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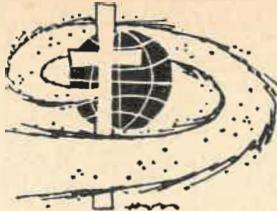
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Around



& About

With the Editor

Some competent scholar-preacher should revise Easton & Robbins and bring out a new edition. As long as the clergy use this work properly in their sermon preparation they are preaching biblical expository sermons as they ought.

I sympathize with those readers who complain that they don't find enough "good" news in THE LIVING CHURCH. By good news they mean, or should mean as Christians, news about how God is having his way with somebody somewhere. Believe me, we never suppress it, but some weeks not much of it comes in. You will find a happy bit of it in the news pages under COLORADO.

More good news. Out of Killarney comes word, via Religious News Service, that His Reverence **Eamonn Casey**, Roman Catholic Bishop of Kerry, is an angel of mercy. His puritanical predecessor had imposed a ban on dancing on the eve of the Sabbath. Now Blessed Casey (may the saints preserve him) has lifted it. So the Saturday night jig is back and the days of the Kerry dancing have returned: *saeclorum nascitur ordo*—to the ring of the piper's tune.

This kind of thing does happen: the joys of the dear dead days often bounce from their graves to resume the dance which was only temporarily interrupted. It inclines my heart to the old and allegedly pagan cyclical notion of time. (If challenged, I could support it from the very canonical Book of Ecclesiastes.) If this invincible surmise or indomitable superstition has you, it bids you hang tough in there until the present tyranny be overpast. As in the case of those good Christian folk of Kerry, that spoilsport bishop couldn't last forever, and God had Casey waiting in the wings.

The blessed hope of the return of the dancing days sustained the souls of Kerry, and who will dare to call them pagans suckled in a creed outworn?

"Tennyson once said that in his poetry it was his desire 'to take the hiss out of the English language.' He wanted to eliminate the letter 's' insofar as possible and substitute the liquid 'm' and 'r.' He came close to doing it. There are not many geese or snakes in Tennyson's poetry, not much hiss. To take the hiss out of our thinking and acting today is to move from negative hatreds to positive devotions." (Halford E. Luccock, *Marching off the Map*. Harper & Row.)

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

The Alianza Affair

I notice that the Alianza Federal de los Pueblos Libres is demanding the return of most of New Mexico on the ground that the Mexican-Americans of that territory are probably the descendants of the Spanish soldiers who conquered the territory 300 years ago.

At last we have found the guilty party! It is not the Anglos who owe reparations to them, but they who owe reparations to the Indians. They can begin by paying the \$40,000 grant from the Episcopal Church into the \$100,000 fund set up for the Indians.

(The Rev.) EDGAR M. TAINTON, JR.
Rector of St. Thomas' Church
Eugene, Ore.

The action of the Executive Council in approving a grant to the Alianza Federal de Mercedes raises a great question as to the competence of the council. They paid no attention to the opinion of the bishop of the diocese concerned, which was at best discourteous, and at the worst stupid organizational procedure.

The grant was made by a minority of the members of the council (since four were absent and three abstained), which would suggest that in future all grants should be

made by a majority of all the members of the council. This would help to preserve unity in the church.

This grant also was made to a very controversial secular organization. The non-Roman churches have been losing members and financial support because they are being changed into second-class secular organizations rather than being encouraged to be first-class religious ones. The purpose of secularism is to make the world an orderly place in which to live. The purpose of religion is to make men fit to live in it.

THOMAS M. PETERS

Morristown, N.J.

Celebration

I am angered and saddened by the theological hair-splitting when you bicker with Bp. Myers on his term "Universal Man" [TLC, Jan. 4]. Your editorial is defensive and void of any indication that you can appreciate the idea of celebration which, as the bishop points out, is central to Christianity. Please, less tediousness and more openness in your magazine?

GARY STURNI

Seminarian at the
Church Divinity School of the Pacific
Berkeley, Calif.

Probity and Protest

I wish to commend you on the publication of Dean Sayre's sermon "Probity and Protest" [TLC, Nov. 16]. It does breathe a fresh spirit as contrasted with most of the raging that seems to be going on concerning the Black Manifesto. We Canadians have our

own problems, so I won't comment on yours; yet Dean Sayre has spoken in a way that is pertinent to the world's problems.

(The Rev.) GARWOOD G. RUSSELL
Rector of St. George's Church
Goderich, Ontario

TLC, Dec. 14

I have just finished reading the editorial page of THE LIVING CHURCH for Dec. 14. I congratulate you on your inquiry to "815" after receiving the letter from the chairman of the national sponsoring committee for the General Convention Special Offering. I am satisfied that laymen throughout the United States will be interested to hear what reply is given to the questions you raised.

I was also deeply impressed by your reasoning in the outgrowth of the Bishop of Southern Ohio's interview with the Rev. Lester Kinsolving. It is most disturbing to see and read how very confused a number of our bishops seem to be on relatively simple questions. It goes back to the old saying that you cannot have your pie and eat it too.

I would like very much to align myself with the "devoted layman" to introduce a resolution at the forthcoming Houston convention which would result in the appointment of a top-flight committee with competent business management consultants to make a thorough study of the entire situation at "815," but I fear that if the resolution should be passed and the committee appointed through the usual channels it would be filled with bishops, other clergy, and laymen who have no sound idea of competent business management. The reso-

BLACK MANIFESTO or WHITE MANIFESTATION?

Does this nation need the Black Manifesto—which demands financial reparations under threat of "armed struggle" and "revolution"—to gain equal rights for Negro Americans?

Or does it need a massive white manifestation of concern over the plight of black Americans?

The Episcopal Church's Special Convention II in South Bend last September voted for the Black Manifesto. The Convention allocated \$200,000 to be channeled to the Black Economic Development Conference, advocates of the manifesto.

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We offer a responsible alternative for the responsible majority of Americans. People who recognize the anguish that elicited the manifesto, but who in good conscience cannot support the funding of BEDC.

We advocate immediate financial assistance for established Negro organizations operating within the framework of the American system. Groups such as the NAACP. And the Urban League. We are also establishing programs of direct financial assistance for Negro businesses.

Our initial fund-raising goal is \$300,000. Please help us help our black brothers without helping the revolution.

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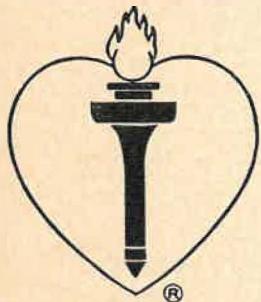
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lution itself should include the names of, say, six bishops, eleven laymen, and five competent management consultants out of which a committee of three bishops and five laymen could be chosen, along with three competent business management consultants, or a total of eleven.

B. ALLSTON MOORE
Attorney-at-law

Charleston, S.C.

BCP and Peace

Thank you for printing C. Leslie Glenn's "The BCP and Peace" [TLC, Jan. 18]. It comforts me, a soldier of more than 30 years of service in the United States Army.

JOHN HULING, JR.

Elkhorn, Wis.

Anti "Extras"

The General Convention of the Episcopal Church is for the purpose of conducting important church affairs in an orderly and strictly parliamentary fashion by the elected bishops, and deputies, clerical and lay, in the two houses of the convention.

The election of so called "extra delegates" from the dioceses is without canonical sanction, warrant, authorization, or standing. Their presence on the scene of the General Convention, i.e., on the convention floor and in committee meetings, only serves to disrupt, confuse, and hinder the normal transaction of business. The constitution for the government of this church has specific rules controlling the election of deputies to General Convention as prescribed in Article 4, Sections 2 and 4 of the constitution.

As a presbyter of this church, and one who has been in the past a deputy to General Convention, I should hope that those in charge of the planning of the next General Convention in 1970 will eliminate the election and presence of these "extra" delegates.

(The Rev.) DAVID C. TRIMBLE
Rector of St. Mark's Church
Boonsboro, Md.

Clergy Salaries

Thank you for your editorial [TLC, Jan. 4] on clergy compensation. There is need for a drastic improvement in clergy support. Were not my wife able and willing to work, I should have to consider secular employment, as the People and Places columns of THE LIVING CHURCH indicate many clergy are doing.

Car allowances have nothing to do with salaries. They are an expense of the church's doing business—not an expense of the particular clergyman. I have never found mine fully paid the church's expense and have had to pay from \$350 to \$1000 additional each year since my ordination to keep the church's auto expense account balanced.

Often, much is made of the "free" housing provided for the clergy. You have rightly pointed out that there is no equity in it for any incumbent. When retirement comes, he has no housing. Recently, I asked the personnel director of a large governmental agency, and formerly with the personnel department of a large corporation, how he would evaluate clergy housing. To my complete surprise, he said he would consider it solely as a "fringe benefit," and in no way to be reckoned in establishing a salary. Moreover, except for those who receive housing allowances, clergy are in no way in

a more favorable tax situation than anyone else. On Page E2 (column 1) of Federal Income Tax Forms, 1969, it states: "If, for the convenience of your employer . . . you are required to accept lodging at your place of employment as a condition of your employment, do not report the value of the lodging." That seems to cover rectories and vicarages.

At one time clergy did receive unique benefits. Now health insurance, life insurance, and fully paid pensions are increasingly common in secular organizations. Moreover, I recently read where one union was asking for additional compensation in the form of a lump sum for each child in the family of the employee. The secular world has caught up with and often surpassed the church.

I hold my ministry to be a profession. Of course it is sacred. It is no part-time job. The church cannot have the "leftovers" of my time, talent, and energy. I am paid so that I can be free to give myself wholly to her ministry. (This is not an attack upon non-stipendary clergy. They have a very important role. It is an attack upon those who seek cheap help, clergy or lay, for the work of the church of God.) I, therefore, "sing for my supper" proudly, looking forward to working harder in the years to come—and receiving better compensation!

(The Rev.) CHARLES H. BRIEANT
Vicar and Chaplain of
The Episcopal Church in DeKalb
DeKalb, Ill.

Vietnam

The letter [TLC, Jan. 11] by the Rev. Melvin Abson is a tiresome repetition of the communist line, and while Mr. Abson may not be a communist, he says precisely what a dedicated communist would say. He suggests that active chaplains do not truly know what is fact, for they are subject to official brainwashing. The most serious brainwashing is done by the past masters of the art, who are on the communist side or who say what the communists say. We are continually subjected to such insidious brainwashing by members of college faculties and by graduates of left-oriented journalism schools who spread their propaganda in the public press. The stops are all pulled out and the cries are raised because we are obstructing the spread of communism. If we were to go to war against South Africa or against the present government of Greece, the howls would quickly die down, as we would be applauded for conducting a noble crusade.

Despite what the communists and those who echo their propaganda say, we are quite obviously not the aggressor in Vietnam, and we do not wish to dominate that country. The aggressor is so obviously the communists of North Vietnam, supported by the communists of Russia and China, that no one who is not brainwashed by communist propaganda could think otherwise. What would I do if I were a Vietnamese? I would do as many have done, flee the communists and go to South Vietnam, and there I would struggle to overcome the aggressive communists to save my country from communist domination. I would be glad to have the assistance of the United States and other nations in my struggle to defend myself against communist tyranny.

(The Rev.) ROY PETTWAY
Rector of Church of Our Saviour
Atlanta, Ga.

Prayer and the Disciple

Frederick Ward Kates

THE second prayer most commonly found on the Christian disciple's lips and in his heart is "Lord, forgive me," and the reason for this is that to be granted forgiveness in many if not most instances is the supreme way in which God can help him. "O Lord, forgive," pleaded Daniel. "O Lord God, forgive, I beseech thee," cried Amos. All through the Book of Common Prayer, as a thread binding together the prayer and devotion of all who worship according to its forms and spirit, runs the theme of "Lord, have mercy," which is but an alternative way of saying "Lord, forgive." And the good news of Christianity is that God does forgive, does take pity, does show mercy, does give us another chance; and blessedly so, for it is not God's justice that we ask for or desire, but His mercy, the first thing the celebrant prays for on behalf of his people when he mounts the steps of the altar to offer the disciples' sacrifice of praise and thanksgiving.

One of the distinguishing marks of the Christian fellowship in its earliest years was its glad awareness of the forgiveness of sin. Trust in God through Christ brought with it an exhilarating new sense of being free. Anxiety and dread and guilt were lifted as burdens from the believers' hearts. Somehow it was easier now to overcome temptation and be good. One felt not only clean but restored to fellowship with God, and that, ultimately, is what forgiveness is—restoration to fellowship. We cannot live without it; to be denied it, to have it withheld, is to be condemned to death; to be granted it is to be restored to health and wholeness and life again.

"Lord, help me" is the first of the disciple's most frequently prayed prayers. "Lord, forgive me" is the second, and it is almost daily found on his lips as he makes his way through life every day making a new beginning.

Prayers for Forgiveness

O Lord, forgive what we have been, sanctify what we are, and order what we shall be. (St. Augustine, 354-430)

O Lord, forgive me, especially my sins of omission. (James Ussher, 1581-1656)

Pardon, O gracious Jesus, what we have been; with thy holy discipline correct what we are. (John Wesley, 1703-1791)

Forgive us all that we talk too much and think too little. Forgive us all that we worry so often and pray so seldom. Most of all, Lord, forgive us that, so help-

The Rev. Frederick Ward Kates is rector of St. Paul's Church, Jersey City, N.J. This article is the second in a series of three. The final one will appear next week.

less without Thee, we are yet so unwilling to ask thy help. (Peter Marshall, d. 1949)

*Almighty . . .
Forgive
My doubt,
My anger,
My pride.
By Thy mercy
Abase me,
By Thy strictness
Raise me up.*

(Dag Hammarskjold, 1905-1961)

Lord, forgive me for looking at the world with dry eyes. (Frank C. Laubach)

And now where the justice of God cannot forget, may his everlasting mercy forgive; for the sake of Jesus Christ our Lord. (Donald B. Aldrich)

Father, pardon the sins of our yesterdays; grant confidence in thee for our tomorrows; that we may be free to walk humbly with thee today. (Percy F. Rex)

THE third great prayer of the disciple is "Lord, save me" (Mt. 14:30), the cry of Peter when, attempting to walk to Jesus over the roiled-up waters of the Sea of Galilee, he began to sink beneath the waves. Why Peter's words are often on the lips of the disciple as he goes through life is obvious: we cannot save ourselves. We try to do so, but the effort is in vain. Desperately, gallantly, valiantly, we try to save ourselves, master our temperaments, correct our faults, surmount our failings, conquer our sins, and time and again we fail. Finally, we come to the point where we admit we need a Saviour, someone to do for us what we at last acknowledge we are powerless to do for ourselves. Only then, and not until then, can God save us, pull us out of the quicksand in which we are sinking, pull us out of the sea in which we are drowning.

"Lord, save me" is the third of the prayers most frequently issuing from the disciple's heart, in the words of the collect for Lent III: "Stretch forth the right hand of thy Majesty, to be our defence against all our enemies."

Prayers for Rescue and Salvation

The winds are often rough, and our own weight presses us downward. Reach forth, O Lord, thy hand, thy saving hand, and speedily deliver us. (John Wesley, 1703-1791)

Save me, O God, as a branch snatched out of the fire. (Ibid.)

Deliver me from the power of sin and preserve me from the punishment of it. (Ibid.)

Deliver us, O Lord, from relapsing into the sins we have repented of. (Ibid.)

O Lord, I beseech thee, deliver me, for I am weak. Thy hand alone can save. (Charles Henry Brent, 1862-1929)

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THE KALENDAR

February

- 22. Lent II
- 24. St. Matthias, Ap.
- 27. George Herbert, P.

March

- 1. Lent III
- David, B.

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

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February 22, 1970
Lent II

For 91 Years,
Its Worship, Witness, and Welfare

GENERAL CONVENTION

Agenda Committee Recommendations

The agenda committee planning for General Convention 1970 (Houston), recommends the use of additional representatives "a la South Bend." From each diocese and missionary district:

- (1) One from an ethnic minority;
- (2) One "who is a young person";
- (3) One who on the basis of "involvement in issues is especially qualified."

According to the news release, the third category gives broader representation than before. It also could include conservatives, or other specially interested persons.

Women as such, will not be additional representatives as at South Bend because of the Triennial meeting in Houston. However, the agenda committee states that women will have a much more important role in convention than ever before.

ECUMENICAL RELATIONS

Canterbury on Intercommunion

The Anglican Church is seeking intercommunion but not organizational unity with the Roman Catholic Church, and Rome is considering intercommunion "in a very new way," according to the Archbishop of Canterbury. The primate made these two points in an exclusive interview published in a recent issue of the *Church Times*. Dr. Ramsey was questioned by the Rev. Brian Rice, education secretary for the United Society for the Propagation of the Gospel.

Mr. Rice first asked whether there was an important distinction to be made between union of ecclesiastical organization and unity of spirit and whether a major mistake was being made in England in seeking unity of organization. Dr. Ramsey: "I don't know anyone who is making such a major mistake. Take relations with the Church of Rome; we aren't seeking unity of organization, we are looking for a possible goal whereby there might one day be communion between these two churches."

In light of a recent visit he had made to Russia, Mr. Rice asked Dr. Ramsey whether he thought the Orthodox Church would unite first with the Anglicans or with Rome. Dr. Ramsey: "It depends

on the way things develop in the Roman Catholic Church. Up til now the Orthodox Church in the East has been vehemently anti-papal—as strongly anti-papal as some Protestants are. But, if the papacy were to develop along the lines of collegiality, it is possible that the shape of things in the Roman Catholic Church would be one that the Orthodox Church would find less difficult. But where we're talking about this question of unity, we notice that intercommunion is being considered in a very new way by the Roman Catholics as well as some Protestants, and it may be possible to see some partial intercommunion between East and West before the major problem is solved."

Asked whether he felt any unity with Rome was acceptable on the lines of the supremacy and infallibility of the pope, Dr. Ramsey replied: "On the 1870 definition (by Vatican I) of the papacy alone, I doubt if union would be possible; but, if the collegiality context of the pope's authority continues to grow with the Roman Catholic Church, the situation there may become different and the doctrinal balance different."

Referring to the pope's recent strong defense of the doctrine of papal infallibility, Mr. Rice asked Dr. Ramsey how he reacted to this address. Dr. Ramsey: "Well, I just note that within the Roman Catholic Church doctrinal conflict is taking place between the more ultramontane spirit and the doctrinal spirit of a newer kind that was apparent in the Second Vatican Council. That conflict is taking place."

Pope Speaks on "Fictitious" Unity

Warning against creating a quick "fictitious unity" among Christians, Pope Paul VI asserted at Vatican City that "unity could not be obtained by a joint participation in the sacrament of the Eucharist if those taking part did not share the same faith and . . . priesthood. That is not a good road. It is a detour," he said.

Speaking to a weekly general audience on the theme of the "reintegration of all separated Christians in the one church set up by Christ," the pope observed: "We must not despair if the ecumenism promoted by the recent Vatican Council is arduously slow and gradual."

Aids to unity cited by the pontiff included "firmness and simplicity of faith, humility, prayer, openness and generosity

to all, the spirit of service and sacrifice and love of Christ." He said that already much has been accomplished towards the cause of unity, including the idea that there is only one Christianity and that unity is desired by Christ. He added that notable steps were being pursued towards unity and "the popularity of the ecumenical idea is spreading and winning over upright and believing souls. The people of God are thinking, praying, working, waiting, and suffering for their full and authentic unity."

Asking what churchmen can do to bring about the evangelical concept of the one flock being brought into the one fold, the pope replied: "Try to be true Catholics, convinced Catholics, strong Catholics, and good Catholics. . . . There cannot be a diluted Catholicism even if this would bring separated Christians closer together. Such Catholicism would only weaken the Church of Christ."

Demonstrators Disrupt Liverpool Service

Anti-pope demonstrations disrupted a Christian Unity Week service in the Anglican cathedral in Liverpool, England, where Jan Cardinal Willebrands had been invited to preach. The cardinal is president of the Vatican Secretariat for Promoting Christian Unity. Some 75 persons who had caused disruptions were ejected from the cathedral during the service. One member of the congregation collapsed and died en route to a hospital.

Before the service, demonstrators lined the steps of the cathedral carrying banners which proclaimed "No Popery." Inside the cathedral, as the service began, there were shouted interruptions which were repeated when Cardinal Willebrands began to speak. Stewards asked the demonstrators to leave. Some did but police had to be called to remove the others.

The theme of the cardinal's sermon was the canonization of martyrs. This is a touchy subject in Britain, in view of Pope Paul's reported intention to approve the canonization of 40 English and Welsh martyrs who were executed during persecutions which lasted from 1535 to 1681. Nearly all would have been spared if they had accepted the Anglican Mass in place of the Roman Catholic one.

Cardinal Willebrands referred specifically to this matter, remarking that he sympathized with "those Roman Catholics and others whose instinctive preference is to forget these things and look

only at the better hope that this time offers" of meeting the challenge of unity. Nevertheless, he said, "people distorted the truth if they doubted or forgot the reality of the witness of martyrs."

COLORADO

Navajo Children Enjoy "Their" Wedding

Five Navajo children had the time of their lives in St. Aidan's Church, Boulder, Colo., at what they described as "their" wedding. They were the attendants of the marriage of Miss Lynn Arends, 23, and Michael S. Milot, 21. Miss Arends has been "Mommie" to them, as their legal guardian.

The five Raphaelito children have lived with Miss Arends most of the time since August 1968. The motherless youngsters come from New Mexico where they had been living in a mud hogan with their grandfather. Their father had remarried and was unable to care for them.

Miss Arends met the children early in 1967 when she visited a sanatorium in Boulder where all of them were being treated for tuberculosis. She became interested in volunteer work after her friend Mr. Milot, an engineering student at the University of Colorado, had been appointed chairman of the Navajo committee for the Clearing House, a university volunteer organization which assists social agencies. After the small patients returned to their New Mexico home in the spring of 1968 Miss Arends, Mr. Milot, and the children remained close friends. Eventually all the children found their home with Miss Arends, in Boulder.

So, when the Milot-Arends wedding was held at St. Aidan's, each of the five children had a part in the ceremony: Jimmy, the oldest boy, was junior groomsman, Peggy, the oldest girl, was junior bridesmaid. The bride was given away by an uncle because she is an orphan. Both of her parents were killed in an automobile accident when she was 10. It was because she knows what it's like to be an orphan that Mrs. Milot originally took the children to raise. "Sometimes things get tight financially, but we're making it all right. We're all eating," she said.

Mr. Milot will receive his degree in August. Mrs. Milot curtailed her studies to take care of the youngsters, and hopes eventually to get her degree in sociology.

SEMINARIES

Board Recommends Reduction

The Episcopal Church's board for theological education has issued the following statement concerning accredited Episcopal seminaries:

"In the light of our study of critical factors in theological education, the pres-

ent resources and needs of our theological schools, and the projected needs of the Episcopal Church for trained leadership in the decade of the 1970s, it is the considered opinion of the board that five centers for theological education in the continental United States is an ample number. Indeed, it is recognized that, in the long run, such a number may well prove too large. The board, therefore, urges all those responsible for the administration of our accredited seminaries, quickly to initiate mutual conversations to the end that our institutional resources for theological education may be deployed to minister more effectively to the needs of the world today and in the future."

If this recommendation is acted upon, the church's present 11 accredited seminaries would be restructured into five theological centers. The Rev. Almus M. Thorp, executive director of the board, reports that financing is the primary reason for the proposal.

The 11 seminaries have been informed of the recommendation. Dr. Thorp, former dean of Bexley Hall, said the existing schools have about 1,000 students, a figure fairly consistent in recent years. Sizes range from 32 students at Bexley Hall (Rochester, N.Y.) to about 200 at General (New York City) and Virginia (Alexandria).

The board of theological education was established after a report was presented in 1967 by a committee headed by Dr. Nathan Pusey of Harvard. The report generally endorsed the "theological cluster" idea. Chairman of the board which is financially supported by the Episcopal Church Foundation, is the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem.

Dr. Thorp said that the schools almost literally have to go "begging" since there is little provision for members' regular contributions to assist them. He said this was not the case in other churches. Offerings on Theological Education Sun-

Continued on page 12

NIGERIAN REPORT

Rehabilitation Aid Started

The World Council of Churches has received a report that the Christian Council of Nigeria has begun its first rehabilitation project in the town of Asaba on the River Niger.

Canon Burgess Carr, the WCC's inter-church aid secretary for Africa who is in Asaba, said the project includes provision for supplying those families returning to the area with cash for resettlement, seeds and tools for work on their small holdings, and medical supplies for clinics in two towns. Fishing projects are also being started by the Nigerian Christian Council in towns along the banks of the Niger.

Canon Carr, who left Geneva Jan. 19 for Nigeria, reported that seven relief teams of the Christian Council had arrived in the former secessionist-held area. Other teams are working elsewhere. The World Council has forwarded \$100,000 to the Nigerian Christian Council for its rehabilitation programs.

Canairelief Has Debt of \$350,000

Canairelief, the four-aircraft squadron that flew thousands of tons of food and drugs into secessionist Biafra, is disbanding with debts of about \$350,000. The mercy flights were carried out primarily at night from the island of Sao Tomé. The government of Nigeria refuses to have the mercy flights continued on any scale.

Founded by the Rev. E. H. Johnson, moderator of the Presbyterian Church in Canada, Toronto businessman Jack

Grant, a Jew, and Oxfam of Canada, Canairelief owes money to Nordair which maintained and operated the Super Constellations, and to the Shell Oil Co. Money is also owed to 20 employees, most of whom have been stationed on Sao Tomé. They are expected to return to Canada and collect severance pay under the terms of their contracts.

In little more than a year, Canairelief collected and spent some \$3 million carrying relief supplies to Biafra. It delivered 11,000 tons of food, seeds, and medicines at an average cost of 14 cents a pound. None of the financing was provided by the Canadian government.

JCA Relief Program Ends

Joint Church Aid (JCA) headquarters in Geneva announced it was closing its operation in Nigeria "as it is impossible for JCA to continue its airlift" of food and medical supplies into Biafra.

JCA, a group of 33 religious service agencies in 21 countries, was active in supplying relief aid to Biafra in the recent civil war. The federal government of Nigeria has declared that it will not permit JCA to participate in any future relief efforts in the country. The government's position is that if it were not for the activities of such groups as JCA, "the war would have come to an end much earlier, and more lives would have been saved."

Food and medical supplies available to JCA are now at the disposal of those agencies authorized to operate relief programs in the Biafra area of Nigeria. A spokesman for JCA said it had not yet been decided whether the organization might continue relief work in other fields.



The House of Bishops: Seattle, 1967

REFORMING THE EPISCOPATE

By JOHN H. GOODROW

IN the last few years a great deal has been said and written about the reform and renewal of the ministry of the church—meaning almost invariably for Episcopalians, the priesthood, and on a number of occasions, the offices of deacon and deaconess. It is interesting, and of no little consequence or significance, to note that little or nothing has been said about the reform and renewal of the third and most important order of minister, namely the office of bishop.

Most schemes considered in the area of renewal have to do with clergy training and placement, salaries, non-stipendary clerics, standards, assessment of professional work, and re-training of clergymen. None of these schemes apply in any way or in any depth to members of the episcopate. Indeed, the members of the episcopate have been and are “calling the shots,” on most if not all schemes of reformation and renewal. My thesis is very simple—we cannot reform and re-

new the church unless we are willing and able to renew and reform the office of bishop.

UNDER our present system, we have encouraged our bishops to be disloyal to the vows taken at their consecrations. How mortifying it must be for a sensitive man to be told that the laying-on-of-hands has given him grace to be a pastor of pastors, a shepherd of the flock, a guardian of the faith, and a custodian and continuer of the Spirit, only to have him find that the real truth of the matter is, that he is the president of the corporation and chairman of the board of trustees, involved not in what the Book of Common Prayer says his office is, but involved in real-estate transactions, property settlements, solicitation of endowments, the currying of the wealthy and powerful, and acting as an ecclesiastical hustler of the most ignoble sort, of parishes fallen behind in paying assessments and apportionments. We cannot proclaim that we are one thing and then go ahead and be something else. This, tragically, is what we have allowed our bishops to be and to do!

Our expectations for men in the epis-

copate have simply been too great. We elect and consecrate bishops for life, and in the case of diocesan bishops until recently, we have wedded them for life to their respective dioceses. No provisions, canonical or psychological, have been made by the church at large, to assist lovingly and helpfully the bishop who wants to function simply as a parish priest once more, and the only escape for such a man, with but few exceptions, is for him to get out—completely! To protect themselves our bishops have formed a closed shop Episcopal Fraternity and Protective Association of the worst sort. We seldom reflect that the episcopate, as it is today, is an overwhelmingly lonely existence, loaded with temptations, personal and professional—a situation where a man can, and does, lose his very soul. On far too many occasions—often out of a mistaken sense of loyalty, and closely related to our impossible expectations for bishops—we assure a bishop that he is right when we actually believe him to be wrong. And so dissent is stifled and we create in the minds of many of our bishops, and in our own as well, a mistaken and untheological sense of “Episcopal infallibility”—and then, when things

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don't work out, we are harsh and unloving in our criticisms.

We have created a system that destroys the heart of the episcopate and yet manages to retain the outward and visible trappings of that office, trappings which become meaningless. We end up with the splendor and authority of the office without the heart and soul. It is my opinion that bishops have no business dabbling, as most of them do, in real estate or property transactions or mortgages. Few of them know anything about these matters in the first place, and yet many of our dioceses vest in their bishops the responsibility of final approval on parochial transactions in the financial and real-estate realm, and a few even make their respective bishops the chief financial officers. What nonsense!

Consider the matter of clergy placement. A substantial part of the dilemma here is caused by the fact that we have no real system of clergy-placement or professional evaluation. If this is the case, then the dilemma, in large part, is created by the bishops themselves, for they hold a good deal of the power and the glory in the matter of clergy placement. Far too many of our bishops are whimsical in this matter—symptomatic of how unwise it is to place something so important as placement in the sole hands of one person, with no real system of checks and balances, and then expect it to work with good order and equity.

HOW then can we reform and renew the episcopate? First of all, we must see the office itself in a far more flexible way than ever before. Rank blasphemy? Not at all! We are telling priests that they must completely reassess their vocations and roles in society and the church. If we tell this to our priests then we should be saying the same thing to our bishops.

Let's remove, completely, the role of diocesan parochial administrator from the shoulders of our bishops. A diocese (and even the national church) would do well to elect a diocesan executive officer—clergyman or layman—trained and equipped to handle the matter of administration and finances and related matters. Such a person, elected by and responsible to a diocesan convention, who would have his work periodically assessed and would have to stand for re-election every three or four years, would be a far more responsible administrator than a bishop elected for life, doing something that he wasn't commissioned to do in the first place. This would release a bishop to be what he is supposed to be—the shepherd of the flock and the pastor of pastors.

We should consider a program that would periodically allow our bishops to assess the possibility of doing something else in the church. The Church of South India periodically translates all bishops. We might consider this as a real possibility, for just as a different parish often

gives a priest a new lease on his ministry, why shouldn't a new diocese, with a new set of problems and challenges, give a bishop a new lease on his ministry?

We should set several rather arbitrary points in a man's episcopate—such as the fifth, tenth, and fifteenth years—as points in time when, together with representatives from the diocese, a bishop could consider seriously whether he wants to continue in his episcopal office or do something else in the church (or out of it). Every bishop should be afforded the opportunity to go back to being a parish priest, should he want to do so, with no penalties or stigma attached.

Finally, the decision-making process involving the bishop as the king-pin—and in a significant number of cases, the sole decision-maker—must be changed and reformed. Contrary to the pithy statement of one of our bishops that "the only orders I give are holy orders," the fact remains that in our present system (or in some cases, lack of system) bishops are the keystones in the decision-making process—ranging from how a diocese will spend money, to what its priorities are to be, to who is to have real consideration for a rectorship. Far too often, bishops come to look upon subordinates who are affected by their decision-making as mere pawns on a great ecclesiastical chess board. The time has come when clergy can no longer be passive observers in the decision-making process, taking comfort in a simplistic and erroneous paternalism and believing that "Big Daddy down at diocesan H.Q. will look after them." The clergy, for their own good and for their own integrity, personal and professional, must become a real part of the decision-making process; and the church, if she

is to continue to command the loyalty of good and able priests, must develop a workable and realistic concept and structure of presbyteral collegiality—in every diocesan structure.

We need a "different breed of cat" in the episcopate, and we need him now. But more than the man, we need a reform and renewal of the office of bishop. Anglicans have more bishops per hundred communicants than any other historic church. This is, at least in part, symptomatic of a rigid historic view of the office itself. Some historians claim that our view of the episcopate came out of a time in English history (16th and 17th centuries) when the church had to assert, in the face of the non-conformists, the doctrine of episcopacy in very specific and precise terms, the consequence of this being, for our day, the inheritance of an inflexible and obsolete view of what bishops are for and what they should be doing.

Considering our very strong concept of the office of bishop, we must, in the end, accept the fact that renewal of the ministry at other levels and the renewal of the church at large, cannot be real without a sweeping reform and renewal of the office of bishop. Our Lord was right when He told His followers that a wise and prudent man does not put new wine in old wineskins. Renewal of the church must indeed mean renewal of the office of bishop.

Offices of Instruction

WHAT orders of Ministers are there in the Church?

Answer. Bishops, Priests, and Deacons; which orders have been in the Church from the earliest times.

Question. What is the office of a Bishop?

Answer. The office of a Bishop is, to be a chief pastor in the Church; to confer Holy Orders; and to administer Confirmation.

Question. What is the office of a Priest?

Answer. The office of a Priest is, to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate the Holy Communion; and to pronounce Absolution and Blessing in God's Name.

Question. What is the office of a Deacon?

Answer. The office of a Deacon is, to assist the Priest in Divine Service, and in his other ministrations, under the direction of the Bishop.

On to Triumphalism!

By DARWIN KIRBY, JR.

THIS is a time when the "in" things to talk about are lay power, black power, sexual liberty, and, at the very least, freedom *in* the church—if not total freedom *from* the church! Everyone asks, "Whither the church in this technological, sex-conscious, space-conscious, secularized world?" The questioners, moreover, are in no mood for the great intellectual answers of the church. Having anointed themselves as the Only Intellectuals, they reject all reason except what Society (with a capital S) finds reasonable. With the usual perverse inconsistency of human nature, Society proceeds to find especially reasonable today the flight from reason. A curious mysticism manifests itself, favoring experience over reason, ecstasy over control. Dionysian cults, pentecostal revivals, and rock festivals, along with physical drugs, become today's sacraments.

The lesson for the church is plain, as Fr. Greeley has pointed out: "Reason rules over man's hunger for the mystical and orgiastic only as a constitutional monarch. The pentecostal hysteria, folk masses, guitars, astrology, divination, and oriental mysticism are all a judgment on the western churches for their failure to respond to man's yearning for the sacred and ecstatic." Dr. Damascenus Papandreou at the Greek Orthodox Center of Taizé reinforces the point: "Modern man needs, more than ever before—just because of his technology—to rediscover the sense of mystery; he has lost the ability to wonder."

There is no subject on which I could write with greater pleasure and conviction than this. I believe in the wonders of the triumphant and triumphal church. I believe that we who are Catholic Christians have the most to be triumphal about—and, of course, the most to be evangelical about. We hold to the great dogmas of our faith because they are the great treasures of our humanity. They exalt us. We magnify them and they magnify us. They help define and delineate the Christ. The Old Testament, the glory that was Greece and the grandeur that was Rome, were Act I in the drama of the Incarnation. We celebrate—it is the

right word—a great event and a great action God has done for us by being born of a virgin and by dying on a cross. By proclaiming the catholic creeds and dogmas, we achieve the great freedom "to do our own thing" and "tell it like it is."

Where there is a dynamic and exciting expression of the faith, where enthusiasm reigns, where monotony does not run rampant, where there is zeal for souls—the faith is relevant, and there is a lifestyle that matters. But it is vital to remember that the purpose of worship, its triumph, its destiny, its essence, is to lift the individual and the worshipping community to the mount of vision, the mount of God, to the Holy of Holies. If that does not happen there is no use to talk about relevance for nothing is relevant. Sad the day when we abdicate from awe and mystery and the numinous in religion. There is a phrase I have never cared much for, which says, "Don't throw out the baby with the bathwater." Today, we have thrown out the bonnet, the booties, the bassinet, the cradle, the ribbons—and the baby is lying rather forlorn on the kitchen table. Let's not neglect the mystery!

Triumphalism has also been understood to mean the exaltation of the office of the priesthood. And why not? The priest is, indeed, a steward of the mysteries of God. In a paramount sense, the ministry of priesthood is a special commission, a peculiar call, a special authority, to turn the world's attention upward for spiritual vision, to call men up to an endless perspective, to blow the trumpet, to sound the alarm, to marshall men for combat, not with flesh and blood but with principalities and powers and spiritual wickedness in high places—to invigorate the weak, to keep the colors ahead of the army, to bring God near to man and to bring men back to God. It is the most ancient of all vocations, the most sacred of all ministries, the most responsible of all obligations.

Of course, the priest should pitch in and work. There are undoubtedly instances where he is well advised to engage in secular work. He may even keep the grounds and clean the buildings. The present Primate of Greece rolled up his sleeves and worked in the hospitals during the German occupation. But the priest is preeminently *sacerdos*, ordained to cele-

brate the King of his church's solemn worship, to bring God to bread amid an unheard fluttering of unseen wings, and to go along the altar rails of Christendom, giving the frail flake of Christ into the mouths of saints and sinners to keep their bodies and souls unto life everlasting, because nothing else matters!

Today, the folk masses, the rejoice masses, the dancing before the altar, the way-out liturgies are often wonderful, reverent, and communicate with us. Thank God for liturgical experiment. It is wonderful and is as exciting as it can be. And it helps us all to be flexible and pliable. Let's also be even *more* flexible and more pliable and preserve and enhance the ancient grandeur as well. Why, at times, should not the Roman Church have its glorious Latin mass? Let's have our primitive mass and our modern mass—and our medieval mass!

In all branches of Christendom today, there is tremendous stress on social activism, community concerns, welfare programs, and all kinds of social work. This is in the great tradition. We easily remember those great catholics of the Anglican Communion in the last century—Dolling, Lowder, Stanton, Wainwright, Wilson—and their indefatigable labors for the poor around the London docks and the seamy East Side of London—men who saw God's face in the faces of the poor, who like St. Vincent de Paul, lived the spirit of a burning charity. They worked with souls. An individual does most not by merely writing a check, but by putting himself to personal inconvenience, by reading to the blind, visiting the dejected in prison, pulling up the discouraged, going to the helpless. Nor will the national church solve its problems or exercise its charity wisely simply by making grants of money. Every nickel in New York State could be poured into Harlem and you would still not solve the problem. Back to the diocese, and the parish, and to individual personal concern! That's where the job is done. Think of Fr. Gusseller in New York today, Fr. Stanton in his day, St. Vincent de Paul in his. The activism of Dolling and Lowder and of the others led from the altar and to the altar, and to confession and to the fullness of catholic life and practice. It was an activism that came from the altar and led men back to the altar.

What a wonderful time to write and what an exciting time to be alive! The parish, the priesthood, confession, discipline, are all in disrepute. Nothing is taken for granted. But one thing *has* been granted: The altar is the very center of triumphal hope and joy for man because there he finds the triumphant sacrifice of God Himself on man's behalf. And let our ears always be in tune, when we contemplate the quintessential wonder of the Incarnation and the Resurrection, for that reminder thundering across all time: "Behold, I show you a mystery."

The Rev. Darwin Kirby, Jr., D.D., is rector of St. George's Church, Schenectady, N.Y.

EDITORIALS

The Seminary Crisis

LIKE it or not, the plight of the eleven official seminaries of the Episcopal Church has reached that point at which further stalling for time and hoping for "something to turn up" must yield to corrective action. The official board for theological education recommends that the eleven institutions be reduced to five, or possibly fewer. The board can only recommend, since the seminaries are autonomous and serve the church as free agents within the church. The decision about what to do with themselves is theirs, no less than the problems and liabilities are theirs.

We hope that the seminaries will retain this freedom of self-determination, however they decide to meet the present crisis. The Episcopal Church's peculiar system—its critics would prefer to call it a non-system—of running its seminaries and other schools consists of not running them but letting them run themselves. We vote for the retention of this system—or non-system. We don't want to see the seminaries owned and operated by the church, any more than we should like to see THE LIVING CHURCH owned and operated by the church, and for the same reason: the freedom which is essential to true service.

When the Rev. Almus M. Thorp, Sr., executive director of the board for theological education, recently disclosed that the board is recommending the reduction of the number of seminaries by more than half, he pointed out the hard and inexorable financial facts of the case. (Story on page 7.) Institutional costs have doubled in each decade since 1940. Financial support for the seminaries has consisted very largely of income from an annual special offering on "Theological Education Sunday." It is a miracle that most of these schools haven't died of starvation long since.

The board has not made its recommendations very specific, and this restraint is commendable. Over-reliance upon any single prescription, such as salvation by merger, could prove disastrous. The biggest seminary is not necessarily the best one. Neither is the richest perforce the best. Perhaps what is needed in the years ahead is a seminary-based program of education for holy orders which will reach many candidates who are not in seminary residence. We think it likely that much of the radical reform of theological education for ordinands will be accomplished outside the realm of institutional re-structuring. Still, there will have to be some seminaries to serve as centers. The eleven we now have are several too many. The reform must begin with judicious mergers, consolidations, and ecumenical "cluster" programs. The time to act is at hand.

Accent on Non-Youth

THINK what you may about the theology of Mormonism, you will probably not gainsay the fact that among all major religious bodies today none exceeds, and few approach, the Church of Jesus Christ of Latter-Day Saints in sheer efficiency of operation, both in its mission to the world

outside and beyond itself and in its own community life. The Roman Catholic Church comes to mind as a peer body in this respect.

What kind of man do these two enviably efficient bodies look for when they need a new executive head—a president or a pope? Certainly not a bright young man with a future, just out of seminary. The College of Cardinals when it elects a pope normally chooses one of its senior members. The Mormons have just chosen Joseph Fielding Smith as their president to succeed David Oman McKay, who died at 96. Mr. Smith is 93.

Church power-and-glory brokers looking around for bishops and for pastors of important parishes, take note; especially if you are saying "We're not interested in anybody over 40." Is your efficiency rating up there with the Mormons and the RCs?

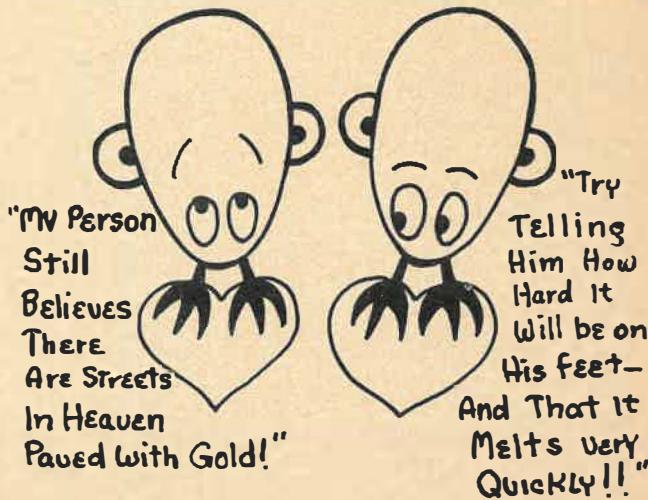
Here's Your Sermon

READING a letter to the editor from Mr. Thomas M. Peters (see page 3) we find our golden

text for this week, in the last two sentences of his letter: "The purpose of secularism is to make the world an orderly place in which to live. The purpose of religion is to make men fit to live in it." When we wrote to Mr. Peters to congratulate him upon this gnomic nugget he informed us that it is adapted from a saying of Dr. Andrew Ellicot Douglass, the astronomer who developed the tree-ring method of seeing what the weather cycle has been in the past and dating Indian ruins. He said: "The purpose of science is to make the world a fit place in which to live, and the purpose of religion is to make men fit to live in it."

Whether it's science or secularism, this says it well. Here, reverend brethren, is the gist of that sermon you should be preaching one of these days on Christian secularity.

FROM ONE CONSCIENCE TO ANOTHER



by Virginia

Munroe

News of the Church

Continued from page 7

day 1969 were off 5% from the previous two years. Dr. Thorp said he expected the same decrease this year. The combined endowment of the 11 seminaries is not more than \$45 million and is "nearly static; gifts from foundations and individuals are static; and national church giving itself is off by 6% or more," he said.

Speaking in St. James' Church, New York City, Dr. Thorp said the annual cost per seminarian is \$5,600 and is expected to reach \$10,000 in five years. Faculty raises will have to be deferred indefinitely. Of general circumstances, he said that over the past 10 years the number of parishes and missions has decreased by, some say, as much as 500, while during the same decade the number of clergy seems to have increased by two to three times that. "The cold facts are that half of our Episcopal Churches have a total budget of \$22,000 with fewer than 200 communicants, and that the average cash salary for an Episcopal priest in this affluent age is \$6,500."

Dr. Thorp explained that the board's recommendation is intended to enable the church to "move toward the support adequate for the education and training of men and women for leadership in this decade." It was understood that the proposal would probably go before the 1970 General Convention for consideration.

Although reactions from individual seminaries were not immediately available, the following release was received from Nashotah House: "Nashotah House believes that the recommendations of the board for theological education deserve serious examination by all the seminaries of the church. Nevertheless, there is grave danger that false impressions may result from the fashion in which the press has reported the sermon of Dr. Almus Thorp. Nashotah House is neither closed nor closing."

MINNESOTA

Rector Endorsed as Candidate for Mayor

A 27-year-old Episcopal priest has been endorsed to run for mayor of St. Paul, a heavily Roman Catholic city, by the convention of Ramsey County's Democratic Farmer and Labor Party. He is the Rev. Robert D. North, who has served one term as a member of the Minnesota House of Representatives.

Mr. North, rector of Epiphany Church in St. Paul, took a four-month leave of absence last year to serve in the legislature. His election in late 1968 was regarded as an upset.

Following his endorsement by the DFL

convention to succeed incumbent Mayor Thomas Byrne, a Roman Catholic who declined to run for re-election, Mr. North said that he was beginning to map campaign plans that will be "positive" and issue-oriented. He said that he did not consider either his age or his religion as a political handicap. "I think the Kennedys have shown that religious prejudice is no longer a factor in voters' minds," he said. "What appeals to them is what a candidate has to offer as solutions to the problems of the city."

NORTH CAROLINA

Diocese Faces Crisis Over Grant

The Rt. Rev. Thomas A. Fraser, Bishop of the Diocese of North Carolina, notified national church officials that the diocese is facing a financial crisis because of opposition to the General Convention Special Program grant of \$45,000 to what has been called the "controversial, black separatist" Malcolm X Liberation University in Durham. He also reported that an official of the Executive Council had rejected his request that a report on the grant be given to the diocese.

Prior to the diocesan convention (story in a later issue) Bp. Fraser informed Leon Modeste, director of special programs funded by the GCSP, that at that time the diocese was \$146,525 short of meeting the diocesan budget program. The bishop also wrote that it had been impossible to draw up a diocesan budget for 1970 "since many of our quota acceptances are tentative, some acceptances have been reduced or withdrawn. . . . If we eliminate the national church almost completely, the diocesan program can survive. If the diocese shares the deficit with the national church, the support of our own urban crisis program, St. Augustine's College, St. Mary's Junior College, and our summer conference centers are highly threatened. At the advice and with the consent of the standing committee, I must give notice that as Bishop of North Carolina I cannot further support the procedures of the General Convention Special Program without a full copy of the application by the project (Malcolm X Liberation University) to the General Convention Special Program and a full copy of the staff field appraisal, as requested by our diocesan council on Oct. 31, 1969. . . ."

In letters to all diocesan clergy and senior wardens, Bp. Fraser wrote that he feels the handling of details involving the liberation university grant violates "simple management procedures" and that Mr. Modeste's failure to provide requested reports on the grant places the diocese in "an impossible situation in providing leadership for that program in the diocese. In my opinion," the bishop said, "we cannot lead or act without

carefully acquired sharing of that data by the General Convention Special Program with the diocese."

wcc

Dr. Blake Raps Pope, COCU, U.S. Policy

The pope is trying to exercise an authority which no longer exists, the chief officer of the World Council of Churches said at a San Francisco press conference preceding an address before the Northern California Council of Churches. Dr. Eugene Carson Blake was questioned about proposals that the Roman Catholic pontiff be recognized as the chief shepherd of the Christian world. The Rt. Rev. C. Kilmer Myers, Bishop of California, has made that suggestion.

The proposal is premature, Dr. Blake said, "because of the Roman Catholic struggles with the place of the pope in their own scheme of things." He also said that forces pressing for immediate and radical changes in Roman Catholicism have placed Pope Paul VI in a position of trying to assert authority which no longer exists.

A former stated clerk of the United Presbyterian Church, Dr. Blake was asked about the Consultation on Church Union (COCU) which he was responsible for starting a decade ago. The address to the council of churches was given in a Masonic auditorium across the street from Grace Cathedral where Dr. Blake proposed what has become the Consultation. Dr. Blake told newsmen he is doubtful that the COCU planned church will ever become a reality. "Not only am I fearful it won't happen, but I've about lost all interest in it. Those involved seem to be so involved in the organizational concerns that they've just about forgotten the reason the proposal was made." Noting that COCU delegates will meet in March in St. Louis to consider a draft of a union plan for the nine churches working in that organization, the WCC leader said, "It may be five years before any significant action is taken and then again it may take forever."

Dr. Blake also answered questions on American foreign policy, saying "too much of America's foreign policy is made in the Kremlin. The U.S. usually waits for the Russians to take a stand on an issue before deciding its own position which often ends up being just the opposite."

CIVIL DISOBEDIENCE

State Sues for Damage to Assembly

The State of Wisconsin has begun action against the Rev. James Groppi, civil rights priest from Milwaukee, and four

Briefly...

other persons, seeking to recover the cost of damages done to the state assembly chamber during a demonstration last fall, State Attorney Robert W. Warren announced. Mr. Warren started the circuit court suit at the direction of Gov. Warren P. Knowles and the Wisconsin Legislature.

In the four-page complaint, the attorney general said the defendants "unlawfully occupied" the assembly chamber Sept. 29. The complaint also stated: "That defendants, and particularly James Groppi while so unlawfully occupying said chamber in willful and wanton disregard of plaintiff's rights and property, maliciously and falsely counselled those present that the property and assembly chambers were their own property and that they could destroy, deface, or take whatever they wished."

The suit seeks to recover \$5,000 in actual damages and not less than \$10,000 in punitive damages, including \$10,000 from the priest.

MISSOURI

Cathedral Has Stone from Winchester

Christ Church Cathedral, St. Louis, Mo., has a visible connection with Winchester Cathedral, England, one of the oldest cathedrals in Britain. A stone capital originally placed in Winchester Cathedral in 1093, has been replaced on the east wall of the north transept of the St. Louis cathedral. The stone was obtained through the efforts of the wife of British diplomat Sir Peter Otway-Smithers, who preached at the stone-setting service held prior to Christmas.

Setting of the stone brought to a close the initial phase of the sesquicentennial of Christ Church, St. Louis. Founded in 1819, the congregation moved to its current location in downtown St. Louis in 1867, when the present building was completed. The reredos was designed after the great altar screen in Winchester and was carved of stone from the quarries near Caen, Normandy, source of the materials also used in Winchester.

Part of the sesquicentennial was a service of rededication and a program of selections from *J.B.*, renaissance music by a brass quintet, interpretative dancing, and a light show with improvisations by Ronald Arnatt, cathedral organist. Remodeling of the cathedral interior has made it possible to use flexible arrangements of altar and furniture for many types of performances, with the usual Sunday and weekday services held without diminution.

"The cathedral should be opened to the culture of our times," says the Very Rev. Thom W. Blair, dean, "because we believe that God is with us not just in our church activities but in music, in drama, in unrest, in tension, in suffering, in all the life of our age."

■ Income from the Arthur Foote Kilbourne and Ella Donahower Kilbourne Memorial Fund will be used for scholarship aid to worthy students or applicants for admission to Seabury-Western Seminary, planning to prepare for the ministry of the Episcopal Church. A bequest of \$10,000 was given to the seminary by the late Katherine Kilbourne, a communicant of Calvary Church, Rochester, Minn.

■ St. George's Church, Schenectady, N.Y., has pledged to purchase \$20,000 worth of 10-year Better Neighborhood, Inc., bonds in two \$10,000 segments, the first having already been subscribed. The BNI is a "Mission Through Housing" program which has been a major appeal to area churches to place some of their investment as a moral commitment to solving the critical housing shortage for low-income families. The BNI is still short \$200,000 of its needed investment capital to continue the 500-family-units-in-five-years plan. In the first 15 months of the program, over 70 families are already housed in rebuilt BNI properties.

■ Protestant theologian Hajmut Stegemann of Bonn University in his inaugural lecture rejected the story that Jesus grew up in Nazareth, a town which he is quite sure Jesus never saw. Dr. Stegemann also denies the birth of Jesus in Bethlehem, arguing that the Saviour was born and raised in Capernaum on Lake Tiberias.

■ The Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts since 1958, has announced his retirement effective Sept. 1. Following this announcement, the standing committee of the diocese set Apr. 11 for a diocesan convention to be held in Christ Church Cathedral, Springfield, to elect a successor to Bp. Hatch.

■ The North Carolina Chief Justice has ordered a stay of execution for Marie Hill, a 17-year-old black girl accused of murder in 1968. Execution was originally scheduled for Jan. 3, 1969, but after a year's fight to save her life, it was set again for last Dec. 26. The Commission for Racial Justice of the United Church of Christ was instrumental in obtaining a stay of execution just one day before she was scheduled to die last January. Since then, the commission has established a defense committee in Raleigh, in cooperation with the NAACP Legal Defense Fund to aid the girl and to bring an end to capital punishment. Miss Hill maintains she was not at the scene of the murder of a grocer in Rocky Mount. No new date for the sentence has been set so that her case may be appealed before the U.S. Supreme Court.

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THE LIVING CHURCH

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BOOKS

HELPING THE RETARDED TO KNOW GOD.

By Hans R. Hahn and Werner H. Raasch. Concordia Press. *Pupil's Text*; pp. 112; \$1.95. *Instructor's Guide*; pp. 52; \$1.95.

Helping the Retarded to Know God contains excellent instructor's and teacher's guides, usable by experienced volunteers. Organization is simple, clear, pointed. Guidelines are specific and relevant.

The "curriculum" is grouped under growth in faith and life, emphasizing the New Testament. Suggestive examples are given on organization by units, use of lesson plans, class scheduling, etc. Two check-lists should help evaluate and select source and pupils' materials (a real problem).

"Helping to train members for teaching special classes" should be superbly accomplished with this set. I wish that specific statements of sacramental principles, with examples, were made. God's friendliness is mediated by concerned persons in their (and our) lives: simple, specific, concrete, repetitive, for the special needs of the retardates.

Where a ministry to the retarded is needed, hand your rector a set of these books as a pointed hint. May these become heavily worked handbooks, from every pastor's bookshelf, every parish, and public library. My personal supply is on order.

(Chap.) PRESCOTT L. LAUNDRIE
Newark (N.Y.) State School

◆
OBEDIENCE AND THE CHURCH. By Karl Rahner, et al. Corpus Books. Pp. 250. \$6.95.

As timely and applicable as is this collection by 14 experts, it inevitably comes up against the prior question of authority, a question left unresolved. It may be said that it is not intended to solve the questions about authority, but the questions about obedience cannot be answered without the former. Within this limitation, and while it is addressed to Roman Catholics, *Obedience and the Church* is an important book, and can profit any reader.

The three parts, as well as the single essays, are uneven, and, while not openly contradictory, show some divergent presuppositions. The first three essayists explore principles: Karl Rahner, S.J., on "Christ as the Exemplar of Clerical Obedience"; Michel Labourdette, O.P., on "The Common Good as a Foundation of Obedience: Obedience and Charity; and Marie Joseph Nicolas, O.P., on "The Obedience of Mary."

The functional nature of obedience, Fr. Rahner says, is primary and empirical, and should not be supplemented with any "mystical ideology," about special divine intervention in the one who commands, about special illumination of the one using authority, about the quasi-personal pre-eminence of the superior over the one

who obeys, which all ultimately amount to the feudalistic conception of obedience. "The sovereign worth of a sincere conscience is a greater good than the smooth running of the administration in any society, and especially an ecclesiastical one." Nor is our Lord's disobedience to the authorities of the synagogue to be ignored.

"If one is to be obedient to the just laws and precepts of legitimate authority" (and Fr. Labourdette says such "presupposes absolutely the presence of justice"), it is because the "common good . . . cannot be assured without obedience."

"Obedience to the Pope, . . . the bishop, . . . the Ordinary Magisterium, . . . the Council," are written from an authoritarian outlook, but they, and a following treatise on "The False Opposition Between Authority and Freedom," scarcely state the problem, much less resolve it.

The final sections are on the pastoral applications of obedience. In "Obedience and Faithfulness" Cardinal Suenens resumes the earlier outlook. Obedience is not primarily submission, but a dynamic life in community. Obedience means submission and consent to the general good. Fundamentally we bind to an entire community, and not to a person. Persons are obeyed insofar as they are the authorized mouthpiece of the common good. Cardinal Lefebvre, writing on "Obedience to the Pope," notes that "we easily understand why decisions in everything pertaining to the order of worship are reserved ultimately to the Pope."

Current press reports tell of the Vatican attack directed towards Cardinals Alfredo Ottaviani and Antonio Baccio who campaign against the new mass rite. Reading this book, one would scarcely guess the critical difficulties which the world, and especially the world of religion, faces in this antagonism of authority and obedience. There is a desperate need for this virtue of obedience, and that in all of the churches, and indeed in all of society, and while this book may be a help, it will take considerably more than this to fill that need.

(The Rev.) EDWARD C. LEWIS (ret.)
Intercession, Stevens Point, Wis.

Booknotes

By Karl G. Layer

GOD'S LOST CAUSE. By Jean Russell. Judson Press. Pp. 143. \$2.50 paper. Says the author: "The apathy of American Protestants toward racial problems is deeply rooted in their theology—but there is yet hope for a change." Dr. Russell believes that protestant theology has contributed greatly to the problems of today. As she examines the developments of puritanism, revivalism, the social gospel, and contemporary theology, she finds repeatedly an emphasis on what God can do for man rather than a mission of Christ-centered action by man in relation to his fellow man.

PEOPLE and places

Appointments Accepted

The Rev. Robert H. Cochrane, former rector of All Saints', Salt Lake City, Utah, is rector of Christ Church, 310 North K St., Tacoma, Wash. 98403.

The Rev. William R. Cook, former rector of St. James', Cleveland, Ohio, is teaching religion at Magnificat High School, Cleveland. The school is operated by the Humility of Mary sisters.

The Rev. Norval H. Curry, former priest in charge of St. Peter's, Kasson, and Grace, Pine Island, Minn., is rector of Good Samaritan, Sauk Centre, and St. Stephen's, Paynesville, Minn. Address: c/o the church, 581 S. Main St., Sauk Centre (56378).

The Rev. Russell L. Deragon, rector of Trinity Church, Bristol, Conn., became rector of Christ Church, Broad & Elm Sts., Westerly, R.I. 02891, Feb. 16.

The Rev. C. F. William Goddard, former rector of St. John's, Minneapolis, Minn., is rector of St. Edward's, Box 71, Wayzata, Minn. 55391.

The Rev. George N. Hunt III, former vicar of St. Anselm's, Lafayette, Calif., is rector of St. Paul's, 1071 Pajaro, Salinas, Calif. 93901.

The Rev. William D. McLean III, former priest in charge of St. Michael's, Racine, Wis., is rector of the Church of the Mediator, 10961 S. Hoyne Ave., Chicago, Ill. 60643. He was curate there from 1961-63, and his grandfather, the Rev. William D. McLean was rector of Mediator, 1914-23.

The Rev. Fred L. Meyer, former vicar of Christ Church, Kingman, and Grace, Anthony, Kans., and former Living Church correspondent for the Diocese of Western Kansas, is priest in charge of Grace Church, Anthony, and a full-time graduate student, Wichita State University, Kan. No change of address.

The Rev. Morrill W. Peabody, deacon, is curate,

St. Paul's, Visalia, Calif. Address: 3730 W. Meadow Lane (93277).

The Rev. George E. Sage, former rector of St. Andrew's, Cloquet, Minn., is rector of Trinity Church, Park Rapids, and St. Helen's, Wadena, Minn. Address: 105 E. 1st St. (56470).

The Rev. William P. Scheel, former chaplain of Shattuck School, Faribault, Minn., is a graduate student, University of Massachusetts.

The Rev. James S. Sigmann, former vicar of St. Bede's, Cleveland, Okla., is vicar of Good Samaritan, 307 West Virginia Ave., Gunnison, Colo. 81230.

The Rev. Harry W. Shipps, former rector of Holy Apostles', Savannah, Ga., is rector of St. Alban's, 2321 Lumpkin Rd., Augusta, Ga. 30906. He continues as Living Church correspondent for the Diocese of Georgia.

The Rev. David M. Talbot, former rector of St. Paul's, Owego, N.Y., is rector of St. Andrew's, 5013 S. Salina, Syracuse, N.Y. 13205.

The Rev. Clifford Ward is priest in charge of St. Michael's and All Angels, North St. Paul, Minn. Address: 2584 E. 14th Ave.

Ordinations

Priests

California—The Rev. Russell C. Moore, co-vicar of St. Giles', Moraga, Calif., and manager of marketing research, Cutter Laboratories, address, Box 187, Moraga (94556); and the Rev. T. C. Yao, co-vicar of St. Giles', Moraga, and a research chemist, Shell Development Co., address, Box 187, Moraga (94556).

Colorado—The Rev. Messrs. Chappell Cranmer, priest in charge of St. John Baptist Mission, Box 122, Granby, Colo. 80446, and Trinity Mission, Kremmling; Joseph B. Johns, priest in charge of St. James' Mission, Box 641, Meeker, Colo. 81641; and Ralph T. Walker, curate, St. Stephen Proto-martyr, 1 Del Mar Circle, Aurora, Colo. 80010.

West Missouri—The Rev. James Pittman McGehee (for the Bishop of Oklahoma), assistant, St. Paul's, 11 E. 40th, Kansas City, Mo. 64111.

Western Massachusetts—The Rev. Messrs. Ronald L. Albert, St. Andrew's, Longmeadow, Mass. 01106; William J. Eakins, Christ Church Cathedral, 35 Chestnut St., Springfield, Mass. 01103; Robert A. Freeman, St. James', 8 Church St., Greenfield, Mass. 01301; and Peter R. Rodgers (for the Bishop of Long Island), curate, St. John's, 23 Park, Williamstown, Mass. 01267.

Deacons

Colorado—Maurice G. Hutchins, senior, Nashotah House, Nashotah, Wis. 53058; Jack C. Knight, senior, Nashotah House, Nashotah, Wis. 53058; and Harry B. Kraft, senior, Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, Calif. 94709.

Retirement

The Rev. John W. Duddington, associate rector of St. Peter's, Redwood City, Calif., since 1965, has retired. Address: 3909 Reche Rd., #110, Fallbrook, Calif. 92028.

New Addresses

Diocese of Southwest Florida, 2106 4th St. N., St. Petersburg, Fla. Mailing address: Box 4043, St. Petersburg (33731).

The Rt. Rev. William L. Hargrave, Box 4043, St. Petersburg, Fla. 33731.

Communications

Olympia—The diocesan paper for Olympia, *The Episcopalian in Western Washington*, has been renamed *The Olympia Churchman*, its former title. Address: 1551 Tenth Ave. E., Seattle, Wash. 98102.

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 Street
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Daily Tues thru Fri

LOS ANGELES, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S 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
Sun Masses 9:15, 11; Daily (ex Fri & Sat) 7:30;
Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Weds; Wed 6; C Sat 4:30

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; Doily 7

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

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

WEST PALM BEACH, FLA.

HOLY TRINITY S. Flagler Dr. & Trinity Pl.
The Rev. William W. Swift; the Rev. Robert J.
Hargrove; the Rev. J. Donald Partington
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

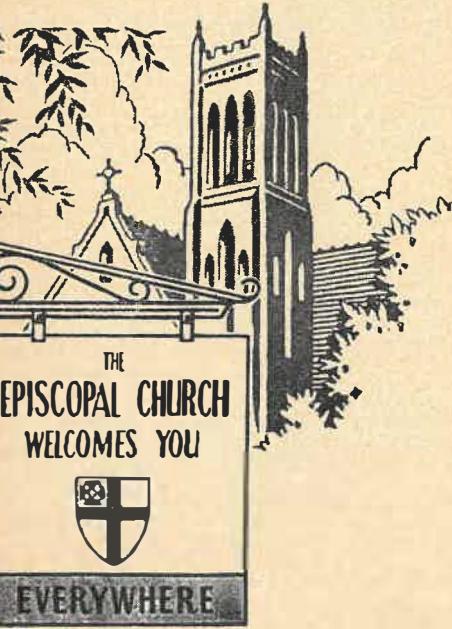
ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

VALDOSTA, GA.

CHRIST CHURCH 1521 N. Patterson St.
The Rev. Henry I. Loultit, Jr.
Sun 8, 10 & 12 noon

(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; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-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, 5:30 Folk Liturgy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP; Tues & Sat 7:30 HC

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
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35, Cho Ev 5:30; Sat HC 8

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; 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.

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, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. D. E. Watts, locum tenens
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
MP, H Eu & EP

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S & 4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed 12:10) & HD 7:30; HS Wed 12:10; C Sat 5

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, D.D., r
The Rev. John M. Crothers, c
Sun 7:30, 9, 11; HC Daily

BUFFALO, N.Y.

ST. ANDREW'S 3105 Main Street
The Rev. W. W. McIlveen
Sun Masses 8, 10; Mon, Tues, Wed, Fri 7; Thurs 9:30; Daily ex Sat MP 9, EP 5; C Fri 9:15, 5:15

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM 220 W. Penn St.
The Rev. Marlin L. Bowman, v
Sun HC 10

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 9:30 Ch S; 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs, & Fri 12:10; Wed 8 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs, & Fri 5:15. Church open daily 8 to 8

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 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

The Living Church

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
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. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:45, 10:30, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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 (IS), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

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

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10, 10. Daily: MP 20 min be-
fore 1st Eu; EP 6

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

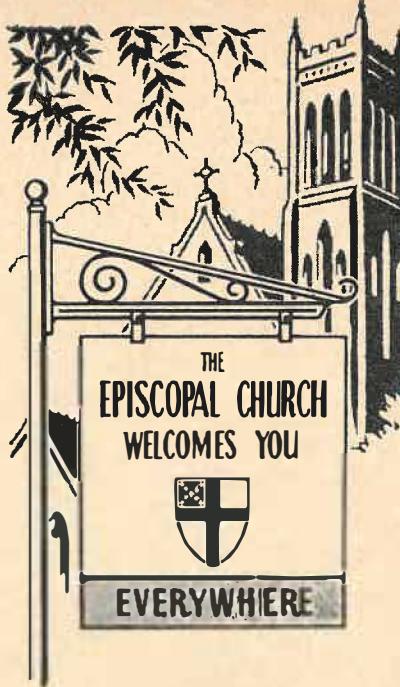
ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguat, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

SMITHFIELD, N.C.

ST. PAUL'S 2nd & Church (Interstate #95)
The Rev. F. P. Grose, r
Sun 8 HC, 11 MP (HC 1S); Wed 10 HC



CHURCH OF ST. JAMES OF JERUSALEM
LONG BEACH, L.I., N.Y.



COLUMBUS, OHIO

ST. JAMES' 3400 Calumet at Oakland Pk.
The Rev. George E. Johnson, r
Sun HC 8, 11; MP 9; Tues & Fri HC 6:30; Wed in
Lent HC 6:15; all HD; Easter 8, 9:30, 11

SANDY, ORE.

ST. JUDE'S COLLEGiate CHURCH Scenic Dr.
(Using chapel & public rooms of Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule: Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

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

COLUMBIA, S.C.

HEATHWOOD HALL EPISCOPAL SCHOOL Heathwood Circle
The Rev. Richard C. Nevius, headmaster
Chapel service Mon, Tues, Wed 8:45'

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), G 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat 1-2, 4:30-5:30

MARTINSVILLE, VA.

CHRIST CHURCH—full services plus
Tuesday Lent Noon Preaching & Lunch.
Preacher this Tues, February 24:
THE REV. ROBERT E. TERWILLIGER

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

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser
2S & 4S); HD as anno; C by appt

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in the promotion of church attendance by all
Churchmen, whether they are at home or away
from home. Write to our advertising depart-
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