted or conditionally accepted for ordination in 1967, 85 were over 40. This represents a considerable increase of the numbers in this age bracket over those of recent years.

The council says that this continued high proportion of older men must inevitably pose problems for the future. For example, it is a natural tendency for older and more mature men to be given incumbencies after only two or three years as curates. This leads to a shortage of incumbencies for younger men and this does not help. To quote the report: "It is difficult to justify constant appeals for men on the grounds of shortage, when there are no vacancies for the many men who are qualified and ready to become incumbents. The proportion of men under 30 has fallen from 73 percent in 1966 to 69 percent in 1967."

One important thing to note is that even though the number of ordinands is down, there is no tendency on the part of the authorities to lower the required standards. In fact, since 1966, the standards required for candidates under the age of 23 have actually been raised. It may be significant that, much as this raising of requirements was criticized at the time of its inception, it has produced only a small drop in the numbers recommended. The members of the candidates committee of the council say they are confident that the maintenance of higher standards will lead ultimately to an

improvement both in quality and quantity and will stimulate a flow of superior candidates.

The experience of the Church of England is common to all the major Churches in Britain. And it is forcing people to ask serious questions not only about the nature of the ministry but, perhaps even more, to re-examine its deployment. This leads back into questions about the nature of the parish structure, especially in England where existing parish boundaries are based on what was set up by Theodore of Tarsus some 1,300 years ago. There have, of course, been innumerable changes in detail since then but the same principle obtains. It was one created for a stable society consisting largely of villages, something remote from today's ferment of urbanization. It is perhaps the inadequacy of the present parish structure in England which most gives rise to questions about the nature of the Church as an institution. Anti-institutionalism soon leads to anti-sacerdotalism and this is given further impetus by the fact that many men whose sense of vocation could be realized only in the Church can now lead very full lives—lives which undoubtedly serve both God and man—in some secular post.

But this column is slipping away from its task of news-reporting and trend-spotting and becoming too much of a think-piece. Back to your kennel, Morgan.

In same kennel, we find another dog collar whose recent remarks fill out the above. The Bishop of Southwark, Dr. Stockwood, says the Church of England is living in "a dream world" as far as its finance and planning are concerned. His diocese embraces all the southern half of London and so includes the very downtown, seedy areas along the south bank of the Thames and extends through every degree of urbanization until it runs into the "gin and Jaguar belt" of the more prosperous suburbs.

The theme of Dr. Stockwood's remarks (made in his diocesan journal) is that men come before buildings. "Sooner or later, the Church will have to have a Beeching plan." (Dr. Beeching was the

towering industrialist who a few years ago was made head of Britain's nationalized railways. After a very close survey of the whole operation he came out with a plan for ruthless rationalization which demanded the closing of no longer needed routes and stark streamlining and redeployment.) "No doubt," Dr. Stockwood continues, "there will be screams of fury but the existing position is absurd. We must devote the greater part of our resources to personnel and stop spending our limited resources on unnecessary plant and outdated structures."

Dr. Stockwood reminds his readers that the last diocesan conference was asked to establish priorities but was unable to come to any agreement. And he continues: "I warned that the chickens would come home to roost—and they are coming quick and fast. Many parishes can no longer afford to house and pay clergy and women workers because the grants are not sufficiently large. And I am in the unhappy position of having to turn down men who want to work in the diocese." The diocese has a present shortfall of 86 curates. "Some I could get within the next few months if only I could pay them," says Dr. Stockwood.

He had recently visited one part of his diocese where he had noticed four adjoining parishes appealing for money to repair buildings. "Two required at least £50,000 and yet the congregation of the four churches could easily fit into one. Quite apart from the morality of using the money of Christians for this purpose, my heart goes out to the parson who, instead of doing the job for which he is ordained, is expected to devote hours and hours of his life to raising funds. It might do us all a power of good to spend some months in a communist country. I was recently speaking to a priest who had been thrilled by such an experience. The communist government would allow no church to be built in the new towns, so the clergy, all of whom were in secular employment, concentrated their evangelistic and pastoral energies upon groups of people."

DEWI MORGAN

By Catherine V. Halbedl

St. Anne's Church
El Paso, Texas



Inside St. Anne's Mission

St. Anne's Church,

El Paso, Texas

Set in the midst of the great Sonoran Desert of North America, surrounded by the high Sierra Madres, scarcely 300 yards from Mexico, in the

city of El Paso, is a small, Spanish-style church—St. Anne's Mission. Its cracking plaster, sagging ceiling blocks, and drab landscaping belie the spirit which en-

velopes it. Surrounded as it is by slum dwellings and the socially unloved, it does not present a picture of opulence or affluence—nor should it. It is a holy place where *any* of God's people may come for spiritual nourishment and Christian love of his fellow man.

The congregation of St. Anne's is very small, indeed, about 40 regular communicants. This church family is about one-third Negro, one-third Latin-American, and one-third Anglo-American. But these few people believe in God's commandment to love one another and are putting this belief into deeds. Services, for instance, are offered in both English and Spanish by the vicar, the Rev. Esteban Saucedo.

On Monday and Wednesday evenings for two hours there are classes in English as a second language which are free to anyone regardless of color or creed. These classes are taught by two members of St. Anne's without pay and without any materials other than those they provide. This is their offering of their "selves, their souls and bodies" for the Lord Jesus. Also, on the same evenings, there is a literacy class for anyone not literate in



Fr. Saucedo at St. Mattias Mission in Juarez

either Spanish or English. And one evening a week another member of the congregation offers a free sewing class.

The mission also maintains a morning nursery and kindergarten five days a week. Such an expensive operation continues mostly by prayer and faith, and with some assistance from one of the more affluent parishes in the city. Even so, the old bus which picks up and delivers the little children manages to operate "miraculously" in the face of impossible mechanical deficiencies. The school charges a small fee if the family can afford it. For those who do not have the money but who want something better for their children, there is no charge. The salaries of the two teachers are nominal, to say the least. This year, a member of the congregation is continuing the nursery and kindergarten through the afternoons so that working mothers know their children are well cared for and not left to their own devices until the parents or older children are home to look after them. In this deprived area, this is of supreme importance.

But perhaps the most amazing evidence of the Holy Spirit at work in this congregation is the mission which it has sponsored across the Rio Grande River in Juarez, Mexico. A mission sponsoring a mission! The Mexican mission, S. Matias, meets in a small, adobe house. The bedroom serves as a chapel, and is approximately 15 by 6 feet in size. Into this small room and around its door crowd as many as 116 brown-eyed or blue-eyed, black-haired or blond, often barefoot, smiling Mexicans each Sunday evening. The temperature here sometimes drops to zero, but many of these people have no coats of any kind. One 10-year-old member of St. Anne's, visiting S. Matias Mission, took off her coat and gave it to a shivering Mexican child. Her wise and Christian mother said nothing, but the next day her daughter had a new (though cheaper) coat. S. Matias is now part of the MRI of the Diocese of New Mexico and Southwest Texas.

For the first time in its 25-year history as a mission, St. Anne's has a postulant for holy orders. This tiny congregation is assisting him with \$60 each month—a rather large amount in view of its meager intake. And in addition to its other witness to the Faith, St. Anne's has offered its altar to a newly-formed congregation each Sunday evening.

Far more than its *doing*, however, is its *being*. Each Sunday, gathered under the shadow of His wings, are Churchmen from all walks of life. From a Ph.D. in bio-chemistry to a housemaid, from a school teacher to a deformed little carpenter, from its Mexican priest to its Negro altar boys, St. Anne's is a loving, giving congregation. It is healthy; it is whole; it is Christian. It is a place, one might well think, where our Lord would not be ashamed to return.

A Distinguished Congregation



Children of St. Anne's Day School

*St. Anne's is a loving,
giving congregation. It
is healthy; it is whole;
it is Christian . . . a
place where our Lord
would not be ashamed
to return.*

EDITORIALS

From Vietnam, With Love

There will be some who will condemn what is about to follow as sentimentalism or jingoism, but here goes anyway. We have a letter from an army medic in Vietnam. Since he does not request anonymity, here are his name and address:

SP5 Kirby W. Lampman
RA 12758255
1st Bn. (ABN) 12th Cav (HHC)
1st Air Cav Div (Air Mobile)
APO San Francisco 96490

Sgt. Lampman writes to us:

"As a medic, I think I've seen many of the worst sights of humanity. I'm glad my involvement in this war is one of compassion and medical assistance rather than the reverse. Yet the war is justified. I'm thankful to be a part of it. When I rotate, I can truthfully say that I earned my freedom. No one really takes freedom seriously enough until he is placed in such a situation. So many Americans are afraid to look over their backyard fence. Yet one day it may be torn down from them and they will have to face reality. I'm glad to be an American soldier and more proud to be a citizen. I only pray that our country, my family and friends will never have to live with total war.

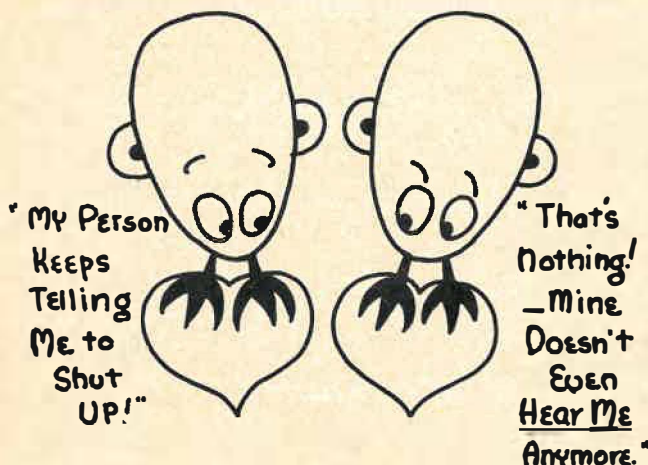
"Yes, we fight; yet more so we pray for a real peace. One never really understands what peace is until he is thrown into war. Many friends have been lost over here. They died for me. I ask your prayers for peace."

Then the sergeant's letter moves into poetry. The metre is not exactly Miltonic, but here speaks a man

who is out there on the front mopping up blood and patching up bodies. It seems right that we should hear him out. He calls his poem "I Hope You're Not Too Busy."

*A boy, and yet a man,
He dies slowly in this rice paddy
Far away from home, his family and friends.
He dies with thoughts of the past—
His parish, the close fellowship of prayer.
He dies as a result of this war.
He knows what he dies for.
He has seen with his own eyes what communist aggression is.
Have they heard the anguished cries of children?
Have they seen the maimed bodies of families?
Have they touched what was once the soft flesh of a child
now charred beyond recognition?
Have they tasted the sweat of fear?
Yes, he dies, but he has seen all of this.
He had to stop it now—over here.
He dies with thoughts of home.
"Yes, they will pray for me."
His priest just might not have time right now—he's at an
anti-draft meeting.
Maybe the council—oh, they're organizing the anti-war pro-
test service.
But there's always the ladies guild.
Oh—they're printing "ban the bomb" cards.
So he dies alone.
Yet he's sure to have a nice funeral service at home.
Maybe they can squeeze it in between the anti-war service
and the EYF discussion on how to avoid the draft.
Yet he really doesn't mind.
He knows what he dies for.
Now the priest can continue to voice his opinion—he lives
in freedom of speech.
Now the council can hold their anti-war service—they have
freedom to assemble.
And the ladies guild can keep their presses going—freedom
of the press.
This dying soldier knows they all want to get into this mess.
They want to get involved.*

FROM ONE CONSCIENCE TO ANOTHER



—by Virginia

MUNROE—

Metamorphosized

I know the Cross at last.
Life is not sad and ugly
As once I thought.
I live the Cross at last,
And know that life simply possesses
An unfathomable gravity.
I know Life at last.
Life is a cross-ed pattern
Of creativity in
Growth and diminishment,
Immersion and emergence.
The Cross is Life,
Highest form of creation,
Supra-human Perfection.
I am in the light at last.
What I saw dimly in scarlet shadow
As morose and mournful blood
Is joyous fire of Seraphim.
The flame of life—the cross.
The Cross which is Absolute Humanity
Divinized in communion.

R. de Golikov Bozarth

Yes, he was involved—to the point where he gave all he could—himself.

Yet this was only one life. They needn't worry. Tomorrow someone else will die so they can keep up their freedom. But often I worry. What if I'm the next soldier who dies? I only hope that if it be so my brethren in Christ at home won't be too busy to pray for me.

I'd hate to die in vain.

Thank you, Sergeant. We'll think about it, and pray.

Do We Believe In the Church?

Strangely, none of our readers has raised a question about one change in the text of the Nicene Creed in the trial use liturgy—the insertion of “in” which results in confession of belief *in* one, holy, catholic, and apostolic Church. Glancing through a review copy of Hans Küng's

new book, *The Church*, we note that he comments on this point. This eminent Roman Catholic theologian is opposed to believing *in* the Church. He says straight out that to believe *in* the Church “would be to take the Church too seriously.” He comments: “It is striking that in general the creeds speak of believing *in* God and *in* the Holy Spirit, but of believing *the* Church. Almost invariably in the third article of faith the Church is linked with the Holy Spirit. Particularly revealing is the third baptismal question in the oldest order we possess, the *Traditio apostolica* of Hippolytus of Rome, which dates from about 215 and is considerably older than the so-called Apostles' Creed. Its wording is very precise: ‘Do you also believe in the Holy Spirit in the holy Church for the resurrection of the body?’ According to this, the Christian believes in God and in the Holy Spirit; the Church is the place where the Spirit is at work; the resurrection of the flesh is the final work of the Spirit.”

We feel very strongly that in the creed “belief in” should be referred to God alone as the object of faith. We say this because we believe the Church, which is not the source of truth but the witness to and repository of truth.

What do others think about this?

Another Opinion

from

The Rev. Michael H. Murray

Editor of *Church In Metropolis*

The Episcopal Church is financing a “bloody revolution in this nation,” according to Dorothy A. Faber's *Another Opinion* [L.C., January 21st]. Writing “on behalf of the trustees of the Foundation for Christian Theology,” Mrs. Faber accuses General Convention and the women delegates who voted UTO funds to the Crisis in American Life Program, of attempting to “consolidate the stranglehold black nationalists are placing on helpless Negro communities” by subsidizing community organizations which are “suspected of being responsible for the anarchy” in our cities. It is distressing to hear such an inversion of the facts. Who, in fact, has had a stranglehold on helpless Negro communities? And why, a century after their “emancipation” are they still helpless? What would white Americans do if they found themselves similarly oppressed? Lick boots?

To blame newfangled community organizations for the anarchy in our cities is both factual and logical nonsense. Organization is created to overcome the anarchy into which our inner cities have fallen through generations of abuse and neglect, to remedy the helplessness and despair of the black community. Is not the Christian Church itself a “community organization” to rescue man from helplessness, despair and anarchy? As for the violence which Mrs. Faber claims is “inherent in the black-power concept,” I wonder if she is really unaware of the long history of violence and repression which a vastly greater and

well-entrenched “white power” has used to keep black Americans in sub-human, segregated conditions.

Surely it is attitudes like those expressed by Mrs. Faber which threaten to turn black-power organizations from positive efforts to achieve better education, housing, employment, economic development, and a sense of human dignity for the black community, to the kind of violent protest which is the last resort of those whose every hope and effort is frustrated by immovable obstacles and frozen hearts. We can, however, thank the Foundation for Christian Theology for one thing. By offering to Churchwomen a substitute for the United Thank Offering, it forces each one to make a clear-cut choice. Every penny in the UTO box adds to the Church's mission to the dispossessed, to the victims of our culture's racism, a mission which seeks to *remove* the causes of alienation and violence. Every penny in the “aqua” box is a vote for a pseudo-Church which is the captive and the sanctifier of our culture's pride and prejudice. Thankful Christians will no longer be able to leave this decision to delegates to Convention. They will have to decide for themselves whether they are saying to God, “Thank you that I am not as other men are . . . black, poor, ill-housed, uneducated, despised by people like myself,” or whether they are thanking God “especially for the redemption of this world by our Lord Jesus Christ,” who came to reconcile all men by the blood of His cross.

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NEWS

Continued from page 7

At Arlington Cemetery each worshipper received an American flag and in quiet, moving discipline, marched one-half mile from the buses to the Tomb of the Unknown Soldier. There, under the surveillance of federal agents, in what *The Washington Post* described as "one of the most orderly large gatherings ever staged in Washington," the silent observance of prayer took place. For about eight minutes all heads were bowed in deep and silent prayer after Dr. King had begun the silence by saying, "In this period of absolute silence, let us pray." After the silent tribute, Rabbi Abraham Heschel spoke the words, "Eli, Eli, lama sabachthani," the Hebrew phrase known to Christians as Christ's call on the cross, "My God, My God, why hast Thou forsaken Me?" Rabbi Heschel was followed by Bishop Shannon who said, as he blessed the congregation and crossed himself, "Let us go in peace."

The worshippers then silently filed down the hill and back to their buses to the New York Avenue Presbyterian Church. Army officials commented in admiration about how well the clergy had conducted their prayers even though they could not hold, under court ruling, the worship service they had originally planned. One clergyman commented that the government's action created a fellowship among clergymen which few other situations could have brought about.

LAYMEN

Healey Willan Dies

Healey Willan, 87, the composer, died February 16th, in Toronto, after a brief illness. He had been discharged from a hospital after treatment for what was described by relatives as a minor respiratory infection. Dr. Willan made one of his last public appearances September 24th, at St. Mary Magdalene Church, Toronto, where he was organist and choirmaster.

He is survived by a daughter, Mrs. Victor Mason, and three sons, Michael, Patrick, and Bernard, with whom he lived. Services were held February 19th, at St. Mary Magdalene.

Dr. Willan composed more than 3,000 works, including three radio operas commissioned and broadcast by the Canadian Broadcasting Corporation; *Homage Anthem* for the Coronation of Queen Elizabeth II; symphonies and motets; choral, orchestral, liturgical, and organ music. His setting for Holy Communion (Hymnal 1940 #2) is used in many Episcopal churches in the United States. He began his musical career in England, going to Canada in 1913 as a department head at the Royal Conservatory of Music. In 1914, he was named to the faculty of the University of Toronto, retiring as professor of music in 1950. He had been organist and choirmaster at St. Paul's

Church, Toronto, as well as at St. Mary Magdalene. He was founder and director of the Tudor Singers, a small ensemble specializing in Elizabethan music, and a director of the Gregorian Association of Canada.

EUROPE

Mixed Marriages in Hungary

Members of the Reformed Church in Hungary who marry Roman Catholics and sign agreements to raise children as Roman Catholics will not be permitted to vote in Church elections or to run for offices in the Reformed Church, according to a regulation issued by the general synod of the Church. Reformed clergy were forbidden by the same regulation to impose any obligation to educate children of mixed marriages as protestants. They were also instructed not to officiate at weddings in Roman Catholic churches, and not to encourage persons toward mixed marriage, but were told to extend pastoral care to Reformed members in mixed marriages, especially in cases where there were both Reformed and Roman ceremonies.

The question of mixed marriages has been under discussion for some time in the Reformed Church. Once, Hungarian law required that in a religiously mixed home, sons should be raised in the father's tradition and daughters in the mother's, making pre-marital agreements about the religious training of children possible. The plan resulted in exclusions from Holy Communion, in both Churches, of members not abiding by pertinent canons or regulations. Both Churches sought agreements in their favor. After World War II the state laws were abolished, and the Reformed Church gradually abandoned its insistence that pre-marital arrangements favor it.

NEW YORK

Negro Priests Form Union

Seventeen Negro priests from the east and mid-west have organized a Union of Black Clergymen and Laymen of the Episcopal Church, pledged to rid their Church of "racism."

A statement issued at the end of an all-day meeting at St. Philip's Church, New York City, said the main goal of the union was to "remove racism in the Church and in the community by any means necessary to achieve full participation on the basis of equality in policy making, decision making, program and staffing on the parochial, diocesan, and national levels." Other announced goals are: to stimulate the growth of "black membership" throughout the Church, to promote the placement of Negro professionals within the Church at all levels, and to protect Negro clergymen and laymen from "racist practices."

The Rev. Quintin E. Primo, Jr., rector of St. Matthew's Church, Wilmington,

Del., was elected president, and the Rev. Canon St. Julian A. Simpkins, Jr., of the Diocese of Rochester, is first vice president. In an interview after the meeting, Canon Simpkins said the thrust of the union is pointed "directly" at the Executive Council and at "most dioceses."

One of the union's first actions was to protest what it called the "involuntary" retirement [L.C., January 14th] of the Rev. Dr. Tollie Caution, 66, associate secretary of special ministries of the Executive Council. Dr. Caution said, however, that he preferred not to comment on the action of the union.

Another Fire in St. Ann's

For the second time in two months fire broke out in St. Ann's Church on St. Ann Ave. in the Bronx, N. Y. In fact it broke out while the rector, the Rev. Henry D. Moore, Jr., and an insurance adjuster were surveying damage caused by the December blaze. Defective wiring was thought to be the cause. The church building is 127 years old.

LOS ANGELES

La Raza Unida

Resolutions urging identification with the newly-emerging Mexican American unity movement—*La Raza Unida*—and declaring that the civil rights struggle is as urgent for this minority as for Negroes, were adopted by an interchurch group from the United States and Mexico meeting in La Trinidad Methodist Church, Los Angeles. The group, known as the Council on Spanish American Work (COSAW), is encouraging its members and "all concerned Christians" to participate in the unity movement "for the sake of the love and justice proclaimed in our faith."

A 56-year old organization, the council is composed of some 200 individual members and Church agencies involved in Spanish-American ministries conducted primarily in the southwest. Membership includes representatives of the National Council of Churches and most non-Roman bodies in the U. S. and Mexico. Executive secretary is the Rev. Alfonso Rodriguez, New York City, who is also executive director of the department of Spanish-American ministries of the NCC's division of Christian life and mission.

SOUTHERN OHIO

POAU Leader Speaks of Reduced Support

"Main Line" non-Roman Churches, ardent supporters of Americans United for Separation of Church and State (POAU) at its founding in 1947, are now among its most caustic critics, Dr. C. Stanley Lowell, associate director, charged in an address at a dinner meeting

of the 20th National Conference on Church and State, held in Cincinnati. The affair was sponsored by Americans United.

He said, "the reason for their change is that they now seek a tie with the state and a flow of public funds for the support of their programs and institutions. We oppose this. They have in some instances begun to regard us as their enemy rather than their friend and they have been frank to say so." He attributed the shift in support to "the changing nature of the Church itself. Some of the clergy have altogether abandoned the concept of spiritual ministry concerned with the souls of men and have turned, instead, to the work of physical welfare."

Dr. Lowell claimed that an estimated 1,000 protestant clergymen have left their parishes to work for the Office of Economic Opportunity (OEO). "It is the God-is-dead theologian and the muddled clergyman who now see the task of the Church and the task of the state as identical." He held that the activist clergyman today reasons that since both the Church and state are there to do things for people, there is no reason why taxes should not support the people-serving Church. Such an arrangement means the end of the Church in its unique, spiritual ministry. Such an arrangement assures the permeation of the Church with public purposes and public concerns," he said.

A debate between the Rev. Roy Nichols, a Methodist from New York City, and Dr. Paul A. Reynolds, professor of philosophy at Wesleyan University, Middletown, Conn., was also a part of the Church-state conference. Mr. Nichols made it clear he was against "direct assistance to religious enterprise as it relates to the propagation of its doctrine." His stated position on tax exemption is: tax exemption represents basic equal opportunity for all religious groups; it represents an affirmative declaration on the part of the state as to the importance of religious nurture; it is a minimum benefit that should not be escalated; and tax exemption for the Churches runs parallel to an ongoing commitment of American democracy favoring non-profit, charitable, character-building enterprise.

Dr. Reynolds, who earlier had stated that Churchmen generally are prepared to pay taxes to cover the cost of sanitation, police and fire protection, garbage collection, streets and general facilities and services, replied that he was not favoring taxing religion but taxing property. "The state looks only at property, not religion. . . . Can we imagine the cooperatives of America enjoying an exemption on \$80 billion worth of real estate property?", he asked.

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whose homes are too far from their church, are using the facilities of St. Andrew's Episcopal Church. More than 350 parishioners of Holy Rosary live in the extreme northwestern section of the city where St. Andrew's is located, more than four miles from their home parish.

The ecumenical arrangement was endorsed by Archbishop Lucey of San Antonio, and the Rt. Rev. Everett H. Jones, Bishop of West Texas.

GEORGIA

Ecumenical Relations Guidelines

The ecumenical commission of the Diocese of Georgia has issued guidelines for Episcopal-Protestant services and other gatherings, such as services of worship on special occasions, pulpit exchange, and church organizations' meetings.

Participation in non-eucharistic services with Protestants is encouraged provided that the celebration of Episcopal services on the same occasion does not create a conflict, and that there is agreement on the format of the service well ahead of time. Other statements on communion services state that "intercommunion concordats exist with only certain Christian Communions and caution should be exercised that these principles not be violated. . . . Episcopalians may attend protestant celebrations of the Holy Communion (by

whatever name it is known) and protestant ordinations, but must not participate or take an active role."

Church organizations are encouraged to meet with similar groups in other Churches, and Bible study classes, as well as living-room dialogues are also encouraged. Where opportunity exists, pulpit exchange or preaching invitations should be considered. Sunday morning Eucharists are not considered the best hour for exchange. Mutual intercessory prayer for the sick, suffering, dying, or any other intention is to be encouraged across the lines of separated Christians. On the occasions of marriages or burials when mixed Church families are involved, mutual participation is encouraged, in accordance with General Convention resolutions.

A word of caution is also included in the guidelines: "Episcopalians should not accept invitations of the type that cannot be reciprocal."

MINNESOTA

MCLU Interfaith Center

The Minnesota Civil Liberties Union said it is prepared to go to court to restrain the State College Board from permitting construction of an interfaith religious center on the campus of Mankato State College.

The Rev. Richard N. Tice, CLU vice

president and pastor of Simpson Methodist Church, Minneapolis, said the proposed center "violates the establishment clause of the First Amendment of the U. S. Constitution and the separation of Church and state provisions of the Minnesota Constitution." He said the union had requested the attorney general's office to "re-examine the opinion that construction of this religious center is permissible . . . in light of state and federal constitutions."

In April 1966 the attorney general ruled, upon the college board's request, that construction of the facility would be legal. Lynn Castner, executive director of the union, said his agency would ask for an injunction and a declaratory judgment action of restraint if the state board proceeds with its plans to build the center.

Mr. Tice said the proposed \$350,000 center would be built on state land on the campus and would be leased to a non-profit foundation, the Mankato Religious Council, Inc., which represents five bodies.

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Receipts Nos. 8291-8294, Feb. 12-19 104.70

\$628.25

CLASSIFIED

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FOUR ROOM lakefront cottage with heat. Mirror Lake, N. H. June through September. Reply Box G-527.*

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POSITIONS OFFERED

GROUPWORKER. Multifunction agency seeking strong person with sound groupwork experience and leadership ability to inaugurate program of vocational guidance and employment for teenagers and groupwork with children and parent groups. A bold, experimental approach determining and meeting needs of unserved community required. MSW and experience in community and groupwork necessary. Salary open, dependent upon qualifications. Contact Miss Kathleen Yost, Director of Services to Families and Youth, Episcopal Mission Society, 38 Bleecker Street, New York, N.Y. 10012.

HOUSEPARENTS: Mature, unencumbered couples, ages 35 to 60, wanted as houseparents in a private school for boys. Five day week, pleasant working conditions. Starting salary \$3,000 per year for each person plus room and board. Please write Mr. Frank Traviglia, Jr., Starr Commonwealth for Boys, Albion, Michigan.

ORGANIST-CHOIRMASTER. Applications are now being received for this position for September 1, 1968. Large, prominent, downtown Episcopal Church. Southern Middle Atlantic States. Full-time position. Important music program. Adult and Children's Choirs. Teaching privileges. Give qualifications, references, salary desired, enclosing recent photograph. Reply to P-526.*

PRIEST to fill vacancy in parish at Superior, Wisconsin. Submit biographical history and size of parish now serving. Write Frank Mahan, Senior Warden, St. Albans, Superior, Wisconsin 54880.

POSITIONS WANTED

ORGANIST-CHOIRMASTER. Churchman, good background and experience, desires change to thriving parish in suburban or resort community. Reply Box S-529.*

PRIEST, twenty years' pastoral and business experience, invites correspondence regarding parish or institutional position. Send information and your requirements to Box E-522.*

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RETIRE in Santa Fe, New Mexico; delightful 2-3 bedroom duplex apartments; \$110-25 including utilities and yard. Information: Santa Fe Foundation, 1018 Cielo Azul, Santa Fe, New Mexico. The Rev. W. E. Crews, Pres.

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

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

The Living Church

DEATHS

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

The Ven. William Francis Bulkley, 86, former archdeacon of Utah, died December 27th, after a long illness.

He had retired in 1949, after spending all of his active ministry in Utah.

The Rev. Edward McCrady Claytor, 72, retired priest of the Diocese of Upper South Carolina, died January 30th, after a long illness.

He was rector of St. John's, Congaree, and Zion Church, Eastover, S. C., at the time of his retirement in 1961. Survivors include his widow, Helen, and five children. The Bishop of Upper South Carolina officiated at the Burial Service in St. John's.

The Rev. Howard Lincoln Michael Cowan, 55, locum tenens at the Church of the Transfiguration, Brooklyn, N. Y., died February 7th, following a brief illness.

The Burial Office was read in the Church of the Transfiguration by the Rt. Rev. Richard B. Martin, Suffragan Bishop of Long Island, and the Solemn Requiem was celebrated by the rector of St. Augustine's, Camden, N. J. There are no known survivors.

The Rev. Canon Spencer Hayward Elliott, 84, retired priest of the Anglican Church of Canada, died December 27th, following a heart attack in his home in Calgary, Alberta.

He was a former dean of the Victoria Cathedral, British Columbia, and former professor of liturgics at Emmanuel College, Saskatoon. He was also Canadian correspondent for THE LIVING CHURCH for a number of years before he retired.

Survivors include his widow, Sheila, two daughters and a son.

The Rev. John William Grant, 41, rector of St. Paul's Church, Glen Cove, N. Y., died January 27th, in his home after a brief illness.

He had been rector there since 1965. Survivors include his widow, Mary Kellogg, a daughter, a son, his mother, and two brothers. The Bishop of Long Island officiated at the Burial Service and Requiem, and interment was in St. Paul's Churchyard, Glen Cove.

The Rev. Herbert Hillman Hill, 74, retired priest of the Diocese of Long Island, died, January 4th.

He was rector of St. John's Church, Far Rockaway, N. Y., at the time of his retirement in 1962. A Requiem was celebrated in St. John's, by the Rt. Rev. Charles W. MacLean, Suffragan Bishop of Long Island.

The Rev. Harold Frederick Hohly, 71, retired priest of the Diocese of Albany, died suddenly February 1st, in a Hudson, N. Y. hospital. His home was in Kinderhook, N. Y.

He had been rector of St. Paul's, Kinderhook, for ten years when he retired in 1964. Prior to that he had been rector of Christ Church, Bronxville, N. Y., for 21 years. His wife Helen died in 1964. He established the Garden of the Resurrection (St. Paul's Columbarium) in her memory, and their ashes are interred there. The present rector of St. Paul's officiated at the Burial Office and Requiem for Fr. Hohly. Survivors include a daughter, Margaret Cowan of London, and a son, Frederick. Memorial gifts to the Garden of the Resurrection are being established.

The Rev. George Putnam Huntington, 58, assistant at the Church of the Redeemer, Sarasota, Fla., died January 18th.

He had been in Sarasota since 1964. Survivors include his widow, Honora, and two children. A memorial service was held in the Church of the Redeemer, and following cremation, the ashes were interred in the Church of Our Saviour, Killington, Vt.

Evan Lloyd Price, 49, communicant of Calvary Church, New York City, died in New York Hospital February 13th, after a long illness.

He was a marine engineer and New York manager of marine sales for the Waukesha, Wis., Bearing Corp. Survivors include his widow, Margaret, two sons, his mother, a sister, and a brother. The Burial Office was read in Calvary Church and interment was in Ferncliff Cemetery, Hartsdale, N. Y.

H. Andrew Scheel, 6, son of the Rev. Canon William P. Scheel of Shattuck School, Faribault, Minn., died January 29th, in St. Mary's Hospital, Rochester, Minn.

Survivors also include his mother, and his grandmother. A memorial service was held in Shattuck School Chapel. The family suggests memorials to Shattuck School or the scholarship fund for Horstman Memorial Nursery School in care of the Cathedral of Our Merciful Saviour, Faribault.

Jennie Katherine Smith, 85, widow of the Ven. Francis Joseph Smith of the Diocese of Connecticut, died January 9th, in Wethersfield, Conn.

Her entire life was dedicated to the Church through her husband's ministry and her work with the Girls Friendly Society and the Daughters of the King. A Requiem Eucharist was celebrated in Christ Church Cathedral, Hartford, Conn., by the Rt. Rev. John Esquirol, Suffragan Bishop of Connecticut. Interment was in Northford, Conn. There are no survivors.

LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11 HC; Daily Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.
The Rev. R. Worster; the Rev. H. G. Smith
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
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

FORT LAUDERDALE, FLA. (Cont'd)

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

FORT MYERS, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

(Continued on next page)



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

LENT CHURCH SERVICES

(Continued from previous page)

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat 5-6 & by appt

LOUISVILLE, KY.

GRACE CHURCH 3319 Bardstown Rd.
Adjacent to three motels on 31E, South of I-264
The Rev. Alfred P. Burkert, r
Sunday Masses 8 & 10; Daily Masses as scheduled.
Call Church office 502-454-6212

NEW ORLEANS, LA.

ST. GEORGE'S 4600 St. Charles Ave.
The Rev. W. P. Richardson, Jr., r; the Rev. H. A. Ward, Jr., c
Sun 7:30, 9, 11, 6; Daily HC; C Sat 4-5 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
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

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
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH 322 E. Hamilton Ave.
Sun HC 8, 11 (MP 2S), MP 9:15 (HC 2S); Daily MP 7, EP 7:30; Wed HC 6:30, 10; Thurs 6

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu & EP

BROOKLYN, N. Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D.; the Rev. M. J. Hatchett
Sun 8 HC, 11 MP (HC 1S); Fri HC 7:30

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11; HC Daily

LEVITTOWN, N. Y.

ST. FRANCIS' Swan & Water Lanes
The Rev. Robert H. Walters, v
Sun Eu 8, 10, 12; Sat Ev 5:30; C Sat 5

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdys MP & HC 7:15 (HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8 & 5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open daily for prayer.

EPIS. CHAPLAINCY TO KENNEDY INT'L AIRPORT AT PROT. CHAPEL; The Rev. Marlin L. Bowman, chap. Sun 12 HC, Thurs 12:10 HC, Easter 12 HC

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

The Living Church

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs, Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol MP & HC 7:30; Daily Ev 6

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 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 6; 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.
The Rev. Leopold Damrosch, r; the Rev. Alan B. MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung); 11 (Sol); 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

Broadway & Wall St.
TRINITY
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
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. Hunsicker, 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
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP & EP. C Sat 12 noon

ST. LUKE'S CHAPEL

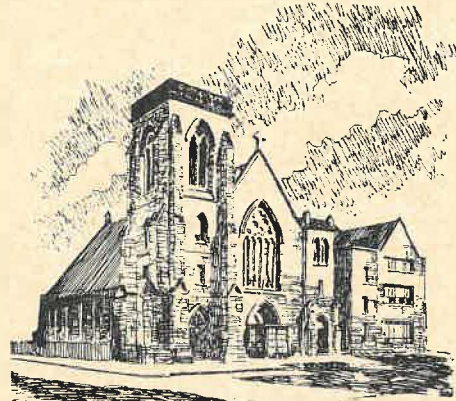
487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat 5-6 & by appt

ST. AUGUSTINE'S CHAPEL

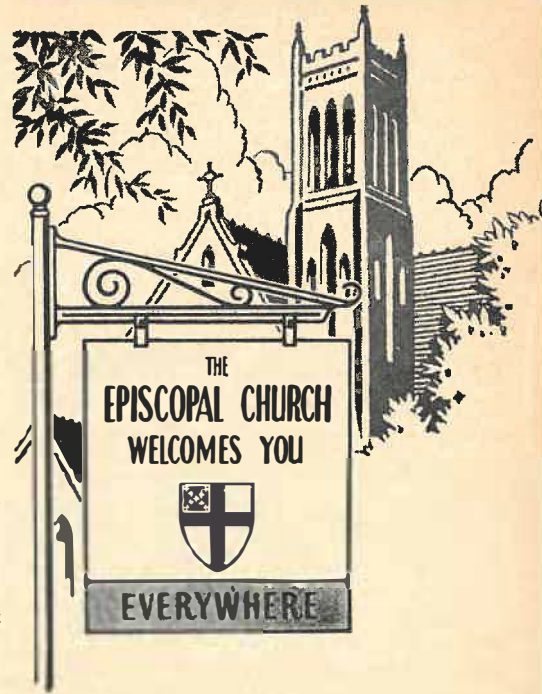
333 Madison St.
The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
The Rev. Carlos J. Caguat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish), Eu Mon thru Wed 8; Thurs thru Sat 9



TRINITY EPISCOPAL CHURCH
TOLEDO, OHIO



SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St.
The Rev. Darwin Kirby, Jr., r; the Rev. Richard W. Turner, the Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7, Mon & Thurs 10; Tues, Wed & Fri 12:05; C Sat 4:30 & 8-9

SOUTHERN PINES and PINEHURST, N. C.

EMMANUEL CHURCH 350 E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10; Fri HC 5:30

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the Rev. S. H. Caldwell, the Rev. L. F. O'Keefe
Sun 7:45, 9, 11; Mon thru Fri HC 12:15

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
Sun HC 9, 11 (1S & 3S); MP & Ser (2S & 4S); Healing Service Tues 12:10

NEWPORT, R. I.

EMMANUEL Spring, Dearborn & Perry Sts.
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC 1S); Thurs HC 10:30

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

FORT WORTH, TEXAS

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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
The Rev. Raymond E. Abbitt, S.T.D., r; the Rev. Richard A. Watson, ass't
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses daily 6:30; C Sat 5-6

March 10, 1968