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CHRISTIAN CENTURY



THE REALITY OF FAITH

H. M. Kuitert
Translated by Lewis B. Smedes

In this significant study, the author, Professor of Ethics of the Free University of Amsterdam, explores the anti-metaphysical trend of modern theology, focusing on the question of whether the phrase "the reality of faith" alludes to a reality outside the believer, or merely to the reality of the process of believing. His conclusion — that there is another alternative, and one which must be followed if theology is to remain useful and meaningful — attempts to combine the best elements of both metaphysically oriented theology and existentialism. 213 Pages, Cloth, \$5.50

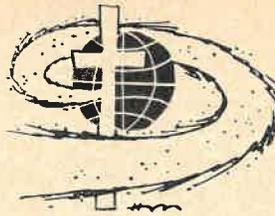
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Around



& About

— With the Editor —

RESPECTIVELY TO W.E.C. and S.H.-B.C., thanks for these: (1) "Now we see through a dark, glassy." (2) **Bp. Johnson**, delayed by overcrowded trains en route home, telegraphed his wife: "Delayed on return trip; gave berth to female."

From our think-it-over-before-filing department: "While we keep our armed forces in 68 countries, little noticed in this struggle [between USA and USSR] for the allegiance of men's minds is the fact that we export only 7 million books each year while the Soviet Union exports more than 40 million." **Albert E. Anderson**, President of the Protestant Church-Owned Publishers Association.

We can't begin to publish all the letters we have received in response to our editorial suggestion of a two-year moratorium on ordinations to the priesthood [LC, Feb. 23]. Thanks for the kindly castigation some of you gave me: I take it in the spirit in which it was given, and I know it hurt you more, etc. I'd like to offer a further comment or two. Such a moratorium on ordinations need not close the seminaries for a moment. One seminary dean proposed some months ago that graduates be required to spend some time in some lay work and ministry before ordination. That idea has solid merit and should be further discussed. And now, my complaint against some critics: two complaints, in fact. One is that some of you scored me for negative thinking: Shame on me for saying that the Church should be cutting down on ordaining, rather than raising bigger and better and more priests. If this is negative thinking, and of course it is, I reply that it's the morally responsible way to think, if the only alternative is to go on producing priests to put other priests out of employment. Not one person who criticized the idea of a moratorium expressed any concern whatever for the clergyman who is a victim of the present over-supply. Here is a priest now in his forties or fifties, who was persuaded of his priestly vocation as a young man. At

that time the Church gave him every encouragement. Those whose memories go back that far will recall how bishops and rectors were constantly talking up holy orders to the devout young man. So these men committed themselves to this calling, in good faith and often at great sacrifice. Many of them today are in a tight bind if not a dead end. These are the men I had in mind when I made my suggestion. It won't do at all to argue that if they really "had something to give" there would be places for them. The Episcopal Church is not doing that well institutionally, and it's time we talked out loud about this fact. The Church owes something to its faithful and experienced priests who must "live by the Gospel" on the principle which St. Paul commends (I Cor. 9:13-14). A moratorium on ordinations would help reduce the present surplus of available professional clergymen over the number of positions which provide a livelihood. If there is some way of meeting this obligation other than a moratorium on ordinations, fine; but the obligation is there—or here.

Almost every human detail in the Passion of Christ makes full and immediate sense to me, from the Supper onward. When Jesus told them at the table that one of them would betray Him and they all exclaimed, sick with self-doubt, "Is it I?", no man of flesh can fail to understand them. The one baffling detail comes soon after: Jesus asks Peter, James and John to watch for an hour while He prays in Gethsemane; and they fall asleep. To me this is psychologically inconceivable. I can imagine myself wondering fearfully whether I was the traitor, denying Him, running for dear life when the soldiers came; but going to sleep during that watch, no. When my heart is full of fear or grief, or both as was the case with them, sleep is impossible. Does bad news or impending danger put you to sleep or keep you awake? St. Luke, ever the compassionate commentator, suggests that they fell asleep "for sor-

Continued on page 13

ON THIS WEEK'S COVER, the Archbishop of Canterbury (r) chats with the Most Rev. Coleman F. Carroll, Roman Catholic Archbishop of Miami (l), and the Rt. Rev. James L. Duncan, Suffragan Bishop of South Florida, in Miami. Dr. Ramsey stopped in the city enroute to the West Indies. (Photo from RNS)

LETTERS

Most letters are abridged by the editors.

Moratorium on Ordinations

Re: "Can we afford more clergy?" [L.C., 2/23]

I see my old friend Wendell Tamburro in his usual realistic sense has been making comment in TLC of late. Wendell has the penchant for being accurate in many of his observations. A long time ago he spoke about the super-abundance of clergy when everyone else was crying "shortage."

I, however, do not concur with his conclusion in toto. Perhaps we ought to close or amalgamate the seminaries. The declaration of a moratorium on ordinations is not to my mind the proper way to go. What I think would ease the situation would be to allow many of us "old" failures to retire early. Push up the retirement age to 60 and then 58 as a choice. This would clear the ground for all the bright young men who are certainly far wiser in the ways of this world.

I am of the opinion that the Church Pension Fund ought to work out some way for the next ten years or so to retire clergy several years earlier thus clearing the ground. Shucks, if you ain't made bishop by the time you are 50, you are of little use to the Church.

(The Rev.) EDWARD S. GRAY
Rector of St. Mark's Church

Denver

Can you and Fr. Tamburro really be serious about declaring a moratorium on ordinations? Isn't this just another way to continue our bumbling with the clergy placement problem? Isn't it about time that we start to see clergy and seminarians as persons rather than potential "hole-pluggers"? Do we just tell a man after he has spent three years in study that we have decided we don't need any more priests?

To declare a moratorium on ordinations is to decide arbitrarily to cut the Church off from possible great leadership. The answer lies in using the supply of priests, present and future, in the best way we can, and our present system of clergy placement which is nothing short of haphazard will never solve the problem. Yes, there is a surplus of ordained men, and I am one who has gone to secular employment because the Church has "no room for me," but I am not for cutting off the potential supply of good leadership.

When is the Church going to realize that it has to develop a sane method of using all its clergy to the best advantage?

(The Rev.) RICHARD HEWETSON
N. St. Paul, Minn.

Our idea is not to stop the process of preparing men for priesthood; the moratorium would be temporary to help relieve the "clergy congestion." Why couldn't seminary graduates spend two years in some secular employment before being ordained? Ed.

Too many clergy? Perhaps so; it is true that "the standing clerical army is amply large enough for the Church's present need." We have plenty of parish priests, we all agree with that. But where are our missionaries? Where are our college chaplains? Where are our worker-priests witnessing to

the priesthood of Christ in the business world? Where are our dedicated "tent maker" priests, ministering to the people of a small town which is too poor to afford a "full-time" priest? Where are those who are willing to forsake all and follow Him, giving little thought to "who is going to pay them?"

If things in the Church are as bad as many would have us believe (and I believe it) then now is the time to open up new ministries, not cut back on the old. With things changing the way they are today, to stand still is to fall backwards. Only a determined march forward by the swelling ranks of the army of the Church can win the battle. A "strategic retreat" is patent nonsense.

(The Rev.) D. E. PUCKLE
Rector of St. John's Church

Bisbee, Ariz.

Seminaries "weakest" in what? In money? Numerical strength? Brains? Faith? Theology? Who will decide? Some of our smallest seminaries may be the only "still, small, voices" in our land that are still truly strong and worth listening to.

If, in this age of unprecedented prosperity (and for clergy, too), we find that we cannot afford to expand the Church, then we are declaring a moratorium on far more than the matter of ordinations—indeed, we are declaring a moratorium on Christ's command that we "Go into all the world and preach the Gospel to every creature." The very word "moratorium" makes me quake with apprehension. Our Master rode a different "burro," and He preached the Gospel of Life!

(The Rev.) PHILLIP L. THOMAS, JR.
Vicar of St. Philip's Church
Harrodsburg, Ky.

A priest is called to a vocation which may or may not provide "a job." However, there are many situations which could use a resident priest who earned his own living. The money saved could go toward providing a living wage for those who are employed by the Church.

This would require an outlay in time and money on the national level to provide some realistic personnel procedures in job training, location, and evaluation. This would require realistic guidelines for the bishop, the congregation, and the priest. If all men were faced with this possibility during seminary training, we might more clearly think out what our calling is.

(The Rev.) JOHN I. KILBY
General Theological Seminary
New York City

Removed, Not Deposed

Somewhat over a year ago THE LIVING CHURCH carried a news item concerning the disenthronement of the Archbishop of Athens. In another paragraph there was a statement to the effect that the Metropolitan of Thessaloniki, Panteleimon, had been deposed for "violating his ordination vows." These matters obtained shortly after the new government had taken over in Greece. The notice concerning the Metropolitan of Thessaloniki disturbed many of us who were fellow students at the Philadelphia Divinity School when Panteleimon Papayioryou was a seminarian there (1928-1931). All of us

Continued on page 13

THE GUILD OF ALL SOULS

Annual Mass and Meeting

Saturday, April 12, 1969

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Solemn High Mass at 11 A.M.

Luncheon, at \$1.75, in the Guild Hall

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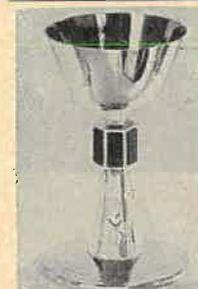
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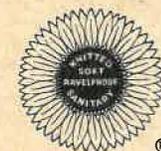
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THE KALENDAR

March

- 30. Lent VI: Palm Sunday
- 31. Monday before Easter
John Donne, P.

April

- 1. Tuesday before Easter
John F. D. Maurice, P.
- 2. Wednesday before Easter
- 3. Maundy Thursday
Richard, B.
- 4. Good Friday
Ambrose, B.
- 5. Easter Even
- 6. Easter Day

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.

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BOOKS

SHE WHO HAS BELIEVED. By Edith P. Livermore. Alba House. Pp. 111. \$3.95.

In writing about this first book by Edith Livermore, a gifted young graduate student and biblical scholar, reviewers have described it aptly as "a work of deep religious feeling . . . quiet beauty . . . inspired by understanding and by love. . . ." *She Who Has Believed* is the ever-wondrous story, viewed through the eyes of her cousin Elizabeth, of our Lady's great love, faith, and trust, and of her utter devotion to and acceptance of the Will of God.

SR. MARY MICHAEL
Sisters of St. Margaret

* * * *

THE LAST YEARS OF THE CHURCH. By David Poling. Doubleday. Pp. 153. \$4.95.

The jacket blurb states that David Poling is the author of a weekly newspaper column. *The Last Years of the Church* appears to be a pastiche of his newspaper articles, collected, revised, and assigned to suitable headings.

The book suffers from the shortcomings of any columnist's style. Questions that call for lengthy discussion are handled briefly. Questions that need little discussion receive too much (do we, in 1969, need a treatise on Batman and Robin? James Bond? Aren't we over-Snooped?). The author hails, with evident joy, the demise of the parish church (surely as much a victim of theological overkill as of sociology). There is a ritualistic praise of hippies as New Testament types. Lest the readers in Pushmataha County be too worried, there is also a denunciation of obscenity.

One gets the feeling that the eschaton will arrive when there are neither parish churches nor dirty books. Can this be right?

(The Rev.) SHELDON M. SMITH
*Washington Memorial Chapel
Valley Forge, Pa.*

* * * *

THE GATHERING STORM IN THE CHURCHES. By Jeffrey K. Hadden. Doubleday. Pp. 257. \$5.95.

Protestant clergymen and the laity are on a "collision course" that threatens the influence, role, and even continued existence of the Churches. Thus concludes a sociologist who presents a well-documented volume to support his views. These sharp differences extend to fundamental Christian beliefs, to the Churches' role in modern society especially respecting civil rights and political matters, and to control over the institutions. The divergences are not limited, however, to basic clashes between clergy and laity; there are equally striking differences among clergymen.

Even to skeptics who don't believe that attitudes and positions on complex, multifaceted issues can be determined by an-

swers to questionnaires, the evidence presented is impressive and convincing. The crisis as seen by Jeffrey K. Hadden is such that only non-parish clergy are still wholly free to follow dictates of conscience as activists in social and political matters. The parochial clergyman faces ever-increasing pressure because of the laity's conflicting views. Harassment, withdrawal of funds, take-over of the church, and complete withdrawal from it are the weapons used against him. Laymen are blamed for lack of understanding and appreciation of what motivates the activist in the pulpit and on picket lines. But the clergy are not absolved by any means. The author inquires pointedly into the reasons for clerical failure to persuade and convince pew occupants of the validity and justification of positions taken, either in the Church or on the streets.

The Gathering Storm in the Churches is well worth the reading time of the clergyman before he joins the next demonstration, and equally so for the layman about to cancel or reduce his pledge.

FRANK STARZEL
*St. Thomas Church
Denver*

Booknotes

By Karl G. Layer

TRINITY EPISCOPAL CHURCH, FREDONIA, N.Y. By M. A. Garland. Pp. 331 paper/spiral. Available from the author: 86 Temple St., Fredonia, N.Y. 14063. One of the most comprehensive parish histories that has come to the attention of this column. Fr. Garland is to be congratulated on his job.

THE BHAGAVAD GITA AS IT IS. By A. C. Bhaktivedanta. Collier. Pp. 318 paper. \$2.95. The word *Gita* means "song." Just as in the Bible the Song of Solomon has traditionally been known as the Song of Songs because it was interpreted to symbolize the ultimate union of Israel with God (in terms of human married love), so the *Bhagavad Gita* is, for Hinduism, the great and unsurpassed song that finds the secret of human life in the unquestioning surrender to and awareness of *Krishna*. This is a new translation, with commentary by the swami, and introductory material from Allen Ginsberg, Denise Levertov, and Thomas Merton.

THE BIBLE FOR EVERYONE. By Virginia Mary Heffernan. Bruce. Pp. xii, 180. \$4.95. While one may disagree from time to time with various frames of reference and examples employed in the book, Miss Heffernan's survey of major biblical themes steers the reader toward a more thorough study of sacred scripture. She points out that the Bible is a book for each generation, a guide in the task of sanctifying God's creation.

The Living Church

March 30, 1969
Palm Sunday

For 90 Years,
Its Worship, Witness, and Welfare

COCU

No "Super Church" Envisioned

The idea that the Consultation on Church Union (COCU) wants to produce a "Super Church" was rejected by the general secretary of the nine-Church member agency exploring possibilities for Church union. Dr. Paul Crowe said that "what we seek is not a Super Church but a Church in which various traditions of all the Churches will be preserved."

A major problem in drafting a plan of union, he said, is that those involved are being asked to think of the Church in unfamiliar terms. "There are no models for what we are trying to do. If you happen to be a Methodist, then your whole concept of a Church is within a Methodist framework. We are trying to go beyond that in forming a united Church." The notion that COCU aims for a "Super Church" is a misconception, Dr. Crowe said, adding that the various traditions can be preserved because the member Churches are all rooted in the same Lord. "If you say you have one Lord and cannot express it," he said, "then you are in real trouble."

A COCU meeting was held in mid-March in Atlanta. Details of the sessions will be in a forthcoming issue of THE LIVING CHURCH.

WASHINGTON

Church Building: Cost Unchanged but Inflation Cuts Value

For five of the last six years, church related construction in the U.S. has passed the billion dollar mark, but notwithstanding this high plateau, construction trends are in a marked three-year tailspin in actual value. This is indicated by figures released by the U.S. department of commerce.

The department estimates that in 1969, church construction again will top the \$1 billion mark, but the slide in actual value of new construction will continue. The seeming disparity results when current costs are compared to a dollar of earlier years. (Commerce uses the 1957-59 dollar for its norm.) Using the formula, 1968's total of \$1,045,000,000 in new construction translates to a mere \$734 million in the 1957-59 currency. On these

terms then, the actual value factor places last year on a par with the late 1950s.

Even though the figures have hovered above or near the magic billion dollar figure since the beginning of the decade, in terms of current dollars the spiraling cost of construction has eroded the significance of the record. In terms of the "constant" dollar only one year, 1965, topped the magic number, at \$1.001 billion. In terms of that year's dollar, not the "constant" dollar, the record showed an all-time high of \$1.207 billion. The following year, 1966, the actual value plummeted to \$915 million, followed by 1967's \$821 million. Thus, with 1968 standing at only \$734 million in terms of '57-'59 dollars, last year's building is off fully \$267 million from the peak reached only three years later. The department of commerce suggested that part of this might be due to a corresponding slack in building in the suburbs where most new church construction starts are made.

Many Church leaders also are complaining of other factors in the slowdown. Dissension over aggressive social and political policies reportedly has disenchanted many parishioners who either are holding back in giving or else diverting funds to foreign missions or other programs less controversial. This is particularly noticeable among Episcopalians. Ten of 87 dioceses in the U.S. failed to meet their share of the overall Church budget last year and Church leaders for the second year in a row had to draw from a reserve fund to make ends meet. They also lowered the budget for the coming year [TLC, Mar. 9].

Although the surtax is yet to be collected, anticipation of it probably has cut into some people's giving. Although there has been generally higher pay, inflation and rising taxes also have reduced the giving of many families.

WCC

Europeans to Meet in Madrid

Preparations are being made for a 1969 Madrid Congress of all European Churches affiliated with the World Council of Churches, including representatives of Churches in communist countries, and the Greek Orthodox Church. The plan was announced during an interview carried in a Madrid paper, *Pueblo*, given by Baptist Pastor José Cardona and José

Flores, representative in Spain of the British and Foreign Bible Society.

Pastor Cardona also said a series of lectures then being given was in celebration of the fourth centenary of the publication of the "bear" Bible translated into Spanish by Casiodoro de Reina. This Spanish version, regarded by Spanish Protestants as their "authorized version," derives its name from the title page of the 1569 edition which shows a bear licking a pot of honey.

During the interview, Pastor Cardona took occasion to stress the greatly improved relations between the Spanish Protestant minority and Spanish authorities which had made the celebration possible. "It is due," he said, "to the friendly attitude of responsible persons constituting the commission of religious liberty (a commission operating under the Justice Ministry) that we have encountered no obstacles of any sort. Generous application in the practice of religious liberty principles is bringing about the elimination of prejudices stemming from conditions which are now, historically speaking, things of the past."

ORGANIZATIONS

ACU Claims Lambeth Records "Distorted"

The Archbishop of York has come under fire from the American Church Union, which claims he distorted the official records of the 1968 Lambeth Conference. An editorial in the Church Union's monthly publication, *The American Church News*, questions whether the decennial Lambeth Conferences are of value "if the conference is only to 'rubber stamp' actions dear to the hearts of particular leaders and is to be subject to 'editing' after their sessions have closed." The focus of criticism is on one section of a Lambeth resolution on the ministry dealing with the ordination of women.

The editorial in *The AC News* reports that the Rt. Rev. Albert A. Chambers, president of the CU, had exchanged several letters with Dr. Donald Coggan, Archbishop of York. "In an original resolution offered to the Lambeth Fathers by the section dealing with the ministry," the editorial said, "there was the phrase that 'men and women' should be eligible for ordination to the diaconate. Upon presentation of the resolution, however, the bishops voted to delete the words

'and women.' It was not a close vote and the deletion was ordered without the necessity of a vote by division."

The editorial claims that the Archbishop of York had not deleted the phrase "and women" from the official records of the conference. The editorial says that in correspondence with Bp. Chambers, Dr. Coggan "admitted that the words 'and women' were deleted by the bishops but he argued that authority was given for them to remain in the text after the bishops had taken action indicating that deaconesses were to be considered 'within the diaconate'."

The official record of the resolution challenged, said Bp. Chambers, "had nothing to do with the status of deaconesses who are full-time Church workers, but dealt with the subject of ordination to the diaconate of 'men and women' who would be remaining in secular jobs." Bp. Chambers did not contest that the Lambeth Conference had said "those made deaconesses by laying on of hands with appropriate prayers be declared to be within the diaconate." However, the editorial suggested that "within the diaconate" in that resolution could be a reference to deaconesses as a minor order, "such as sub-deacon, rather than in the fullness of the diaconate within the three-fold ministry."

The *AC News* asserted that in not making the correction in the contested resolution, "the Archbishop of York owes the Anglican Communion and his brother bishops an apology." The editorial further claimed that Lambeth "was explicit in saying that there should be no ordination of women until a great deal of study and consultation had taken place."

The original resolution presented before Lambeth Conference had argued that "no conclusive reasons had been presented" for not ordaining women. That resolution was amended, however, to declare that there are no conclusive theological arguments "for or against" ordination of women. The conference then suggested further study of the matter.

GOVERNMENT

President Wants Channels to Vatican Kept Open

President Nixon has told the nation that he considers it vital that the U.S. keep its channels to the Vatican open on matters of foreign policy, saying he and the State Department are exploring the entire question of sending some kind of envoy there. Citing his own personal experience, the President said: "I found for example, my conversation with Pope Paul extremely helpful. It was far-ranging, and I received information and also counsel that I consider to be very important."

Currently, the U.S. must hear from the Vatican in indirect ways, either through

friendly nations which maintain diplomatic ties with the Vatican, or through contact with the office of the Apostolic Delegates here. On infrequent occasions, such as the President's European trip, direct contact is made or else contact is established through exchanges of personal notes. But day-by-day contact is lacking.

Ambassador Harold H. Tittmann, chargé d'affaires for the U.S. in the Vatican during WW II, said that the vital foreign relations information which can be derived by various means from the Vatican—especially in time of war—is invaluable. Nearly 60 nations, including some communist ones and even Cuba, now carry on diplomatic relations with Vatican City.

Archbishop: Relations with Vatican up to Government

The Most Rev. John F. Dearden, Roman Catholic Archbishop of Detroit and president of the National Conference of R.C. Bishops, said that "it is the responsibility of our government to decide whether it wishes representation at the Vatican. Presumably such a judgment would be made on the conviction that this liaison might help to further the cause of world peace. Since the issue remains at this level our government must determine the course of action it thinks best."

CANADA

Shared Assets for Parishes Opposing Union

Anglican or United Church of Canada groups who decide against entering the proposed union should be compensated by receiving a share of the assets of their respective bodies, the Rt. Rev. G. F. C. Jackson, Bishop of Qu'Appelle, has said. A member of the joint commission charged with preparing a constitution for the new Church, the bishop commented on a report that a fund has been set up in Winnipeg, Man., to insure support of possible "continuing" Anglican congregations after union is achieved.

"I believe that both Anglican and United Churches are big enough to make such provision, but I hope that such an eventuality will not happen," Bp. Jackson said. He was critical of continued references to 1974 as the target date for the merger and said that no deadline has been set.

PITTSBURGH

Interracial Group Raps 3 Priests

Three prominent Pittsburgh clergymen—an Episcopalian and two Roman Catholics—active in the civil rights move-

ment, have been charged by an interracial community group of "contributing nothing toward easing tensions" in a racially torn neighborhood. An *ad-hoc* group called the Committee for Community Progress (CCP) in the Hazelwood section said the three men were "prime examples of the outside agitation which the people of troubled areas are forced to contend with."

The reference was to the Rev. Canon Junius F. Carter, chairman, and the Rev. Donald W. McIlvane, organizer, of the Pittsburgh Area Religion and Race Council, an interreligious agency, and to Msgr. Owen Rice, columnist for *The Pittsburgh Catholic*, a diocesan weekly.

In discussing recent disturbances at Gladstone and Oliver High Schools in Hazelwood, the Religion and Race Council had called for an investigation into the arrest of a large number of black students. The council contended that many white students involved were not arrested. The CCP asked, "How can the clergy relate to our problems when they have no personal involvement?" The suggestion was made that if clergy are sincere in seeking to resolve the situation "their consciences could not permit them to continue dividing the people into black and white factions." Hazelwood is one of several neighborhoods in the city's Hill District. The area has been racially tense for months.

Reacting against the initiatives of the Religion and Race Council the neighborhood group said the three clerics seemed "totally devoid of any desire to bring us together. People of all races have looked to clergy for guidance and understanding, but all they have received of late is contempt for the leaders of the city, country, and states, the police, and school officials," said the CCP. Particular reference was made to a column by Msgr. Rice, which the group felt was too critical of public officials.

Canon Carter is rector of the Church of the Holy Cross and was instrumental last year in setting up a cooperative food market in the Hill District [TLC, July 21, 1968]. Fr. McIlvane has for some time been associated with the city's [Roman] Catholic Interracial Council.

CHURCH MUSIC

JCCM Plans

Experimental Collection

Although there is no plan at the present time for a revision of the Church's official hymnal (*The Hymnal 1940*), the Joint Commission on Church Music is undertaking to produce a small collection of hymns and tunes in time for the 1970 General Convention. Dr. Lee H. Bristol, Jr., Vice-Chairman of the JCCM, has been charged with the responsibility of acting as custodian of such material (texts and/or tunes). Dr. Bristol reports:

"These hymn texts and tunes would not necessarily be ones that would ultimately go into a new book but would, rather, represent a cross-section of the many varied kinds that might be considered. We want this sampling to be representative. We see it as a kind of 'jumping off' point for further consideration and planning." Musically, the collection would be experimental, and "should run the gamut from pop or so-called 'disposable' contemporary to modern tunes of a more 'serious' character," Dr. Bristol said.

Words and/or tunes may be submitted to Dr. Bristol, at Westminster Choir College, Princeton, N.J. 08540.

JERUSALEM ARCHBISHOPRIC

Priest Held in Bombing Case

The Rev. Elia Khader Khoury, an Arab Anglican priest, is among 40 persons picked up by Jerusalem police in connection with the bombing of a supermarket in the city. Fr. Khoury, examining chaplain to Bp. Cuba'in of Jordan, Lebanon, and Syria, was ordained in 1954. A delegation of religious leaders called at police headquarters to appeal for the safety of Fr. Khoury and Bashir Khayri, an attorney, and to ask an early investigation into the matter.

[In New York City, the Rev. Samuel Van Culin, secretary for Africa and the Middle East for the Church's division of overseas mission, said he had never had any "proven evidence" that Fr. Khoury was ever in difficulty with the law. "His position of leadership in the Arab community makes him vulnerable in the present political situation," Fr. Van Culin said.]

Bishop Installed

The Most Rev. George Appleton, former Archbishop of Perth, was enthroned as the ninth Bishop in Jerusalem and second Archbishop, in the Collegiate Church of St. George the Martyr, Jerusalem, Mar. 23. Honored guests included Orthodox, Latin, and Armenian Patriarchs, representatives of the Greek Catholic, Syrian (Jacobites), Russian, Maronite, Ethiopian, Lutheran, and Scottish Churches, and heads of monastic institutions.

The See of Jerusalem is unique in that its archbishop is nominated by Canterbury, whereas in the duly constituted provinces of the Anglican Communion, the metropolitan or presiding bishop is chosen by a house of bishops or by the bishops of the province in concurrence with a lower house.

During the interim between Abp. Campbell MacInnes's retirement and departure from Jerusalem at the end of October and the arrival of Abp. Appleton, the Rev. Canon Harold Adkins, headmaster of St. George's School, was acting vicar general.

ROCHESTER

Negro Firms Have Full Schedules

A new firm, owned and managed by black citizens in Rochester, N.Y., has started production on a \$500,000 order for portable vacuum cleaners from the Xerox Corporation. Under the name, FIGHTON, whose stock is owned by FIGHT, the Rochester Negro organization, employment is expected to reach 500. FIGHTON received a \$444,677 grant from the U.S. department of labor for training programs in the plant leased to it by the Rochester Business Opportunities Corp.

Another black operated business in the city, Camura, Inc., set up by the Urban League to repair cameras, reports it is functioning one-third ahead of its schedule. Eastman Kodak was mainly responsible for its funding.

WESTERN MASSACHUSETTS

Volunteers Work in Springfield

Maestros Amigos, a program of the Urban Ministry of the Council of Churches of Greater Springfield, are volunteer teachers of English to Puerto Ricans. In going to the various homes, the Maestros have discovered families with no clothing for work, school, or play. So, the teachers have hunted for jobs for men, shoes for children, coats for mothers, layettes for babies. In addition, there are car pools to take mothers to YWCA sewing classes. In one case, a coat was bought for a young mother with eight children so she could go to a pre-natal clinic for her ninth, and she was then referred, at her own request, to the Planned Parenthood clinic.

In asking for materials and assistance, the Maestros have asked others to "share our joy in seeing homes cleaned up because we showed our personal interest."

SCOTLAND

Decrease in Church's Strength

The 1968 returns from all dioceses of the Episcopal Church in Scotland show a steady decline in the numbers of people connected with the Church.

(✓) Communicant membership down 800—52,066;

(✓) Baptisms and Confirmations down 200;

(✓) Number connected with the Church down 200—94,776;

(✓) Easter Communicants, 46,769 (includes the Octave).

An estimate is given that by 1971, communicant membership may be below the 50,000 tally.

Part of the cause of the drop is the redistribution of population. Many of the larger centers of Episcopal strength are now being depopulated, but in the great new housing areas of urban districts Church work is hampered by the lack of funds to build churches. This later problem is gradually being met by sharing existing buildings with other Church bodies.

The drop in membership is matched by the declining ability of dioceses to meet their quotas. Only one diocese, that of Argyll and the Isles, passed its quota figure. The overall financial picture was that of a necessary \$250,000, but a giving of only \$180,000.

AROUND THE CHURCH

An ecumenical seminar on the social and economic problems of Ecuador, held in Quito, was attended by some 40 clergymen from several Christian bodies. Speakers representing civil and international agencies discussed the problems in the light of such figures as: Ecuador's being the second poorest country in Latin America with an annual per capita income of \$200 and a 50% illiteracy rate; an Indian population living in subhuman conditions; 14% of the population having potable water to drink; an average daily caloric intake of 364 calories; of each 1,000 children entering first grade, 167 completing elementary education, 41 secondary education, and 1 college education; and Ecuador's birth rates as the highest in the world. The Rev. Onell Soto, rector of San Nicolas Church, Quito, was moderator of the discussion that followed the talks.

The Chicago Conference on Religion and Race has announced that in 1968, its Tri Faith Employment Project found jobs for 20,000 unemployed adults. The figure for 1967 was 13,741. Job stability checkups indicate that 67% of those placed have remained on the job.

The Rev. John Andrew, former chaplain to the Archbishop of Canterbury, is traveling and preaching in the United States during a two-month tour that began late in February. Fr. Andrew, who was on the staff of St. George's by the River, Rumson, N.J., prior to joining the Archbishop's staff, is now vicar of Preston, Lancashire, with a team ministry that includes seven former separate parishes.

Leading theologians of this country and Canada will be invited to participate in a special theological conference to be held at the General Theological Seminary in New York, May 29-31. Coordinators of the conference will be the Rev. Messrs. John Macquarrie, James A. Carpenter and Charles D. Keyes. Its purpose will be to evaluate the progress and future of the Consultation on Church Union (COCU).

David E. Babin

Sweet Message or Saving Word?

The poor quality of the sermon in many Episcopal churches is frequently lamented. However, "any parish can have good preaching, but only if the congregation is concerned about the business of proclaiming God's saving Word."

"FATHER Jones is a fine administrator . . . and a really wonderful pastor. Of course, he isn't much of a preacher, but . . ." Many a loyal Churchman speaks this way of his rector, intending nothing but kindness but unwittingly issuing a severe indictment upon both his priest and his parish. For, in all probability the reason Fr. Jones is not "much of a preacher" is either that he has not really tried to be, or that he has never been taught, or both.

Actually, Fr. Jones must not be allowed to accept all the blame. Some of it may justifiably be laid at the doors of his seminary for failing to provide him with adequate training. This is especially likely to be true if Fr. Jones has been out of seminary for over a decade; in recent years most Episcopal seminaries have considerably strengthened their preaching curriculum. And certainly a good deal of the blame must be shouldered by the congregation itself for failing to provide him with sufficient motivation. Preaching can be one of the loneliest tasks the clergyman has to perform. Very likely when Fr. Jones first came to his parish he was enthusiastic about preaching; he was filled with the excitement of the Gospel and eager to proclaim the Good News to all and sundry. It is just as likely that he met with polite but perfunctory response to his best efforts. Following the service he would hear: "I enjoyed your sermon today, Parson" or "Father, what a sweet message!" or even "You really gave us something to think about."

The Rev. David E. Babin is instructor in homiletics and liturgics at Seabury-Western Theological Seminary.

Very soon, then, he would come to the conclusion that sermon preparation was the most time-consuming, difficult, and unappreciated part of his ministry and that his time and energies might be more profitably spent in other activities—a conclusion strongly supported by his congregation's reaction, or lack of it. Small wonder that before very long both the rector and his congregation begin to take consolation in his administrative talents, or his pastoral skills, or his ability to lead youth groups, or some other facet of his ministry.

It becomes a vicious circle. Not being accustomed to really good preaching, a congregation soon ceases to expect it and finally loses any sound criteria for judging a sermon. Then, because they neither expect good preaching nor would know how to respond to it if they heard it, the preacher loses his motivation and gives just about what everyone expects.

Occasionally one reads a statement such as: "Preaching is a dialog between the preacher and the congregation." As it is customarily practiced, such a remark is obviously patent nonsense. Part of the difficulty lies in the traditional structure of the homiletical enterprise itself. In all other areas, save only preaching, the laity are taking an increasingly responsible part: in parish administration, in teaching, in program planning, even in pastoral calling and counseling. This is clearly demonstrated in the trial-use liturgy of 1967 in which the laity are specifically appointed to more of the liturgical action and encouraged to participate to a degree never before possible. Only in the pulpit does the priest reign supreme. Only at the time of the sermon does the layman

assume a passive role. This is the only place in the liturgy—indeed, just about the only place in the life of the Church—where he is not expected to make a contribution or even to talk back. Thus, the layman has come to believe that he has no responsibility for the preaching in his parish. He reacts accordingly: listening politely, but passively. He may be entertained or informed or merely bored; but in any event he is involved only superficially, if at all. His lack of responsibility for the sermon predetermines his non-involvement; and his lack of involvement assures his denial of any responsibility.

The circle *can* be broken. But it can be broken only when members of the congregation are concerned enough to pay the price of involvement and responsibility. Any parish *can* have good preaching, but only if the congregation is concerned about the business of proclaiming and expounding God's saving Word.

THE first step, of course, is to share your concern with your rector. This does not imply any adverse criticism of his preaching. No matter how good a preacher he is, his preaching surely will be improved by the responsible concern of only a few of those who co-celebrate with him the Word made flesh. Let him know that you would like to have a part in this enterprise. There are many ways of involving interested members of the congregation in both the preparation of sermons and reaction to them. One method that is proving quite helpful is called "Pre-involvement." Members of the congregation meet with the preacher some time prior to his preparation of the sermon. They come prepared to talk

about the scripture lessons appointed for the following Sunday—having read and thought about them. At their meeting they bring up some of their questions, share their insights. From such a group the preacher will hear the questions his people are asking and can learn what they already know and what they yet need to learn. At the same time, he can try out on them several approaches he might have thought of for getting at the subject of next week's sermon.

The advantages of such pre-preparation are obvious. The preacher knows that at least a few are ready to hear his sermon and will be listening critically and hopefully. Likewise, those listeners will have made a personal contribution to the preaching, will have shared in some of the thinking that preceded the sermon, and thus will have an investment in the final product. Naturally, some provision should be made for an opportunity to react to the sermon itself. Did it really deal with the questions? Did it respond to the needs shared earlier? And what questions or insights did the sermon itself contribute to the on-going dialog? Methods of sermon pre-involvement are explained in greater detail in a little book written especially for the concerned congregation: *A Listener's Guide To Preaching* by William D. Thompson (Abingdon Press). This and other techniques are discussed in two other recent and helpful books: *Partners In Preaching* by Reuel Howe (Seabury Press) and *The Empty Pulpit* by Clyde Reid (Harper & Row).

Any congregation has not only the right but the duty to participate in some responsible manner and to a meaningful degree in the liturgical preaching. After all, more time is given to the sermon than to any other single action in the liturgy. If we really mean what we say about lay participation in the liturgy, this participation will extend to, and include, the breaking and distribution of the Word in the spoken word, just as much as to the breaking and distribution of the Word in the bread.

EVIDENCE of real concern on the part of his congregation may provide the preacher with more motivation than he can immediately handle. He may become

aware that his training was inadequate in the first place or that over the years his skills have been allowed to grow dull. In any event, few preachers, after several years out of seminary, are complacent about their preaching.

Fortunately, there are a growing number of resources to which the preacher can turn for help. The oldest of these is the highly respected College of Preachers in Washington, D.C., which seeks to provide the preacher with stimuli for his task on academic, spiritual, and practical levels. Unfortunately, the physical resources of the College of Preachers are quite limited and they can accommodate only a fraction of the men who would benefit from their "long-week" program. In recent years, however, many of the Church's seminaries have inaugurated programs of continuing education which include a one to two-week opportunity for alumni to return to school. Most of these programs incorporate some refreshment in preaching skills or can be designed to do so at the request of the participant.

A more recent innovation is the traveling "Workshop for Effective Preaching" such as the one being conducted by the writer. The workshop is an intensive three-day session in the techniques of sermon preparation and delivery. Utilizing some rather sophisticated television equipment, the participants see and hear

video tape recordings of their sermons and receive individual critiques and evaluations. Then, they are given an opportunity to preach their sermons a second time, again on video tape. Various methods of sermon preparation are explored, and the workshop includes a detailed discussion of the types of congregation-involvement mentioned above. The "Workshop for Effective Preaching" is designed to be portable; that is, it comes to a central location in a diocese and there conducts several three-day sessions as necessary to include the preachers in a given area. Last year, the workshop was taken to various Army bases and eventually involved every chaplain in the U.S. 5th Army in this training.

These are only a sampling. Encourage your rector to seek out some of the many resources now available to him. Then, encourage him to attend those which appear to be the most helpful—even to the extent of helping with the expense if this seems appropriate. One of the chief functions of the Body of Christ is the proclamation of the Good News. Although standing in the pulpit may be a posture uniquely assigned to the ordained clergy, the responsibility for the proclamation extends to every member of the Body.

Fr. Jones may never be a "great" preacher; but we *can* have some great preaching in our parishes.

A Week of Palms

TODAY they're fresh, they glisten, and for those who listen
They rustle just enough to take the edge off utter quietude.
They're a soft and silent green, yet they've framed a frenzied scene.
They're cut and lie heaped upon the cobbles, leafy baubles
For the King of Kings. Feet shall grind them, and on the morrow
Men shall find them, twisted, broken, yet won't mind them.
We're used to what is crushed, you see; it only bleeds, not we.
And so on Friday, palms again—this time of hands impaled
And fixed upon the cross, crushed and mangled palms, nailed.
Will we mind these palms, both crushed and broken? Will they be
The quiet token of the sins we've thought and done and spoken?
Shall only they bleed, and never we, since this is a week of palms?
Green palms on Sunday—with shame and guilt turned red by Friday.

Maurice John Bywater

The Real Theology of a Parson

Eldred Johnson

Monday (to wife): "Charley and I are playing golf today. I'll be home about six."

Sunday (from pulpit): "The difference between Christians and people of the world is that we live by a dialogical principle; they by a monological one."

Monday (to son): "Son, if you don't bring home better grades I don't know what I'm going to do with you! I never thought a son of mine would be in the bottom half of his class!"

Sunday (from pulpit): "What doth it profit a man if he gain the whole world but lose his soul?"

Monday (to wife): "I was really sore at old man Jones yesterday when he got right up in the middle of my sermon and walked out of church. It completely spoiled the sermon."

Sunday (from pulpit): "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift."



Monday (to wife): "You know what I heard today: the bishop has chosen the rector of St. Margaret's to attend the national conference in New York,

representing the diocese. That's the third time he's chosen him for a special assignment. Believe me, unless you're one of the bishop's fair-haired boys you'll get nowhere!"

Sunday (from pulpit): "Let us heed the words of St. Paul: 'I am determined to know nothing among you save Jesus Christ and him crucified'."



Monday (to secretary): "Do you know what that neurotic Nancy Jones told me about her husband?"

Sunday (from pulpit): "Your pastor is always available to help you. Why carry secret burdens on your heart when he is here to share them with you and to assure you of God's grace?"

Monday (to associate pastor): "Sometimes I think the ministry is for the birds. All we get is bitching from a few loud-mouthed parishioners. Those who have something good to say never speak up."

Sunday (from pulpit): "Why should any Christian ever despair? Never forget the words of St. Paul: 'Nothing shall separate us from the love of God which is in Christ our Lord'."

Monday (to neighbor): "Guess what that garage charged me to repair my clutch?

Forty bucks! Boy, am I going to give them a piece of my mind!"

Sunday (from pulpit): "Be ye kind, tender hearted, forgiving one another as Christ forgave you."

Monday (to associate pastor): "I hear that First Presbyterian Church is packing them in every Sunday. Old Rev. So and So dishes out those Norman Vincent Peale sermons and they love him."

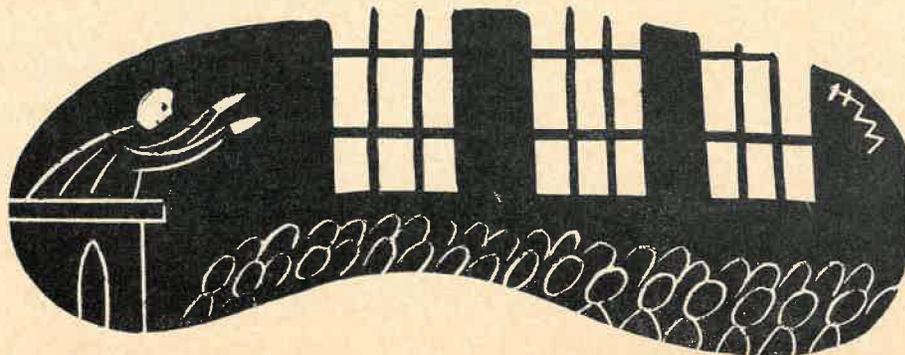
Sunday (from pulpit): "Listen to one of the superb phrases in Paul's first epistle to the Corinthians. 'Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. . . . Love bears all things, believes all things, hopes all things, endures all things'."



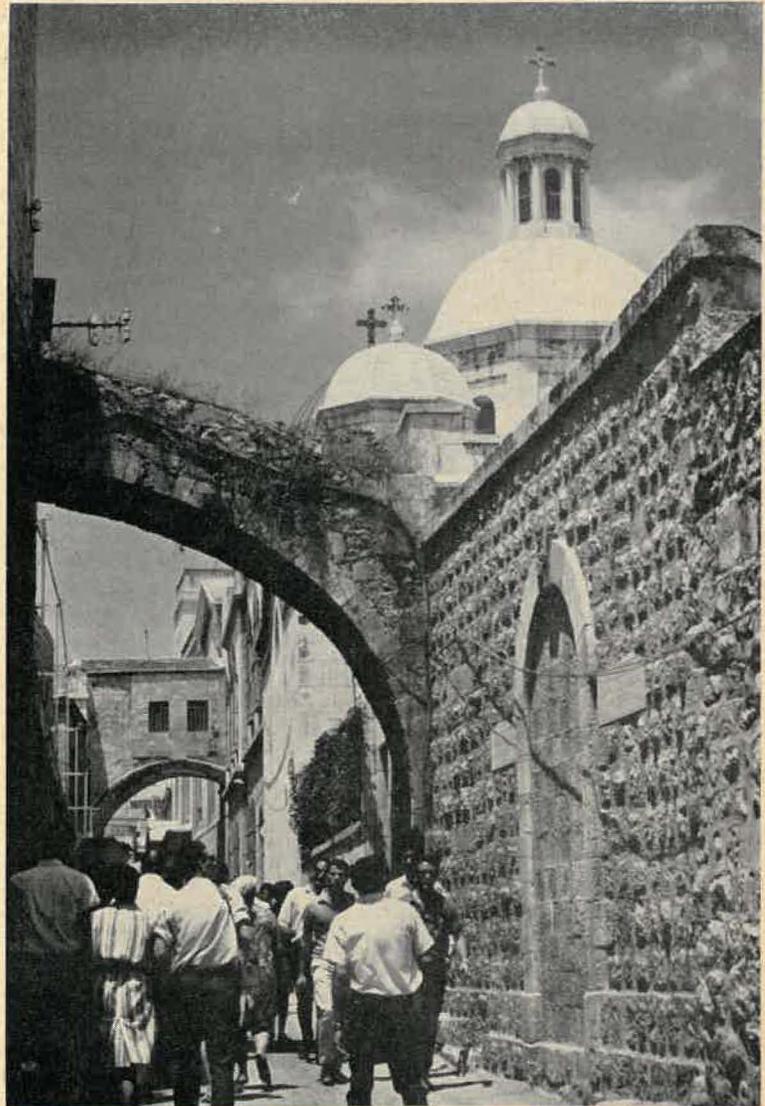
Monday (to wife): "Do you realize that our pledge to the church is twice as large as that of the Gotrock's? Why, I'll bet his income is ten times larger than mine—the tightwad!"

Sunday (from pulpit): "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven."

P.S.: Any similarity between the above quotes and the author's utterances is more coincidental than he cares to admit.



THE TEMPORARY TRIUMPHS of JESUS



The Ecce Homo Arch of the Via Dolorosa in Old Jerusalem is one of the sights on the three-week tour of the Holy Land and Europe, departing next July 10, which the Rev. Carroll E. Simcox, editor of *The Living Church*, will direct.

A SERMON PREACHED on a Palm Sunday some years ago by the Rev. Theodore P. Ferris, rector of Trinity Church in Boston, was published under the title: "The Temporary Triumph of Jesus" (*Best Sermons*, 1955 edition, p. 134; McGraw-Hill). That phrase, as developed in the splendid sermon itself, inspires this editorial reflection upon the Palm Sunday mystery.

Before His last riding into Jerusalem, Jesus had known many temporary triumphs—as when He had healed the sick, and the multitudes thronged to Him for help and to hear Him gladly. Such triumphs were temporary—for those who turned to Him later turned from Him; but they were triumphs, while they lasted. He enjoyed a glorious, though temporary, triumph on "Palm Sunday." "Think of it!" said Dr. Ferris. "For one brief hour his simplicity, sheer, utter simplicity, triumphed over all the pomp and circumstances of kings and queens; for one brief hour his humility of spirit triumphed over all the presumptuousness of royalty; his moral power for one brief moment triumphed over the power of armies and military weapons and campaigns. For one brief hour his absolute, downright

honesty triumphed over all the subterfuge of men; his love for mankind triumphed over their lust for power, and his spirit triumphed over the selfishness of the world.”

For that brief moment some men saw the King in His Beauty and knew Him for who and what He was: and that was the triumph. Of course it didn't last for long. That vision of Him has, however, the remarkable faculty, like some “bright shoot of everlastingness,” of coming back again and again to men. Bernard Shaw had in view this mysterious and mighty truth when he spoke of how we crucified Christ on a stick but have had the uneasy feeling ever since that somehow He had got hold of the right end of it and that if we were



better men we might try His way. Christ goes on having His temporary triumphs in the lives of His saints: His sinful saints. Whenever a Christian so much as thinks a thought, speaks a word, does a deed that is his Lord's rather than his own, there is another temporary triumph of Christ: temporary, to be sure, but triumph, just as surely. To quote Dr. Ferris again:

“These temporary triumphs of Jesus have gone on through the centuries. The world is not organized according to the principles of Jesus. . . . The world as we live in it is organized on the basis of power politics, and competition and aggression, and nothing we can say or think or hope can alter that fact at the present time. But if it is true that the world as a whole is not organized on the principles of Jesus, it is also true that individual lives are and, in those lives down through the ages, those lives in which the spirit of Christ lives again, you see repeated over and over again these temporary triumphs, these breaks of light in the darkness of the world. Rufus Jones speaks of these people as ‘lighted lives,’ and the light that is in them, of course, is none other than the light that is Christ, and it shines out every now and then when you least expect it and splits the darkness, and we are here today to thank God for that, and to rejoice in that, and to forget for a moment the sadness that follows it.”

The temporary triumph of Jesus is enacted in the flesh and time of every disciple whenever he rises to being a disciple. And temporary though it is, as an event in time, it is never terminal. Those who saw Him as King of kings on Palm Sunday held the vision for only a moment, but that vision has held His faithful ones forever in such a way that however often they fall away from it and forget it they always come back to it. To whom else can they go?

A Third Approach

HAVING JUST been charged with administering an urban project in the name of the Episcopal Church in Atlantic City, N.J., involving the novitiate from Holy Cross and some of the sisters from the Order of St. Helena, under the immediate direction and supervision of the Rev. George Swayne, I should like to comment on your editorial, “Two Approaches to Racism” [TLC, Mar. 2].

The Holy Cross project in Atlantic City was conceived by the monks and nuns to be a mission of sharing. They having no worldly possessions, this meant sharing their three gifts—poverty, chastity, and obedience—with the people in Atlantic City. This in turn meant sharing their lives characterized by these three degrees of freedom which their vows make possible. They lived in the ghetto during the week and on weekends they, by invitation, spread out into the neighboring parishes and missions to preach and to teach. They had no preconceived program; instead they just met life on a day-to-day basis making sure that anyone and everyone was welcome at any time. Their quarters became a constant open house where issues were seldom if ever decided but where many formerly hidden attitudes became exposed to the light of the Gospel.

Having no other expectations or programs gave the whole business an atmosphere of relaxed hospitality which was a most effective catalyst in developing human understanding across very considerable barriers. Even now, as the project draws to a close, I cannot measure their effort in terms of success or failure, but this I do know: Lives were touched and some dull and dying embers of love were fanned into flames of love and heightened concern. I think that the experience was good because it was a community and not a Fr. Groppi or a Mr. Jordan. Both types, referring to your editor, were represented but in the context of community. In this community there were Fr. Groppi types, but there were also a few Republican conservative types, giving the whole a tone and character vastly larger than the sum of its constituents.

I think therefore that the Church has a third approach to racism which offers considerably more promise than either course described in your editorial. I have the basic impression that to come to grips with racism intellectually means acquiring a sense of our history and heritage from the black man's point of view as well as the white man's. I did not know prior to this project why some sensitive and educated black people could not really swallow George Washington as the national hero until it came out in discussion that George, like many other noble gentlemen of the day, was a slave holder. Little wonder therefore that they would seek to venerate some other person on or near Feb. 22. How is venerating a slave holder going to help them to identify with the America that we love and cherish? And I think that the white man, specifically the American white man, is big enough to see this and even to welcome modern heroes who have given their lives for freedom, even if they are black. For freedom, like truth, is indivisible, so rather than always returning to fading glories of the past why not go forward with hope in the future that freedom will be an ever expanding thing? I think a black perspective on history will benefit all men, for that perspective provides a measurable progress toward freedom. It means discarding or at least minimizing the rear-view mirror for a clearer windshield looking out upon the future. But let us, as the scriptures advise, still continue to honor great men . . . all great men, those champions for freedom of the human spirit.

WILLIAM H. PAUL

The Rev. William H. Paul, who is rector of St. Stephen's Church in Waretown, N.J., also serves as dean of the Atlantic City Convocation of the Diocese of New Jersey.

AROUND & ABOUT

Continued from page 2

row." But as a physician Luke must have known that sorrow doesn't put grief-stricken people to sleep, rather the contrary. A modern doctor will give a sedative in such cases, and I imagine that Luke the medical man did the same.

They were not physically exhausted like the driver who goes to sleep at the wheel or the sentry who sleeps at his post. They were beside themselves with grief and fear, yet they fell asleep on their feet. That is the last thing I can see myself doing in their situation. Am I abnormal, or were they?

In preparation for your hearing of the Epistle for Palm Sunday you may do well to ponder these words, written 50 years ago, by one of the Church of England's best theologians of our age: **E. J. Bicknell**. Answering the question of how we can best conceive of the Incarnation, he wrote: "Perhaps our best starting-point will be some such thought as that expressed in St. Paul's phrase, 'He emptied himself.' We must beware of language that might suggest that our Lord was God before and after, but ceased to be God during His incarnate life on earth. He laid aside not His Godhead but His glory. He willed to live a real human life, to know our condition no longer simply by divine intuition from without, but from within by passing through a real human experience. . . . In pondering over the mystery of the Incarnation we shall get more assistance by thinking along the lines of love and sympathy than along the lines of abstract logic. The essence of sympathy is putting oneself in another's place: in the case of one less educated or less developed this must involve a deliberate holding back of our wider knowledge. Perhaps some such example as this, inadequate as it is, is the nearest that we can get to a real understanding of His self-humiliation. . . . If we believe that God is love, there is nothing in such a conception that violates the central being of God." (*A Theological Introduction to the Thirty-Nine Articles of the Church of England*, 86. Longmans, Green.)

LETTERS

Continued from page 3

had the very highest opinion of Panteleimon as a most devoted and able celibate priest. His elevation as one of the ranking prelates of the Greek Church was in no sense a surprise to those who were associated with him.

Since there were possible implications in the news statement that could be very distressing I communicated with Bp. Panteleimon. (We have, incidentally, continued correspondence during these many years.) Of course, the bishop was dismayed and alarmed when I later referred to the item, and he asked that I correct the misinformation. In

order that I might get an objective account I wrote to the office of His Eminence, Abp. Iakovos of the Greek Orthodox Archdiocese of North and South America. The following is a section of the reply to my letter: "We have learned that the former Metropolitan of Thessaloniki, Panteleimon was deposed from his administrative post as primate of the Metropolitan See of Thessaloniki without having been deposed from the Sacred Ministry. He may continue to celebrate the Divine Liturgy but has no administrative authority or functions."

(The Rev.) JAMES C. GILBERT
Yeadon, Pa.

Right to Vote

In reply to the Rev. Loren B. Mead's article regarding the right of children to vote at parish meetings and to be elected to vestries [L.C., Jan. 19], I believe that this is a responsibility from which they have the right, as children, to be free.

(The Rev.) WILLARD LYNN
Rector of All Saints' Church

Care for the Aging

Isn't Sara Page generalizing from too little data when she complains of "the backward position of the Episcopal Church in regard to its retired"? [L.C., Jan. 12] If she will look in *The Episcopal Church Annual 1969*, pages 44 to 46, she will find listed just under a hundred retirement homes scattered throughout most of the 50 states.

I live at Deerfield, the beautiful retirement center of 30 acres of fields and forest in the Diocese of Western North Carolina. There are six cottages occupied by those who paid for their building, and a long, one-story main building with 26 large, well furnished rooms, each with a private bath and large walk-in closet, occupied by couples and individuals, both men and women. Well-balanced meals are served in the large dining room. There are two infirmary rooms for guests needing temporary nursing care and a well-equipped clinical wing for terminal care, with a staff doctor and nurses. There is a priest in residence and regular services are held in the beautiful, new chapel adjoining the main building. I have visited several retirement homes of

SAINT PETER'S SCHOOL

On
Jacob's Hill,
Peekskill, N.Y.
10566

Episcopal college preparatory school for 160 boys of all races & creeds. Grades 7-12. Boarding & day. 150-acre magnificently wooded campus on highest ground in Westchester County. Initial phase of expansion program includes renovation of existing buildings, new classrooms, and construction of a unique 5-unit dormitory cluster. Grades 7-9 comprise the Lower School, grades 10-12 the Upper. Each has its own dean & faculty. Academic, athletic, and social programs are designed to meet the differing needs of the respective age groups. Specialists from local industries augment the traditionally trained resident faculty to broaden the students' educational experience. For information, phone: 914:PE 7-5200 or write:

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

SUPPORT THE CHURCH SCHOOLS! When writing to schools for information please mention **The Living Church**.

SCHOOLS

FOR GIRLS



St. John Baptist

Episcopal Country School
Girls, Grades 9-12
Accredited college preparation to meet highest standards. Strong faculty individual programs, advanced courses. Fine CEEB record. Native language teachers. Music, Art, New chapel and gym, all sports. 30-acre campus, 35 miles from N. Y.
Sister Superior
Box 756, Mendham, New Jersey 07945

ST. MARY'S SCHOOL

Established 1868 — Episcopal
Grades 9-12. Fully accredited. Small classes.
Music, Art, Dramatics, Sports, Pool.
Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 6th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 160 acre farm
in historic Chester Valley.

Boys' Choir Religious Training

Charles W. Shreiner, Jr.

Headmaster

P.O. Box 5, Paoli, Pa. 19301

NORTHWESTERN MILITARY ACADEMY

Lays a solid foundation for a successful college career in a challenging, academic atmosphere. Accredited college prep. Grades 9-12. Est. 1888. Basic ROTC. Small classes. Individual attention. Sports, religious, social programs. Guidance testing tutorial help. Write for catalog. 183 S. Lake Shore Rd., Lake Geneva, Wisconsin 53147.

other Churches and though they are adequate I have seen none that is superior to Deerfield.

Because of the long waiting list it has recently become necessary to limit reservations to Episcopalians of the Diocese of Western North Carolina until money is available for increased facilities. There is no entrance fee and the monthly fee of \$265 covers much more than room and board. Some guests are able to pay the full amount, some are helped by their families or former parishes. There is a residency fund to help with expenses when necessary; no one is refused for financial reasons.

As for the Episcopal Church's concern for the underprivileged, thank God we are doing something for them and let us pray that we do ever more and more for them. When Episcopalians learn to equal the Mormons, Seventh Day Adventists, and other such bodies in tithing and serving perhaps we can care for all our aging and do our share for all those in need—even the present-day Samaritans and Gentiles.

CONSTANCE GARRETT
Former Church Worker

Asheville, N.C.

PEOPLE and places

Appointments Accepted

The Rev. E. W. Andrews, former rector of St. Mark's, Plainfield, Ind., former editor of the diocesan papers for Indianapolis, Northern Indiana, and Spokane, and former publisher of *Churchward*, is a staff editor for the National Safety Council, Chicago, Ill. Address: 350 Eugenia, Lombard, Ill. 60148.

The Rev. Harry L. Baker, former curate, Holy Innocents', Beach Haven, N.J., is priest in charge of St. Andrew Apostle and Martyr, Camden, N.J. Address: 35 W. 33d St., Beach Haven Gardens, N.J. 08008.

The Rev. James P. Barton, former vicar of St. Paul's, Durant, Ia., is in charge of St. James', Mobridge and Christ Church, Gettysburg, S.D. Address: c/o St. James, Mobridge (57601).

The Rev. Philip R. Byrum, former priest in charge of St. Michael's, Tarboro, and St. Mary's, Speed, N.C., is rector of Christ Church, Albemarle, N.C. 38001.

The Rev. William R. Dennis, Jr., former rector of St. Mary's, Huntersville, N.C., is chaplain at the South Carolina State Hospital, Columbia, and locum tenens of St. Mark's, Chester, S.C. Address: 126 Sunset Dr., Chester (29706).

The Rev. Earl Estabrook, rector of St. Paul's, Woodbury, Conn., is also archdeacon of the new Waterbury archdeaconry.

The Rev. John M. Gallagher, assistant to the rector of St. Mary the Virgin, San Francisco, Calif., is director of urban ministry for the Diocese of California.

The Rev. Lorenzo R. Garcia, formerly with the missions in Kabacan, Philippines, is priest in charge of St. Vincent's Sinsuat Ave., Cotabato, Philippines.

The Rev. Canon James Guinan, former director of the work of the urban ministry for the Diocese of California, has resumed his post-graduate studies.

The Rev. Edward J. Haffner, rector of St. Alban's, and chaplain at the Marine Military Academy, both in Harlingen, Texas, is to be a worker priest in Brownwood, Texas, where he plans to work in real estate and related fields beginning July 1.

The Rev. George H. Hann, former chaplain at Wallkill Prison, Wallkill, N.Y., has for some time been director of chaplaincy of the Episcopal Mission Society, New York, N.Y. Address: 103 Gadney St., Nyack, N.Y. 10960.

The Rev. Robert J. Hargrove, former assistant, Trinity Cathedral, Davenport, Ia., is associate rector of Holy Trinity, West Palm Beach, Florida.

The Rev. Milton A. Rohane, former rector of St. John's, Farmington, N.M., is rector of Trinity on the Hill, Los Alamos, N.M. He is also a member of the standing committee and the board of examining chaplains. Address: Box 139, Los Alamos (87544).

The Rev. Frederick K. Smythe, former rector of Our Father's House, Ethete, Wyo., is rector of Holy Trinity, 820 4th St., International Falls, Minn. 56649.

The Rev. Paul M. Snider, former assistant, St. Mark's, Denver, Colo., is vicar of Holy Comforter, 1700 W. 10th Ave., Broomfield, Colo. 80020. Address: 155 Hemlock St. (80020).

The Rev. Frank J. Terry, former priest in charge of St. Vincent's Mission, Cotabato City,

Philippines, is priest in charge of the new joint parish work of the Episcopal Church and the Philippine Independent Church in Davao City, Philippines. His associate is the Rev. Julian N. Gunday of the PIC. Address: Box 416, Davao City.

The Rev. Charles C. Thayer, former assistant to the dean of the Cathedral Church of St. Mark, Minneapolis, Minn., is chaplain of St. Mary's Hall, Faribault, Minn. Address: 213 S.E. 9th Ave. (55201).

The Rev. Orris G. Walker, Jr., former assistant to the rector of Holy Nativity, Baltimore, Md., is a member of the staff of St. Mark's (ecumenical), 11th and Euclid Sts., Kansas City, Kan. 64127.

The Rev. Ludwig I. Weinrich, Jr., former curate, Christ Church, Woodbury, N.J., is rector of All Saints, Elizabeth, N.J. Address: 536 Muriel Parkway, Elizabeth (07208).

Correction

The Rev. James E. Lloyd is curate, Good Samaritan, Corvallis, Ore., NOT rector, as reported Feb. 16.

Retirement

The Rev. Loren N. Gavitt, rector of Grace and Holy Innocents', Albany, N.Y., since 1951, retired Feb. 24. After having been rector of Grace Church since 1933, he became rector of the parish when the two churches were combined. Address: 498 Clinton, Albany (12206).

The Rev. Canon Don M. Gury, rector of Emmanuel Church, Hastings, Mich., for 32 years, will retire April 1. He continues as chairman of the department of ecumenical relations for Western Michigan. He holds an honorary stall in the new Cathedral of Christ the King, Kalamazoo. Address: 321 Connecticut Dr., Portage, Mich. 49091.

The Rev. Canon Gerald R. Minchin, of the Diocese of New Jersey, has retired from the active ministry. Address: The Kentuckian, Apt. 1, 302 S.W. 15th St., Dania, Fla. 33004.

The Rev. Ernest W. S. Scully, vicar of Blessed Sacrament, Placentia, Calif., for the past 12½ years, retired from the active ministry Feb. 28. Address: 24016 Salero Lane, Mission Viejo, Calif. 92675.

Ordinations

Priests

Minnesota—The Rev. James S. Massie, Jr., assistant rector of St. Paul's, Duluth, Minn., address, 5705 E. Otsego St. (55804).

New Mexico and Southwest Texas—The Rev. Robert A. Buck, vicar of St. Mary's, Lovington, N.M., address, Box 883 (88260).

CLASSIFIED

advertising in **The Living Church** gets results.

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AUTHOR of manuscript upholding relevance of creeds seeks "angel" interested in subsidy publication. Reply Box B-625.*

PRIEST, author of unpublished fiction, seeks subsidy assistance. Writing is light, humorous, relevant to Church, highly praised by competent persons, but so far no one willing to gamble on author's first manuscript. Reply Box G-632.*

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EASTERN ORTHODOX BOOKS. Free catalogue, St. Innocent's Bookstore, 9223-20th Ave., N.E., Seattle, Wash. 98115.

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

POSITIONS OFFERED

CLERGYMAN for small quiet community in the West. Must be interested in building congregation. Send details to Box S-629.*

RESIDENT LIBRARIAN for eastern girls' school. 1969-70. Reply Box J-630.*

RETIRED or semi-retired priest to do part time work in quiet desert type community in California. House, travel, and some stipend provided. Send resume, references, and date of availability. Reply Box S-628.*

POSITIONS WANTED

MALE ORGANIST-CHOIRMASTER, full time. Thoroughly trained, 20 years' experience. Desires employment in parish, large or small, aware of importance of music in worship and willing to provide dependable support and adequate means for its implementation. Reply: Mr. Graham Cook, 6577 W. 49 St., Mission, Kansas 66202.

MIDDLE-AGED PRIEST, sound Churchmanship, desires congenial pastoral relationship with parish interested in growth. Reply Box E-627.*

SUMMER SUPPLY

PRIEST wishes to supply in or near Baltimore 3 Sundays in August in exchange for rectory use. 2 children—14 and 8. Reply Box D-631.*

VACATION

ESCAPE NEXT WINTER—stay in Trinidad, southernmost Caribbean isle, with Episcopal Church family. For particulars write Mrs. Chatfield, St. Crispin's Rectory, Woodbrook, Port-of-Spain, Trinidad, West Indies.

ROBINWOOD INN, Jackson, N.H. Small informal White Mountain Resort. Swimming pool, saddle horses, hiking trails, stream fishing. Color Folder.

*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

South Dakota—The Rev. James C. Kiefer, assistant priest at Standing Rock Mission and chaplain of St. Elizabeth's Mission Home.

South Florida—The Rev. Joseph Kenneth Major, curate, Incarnation, 1835 NW 54th St., Miami, Fla. 33142.

Southern Ohio—The Rev. Stephen Bergmann (for Missouri).

Deacons

Milwaukee—John Edward Ambelang, Larry James Donoghue, and James Douglas McManus, all students, Nashotah House, Nashotah, Wis. 53058.

Perpetual Deacons

Milwaukee—John E. Cadwallader, to assist at Christ Church, Whitefish Bay, Wis., address, 5446 N. Berkeley, Milwaukee, Wis. 53217.

Armed Forces

Chap. (Lt.) Edwin L. Bishop, MCB ONE, FPO New York, N. Y. 09501.

Memorials Designated

Nashotah House, Nashotah, Wis., and St. Dunstan's Church, Madison, Wis., have been named as recipients for memorials to the late Rev. Gerald White [TLC, Mar. 23], by his sisters, Mrs. Dorothy Crawford and Mrs. Elizabeth Marett, both of St. Johns, Newfoundland.

Churches New and Old

The new Episcopal mission in Princeton, Ill., established last fall, is known as St. Christopher's Church. The Rev. Edward H. Enberg, is priest in charge. Address of the church: 818 N. Church St., Princeton (61356).

Laity

John McComb, vestryman, treasurer, and lay-reader of Grace Church, Hutchinson, Kan., has been selected as the outstanding young layman of 1968 by the Hutchinson Jaycees. He was cited for service to his church and community. Mr.

McComb is also the leading independent driver in the 1968 Trans American Series for sedans; second-place winner in the NASCAR Paul Revere 250 at Daytona, July 4th; and 1967 national champion in the A-sedan class of the Sports Car Club of America.

DEATHS

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

The Rev. Canon Frank Caldwell Morrell, 82, of Amityville, L.I., N.Y., and honorary canon of the Cathedral of the Incarnation, Garden City, L.I., and chaplain for 15 years to the late Bp. DeWolfe of Long Island, died Dec. 26, in Brunswick Hospital.

Mr. Morrell, a perpetual deacon since 1917, was a purchasing agent with Standard Oil Company until he retired in 1946, to devote more time to the Church. In 1956 he received the Distinguished Service Cross for his work in the Diocese of Long Island. Survivors include his widow, Leopoldine, 3 sons by his first marriage, (their mother died in 1919), 12 grandchildren, and 4 great-grandchildren. He is also survived by Mrs. Morrell's daughter and son. The Suffragan Bishop of Long Island officiated at a Requiem held in St. Mary's Church, Amityville, where the canon had served more than 40 years. Interment was in Amityville Cemetery.

The Rev. Charles Edward Waldo, 51, vicar of St. Luke's, Deming, N.M., died Jan. 19, in a Salt Lake City hospital following a brief illness.

Prior to his ordination in 1963, Fr. Waldo had served in the U.S. Army, WW II, as a newspaper reporter, and later in the Korean campaigns holding the rank of captain in the USAF. Survivors include his widow, Helen, one daughter, one son, his father and stepmother, one sister, and one brother. Services were held in St. Mark's Cathedral, Salt Lake City, and interment was in Mt.

Olivet Cemetery. Memorials have been suggested for St. Luke's Church, Deming, or the Deming Public Library.

The Rev. Rollin Dodd, 90, rector emeritus of All Souls' Church, New York, N.Y., died Feb. 5, in St. Barnabas Hospital, Bronx, N.Y.

He had been rector of All Souls' Church for 21 years when he retired in 1950, and was named rector emeritus.

Sister Mary Olivia, C.T., 81, died in Christ Hospital, Cincinnati, Ohio, Feb. 7, after a short illness.

Sr. Olivia, who entered the Convent of the Transfiguration in 1914, was in charge of St. Andrew's Priory School, Honolulu, 1918-30, and in charge of the Sisters' work at St. Simon's Mission, Lincoln Heights, Ohio, 1931-43, when she was elected Mother Superior of the Community. After 10 years in that position she was named Novice Mistress. In 1968 she celebrated the Golden Jubilee of her life vows. She was the niece of Mother Eva Mary, foundress of the Community of the Transfiguration.

Millicent Perkins Lawrence, 84, widow of the Rev. Alfred S. Lawrence and mother of the Rev. A. Stratton Lawrence Jr., died Jan. 14, in the home of her daughter and son-in-law, the Rev. and Mrs. Emmet Gribbin, Jr., Tuscaloosa, Ala.

The Rev. Mr. Lawrence, Sr., and his wife founded Patterson School in Happy Valley, N.C., which continues today as a church prep school. From 1921 through 1944 they lived in Chapel Hill, where he was rector of the Chapel of the Holy Cross. He died in 1958. Other survivors of Mrs. Lawrence include two other daughters, another son, 19 grandchildren, and three great-grandchildren. Services were held in the Chapel of the Cross with the Suffragan Bishop of North Carolina officiating, assisted by the Rev. L. Bartine Sherman. Interment was in Chapel Hill.

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 Watseka Ave.
The Rev. Robert W. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

SOUTH SAN DIEGO, CALIF.

ST. JOHN'S 760 First Ave., Chula Vista
The Rev. F. A. Fenton; the Rev. Canon R. K. Nale
Sun Masses 8, 10; Daily Mass; C Sat 7:30-8
Montessori Day School 2½ yrs. thru grade 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

ROCK CREEK PARISH Rock Creek Church Rd.
Washington's Oldest Church
The Rev. E. Pinkney Wroth, Jr., r
Sun 8, 9:30 (Ch S), 11; Wed 11

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, ass't
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, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter Francis Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11, Sol Ev & B 6; Daily
Mass Mon, Tues, Thurs 7, Fri 6, Wed & Sat 9;
Daily MP & EP; Healing Wed 9; C Sat 5

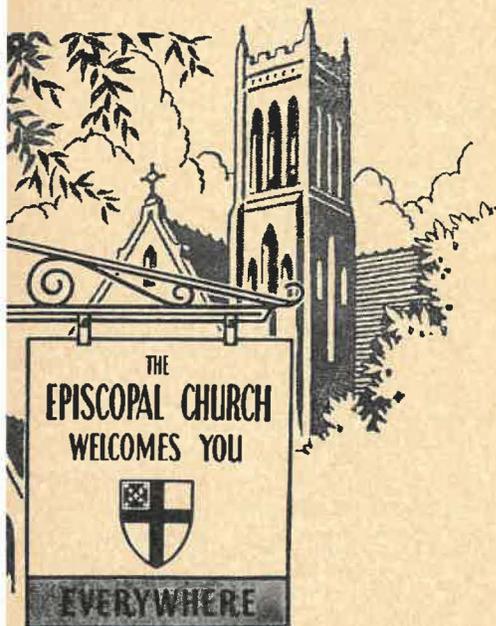
HOLY TRINITY

S. Flagler Dr. & Trinity Pl.
Sun 7:30, 9 (Family Service), 11; Thurs 10, HD 8:30

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

(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.

LENT CHURCH SERVICES

(Continued from previous page)

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:30
HC ex Wed 10 & 5:30. (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

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

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 St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; Daily Masses;
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

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Dennis R. Odekirk, r
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

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. T. H. Jarrett; the Rev. D. E. Watts, asst
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

NASHUA, N.H.

GOOD SHEPHERD 212 Main St.
The Rev. W. C. Righter, r; the Rev. L. H. Miller, asst
Sun 8, 9:15, 11; Ch Sch 9:15, 11; Wed HC 10

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Low Mass 8; Sung Mass (& Ch S) 10:15;
Wkdys Wed Mass 7, 12:10; Sat 10:30; Fri & HD
9 & 8 (as anno); C by appt

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D., r
Sun 8 HC, 11 MP (HC 1S); Wed HC 7; Thurs 10

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, r
The Rev. John M. Crothers, c
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);
MP 11 (2S & 4S); HC Daily

LEVITTOWN, N.Y.

ST. FRANCIS OF ASSISI Swan & Water Lanes
The Rev. Robert H. Walters, v
Sun Eu 8, 10, 12, Wed 8, Fri 6:30; Sat Ev 5:30

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

The Living Church

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

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; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

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.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave & 20th St.
Mon through 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. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c
Sun HC 8, Cho Eu 11; 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; Fri & HD
6:15. EP 6. C daily 12:40-1, 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

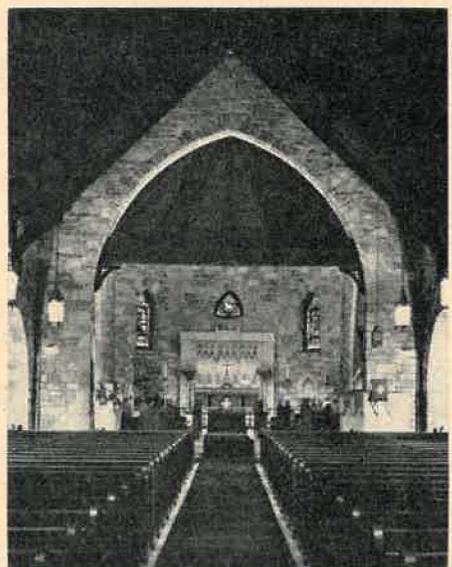
ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, 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 Tues & Thurs 12:45;
C Fri 4:30 and by appt

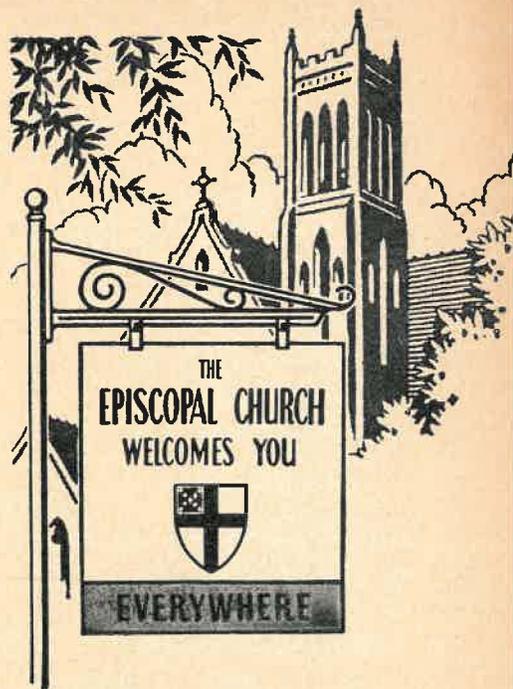
ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8. HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05; C by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon



ALL SAINTS' CHURCH ALTAR AND SANCTUARY CHEVY CHASE, MARYLAND

The line separating Maryland and the District of
Columbia passes through the sanctuary and south
transept, and half of the parish is geographically
in the District of Columbia.



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

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. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
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

SOUTHERN PINES and PINEHURST, N.C.
EMMANUEL CHURCH 350 E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10; Fri HC 5:30

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson
Sun HC 9; 11 (1S & 3S); MP Other Sundays

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

ST. PHILIP'S 144 Church St.
The Rev. Canon Samuel T. Cobb, r
The Rev. Frederick S. Sosnowski, asst
Sun 8, 9:30, 11:15 (HC 1S); Wed 10 HC; (LOH
4th Wed)

FORT WORTH, TEXAS

ST. LUKE'S-IN-THE-MEADOW 4308 Lambeth Lane
The Rev. Raymond E. Abbitz, S.T.D., r
The Rev. Floyd Lisle, asst
Sun HC 7:30, 10; Mon, Tues, Wed, Fri 6:30; Thurs
9:30; Ev Sun 7; C Sat 5-6

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; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

MADISON, WIS.

SAINT DUNSTAN'S Univ. Ave. at St. Dunstan Dr.
Sun Masses 7:30, 9, 11:30; Wed HC 9, Fri 6:30;
EP Wed 7; Sta Thurs 7; C Sat 7

A Church Services Listing is a sound investment
in the promotion of church attendance by all
Churchmen, whether they are at home or away
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