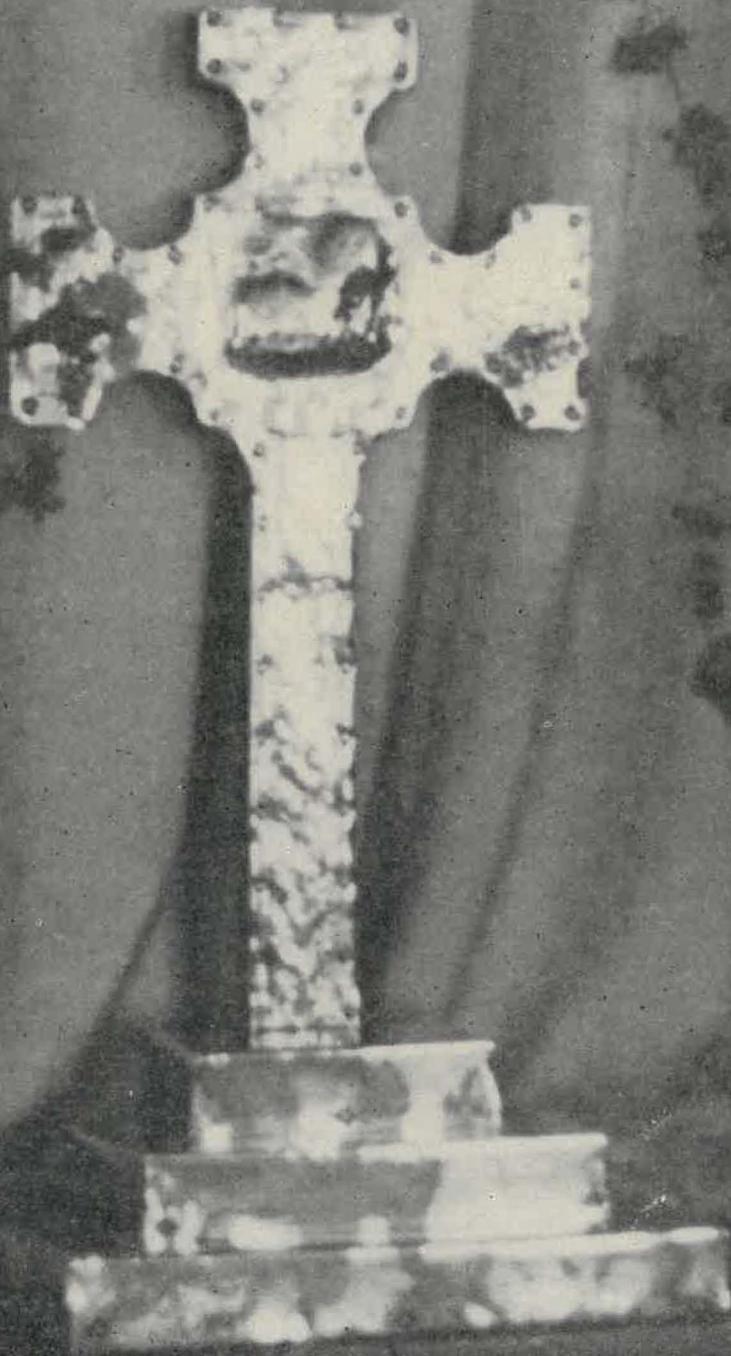


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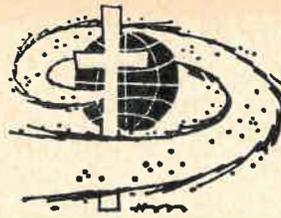
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Around



& About

— With the Editor —

Recently in this column [TLC, Jan. 10] I asked for help in the form of suggestions about preaching, since I was about to take on the job of teaching homiletics to the seniors at Nashotah House for the present semester. I was happily surprised by the response in both its quantity and quality. It seems that there are many Episcopalians who deeply care about the preaching office. And many of the pointers received are excellent. Perhaps it will be of some value to both those who preach and those who listen to sermons to note the following few, all excerpted from letters responding to my appeal. Their authors are identified by initials.

(1) "Let the Bible be the primary source for topics. We do not, I think, have too much biblical exposition, nor too much doctrine preached. Such exposition must be the basis for all truly Christian activism. The preacher ought not only to know his Bible; he should draw upon the Church Fathers and the classical Anglican divines. Let him remember that his duty is to preach the Gospel as this church has received it—that he must *not* speak for himself or vent his personal, vain opinions, but that he speaks for Christ and his body the church. Every pulpit ought to have a crucifix, and every preacher ought to contemplate that before he preaches, and never forget that he is expected to preach Christ Crucified *without fail*. All things must be related to him who is the center of the Good News." (D.R.G.)

(2) "I am sure the liturgical sermon has a proper place, but nothing is deadlier than to hear a sermon begin: 'Today the propers tell us that . . .' or 'Our thoughts today turn to the collect for the Fiftieth Sunday after Hannukah' or such. Clergy fondly and erroneously believe that the liturgy is the focus for the life of our people. Why should it be? The liturgy should illuminate our life; but it is God, not the liturgy or the sermon, which is the focus or center." (W.A.E.) And in the same letter this: "Sermons spoken off the cuff need the more to be carefully prepared! The preparation can be thought out rather than written out. Still, I'd rather have a written sermon a bit dull but coherent than cheerful nonsense enthusiastically rendered."

(3) "Sermons should be brief, but not too brief. About 20 minutes. I couldn't concentrate on St. Paul the Apostle himself for more than 30 minutes!" (F.R.M.)

(4) The purpose of all Christian preaching must always be singular and clear to those who preach. That purpose is *decision*. They are to preach Christ and him crucified to the end that those who hear may believe, accept, and come. How many ways can this be said? . . . If I had the courage to try it, I'd find a way to include an actual invitation to commit one's life to Jesus Christ. But that's off the point, except to say that the place of personal decision is paramount. Being part of the worshiping congregation has no more to do with your salvation than being a part of any group—even 'body'—is a measure of the enthusiasm and life you bring to it. We can become lost in the body unless we are called out to confront our Lord. That, your students should realize, is the preacher's task." (T.S.R.)

(5) "First of all, learn to use, pronounce, and speak the English language. . . . Speak to the *individual*. Don't read, but look at the congregation. . . . Follow the example of Christ and his disciples and never, ever refer to state politics from the pulpit. Take a text from the Bible, give it the color and life it deserves, what others have said about it — then direct the message to the individual." (T.M.P.)

(6) "Compliment people! They are tired of hearing how bad the world is and how bad they are as individuals are, how their generation has messed up earth, etc. Negative selling rarely is effective. Some may be needed, but the positive word will bring greater returns. . . . Christianity has 2000 years, now, from which to draw life's best messages. Let's hear them!" (R.R.S.)

(7) "I love sermon time, but not in the way that any priest of our church would wish. I have had moments of guilt, thinking of the time and thought the priest has put into his sermon. But—during the sermon a sentence here or there has set me off to pondering some subject. So, the priest must have reached my unconscious here or there. Also, I have given thanks that my hearing is perfect and I have had the horrible fear that, for my attitude, I might be punished by the loss of my hearing." (M.A.S.) The same correspondent strikes a sympathetic chord in my Trial-weary heart when she suggests an underground movement to be known as the Society for the Perpetuation of the Book of Common Prayer. Anybody else for the SPBCP?

Letters to the Editor

The Riviera Church

Re: The razing of the Riviera Church [TLC, Jan. 3]: It would seem that on reading of the closing of the Church of the Holy Spirit in Nice [TLC, Jan. 3], that the "Establishment" in New York is bound to continue its policy of penny wise and pound foolish. This should be a decision that would take into account all the Anglican churches in Europe, not just one. And why was it necessary to send the Presiding Bishop and his entourage to Nice to make such a decision? Just how much money was spent on such a junket?

(The Rev.) DONALD H. FEICK
Rector of St. Peter's Church

Smyrna, Del.

Why i Is I

Oh, for goodness' sake! May an old editorial type bring the discussion of the use of the upper-case *I* down to the practical (typographical) level? English uses the capital here for mere legibility, since the lower-case *i* is one of the weakest and least-noticeable characters in the alphabet. The eye, traveling over the line of type or script for its customary pick-up of words, tends to ignore it, when it stands alone.

Other languages use the lower case for the first personal pronoun because none of them uses a single letter for that purpose, particularly not a shy and retiring single letter like ours. Spanish is *yo*; French, *je*; Portuguese, *eu*; Italian, *io* (which puts a nice round *o* in there for noticeability); German, *ich*. German does capitalize its nouns, not because they are more important than verbs, but—as far as I can tell—simply to help unravel the sentences, which students of German tell me is a good thing. Russian does use a single letter, but it may be upper-case, since it looks like a capital *R* typed backwards. My knowledge of Russian is such that I couldn't tell a personal pronoun from a figure 8.

Yours for readability, even at the cost of ego-swelling.

CHRISTINE F. HEFFNER

Milwaukee

Concerning GCSP

Not being able to attend the Houston General Convention, I did not have the privilege enjoyed by Nathan Bolton [TLC, Dec. 27] of attending the convention for "a few days." What he had to say concerning the General Convention Special Program (which he condemned) revealed his

The Cover

The silver altar cross from the Aswardby, England, parish church is featured on this week's cover. This edifice, as well as several other now-"redundant" English churches, is discussed in the article by A. M. D. Lampen, in this week's issue.

conception of the mission and ministry of the church.

His significant sentence is: "There is not a red cent of this \$5 million that went to the poor and needy for *the necessities of life*, like food, clothing, rent or *any real charity*." This is the "Lady Bountiful" concept of the church's mission and ministry. Such a personalized charity will always be needed and, of course, it is the proper task of individuals and groups, including the church, to meet these needs.

To limit the mission and ministry of the church to this kind of work or, to put it another way, to deal only with the symptoms and not to try to cure the basis of the disease must be, at the least, some kind of heresy. Jesus came preaching "the kingdom" and this is a social and not a "one-to-one" concept. Mr. Bolton apparently does not see that the "poor" and "the minority groups" suffer from the exercise (to quote his own words) of "political power, social power, and economic power" *on the part of the groups who already have them*.

In a ministry of almost 30 years nothing has appeared to me more consistently than the inability of some people who have power to recognize how they use their power to hurt people who do not have power. We used to recognize this kind of spiritual situation as "original sin." We all used to know that we had it and tried to confess our sins, to enable God to enlarge our hearts and minds and fill them with holy fear and by God's grace to be released from the power of sin. Apparently this is not recognized on the part of a good many Christians and churchmen today.

I do not know Mr. Leon Modeste and hold no particular brief for or against him. If he were promised \$9 million or nine million lollypops for that matter, and only got five, was he so wrong in calling the promisers "liars" (to quote Mr. Bolton)? Or should he trust the promisers? And as for Mr. Modeste's calling some members of the Episcopal Church "white racists," is this too far from truth? We always hate to have anyone point out our sins, even the sins we are aware of. How much more we hate it when we are not even aware. They may be invisible to us but that does not make them nonexistent or invisible to others.

What Mr. Bolton is describing for himself and persons of his viewpoint is the use of *his* power (and *their* power) in the very way he describes the General Convention Program: "Nothing, absolutely nothing good about it . . . all evil . . . cancerous thing . . . against all of Christ's teachings . . . causing great dissension . . . killing our church . . . an anti-Christ program."

(The Rev.) JOHN BAIZ, D.D.
Rector of Calvary Church

Pittsburgh

"A Little Pornography"

In reference to your editorial "A Little Pornography" [TLC, Jan. 10], I suggest that a little logic would do wonders for your point of view as well as Dr. Shainess's. The Presidential Commission on Obscenity and

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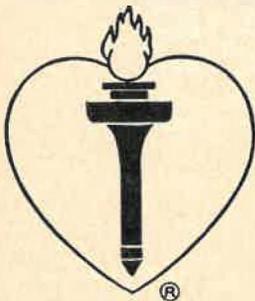
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Pornography very tentatively suggests that "a little pornography may be a good thing," as you indicate by your out-of-context quote. Dr. Shainess counters this statement not by discussing it rationally, but by raising the spectres of rape, murder, and nuclear bombing. I am surprised Adolph Hitler did not make the list.

There is very little question in the minds of most sane men about the undesirability of rape, murder, and nuclear bombing, all of which are demonstrably harmful to human beings. There is, however, considerable debate as to whether pornography is harmful or even definable. To blithely attack "pornography" (which is not defined in the editorial) by means of inaccurate analogy, as does Dr. Shainess, succeeds only in further befuddling an already emotion-clouded issue.

Your statement that "any police officer" on the vice squad could testify that "pornographic material" is often found on sex criminals is another example of the same kind of sloppy thinking. First, you present no evidence to substantiate your statement, yet offer it as a "fact." Yet even if you had given instances, you would prove nothing; presumably, many sex offenders also chew gum, smoke cigarettes, or wear undershirts; yet few responsible social scientists would instantly conclude that these factors cause sex crimes.

In short, if you oppose the commission's findings because of your own prejudices, by all means say so, but give the real basis for your conclusions. Do not attempt to dignify your arguments with pseudo-scientific "evidence" and meaningless "facts." Let evidence be gathered by men interested in finding answers, not in pushing their own point of view.

DAVID M. BARRY

Yonkers, N.Y.

No More "Deaconesses"

No one should ever address a woman deacon as "deaconess" [TLC, Jan. 3]. One does not call a woman doctor, "doctoress," or a woman lawyer, "lawyeress." Much less should a woman deacon be called "deaconess." Such terminology can only lead to confusion regarding the functions, privileges, and obligations of women deacons.

More importantly, the church no longer has such an order as "deaconess," if it ever was an "order." The 63rd General Convention of the church passed the resolution: "That the present Canon 50, 'Of Deaconesses' be, and hereby is, repealed, and that a new Canon 50 'On Women in the Diaconate,' be enacted as follows: '... A woman of devout character and proved fitness, may be ordered Deacon by any Bishop of the Church . . .'"

Surely when a bishop orders a woman deacon, she should be addressed, not by some obsolete, 19th-century title but simply as what she is, "deacon."

JEANNETTE PICCARD

Minneapolis

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THE KALENDAR

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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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The Living Church

February 7, 1971
Septuagesima Sunday

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CONNECTICUT

Suffragan Elected Diocesan

In a special election held Jan. 14, the Rt. Rev. Joseph Warren Hutchens, 61, Suffragan Bishop of Connecticut, was elected to succeed the Rt. Rev. John H. Esquirol, who died Dec. 31.

The new diocesan was chosen on the fourth ballot, having failed of election by one clerical vote on the second ballot. He received sufficient lay votes in each of the four ballots. Since less than two-thirds of the clergy eligible to vote exercised that right on the third and fourth ballots, a vote of two-thirds of those clergy voting, rather than a majority, was necessary to an election.

Eight candidates were nominated for the office. In addition to Bp. Hutchens, they were the Rev. Messrs. Edgar O. Charles, John B. Coburn, Richard E. Gary, Granville V. Henthorne, Jr., Edward D. Hollman, Dana F. Kennedy, and John S. Ruef.

Bp. Hutchens was given consent to call for election of a coadjutor, suffragan, or suffragans, as he wishes, subject to the necessary canonical consents.

The Very Rev. Robert S. Beecher, dean of Christ Church Cathedral, Hartford, was selected by the convention, to preside over the election procedure.

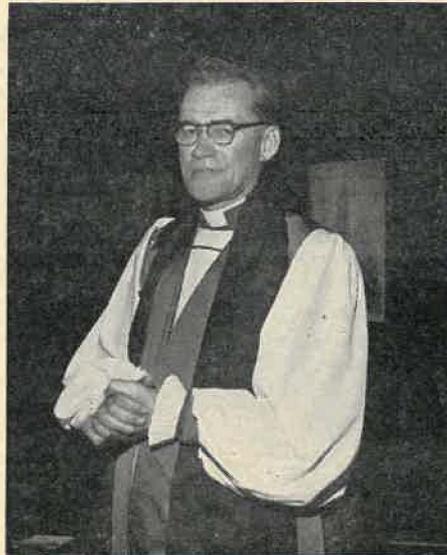
WCC

New Plea for Pakistan Aid

The World Council of Churches is more than doubling its appeal to member churches for relief and rehabilitation in East Pakistan. Through the Division of Inter-Church Aid, Refugee, and World Service (DICARWS), the WCC had originally appealed for \$350,000. The latest call is for \$750,000.

James MacCracken, director of Church World Service (CWS), the relief agency of the National Council of Churches and a U.S. affiliate of DICARWS, said the new initiative was in response to a "universal clamor" that the churches do more for the people of East Pakistan. He said the WCC had been reluctant to send great sums to contacts in East Pakistan who had little experience in relief and rehabilitation.

Last December, the Rev. Alan Brash, head of DICARWS, said that more aid was flowing into the devastated area than could be absorbed. He did not suggest that the money and goods were more



BISHOP HUTCHENS

than needed, but only more than could be handled quickly [TLC, Jan. 3].

The East Pakistan Christian Council, through which the WCC would channel much of its aid, initially set a rather limited role in rehabilitation. It is understood that the regional inter-church group has now decided it can and must do more.

Mr. MacCracken also reported that Friedel Peter, a Swiss national and former missionary in East Pakistan, has been called out of retirement by the WCC to conduct a survey on needs and possible projects for the churches. Mr. Peter is an expert in community development.

From Geneva, headquarters of the World Council, has come word that the United Methodist Committee for Overseas Relief, the largest of the various churches' relief units, has been asked to contribute \$150,000 of the needed \$750,000.

Of the total goal, \$300,000 is for food-for-work projects, including the supplying of building materials, farm tools, and animals. There is also an immediate need for more blankets. As of Jan. 14, 10,000 blankets were on the way to East Pakistan from CWS. Another 20,000 were to be purchased in the Far East by American churches.

Prior to the new DICARWS appeal, CWS had pledged \$50,000 to the East Pakistani work. An international team sent by churches, several Japanese disaster experts, medical teams from Scandinavia, and various types of equipment, had also been provided under religious

auspices. Additional funds and materials will be sent by U.S. churches as soon as they become available, Mr. MacCracken said.

VERMONT

Water-Supply Project Expands

A project launched more than a year ago by the Diocese of Vermont, to bring adequate water supplies to low-income families, has been turned in a new direction. The Rev. Brendon Whittaker, rector of St. Thomas Church in Brandon and president of a new corporation known as Vermont Water Tap, Inc., said that the project is moving away from the church and becoming a "quasi-independent undertaking."

Fr. Whittaker explained that when word got around that the Episcopal Church was underwriting a project of this nature there was a flood of requests for aid. "It became obvious that we couldn't handle this on a scattershot approach any longer," he said. "It was also obvious that the initial grant of \$2,500 from the diocese wouldn't go too far using the original techniques."

The new organization was an 11-member board, including a number of low-income persons. It hopes to raise \$50,000 from churches, civic clubs, and other organizations, which will be used as collateral for loans from the U.S. Farmers Home Administration.

NCC

President Speaks on Responsibility

In a New Year appeal for clemency and a restraint of violence, the president of the National Council of Churches, Dr. Cynthia Wedel, commended Gov. Winthrop Rockefeller of Arkansas, and the governments of Spain and the Soviet Union for commuting the death penalties of condemned men to lesser sentences and urged the remaining U.S. governors to follow their example.

Addressing her message to all U.S. governors and ambassadors from Spain and the Soviet, Dr. Wedel said: "Without trying to assess their guilt or innocence or the fairness of their trials, the NCC considers that no condemned men deserve such a harsh and irreversible sentence (as the death penalty)."

Remembering "with deep sorrow" the

young men and women, black and white, who were killed by police action during 1970, in Mississippi, Ohio, and Georgia, she called upon those with responsibility in government to exercise wisdom and restraint, in order that the amount of violence be reduced and the inflicting of death by the state upon its citizens be avoided.

PERSONALITIES

Churchwomen Named in "Most Important" Lists

Eight prominent churchwomen have been named to lists of "most important women" and "women in touch with our times" by two leading magazines.

Dr. Cynthia Clark Wedel, Episcopalian and president of the National Council of Churches, and Mrs. Coretta Scott King, Baptist, widow of the slain civil rights leader, were named in the "most important" list proposed in *The Ladies' Home Journal* and the "women in touch" list in *Harper's Bazaar*.

The *Journal* list, compiled by Donald Robinson, author of *The 100 Most Important People in the World Today*, also included Miss Teresa Hoover, a Board of World Missions executive with the United Methodist Church; Dr. Rosemary Ruether, author of books on Roman Catholic theology; Sr. Mary Luke Tobin, superior of the Sisters of Loretto and the only U.S. woman to be an auditor at Vatican II; and Mrs. Jacqueline Grennan Wexler, former nun and current president of Hunter College, New York City.

Harper's Bazaar contributing editor, Barbaralee Diamonstein, named Sr. Ida Gannon, B.V.M., president of Chicago's Mundelein College and a progressive voice among American nuns; and the Rev. Jessie W. Houston, who visits prisoners in Chicago's Cook County Jail. *Harper's* list was published to add names to the "Women of Accomplishment," published in 1967. That list included Sr. Corita (now Corita Kent), contemporary artist, and Mrs. Wexler.

Mr. Robinson said he sought "women who had made the greatest impact on our civilization within the last five years and who would continue to affect us significantly for the next five years."

SEMINARIES

Tillich Chair Established at Union

The Rt. Rev. J. Brooke Mosley, president of Union Theological Seminary in New York, has announced the establishment of a chair named in honor of the late Dr. Paul Tillich, as "a long-overdue tribute to one who influenced not only theological education but also psychiatry and the arts as much as any man of his generation."

Plans for the Tillich Chair was one of Dr. Mosley's first public announcements since becoming head of Union. A bishop of the Episcopal Church, the new president is referred to by "academic title" in matters relating to the non-denominational seminary. Dr. Mosley said "it is incredible" that no seminary or university in America has to date named a chair for the German-born professor.

An initial grant of \$50,000 for endowment has been given by the General Service Foundation. Another \$50,000 is expected from the foundation when the remainder of the needed funds are raised. Union is seeking \$400,000 for the chair.

Dr. Tillich was dismissed by Hitler in 1933 from his post at the University of Frankfurt-on-Main. He went to Union where he taught until 1955. Subsequently, he held a prestigious university professorship at Harvard. He died in 1965. Because Dr. Tillich contributed to so many disciplines, Union has decided not to designate the Tillich Chair to any specific field of study.

CANADA

Merger Opponents Hit "Watered Down Faith"

More than 70 priests of the Diocese of Huron have told the National Executive Council of the Anglican Church of Canada of their concern over church union and the "willingness to water down the faith."

The Anglican Church is engaged in union negotiations with the United Church of Canada, and recently the Canadian branch of the Christian Church also entered the talks. A document, *Principles of Union*, has been approved and a General Commission on Church Union is working on a plan of union which is scheduled to be ready in 1972. No deadline has been set, but there is talk of merger by 1974.

The Huron priests said in a letter they are unwilling to enter a plan of union that does not safeguard the Lambeth Quadrilateral regarding the scriptures as an ultimate standard of faith, the Apostles' and Nicene Creeds as sufficient statements of the Christian faith, the two sacraments of Baptism and Holy Communion, and the three-fold ministry of bishops, priests, and deacons.

In a supplementary letter, the priests denied they are prejudging church union before there is a definite plan. "We are concerned with evidence of a trend at the national executive level to confront the church with an accomplished fact," they said.

Criticism of union plans stems from the awkwardness inherent in attempting to unite an episcopal system with a presbyterian format body. The United Church is quite willing to accept the office of bishop in any new church, but not necessarily as descendants of the orig-

inal apostles, a doctrine to which Anglicans, Orthodox, and Roman Catholics adhere.

Acting president of the Huron group is the Rev. A. H. Jared of Arva, Ont., who distributed the letter. It went to 238 persons, of whom one-third replied by mid-December.

While the Huron letter was being drafted, the Anglican Council for the Faith, which said it has grave reservations about union, met in Toronto. It seeks, it said, to preserve Anglican tradition and doctrine. Co-chairmen of this group are Dr. C. J. DeCatanzaro of Peterborough, Ont., an Anglo-Catholic, and Dr. Donald Masters, of the University of Guelph, Ont., a Low Churchman.

Dr. Masters said the Council of Faith now has members in every Canadian province and that membership is growing steadily. He called the council "only the tip of the iceberg in a growing well of dissent within the Anglican Church of Canada."

The Rev. Harold Hertzler, of Toronto, introduced a resolution condemning Anglican and United Churches for going ahead with the joint printing of a new hymnal without prior approval of the General Synod. He charged the printing plates had already been made and that the book is "in production."

Delegates to the Council of Faith also condemned the ordination of women. The United Church has an estimated 60-70 women ministers, while only recently have some dioceses in the Anglican Church reached the stage of ordaining women as deacons.

SPIRITUALISM

Arthur Ford, Renowned Medium, Dies

Arthur A. Ford, the well-known psychic "medium" famed for his relationship with the late Dr. James A. Pike, died in Miami at the age of 74, after a short illness.

Mr. Ford was a onetime clergyman of the Christian Church (Disciples of Christ). A native of Florida, the often controversial figure explained that he became aware of extraordinary powers of perception during an influenza epidemic in 1918. While serving as a second lieutenant in an army camp, he was awakened as he "visualized" the names of the men who died that night. He said that the next morning his list proved correct.

As he explained in his 1958 autobiography, *Nothing So Strange*, he made contact with a dead childhood friend, Fletcher, who became his permanent "spirit control" in his seances.

Forty years ago, Mr. Ford was involved in a public controversy with stage magicians who charged that his communication with the spirit realm was mere trickery. His last and most spectac-

NEWS in BRIEF

ular controversial involvement resulted from Dr. Pike's claim that he had communicated with his dead son through Mr. Ford's service as medium, in a televised seance in Toronto. Dr. Pike wrote of other seances with Mr. Ford in which he felt that contact with "the other side" was made.

When Dr. Pike was lost in the Judean wilderness in 1969, Mr. Ford tried to communicate with him and said that he saw the onetime Bishop of California (later found dead) alive in a cave.

VIETNAM

Lutheran Leader Comments on the War

Dr. Oswald C. J. Hoffmann, speaker on the worldwide Lutheran Hour radio broadcast, has called the Cambodian phase of the Indo-China war the "crucial struggle" of the war effort.

Returning from his second Christmas visit to American servicemen in Vietnam, the Lutheran clergyman said, "If the North Vietnamese find they cannot defeat the South Vietnamese in Cambodia, they may decide that they cannot defeat them at all and be ready to enter negotiations for peace." Dr. Hoffmann told a press conference in St. Louis that he believes "the South Vietnamese are feeling more confident this year than they were last year. They give me the impression," he said, "that they now feel they can handle things when our forces are withdrawn."

The Lutheran leader had been invited to Southeast Asia by General Creighton W. Abrams, commander of the U.S. forces in Vietnam, who had called his previous year's Christmas visit "of significant spiritual value to the personnel of this command." Dr. Hoffmann singled out for special praise the people-to-people advisory program in Vietnam, saying that it was doing great credit to America.

A visit to the American troops in Korea was also on his tour. He reported good morale among the servicemen there, but said that in some of the remoter areas of Korea the men feel that they have been forgotten.

MASSACHUSETTS

Prize Offered for "Second Service" Setting

A contest sponsored by the music commission of the Diocese of Massachusetts is offering a \$500 cash prize to any composer of the best musical setting of the Episcopal Church's newly-authorized Second Service of the Holy Eucharist.

The texts are those of the International Consultation on English Texts. The judges are three distinguished composers and church musicians. Deadline for entry is Easter Day, Apr. 11, 1971.

■ The tide is definitely turning in favor of strict separation of church and state, according to Glenn L. Archer, director of Americans United for Separation of Church and State. He cited four cases in 1970, which resulted in decisions against the use of public funds for sectarian schools—Montana, Rhode Island, Connecticut, and Louisiana. He stated that the people "stand firmly as they have since the days of Jefferson and Madison for a country where all religions shall have free exercise, but no man shall be taxed for their support."

■ The Ecumenical Camp Association has been formed by the upper New York State Lutheran Church of America, the Presbyterian Church, and the Diocese of Central New York, through which their summer outdoor programs will be jointly operated at two sites—Vanderkamp and White Lake, the latter is the Episcopal camp in the central Adirondacks. Camp operations are expected to be conducted in a more economical manner. Formal signing of agreements took place at diocesan headquarters in Syracuse.

■ Since the founding of the National Guild of Churchmen, Inc., in midyear of 1945 (a lay oriented group of men and women), well over 1.5 million tracts have been sent out across the United States as well as overseas. The sole purpose of the organization is the sending of instructive tracts on the church's faith and practice. At present the headquarters are in West Park, N.Y., where some of the personnel of the Order of the Holy Cross are responsible for the mailing of the pamphlets four times a year. Officers of the guild are: Frs. Lincoln A. Taylor, OHC, president; John Walsted, OHC, treasurer; and A. A. Packard, OHC, secretary.

■ Divorces in California rose 39.02% in 1970, the first year of the state's new liberal divorce law. The State Department of Health reported 114,000 divorces in 1970, up sharply from 82,000 recorded the previous year. The new law which went into effect Jan. 1, 1970, eliminated the traditional grounds for divorce—notably adultery and cruelty—and substituted "irreconcilable differences" or insanity as the only reasons for dissolving a marriage.

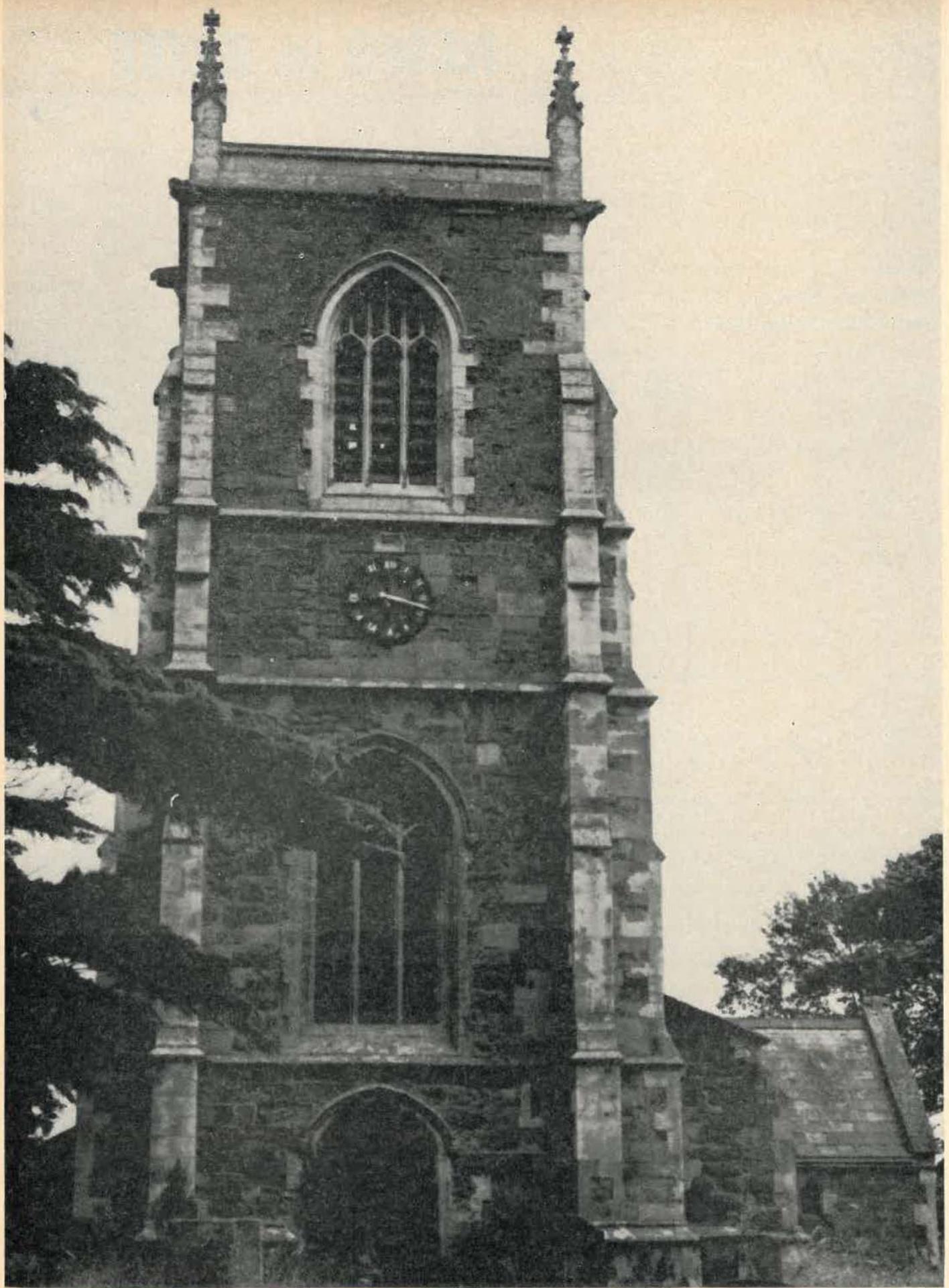
■ "Understanding and treating alcoholic clergy and their families" will be the theme of a conference sponsored by RACA (Recovered Alcoholic Clergy Association) to be held Feb. 8-10, in Phoenix, Ariz. Director of RACA is the Rev. James T. Golder, rector of the Church of the Advent of Christ the King, San Francisco.

■ Two deacons, ordained to the priesthood in the same ceremony by the Bishop of Pittsburgh, represent a span of 77 years. The Rev. Robert John Ottaway, 77, is the assistant at Fox Chapel, Pittsburgh, and the Rev. Christopher Haskins Barker, 27, is on the staff of Trinity Cathedral, also in Pittsburgh. No problem of a couple of generations gaps—50 years—exists here!

■ A TLC Briefly of Dec. 20, has brought this additional information on the work still being done in Massies Mill, Va., though the disastrous flood was in 1969: In addition to the organ and lectern, Epiphany Church, Richmond, also gave hymnals, Prayer Books, and a considerable sum of money for flood relief both in Virginia and Mississippi; thousands of dollars were raised by other Episcopal churches and by Presbyterian churches in Richmond for Massies Mill; the Mennonite Church in the U.S. sent people from all over the east to work there and some are still there working under Jonas Kanagy. Says the reporter of all this, "They [the Mennonites] have shown the love and cheerfulness of true Christians as well as great ability in all kinds of labor." Also cited is the Rev. Wilfred Roach, rector of Nelson Parish, known statistically as Trinity Church, Arrington, and its environs. "He is a tireless servant of God to 'all sorts and conditions of men,' visiting and helping every family in the whole county afflicted by this disaster."

■ President-designate of Harvard University, Derek Curtis Bok, is the first president of Harvard who did not receive his undergraduate degree from that institution, but he does hold a law degree from Harvard and has been dean of its Law School. He will succeed Dr. Nathan Pusey, who decided to retire before the mandatory age requirement, and will become head of the Andrew Mellon Foundation. He is an active layman in the Episcopal Church. Dean Bok, who also has an Episcopal background, said that now he has no official religious affiliation.

■ Marvin Beinema, organist and choir-master of Trinity Church, Bethlehem, Pa., has won first prize, \$200, for the musical setting of the centennial hymn of the Diocese of Bethlehem. The hymn text contest was held earlier, with the Rev. Roger Kromann winning that, with the words for: "Give Us, O God, the Grace to See." Second prize, \$100, went to Everett Jay Hilty for his musical setting to the words of the second centennial hymn, "Sing Out," written by the Rev. Thomas Belt, Episcopal chaplain at Arizona State University, Tempe, who, with Mr. Kromann, received his prize some months ago.



The tower of the Mavis Enderby Church



Isolation in a cow pasture: the little church of Sutterby in Lincolnshire

THE CHURCH OF ENGLAND

WANT TO BUY A CHURCH?

By A. M. D. LAMPEN

THE soft rain of English summer moistened our faces as we pushed open the old lych-gate. Beyond the desolate churchyard with leaning headstones rose the high, handsome tower of an ancient church, its top ornamented with gargoyles and pinnacles. The worn stoup in the church porch and the well-furnished interior attested to the devotion of country people who had cared for their place of worship over the centuries. Suddenly I realized we were looking upon a tragedy: a beautiful shrine over which hung a sentence of death. For this was the dying village of Mavis Enderby, in the Wolds of Lincolnshire, and this was one of many fine country churches no longer needed.

In a distant past the Wolds experienced upsurges in piety and wealth with a church in every village and hamlet. Today young people everywhere are evading the hardships of country life and are drifting away to the cities. Support of the church is one of the first things to go. The

Lt. Cmdr. A. M. D. Lampen is a lay canon of Grace Cathedral, San Francisco.

Diocese of Lincoln is facing squarely the many problems brought by a dwindling rural population. In this diocese alone there are now no fewer than 99 church buildings being officially declared "redundant," and many others which are rapidly approaching this status.

Who wants an old, disused church? What can you do with it? Convert it into dwellings? But additional housing is the last thing a dying village needs! Turn it into a barn for cattle? Perhaps; but converting it is a costly business. It also takes a lot of money to pull it down. What use is there for an old churchyard full of graves and gravestones? And what is to be done with all the beautiful, ancient furnishings?

These are some of the unanswered questions before the Lincoln diocesan "Redundant Churches Uses Committee," of which the secretary is the Rev. Geoffrey Asson, rector of South Ormsby. Situated in the southern part of the Wolds, South Ormsby is the center of a widespread group of 14 country churches administered by this hard-working rector and his two assistant clergy.

Having studied the committee's report, and been for some time in correspon-

dence with the Rev. Mr. Asson, I came to the realization that the large number of redundant churches must hold considerable quantities of surplus church furniture. Some pieces might be of national historical value, but I reasoned that there must be many ancient and beautiful things which would, in due course, become available.

During my summer vacation I spent some days in Lincolnshire looking into this. Mr. Asson and his wife most kindly entertained this complete stranger in the fine old rectory of South Ormsby, and from there we visited some of the soon-to-be "redundant" churches in the neighborhood. As I had anticipated, every church was full of fine old furniture. The items varied considerably in age and quality, but all of it was beautifully kept. The great rood screen of Mavis Enderby was, I thought, unusually magnificent for a country church. And who would have thought that it was designed as a gallery? At the back of the handsome, canopied pulpit a tiny door opened into the small and narrow spiral stairway leading up through the stonework to the top of the screen. The crucifix was modern, but the crowned angels—one at each end—were



The carved sanctuary rail of Ashby Puerorum

ancient, probably from the 16th century. Even older was the carved wooden figure of St. Michael above the canopy of the north door. He carried a spear and a hammer—yes, a *hammer!*—and he must have been at least 600 years old. Another St. Michael, carved in stone, guarded the lintel of the south porch. The whole church was full of beautiful woodwork: fine pews, and a handsome roof. What was going to become of it all?

"Some people would like to see all the furnishings put into museums," remarked Mr. Asson, "or stored in one of the redundant churches. But a proper storage place needs good access and lighting and ventilation. They don't realize what it would cost to convert a building for this."

The tall spire of Sausthorpe church came into view. In the chancel we found an interesting—though not particularly ancient—presbytery chair heavily carved with "Adam and Eve" panels. There was a nice lectern, probably Georgian, carved with Tudor Rose design. We went on to other churches nearby. The beautiful old font at Bag Enderby was obviously a national treasure—too good for any casual "disposal." Then we came to the interestingly-named Ashby Puerorum. The squat, square tower of greenish limestone gave it a rightful air of antiquity. As we passed through the fine wrought-iron gates, Mr. Asson told me that they had recently discovered that the tower bell was one of the oldest in England, early 12th century—another historical treasure. Inside, in the nave, there was a fine brass depicting children, and perhaps this had some connection with boy choristers, as the name of the hamlet implied. Across the sanctuary was a handsome Jacobean altar rail, complete with gates. At the next village, Ashwardby, we noted that the church had a very beautiful altar cross. All these fine churches "redundant"? All the beautiful furniture doomed?

It was indeed hard to believe this fact.

The same fate would have overtaken the little tree-shaded church of Somersby, nearby. But here, in this remote spot, an accident of history came to the rescue, and to bring a continual stream of visitors from all over the world. For it was in the parsonage of Somersby in 1809 that Alfred Lord Tennyson was born. As a result the visitors book in the church is always full, and the pink-walled rectory and church are thoroughly restored and beautifully maintained, safe for posterity.

But not far away was the tiny church of Sutterby, nearly derelict, in the middle of a cow pasture, with no road to it. The only question was, should money be spent to pull it down, or should it be allowed to collapse and nothing more done? This nagging question was destined to be repeated many times in the future. The problem of saving the church buildings seems insuperable.

Yet something can be done to save some of the beautiful and ancient furnishings. In the great worldwide Anglican Communion there surely must be many a congregation happy to acquire items of antiquity which have been sanctified by generations of worshippers, and glad to strengthen their ties with the mother church in England. The procedure would probably be slow, with the Diocese of Lincoln faced with involved legal processes. But somewhere among these fine old churches there is an ancient font or bell, a handsome lectern or altar rail, a fine carved statue or screen. And what a wonderful gift it would make for one's own church. Inquiries regarding the redundant churches and their furnishings should be addressed to:

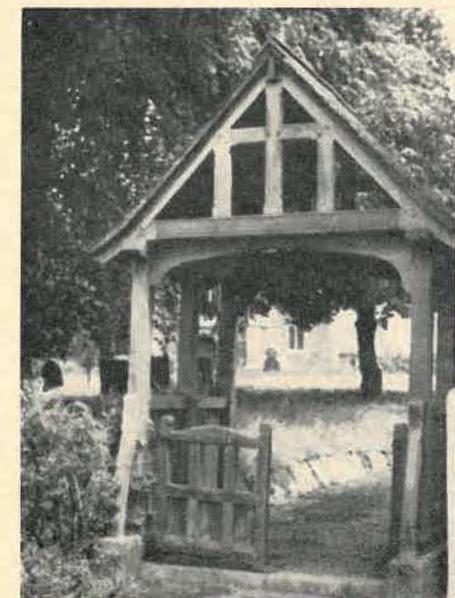
*The Secretary
Redundant Church Uses Committee
South Ormsby Rectory
Louth, Lincolnshire
England*



Inside Mavis Enderby, Lincolnshire



The font at Mavis Enderby



The lych-gate at Mavis Enderby

EDITORIALS

Daniels Come To Judgment

EVER since the phrases "generation gap" and "do-your-thing" were first inflicted upon this semantically and otherwise long-suffering nation we have suspected each of them of concealing a dangerous weapon. The idea of a generation gap assumes, of course, that there really is such a thing in the very nature of things, and that because of this immovable block communication between young and older is impossible and only a fool will attempt it. Result: parents and children, teachers and pupils, won't even try to speak and listen to each other. The idea that everybody must do his own thing, when accepted as an article of faith, forbids the true believer to intervene or even to express a loving concern for anybody who is doing his own thing, however destructive that thing may be.

From time to time we have raised our feeble voice to complain, but in order to get oneself heard on such subjects as these it is better in our age to be psychiatrists. So today we are rejoicing in the news that we have two eminent allies of that prestigious profession.

Dr. Richard Rabkin of Cornell Medical School, a psychiatrist, says that the concepts of "teenage" and the "generation gap" are products of a "semantic plot—a conspiracy involving sleight of words and artificial labeling and a kind of segregation." Until lately, he observes, a teenager was recognized for what he is—a young adult. "By definition, a young adult, a middle-aged adult, and an old adult have a lot in common, a sense of community." But once we give in to this semantic plot about the generation gap, he warns, "we help split the ties that bind us together."

"In most healthy relationships, kids are like their parents; if the parents are hip, the kids are hip," Dr. Rabkin believes. "They have things in common. But unfortunately parents and their kids are nowadays led to believe that when the children become young adults (teenagers) suddenly they are going to have a problem (the 'generation gap')." They expect this gap and so help to create it. "This all may make good copy for the press and the mass media, but it really doesn't make good psychological sense."

Alas, it has made a lot of good copy also for clergymen and educators who have swallowed it all too uncritically.

Dr. J. Thomas Ungerleider, of the Neuropsychiatric Institute of the UCLA Center for the Health Sciences in Los Angeles, has expressed alarm at the effects of the "do-your-thing" philosophy. He said that he was "appalled" to learn that even children in the fourth and fifth grades have embraced the "do-your-own-thing" philosophy to such an extreme that they say they would allow friends to die of a drug overdose "without intervening and without calling it to anyone's attention." He recalled: "When asked what they would do if one of their friends or classmates was swallowing 'reds' (secobarbital) to the point of fatality, many of these children replied that they would sit by and say, 'Well, it's his life. He's just doing his thing.'"

Commenting on the responsibility of parents to set

moral standards, Dr. Ungerleider pointed out that "from the youth-parent dialogue, we may again learn that to say 'no' to a young person does not mean to them a lack of love. In fact, it can very well mean the exact opposite. When parents learn how to say 'no' out of deep love and concern, then our youth may no longer have to go to such extremes as getting themselves arrested in order to awaken adults to the need to levy controls and set some limits."

Dr. Rabkin and Dr. Ungerleider set forth their views in the January issue of *Keeping Posted*, a monthly for Jewish youth. They might have been able to give us this good counsel if they had not been psychiatrists and specialists, but then perhaps we might not have listened. Two Daniels come to judgment.

As Others See It

WHAT is holding back the church? Precisely this: Many parishes are spending as much as 95 percent of their budget to maintain the rector, minimum sexton, musical, and secretarial help, insurance, maintenance, and paying Quota and Assessment. Very little money is available for education, communications, or evangelism. And the vicious circle then results in the people using such limited energy as they have trying to raise the money needed to keep the doors open. One churchman wrote to Dr. Harry Emerson Fosdick, "Dear Dr. Fosdick: Our little church is about to close. We can't pay our bills. We have tried everything. We have sold aprons, golden crumbles, pottery, had an auction, a rummage sale, even a paper-drive, and we can't make ends meet. You have such a thriving church. What do you suggest?" Dr. Fosdick answered briefly, "Have you tried religion?" (The Rt. Rev. **Alexander D. Stewart**, in his first annual address to the convention of the Diocese of Western Massachusetts.)

Gomer and Hosea

"Forgive me."

"Forget it."

"That is not enough,
I need to be forgiven."

"But how can I forgive
If I don't forget?"

"A poor memory is no virtue;
I do not need your humanity,
But I pray for your divinity,
For when you reach seventy times seven,
All four hundred ninety grievances
Will revive your memory,
Then love will live as hate.
Forgive me;
Remember all that I have done,
And love me still."

Bernard S. Via, Jr.

Book Reviews

THE PROMISE OF TEILHARD. By Philip Hefner. J. B. Lippincott. Pp. 127. \$3.95.

This new issue in *The Promise of Theology* series, edited by Martin Marty, is a useful introduction to one of the more controversial and provocative writers of our era. A fresh viewpoint is presented by the author in his discussion of the interpretive category adequate for an understanding of Teilhard de Chardin's cosmological theology. Whereas most contemporary exegetes of Teilhard's writings tend to place him at one end or the other of the spectrum, *i.e.*, as mystic/theologian or philosopher/scientist, Philip Hefner describes him as a "Christian humanist" in *The Promise of Teilhard*.

This would not seem at first, or on the surface, to be much more than an evasion because the word "humanism" contains its own semantic trap. It is a kind of omnibus and empty word that may be freighted with everything from "soft" humanism (religious idealism) to "hard" humanism (atheistic Marxism or so-called "scientific" — empirical — humanism). However, the reader is not left to fill in with his own imaginings or concepts. Hefner provides guidance, partly by quo-

tations from Teilhard: "Teilhard's Christian faith stands in the classical tradition known as Christian humanism. Christian humanism is often described in the Thomistic maxim, 'Grace does not destroy nature, but perfects it.' It is succinctly stated by Teilhard himself: 'The guiding principles of Christ's religion are exactly the same as those in which we found the essence of human effort expressed. . . . Christianity is not only not opposed to Humanism but provides it with exactly the complement without which terrestrial faith cannot reach its full and complete development.'" (p. 86)

The promise of Teilhard is not so much in unchanging answers, "but rather in that he puts his questions in forms that still shape the human quest today. He asked: What is man's essential nature? What must man assume if he is to survive as a human being? Must he assume that the process of life itself is a trustworthy matrix for his existence? That he must, if he is to survive as man, attend to his intimate relatedness to the supporting systems that Earth has provided for him?" (p. 115)

It should not be forgotten that Teil-

hard's view of the Cosmic Christ, of creation as genesis (energy not matter), and of the "two faiths" has some small confirmation in the converging testimony of others who have wrestled with the same problems: Bergson, Whitehead, the later William Temple, Hartshorne, and Pittenger. More recent Christian efforts to internalize the scientific world view are found in the writings of Leslie Dewart, *The Foundations of Belief*, and Schubert Ogden, *The Reality of God and Other Essays*. Despite these harbingers of the future, it must be confessed, even among the Christian secularists, that the churches are still overwhelmingly pre-scientific in their attitudes. Therein lies the promise of Teilhard de Chardin.

(The Rev.) ALDEN D. KELLEY, D.D.
Bexley Hall (ret.)

THERE'S NO OTHER WAY. By Ernest A. Fitzgerald. Abingdon Press. Pp. 144. \$3.50.

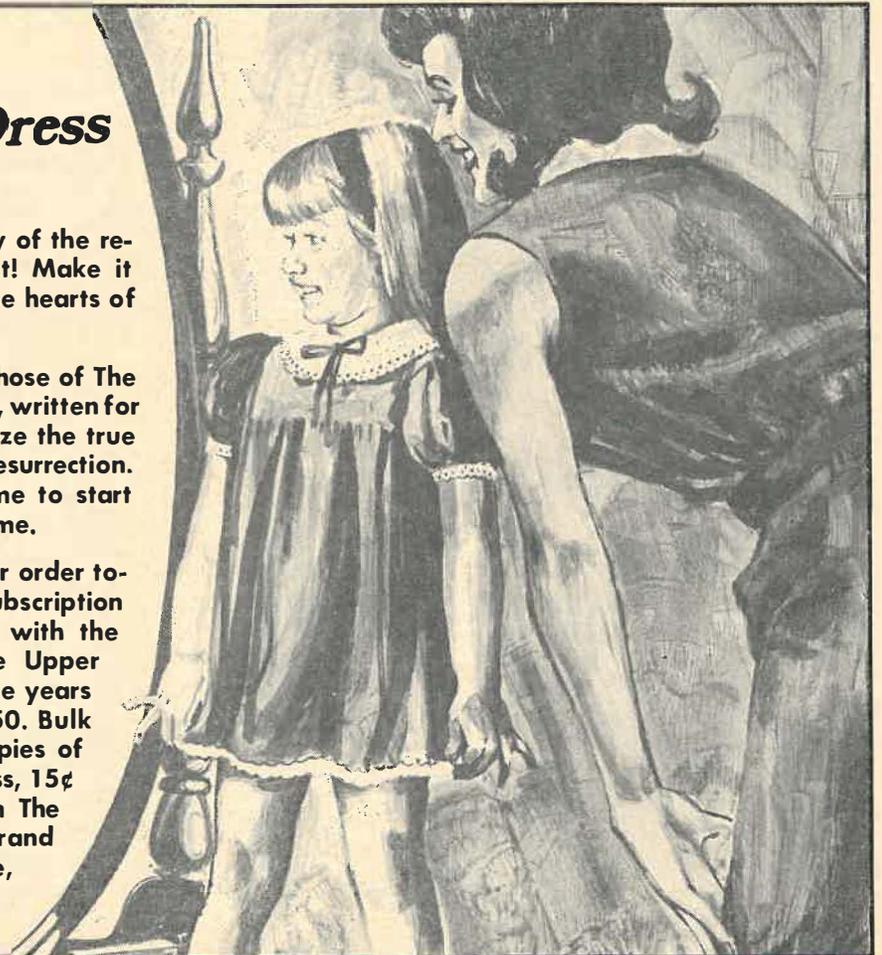
An excellent book dealing with the Sermon on the Mount as the heart of the teaching of Jesus Christ is to be found in *There's No Other Way*. Ernest Fitzgerald treats the Sermon on the Mount "as sayings gleaned from the total ministry of Jesus assembled into one discourse by the New Testament writer." Right off the author sets one straight: the teaching of Jesus is "the way it is." It isn't a philosophy of life, but the only way that life can

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be lived. Man is designed and put together to live only as the creator could create him, that is, "in his image"—to attempt to live otherwise is to violate one's basic design.

This book is easy reading with numerous stories illustrating the author's thesis. Have you ever winced as you read the Beatitudes, half thinking they must be some later fuzzy interpolation? They aren't pious platitudes either, but real, vital descriptions of the inner life of those who adopt them as principles of living. Most people do not understand what the Beatitudes are saying. For example, meekness for most means "being tamely submissive or easily imposed upon." The meaning in English is limited but a word study in Greek brings a clearer picture—"Aristotle associated meekness with anger, it is the midpoint between too little and too much. Meekness is self control. It is the proper regulation of explosive impulses." The Greeks also contrasted it with lofty heartedness.

"It has been said that creation does not easily tolerate uselessness. Nature tends to eliminate anything which serves no purpose." The author maintains that God has a purpose for you and thus for the church, and it isn't to be the crucified church or the servant church which disappears. The church appears to be weak and dying because too many are confused about what their purpose is; this little book contains the answer.

The author deals with a number of vital issues. Among them those of happiness, work, morality, love, worry, friendship, and life. Each is dealt with positively and clearly. In the chapter on work is a timely thought for the clergy—when the same old tasks, same dull routines, and the rough world become too much, "what I need to think about is not changing jobs but finding ways and means of serving God in the job I have . . . the important thing in life is not that God has called us to our vocations but that in the vocation we have chosen, we do what God has called all Christians to do."

(The Rev.) ELMORE M. LESTER
All Saints', Brooklyn, N.Y.

◆
EVANGELISM IN THE EARLY CHURCH. By Michael Green. Eerdmans. Pp. 352. \$6.95.

It's rare to find an author who, like this one, can state his purposes clearly and then accomplish them with equal clarity. Michael Green's style is simple and interesting. I found myself wondering what would be the reaction of a reader who had never become accustomed to looking up biblical references as he reads a book, for *Evangelism in the Early Church* is meaty as well as lively and interesting. Probably the beginning student could find no better book than this on which to start.

The author presents a wide amount of evidence, and he can assess evidence competently. He considers pathways and

obstacles to evangelism, the evangel, evangelizing both Jews and Gentiles, conversion, the evangelists themselves, their methods, motives, and strategy. "A study such as this might, perhaps, be of some service towards recalling the church in our own day to her primary task," says Michael Green, who is principal of St. John's College, Nottingham.

The early Christians lived in an urban society which to an amazing degree was like ours. As with us, "Doctrinal imprecision, even imbalance, abounds; heresy is common." They had one quality, though, that is rarely found among us. As long as we lack the type of motivation that they had, "men will continue to believe that the church is an introverted society composed of 'respectable' people and bent on its own preservation."

In a day when the church is concerned about loss of money, loss of members, not enough work for the clergy, not enough clergy for the work, and when everyone is afraid of everyone else, it's interesting to remember that in the early centuries "day by day the Lord added to their number."

JANE KEDDY
Emmanuel, Wakefield, Mass.

◆
THE CHRISTIAN'S MISSION. By Richard J. Schultz. Concordia Publishing House. Pp. 96. \$1.75.

The Christian's Mission is a part of Concordia's "Discipleship Series" and is advertised as being for personal home study and reading or for young people and adult discussion groups. It contains a strong scriptural theme and reference throughout, and lays much stress upon the priesthood of all believers.

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to answer the situation presented at the beginning. This book does not seem to possess any distinct or outstanding merit but no doubt it could be used towards stimulating lay participation in a deeper understanding and living of the Christian faith.

In Chapter 10, "On Mission in Social Crises," Richard Schultz writes: "Life in a democratic society with industry and labor highly organized is not as simple as life in feudal Europe, or as life on the early American frontier where every man was 'on his own.' Today's Christian must reckon with the welfare of others, and the pressures from both sides of an issue are often very strong. It requires much more by way of information and Christian maturity to deal with tough social problems. . . ." It is this reviewer's opinion that it is, of course, tough to deal with social problems of the 20th century but that it was also equally tough for the peasant or serf (as well as his Lord) of the 14th century. God forbid that there has ever been a day when every Christian has not been taught that he must be concerned about the welfare of others!

(The Rev.) GERALD L. CLAUDIUS
St. John's, Kansas City, Mo.

REPARATIONS. By Arnold Schuchter. Lippincott. \$6.95.

"Church leaders of America know that the churches are filled with racism." That sentence may well stand as the theme of Arnold Schuchter's book. From it derives all else that he has to say: That the only protection against racism is "empowering" the blacks with an infusion of white money without white control; that the real racial attitudes of Americans are passive or active acceptance of a Hitlerian "final solution." More than this, it is difficult to say, since *Reparations* is a kind of mulligan stew of fact and invective, lashing out at every target available, including, of course, the Pentagon and the federal bureaucracies.

Somehow or other the "vast, untapped resources of the churches" must be used to set things right. All special programs are merely "cosmetic." All conservative solutions are "incredible." What is needed are "new national patterns," the "elimination of poverty," and some kind of genuine democracy.

What he doesn't explain is just where to find the vast resources that the churches possess and then, given the "fact" that Christians generally are a bunch of racists, how to get these same Christians to apply their magically liquid resources (did you ever try to liquidate church real estate?) to overturning the social system, pouring money from their mortgages and pension funds into "empowering" blacks. The deeper philosophical question, can anyone be given power, he never answers.

At times, to be sure, he seems to recognize the essential dis-orientation and lack of touch with reality that destroys the

credibility of the Black Manifesto. He is aware that Forman picked a soft target in attacking the churches and he seems surprised that the militants have not chosen to attack the great corporations that control America's economic destiny, but he does not see this as part of the same pattern that has led the militants to do their blustering against their liberal sympathizers rather than against their outspoken racist enemies, that has led the Black Panthers to arm and strut and then to offer pitifully weak resistance against those who take their rhetoric seriously.

At the end of the book, in a fourth appendix, Schuchter presents a plan for "Redress Financing Mechanisms," which would consist of mutual funds, in part financed by the churches and in part by the blacks. The possibility of such funds being organized, or, if organized, accomplishing their purpose, seems minimal.

(The Rev.) EDGAR M. TAINTON
St. Thomas, Eugene, Ore.

Booknotes

By Karl G. Layer

THE FAITH AND LIFE SERIES. Edit. by Francis J. Buckley and Cyr N. Miller. Bruce Publishing Company. 5 vll.; \$1.95 each; paper. The titles in this new series treat such traditional Christian topics as the institution of the church, the historicity of Christ, morality and ethics, and the Bible. Also discussed are such contemporary topics as hope, women, revolution, and money. They deal also with the role of the Christian in the world, and the operation of the Spirit, both within and outside the institutional church. The contributors represent Baptist, Roman Catholic, Lutheran, and Presbyterian backgrounds. *A Man for Others* by Ben F. Meyer (pp. 154) is a study of Jesus in the context of the religious, social, and political scene of first-century Palestine. It examines the relevance of an historical faith to the contemporary believer. *Marriage and Sex* by Charles Kindregan (pp. 159) is a study of traditional and contemporary concepts of marriage and sex. *Worship and Witness* by Clement J. McNaspy (pp. 159) discusses liturgy, its changes, what it has been in the past, and what it may become. *Christian Decision and Action* by Albert R. Jonson (pp. 156), as its title suggests, discusses the Christian life and also the moral life of men who are unaware of Christian tradition. *The Church: Its Credibility Today* by James Mackey (pp. 155) is a wide-ranging examination of the church from its inception to its role, authority, and goals today. This is perhaps the best volume in the entire series.

FRIENDS, LET US PRAY. By Elsie H. Landstrom. Pendle Hill Pamphlet 174. Pp. 32. \$.70 paper. A short discussion of prayer, devotion, and meditation, from the Quaker point of view.

PEOPLE and places

Appointments Accepted

The Rev. **Stuart N. Anderson**, former rector of St. John the Baptist, Lodi, Calif., is Episcopal Chaplain, University of the Pacific and San Joaquin Delta College, and priest in charge of Emmanuel Chapel, Terminus, Calif. Address: c/o Anderson Y Center, University of the Pacific, Stockton, Calif. 95204.

The Rev. **Robert Craig Bell**, former vicar of St. Augustine's, Benton Harbor, Mich., is vicar of St. Michael's, Grand Rapids, Mich. Address: 3031 Wycliff Dr. S.E. (49506).

The Rev. **Ernest C. Biller**, former rector of St. Paul's, Harlan, Ia., is rector of All Saints', Wheatland, Wyo. Address: 605 11th St. (82201).

The Rev. **John A. Bower**, former vicar of St. Patrick's, Franklin Park, Ill., is rector of Christ Church, Ottawa, and priest in charge of St. Andrew's in the Field, Grand Ridge, Ill. Address: 113 E. Lafayette St., Ottawa (61350).

The Rev. **Emmanuel G. Collins, Sr.**, former vicar of St. Philip's, Annapolis, Md., is rector of St. Augustine's, Asbury Park, N.J. Address: 1002 4th Ave. (07712).

The Rev. **Arthur L. Dasher**, former vicar of St. John's, Belle Glade, Fla., is vicar of the Church of the Messiah, Winter Garden, Fla. Address: Box 1044 (32787).

The Rev. **Kenneth Donald**, former rector of Holy Spirit, Apopka, Fla., is vicar of Holy Communion, Allendale, S.C. Address: Box 202 (29810).

The Rev. **James L. Harper**, former vicar of Grace Church, New Lenox, Ill., is rector of Calvary Church, Batavia, Ill. Address: 222 S. Batavia Ave. (60510).

The Rev. **William C. Harris**, former rector of Emmanuel Church, Alexandria, Va., is rector of Holy Comforter, 1500 Miccosukee Rd., Tallahassee, Fla. 32303.

The Rev. Canon **James E. Hulbert**, former rector of Holy Trinity, South River, N.J., is rector of St. Uriel's, Sea Girt, N.J. Address: 222 Baltimore Blvd. (08750).

The Rev. **Carl E. Jones**, former chaplain of Auburn University and department chairman of the division of college work, Diocese of Alabama, is vicar of Wilmer Hall, 3811 Old Shell Rd., Mobile, Ala. 36608. Wilmer Hall is a home for children.

The Rev. **John W. Kress**, former chaplain, US Naval Hospital, Portsmouth, N.H., is rector of St. Dunstan's, State St., Ellsworth, Me. 04605.

The Rev. **Paul S. Kyger**, former assistant, St. Richard's, Chicago, Ill., is rector of the parish. Address: 5101 Devon Ave. (60646).

The Rev. **Peter J. Lee**, former assistant, St. John's, Lafayette Sq., Washington, D.C., is rector of the Chapel of the Cross, Chapel Hill, N.C. Address: 304 E. Franklin St. (27514).

The Rev. **Lindsay G. Patience**, former vicar of St. Christopher's Mission, Orlando, Fla., is rector of St. Alban's, Auburndale, Fla. Address: Box 1125 (33823).

The Rev. **Waldo I. Peterson**, former rector of Dorchester Parish, Diocese of Easton, is a non-stipendiary assistant to the rector of Grace Church, Jacksonville, Fla. Address: 5800 University Blvd. (32216).

The Rev. **Paul P. Stewart**, former vicar of St. Paul's, Montrose, Colo., is rector of Our Saviour, 111 E. Church, Elmhurst, Ill. 60126.

The Rev. **David E. Suellau**, rector of Good Shepherd, Maitland, Fla., is also in charge of St. Christopher's Mission, Orlando. No change of address.

Degrees — Honorary

The Rev. **John C. Cavendish**, professor of pastoral psychology at the Episcopal Seminary in Kentucky, received a D.D. degree from the seminary in recognition of his work in counseling psychology. He is rector of Christ Church, Richmond, Ky.

Laité

Brig. Gen. **Jack Parsons**, former administrative assistant for the Diocese of Alabama, is administrative assistant for the Diocese of the Central Gulf Coast, 3809 Old Shell Rd., Mobile, Ala. 36608.

Ordinations

Priests

Lexington—The Rev. Messrs. **John Kirtley Barnes**, in charge of St. Hubert's, Clark County, Ky.; **William Carl Collins, Sr.**, vicar of St. John's, Corbin, Ky.; **Robert Christian Kelley**, assistant to the rector of St. James', Long Branch, N.J.; **Jack Bernard Meyer**, vicar of St. Alban's, Morehead, Ky.; **Chauncey Linus Shaw III**, assistant to the rector of the Church of the Nativity, Maysville, Ky.; and **Mathew Donald Wilmoth**, in charge of St. Thomas', Beattyville, Ky.

Deacons

Lexington—**Guy Manly Williams**, vicar of St. Philip's, Harrodsburg, Ky.

Armed Forces

Chap. (Col.) **W. A. Boardman**, USAF, HQ 7AF, PSC #2, Box 11732, APO SF 96201. As of Feb. 2, he is senior USAF chaplain in Vietnam.

Chap. (Maj.) **A. W. Brown, Jr.**, Box 91, Fort Dix, N.J. 08640.

Chap. (Maj.) **James H. Hynek**, 2205 Albemarle Dr., Augusta, Ga. 30906.

Chap. (CDR.) **Murray H. Voth**, USN, USS Columbus (CG-12), FPO New York 09501.

Addresses

The Rt. Rev. **Lloyd E. Gressle**, 804 Delaware Ave., Bethlehem, Pa. 18015.

Retirement

The Rev. **John V. Butler**, rector of Trinity Church, New York City, since 1966, will retire Apr. 29. Prior to this position he was dean of the Cathedral of St. John the Divine, New York City.

The Rev. **Arthur C. Freeman**, hospital chaplain in San Francisco, for the Diocese of California, since 1966, has retired. Address: Box 3942, Harder Annex, Hayward, Calif. 94544.

The Rev. **Orrin F. Judd**, rector of St. James', Upper Montclair, N.J., for 32 years, will retire July 31.

The Rev. Canon **Raymond H. Miller**, rector of St. Uriel's, Sea Girt, N.J., retired Jan. 1. Address: 2256 Meeting House Rd., Manasquan, N.J. 08735.

The Rev. **Eugene S. Smith**, rector of St. Mark's, Plainfield, N.J., retired Jan. 1.

Scholarships Available

The Board of Managers of the Church Training and Deaconess House of the Diocese of Pennsylvania is receiving applications from women for scholarship grants up until Mar. 15, of the academic year preceding the intended use. Priorities of qualification: seminary and training school students; those working toward advanced degrees in social work, teaching, and religious education; and those seeking continuing education in their already-established fields. Address for applications: Board of Managers, Church Training and Deaconess House, 202 W. Rittenhouse Sq., Philadelphia, Pa. 19103.

DEATHS

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

The Rev. **Robert D. Hudson**, 61, rector of Grace Church, Wabasha, Minn., died Nov. 26.

He was ordained in 1959, under the diocesan study program for men in other professions by the Rt. Rev. Hamilton Kellogg. Survivors include Mrs. Hudson and two children.

Franklin D. Deffenbaugh, postulant of the Diocese of Eau Claire and a warrant officer in the U.S. Air Force, was killed Jan. 3, while on active duty in Vietnam.

His tour of duty was almost over as he was due for retirement in the near future. He is survived by his widow, Joyce, and one son. Services were held in Streator, Ill.

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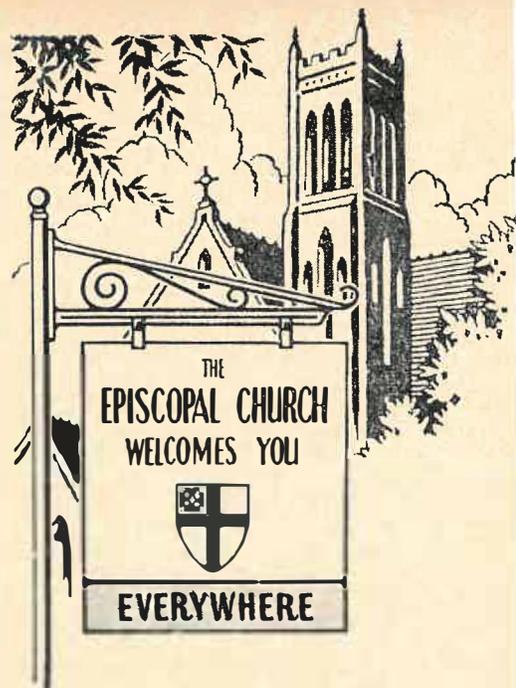
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 Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30
 Daily 9; C Sat 4:30 & 7:30

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

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. C. E. Berger, D. Theol., D.D., S.T.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
 Wed; Wed 6; C Sat 4:30

FORT LAUDERDALE, FLA.
ALL SAINTS' 335 Tarpon Drive
 Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
 Wed Noon, Thurs 10; EP 5:30

ORLANDO, FLA.
CATHEDRAL OF ST. LUKE Magnolia & Jefferson
 Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
 Fri & HD 10; C Sat 5

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

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 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

BOSTON, MASS.
ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
 ex Mon 5:30, Wed 10, Thurs & Sat 9

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 The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, asst
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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.

BROOKLYN, N.Y.
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 8, 9, 11; HC Daily

HIGHLAND FALLS, N.Y.
HOLY INNOCENTS 112 Main St., near South Gate
 U.S. Military Academy, West Point
 The Rev. William M. Hunter, r
 Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
 HS, LOH; HD 10, 7 HC, Ser; C by appt

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ST. IGNATIUS' The Rev. Charles A. Weatherby, r
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 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; the Rev. D. Miller, c
 Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
 Sun Masses 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
 Daily Mass 7:30, 12:10, 6:15; Mp 7:10, EP 6, C
 daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport
 Marlin L. Bowman, Chaplain
 Sun 12:15 noon HC

RESURRECTION 115 East 74th St.
 The Rev. Canon Bernard C. Newman, p-in-c; 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; 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 HC 8, 10; MP 9:30; Weekdays MP 7:45, HC 8
 & 12 (Fri Sung HC & Ser 12), EP 5:15; Sat MP
 7:45, HC 8; Organ Recital Tues & Thurs 12:45;
 C 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

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

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. Daily: MP 20 min be-
 fore 1st Ev; EP 6

ST. AUGUSTINE'S CHAPEL 292 Henry St.
 The Rev. John G. Murdock, v
 Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
 Espagnol 2S monthly, 12 noon. Weekdays & other
 services as anno

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

PHILADELPHIA, PA.
ST. LUKE & THE EPIPHANY 330 So. 13th St.
 The Rev. Frederick R. Isacksen, D.D.
 Sun HC 9; 11 (1S & 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

RICHMOND, VA.
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 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

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 The Rev. J. L. B. Williams, M.A.
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 23 Ave. George V
 The Very Rev. Sturgis Lee Riddle, D.D. dean
 The Rev. Roger Tilden, canon
 Sun 8:30, 10:45; Thurs 10:30

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EMMANUEL 4, rue Dr. Alfred Vincent
 The Rev. Donald G. Stauffer, r
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