



THE RIGHT REVEREND JOHN E. HINES
PRESIDING BISHOP, EPISCOPAL CHURCH

815 SECOND AVENUE
NEW YORK, N. Y. 10017

EASTER - 1971

In a conference on "preaching" someone asked the question, "Why, during the great festival seasons of the church's life, does one almost compulsively turn to quoting?" And if you are a preacher of any sorts, ordained or unordained, licensed or unlicensed, you are likely to know what the interrogator meant -- especially when the great seasons of Christmas, or Easter, or Pentecost, make their appearance. For while these moments, marked on the church's calendar, herald the mighty acts of God by which the entire history of mankind has been altered, and the destiny of all people changed -- they are symbols of experiences so profound and events of such dimensions that mere human rhetoric finds the task of interpreting them quite overwhelming. Or, there is the other side of the coin; the unimaginative reiterated recording of these events has become so commonplace as to cease to empower people by their recitation.

Perhaps I can clarify the point by using the flights of Apollo 12 and Apollo 14 to the moon. In July of 1969, Apollo 12 and its courageous band of very brave, highly disciplined astronauts enabled two of them to walk on the moon, and return safely to the earth. Even in a cosmos where major miracles are wrought almost daily, it was a miracle! I had been reared in an era which knew that whatever else may be possible, for man to go beyond the earth's atmosphere and its field of gravity -- and survive -- was utterly impossible. And the accepted expression of absolute futility was, "It would be easier to jump over the moon!" And yet, three men did something that had never been done before! It was this wild, wild risk -- the attempting of the impossible -- that kept me, and millions of others, glued to the television screen or the radio -- or just wakefully waiting-- really unbelieving, too skeptical to be convinced. What a change! In February of this year another Apollo and another brave crew of astronauts went to the moon -- and walked again on its surface -- and returned. I cannot name the day. I hardly knew they had gone. People on the streets of New York, when queried about it, did not know they had landed on the moon. The realm of the impossible had been breached, and the central concerns of people seemed elsewhere!

Out of that first Easter dawn, to a tiny group of frightened, unbelieving women and men who had loved and followed Jesus, an angel said, "You seek Jesus who was crucified. He is risen. He is not here!" In short, the impossible has been breached! In the place of destructible man God has raised up indestructible man. And this way of warm, compassionate, selfless indestructibility is now open to all men -- of faith!

In one of Dr. Ferris's sermons he tells of a little boy who, on hearing about men walking on the moon, asked his father, "Did they meet the man in the moon when they got there?" And the father replied, "No, because they found out there wasn't any man in the moon. They found something more wonderful; they found that men could be on the moon."

And at an infinitely deeper level, that is what God demonstrates to human kind in the empty tomb -- in the wild, wild risk of self-giving love that endured the Cross. Through faith in Christ Jesus any man can be the channel of a love capable of changing man and his world, and over which neither death nor the grave has dominion.

A handwritten signature in cursive script, reading "John E. Hines".

PRESIDING BISHOP

The Living Church

Volume 162 Established 1878 Number 15

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

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THE KALENDAR

April

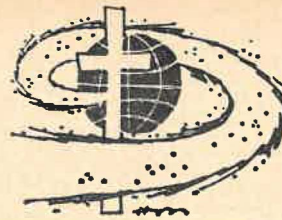
11. Easter Day
Leo the Great, B.
12. Easter Monday
George Augustus Selwyn, B.
13. Easter Tuesday
14. Easter Wednesday
Justin, M.
15. Easter Thursday
16. Easter Friday
17. Easter Saturday
18. Easter I

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

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Around



& About

— With the Editor —

Walter L. Barber, whose name appears on our masthead as a member of the Living Church Foundation, is Red Barber, the veteran sportscaster. Everybody knows him in that capacity. Not everybody knows that he is a very active, articulate, zealous Christian and an eloquent lay preacher in the Episcopal Church. He preaches not only from the pulpit and as a popular speaker in the knife-and-fork league but in his writing. His book *Walk in the Spirit* (Dial Press) is about "inspiring men, moments, and credos from a lifetime of sports reporting."

Two of Red's inspiring men come to mind at this season when we reflect upon the Christian paradox of dying into life, in Canon Charles E. Raven's phrase being "broken into life." They are Branch Rickey and Jackie Robinson. Mr. Rickey, one-time manager of the (then in Brooklyn) Dodgers, was the man who accomplished the gargantuan task of breaking the anti-Negro color line in major-league baseball. Jackie Robinson, the great black athlete from UCLA, was the fall guy.

At the outset Robinson was, in Red's words, "a practicing disciple of the Old Testament: 'Hit me and I hit back.'" Rickey had to persuade him to another mind. He told him: "There is only one way you can be the first Negro to successfully break the color line—there is only one way. You can't retaliate. You can't answer a blow with a blow. You can't answer a curse with a curse." He then read to Jackie a passage from Papi's *Life of Christ*, ending with this summation: "Only he who has conquered himself can conquer his enemies."

Red reports that after Rickey had read this passage in his rich, warm voice he looked across at Jackie and said: "Now—can you do it? You will have to promise me that for your first three years of baseball, you will turn your other cheek. I know you are naturally combative. But for three years—three years—you will have to do it the only way it can be done. Three years—can you do it?" Robinson looked right back. He answered with a low voice, almost soft: "Mr. Rickey," he said, "I've got to do it."

What young Jackie Robinson had to go through inside himself was what faithful Christians have had to go through ever since their Master proclaimed not only with his lips but with his blood: "You have heard it said by those of old, An eye for an eye and a tooth for a tooth; but I say to you. . . ."

Sometimes a person just has to take it. The modern American mind rejects this as a statement of necessary truth. It insists that one can always be doing something more "positive" and more "creative" than simply accepting and enduring a cruel fate, saying "I've got to do it."

But is it so? On Calvary, Jesus stretched forth his hands and received the nails. What more was there to do then, than to take it? Of course it was an outrage. It was an outrage, too, that Jackie Robinson had to take it as he did. Life is full of outrages. Every one of these outrages can be overcome by grace—but only as it is accepted and endured in one's own person. That may not be "positive" or "creative" as these words are generally understood; certainly it is passive rather than active. Is it perhaps what Nietzsche called it, slave-morality? Every man to his own taste in phrases; but one thing is clear enough in the case of Jackie Robinson. By just taking it he broke the color barrier in major league baseball. He would never have accomplished that mission in any other way.

They crucified our Lord, in the words of the spiritual, and he never said a numberlin' word. But the world has not been the same place since.

Our guest editorialist this week is the Rev. William H. Baar, Ph.D., whose "Easter Note" appears on the editorial page. Dr. Baar is rector of Emmanuel Church, La Grange, Ill.

Dear Carroll: *Shave off those burnsidles!* That travel ad picture has you looking like a P. G. Wodehouse butler. Al.

Dear Al: Anybody who can tour Europe with a Jeeves, and doesn't, has to be out of his mind. Carroll.

"Poles know how to die wonderfully. But, my children, it is also necessary that Poles know how to live wonderfully. One dies only once, and becomes famous quickly. But one lives in difficulties, in pain, in suffering, in sorrow, for many years. And this is the greatest heroism of the present time." (Stefan Cardinal Wyszynski.)

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged \$2,439.27
Receipt No. 10,651, March 17 10.00
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Letters to the Editor

Prayer Book Revision

In reply to Elizabeth Replogle's letter [TLC, Feb. 14], yes, there is a way to stop this kind of disaster: Contribute to the process of Prayer Book revision. Write the Standing Liturgical Commission with detailed criticisms of the changes. Suggest alternatives to the proposals. Ask that the traditional forms be retained. And then call on the great artists, writers, and composers to give us the best fruits of their talents so that which is new might be clothed with beauty.

I don't think we can stop the process of Prayer Book revision any more than we can stop with Beethoven and disallow the music which has come since. But we can insure that only the best be included in our worship, whether it be traditional or modern. And that demands interest and involvement.

(The Rev.) DONNE E. PUCKLE
Vicar of St. John's Church

Bisbee, Ariz.

Economic Sanctions

I am continually appalled at the lack of wisdom of the Executive Council, as reported in your issue of Feb. 28. Does the council honestly believe that the plight of South Africa's blacks will be improved by prostrating the country's economy? Does the council know how many blacks would be thrown out of work by the closing of General Motors plants in South Africa, or how the price and availability of refrigerators to blacks would be affected?

We are told by our leaders that economic sanctions by parishioners against the church are at best narrow and self-defeating. I agree. The economic actions of a frustrated Episcopalian trying to make his voice heard in the wilderness can be described as misguided. The economic sanctions sought to be imposed by the Executive Council on General Motors can only be described as asinine.

PHILIP B. WATSON, JR.

St. Joseph, La.

Children's Communion

I would like to commend Dss. Mary P. Truesdell for her article, *A Letter about Holy Communion* [TLC, Mar. 7]. And in the same breath, allow me to commend you for publishing it.

It is not only a timely article but also meets a vital need under the present circumstances in church discipline of allowing children to receive Holy Communion before confirmation and, I must add, before any adequate preparation. Having seen the relaxed procedure in operation, it seems to me that its most noticeable characteristic is "casualness." Consequently, unconfirmed

children who can hardly be aware of the sacredness of the sacrament and the seriousness of receiving it "in faith and love and true repentance" need Dss. Truesdell's letter.

I am one of those priests who in response to *Prayer Book Studies 18* wrote the Standing Liturgical Commission of my opposition to the three-sacrament initiatory rite for children. And as an alternative I suggested, undoubtedly along with countless others, that children be prepared for and admitted to Holy Communion before confirmation. But not, certainly, in a manner in which the liberty is now being used.

(The Rev.) HENRY N. HERNDON, S.T.D.
Wilmington, Del.

As rector of the so-called "high church" of the Diocese of Pittsburgh, may I offer one comment on Fr. Burton's article [TLC, Mar. 14]? The comment is simply *Amen*. Lay people can never experience, or perhaps lose out on what it feels like, to be on the other side of the rail where a priest of God feeds some and pats some on the head. Since our bishop has allowed us to administer to unconfirmed children, I can now give the Bread of Life and the Cup of Salvation, to all Christians.

(The Rev.) THOMAS H. WHITCROFT
Rector of St. Mary's Church

Pittsburgh

Fr. Nourse

Just a few lines to let you know how much I appreciated your account *re* the life and work of the late Rev. John W. Nourse [TLC, Feb. 28]. When I was the rector of St. Mark's Church, Newport, Vt., I found him to be a very valuable member of the Vermont diocesan family. One of the highlights of the clergy retreats was to me, personally, Fr. JOHN W. NOURSE, a source of joy and inspiration whenever we convened at Rock Point or elsewhere. I can still picture him in the chapel of the girls' school and at diocesan conventions leading us all in the responses, etc. Truly, I think that it can be said of him, that "a great cedar in the forest has fallen." However, I am sure that many will recall his work and ministry in Rutland.

I was much grieved too, to learn of the great loss by fire of the cathedral in Burlington [TLC, Mar. 14].

(The Rev.) GEORGE J. JOHNSTON
Rector of St. Paul's Church

Put-in-Bay, Ohio

Birth Control

I am not surprised that the English churches have been largely silent concerning the British birth control campaign. This crusade, which seems to accept the fact of fornication as part of the national scene, may never have been launched, if the church witnessed the biblical teaching regarding sex. When the church fails to teach her youth that sex belongs within the commitment of marriage, the government does not take up the task.

On the matter of the contraception crusade, we are experiencing something of the

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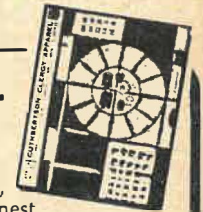
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THE LIVING CHURCH

The Cover

On this week's cover is a reproduction of a woodcut by Albrecht Dürer (1471-1528), entitled, *The Resurrection of Christ*.

THE GUILD OF ALL SOULS

Annual Mass and Meeting
Saturday, April 24, 1971

St. Andrew's Church
6515 Loch Raven Boulevard
Baltimore, Maryland 21212
Solemn High Mass at 11 A.M.

Sermon:

The Rev. Ira L. Fetterhoff, M.D.
Luncheon-Meeting in the Parish Hall

Address:

The Rev. Nelson Rightmyer, Ed.D.

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Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 14.

same silence on the part of Christians in this country. The organizations that sponsor this propaganda campaign, which we see on our televisions and in our magazines, are not interested in Christian sexual morality, but only in preventing births. Many of our radical clergy and laity have begun to promote birth control as a panacea for all sorts of ills. Those of us who have not jumped on the anti-birth bandwagon have been largely silent. Now we have begun to reap the fruits of this position in the rising rates of venereal disease, promiscuity, and even attacks upon the estate of holy matrimony by many of our youth. Even within marriage the excessive use of birth control, as many seem to be promoting, is not without dangers. When contraception replaces the need for any self-discipline and dependence upon the grace of God to accept the fasts as well as the feasts of marriage, then the marriage act becomes a form of self-gratification. It seems that the sex-manual view of marriage is becoming all too common among us at the expense of the sacramental view of holy matrimony. As our society seems to be led by a "sex without responsibility" ideal, our church seems to be following close by.

While I recognize the difficulties in the Roman Catholic position in condemning all forms of birth control in all situations, I also cannot help but believe that our tendency to accept the growing pro-birth-control campaign is also an inadequate one, especially when it tends to remove sex from its framework. Perhaps the expression of some more conservative points of view on this matter may help to bring a balance, as these points of view exist within Anglicanism. Indeed we need a balance in our teaching concerning birth control, pointing out its dangers in general, as well as its benefits in family planning, and of the questionable morality of some of the modern methods.

(The Rev.) D. W. SIMONS
Vicar of St. Thomas Church

Barnesboro, Pa.

Barnyard or Christian?

I agree with the sentiments of your "barnyard morality" editorial [TLC, Feb. 28]. However, can one simply assume that "no community that calls itself a Christian church can honestly accept this" ["barnyard morality" we called it. *Ed.*] without leaving himself open to a charge of fundamentalism? Only if there has been no significant change in the relevant facts of sex life between biblical times and our own is a Christian who accepts a critical approach to the Bible justified in dismissing contemporary premarital sex as fornication.

In recent generations, there have been changes in the sex life of our culture that may be of significance for Christian morals. Menace, for example, now begins as much as five years earlier than it did not so long ago. Many boys who would formerly have begun their life's work in their early teens after becoming apprentices at perhaps 12 years of age now graduate from college 10 years older without the maturing experience of having begun life on their own. And no one knows yet what a difference a general acceptance of premarital sex in the era of the pill would have on the traditionally Christian family, because sociologists do not have the data necessary for drawing such scientific conclusions.

It is not possible now to say that facts

such as these have made it necessary to re-interpret biblical sex teaching before it can be applied legitimately to contemporary Christian life, so there appears to be no justification for a Christian to practice premarital sex at this time. How can we be sure that such conduct would not destroy elements essential to Christian living?

But neither can it be said that the new facts of our sex life do not necessitate a revision of traditional Christian teaching concerning sex morals. How can we know that Jesus, if he were a man in today's world, would not have approved of premarital sex, however improbable we may consider such a possibility?

What the church needs now is a moratorium on dogmatic pronouncements in the realm of sex morals and a period of clear thinking. Meanwhile prudence requires Christians to abstain both from premarital sex and from labeling it out of hand as fornication.

(The Rev.) F. S. NORTH, Th.D.

Chaplain-General to the Order of the
Teachers of the Children of God

Sag Harbor, L.I., N.Y.

I think there is one thing more to be feared than "fundamentalism," and that is what I have called — and call again — "barnyard morality," by which I mean sex-as-sex can. *Ed.*

Your editorial, "Bad Taste, Bad Morals" [TLC, Feb. 28], has much to commend it. I confess that the "bad-taste" argument concerning birth-control literature does not move me greatly. The idea of "slimming down the pregnant bride," especially in the light of Dr. Bill Jones's argument, "She's a little too pregnant for a church," seems to me ridiculous. Just when is a pregnant bride *not* too pregnant for a church?

As for your "worse morals," I heartily agree. The church makes a great mistake if it fails to recognize that the real problem is to prevent fornication and not just to "prevent pregnancies resulting from fornication." And this is certainly a difficult problem which the church is not handling very successfully.

Formerly there were three reasons for chastity. First the fear of pregnancy resulting from intercourse. The "pill," etc., has greatly reduced this fear. Second, the critical attitude of society. This is no longer a strong factor. Society does *not* by and large condemn fornication. They seem to accept it as a factor of our current age. What they *do* condemn is getting pregnant, and their condemnation is often very unfair. The third reason for chastity is the religious argument. Here the church seems to be failing. The argument is not practical but rather subtle and goes down to the depths of our being. Much more work must be done *at this level*.

(The Rev.) RICHARD G. PRESTON, D.D.
Wellesley, Mass.

Mass for Elizabeth Seton

This is in reference to your news story [TLC, Jan. 31], entitled "Trinity Has Mass for R. C. Saint," which describes a memorial Mass for Elizabeth Seton at Trinity Church, New York City.

Saying Mass for Elizabeth Seton in an Episcopal Church is equivalent to holding a patriotic ceremony in honor of Benedict Arnold.

LOUIS L. FINK

Cheverly, Md.

The Living Church

April 11, 1971
Easter Day

For 92 Years,
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ARMED FORCES

Bp. Lewis Honored

Following his retirement as Suffragan Bishop for the Armed Forces, the Rt. Rev. Arnold M. Lewis received the Army's Outstanding Civilian Service Award. The ceremony took place in the office of Chief of Staff, Gen. William C. Westmoreland with many of Bp. Lewis's military friends present.

The citation stated that Bp. Lewis had made extraordinary contributions to the moral and spiritual welfare of the Army and that "by his churchmanship, generosity, leadership, and exemplary spirit, he distinguished himself as a unique clergyman in our times."

Bp. Lewis responded: "I do not see this as a personal award. Rather I see it as an expression of gratitude by the United States to the church for its concern for and ministry to that segment of our population that serves with dedication and unselfishness in the Armed Forces of our country." The bishop is also a retired active reserve chaplain.

NORTH CAROLINA

Council Says: "Humanize Prison System"

North Carolina's Council of Churches has launched a move to urge the state legislature, now in session, to "humanize our state's prison system." The Rev. S. Collins Kilburn, director of social ministries, has sent letters to clergymen and laymen throughout the state, asking them to promote the campaign and confer with legislators.

He said, "Prisons should be centers of rehabilitation, not schools of crime." He also feels that there is an urgent need to expand treatment and correctional programs, to expand mental health services, to free prisoners from work on the highways, and to expand diagnostic and classification services. "Inmates do not have an organization to fight for them in the political arena and it is up to others to do it for them," he said.

CHURCH OF ENGLAND

Church-State Relationship "Will Disappear"

The eventual disappearance of the present church-state relationship in England was foreseen by the Archbishop of Canterbury when he intervened unexpectedly

in a debate on the subject during the spring session of the General Synod of the Church of England. Under discussion was the 129-page report, "Church and State," published last year after years of study. This report did not recommend "disestablishment" but said the synod should take from Parliament final authority over its worship and doctrine. It also recommended changes in the procedure whereby bishops are at present appointed, and said that other church leaders as well as Anglicans should be allowed to sit in the House of Lords.

This report was commended to the 43 dioceses for consideration, but before it did so Dr. Ramsey intervened to say he believed Christianity and the world are passing into a "post-Establishment" phase and that the existing church and state relationship in England will disappear.

The archbishop said that it is possible to be non-established yet be very respectable. "I believe, by and large, that we are in this new phase, and that our present church and state relationship in England may be the last such relationship on the globe," he said. He further stated that the time given by Parliament for the Church of England to experiment with its liturgy would be exhausted by 1980. But without the transfer of power the church might be incapable of producing a comprehensive strategy.

The Earl of March, vice chairman of the commission which produced the report, in presenting it to the General Synod, said there is every likelihood that Parliament and a government of any party will give most sympathetic consideration to any proposals made by the synod but only if two conditions are satisfied. The first, he said, is that there be a substantial majority in the General Synod and the diocesan synods for such proposals, and secondly, that when the time comes for their decision the synod will have demonstrated its ability to govern the Church of England responsibly, especially having respect for minority opinion.

The 545 bishops, priests, and laymen approved a proposal made by Prof. George W. H. Lampe at Cambridge University that baptized non-Anglicans who are in good standing in their own churches will be able freely to receive Holy Communion in the Church of England. Observers saw the change as one which could have a profound effect on church unity in England. They also saw it as a defeat of the Tractarian Movement's long control over who should be admitted to

Holy Communion and a clear victory for the youth in the General Synod who favor a more liberal policy.

At the moment, non-Anglicans may receive Holy Communion only in special circumstances, such as unity services, for pastoral reasons, and only with the diocesan bishop's consent. The new action was approved: bishops, 21 for; 10 against; priests, 121 for; 93 against; laity, 159 for; 42 against.

As for deaconesses, they, too, came in for serious consideration in the broadening of their authority. They will soon be able to baptize the newborn and bury the dead. The decision was taken when the synod approved the draft of a new canon to replace one which currently regulates their powers. The draft will now go to the Standing Commission on Canon Law Reform for preparation and return to the synod in its final form.

There are about 80 deaconesses in the Church of England at the present time. Under the proposed new canon, they may also be invited to say or sing Morning or Evening Prayer, except for the absolution, and distribute the elements at communion. In some dioceses, deaconesses already carry out some of these functions with the approval of their bishops. The new canon legalizes these actions and also gives such practices the voice of authority on a nationwide basis.

CHURCH AND STATE

Navy Watched Bishop

The Rt. Rev. C. Kilmer Myers, Bishop of California, was "under surveillance for his anti-war activities" in 1969, Sen. Sam J. Ervin, of North Carolina, said. The senator read the statement into the record during hearings on military surveillance of civilians before a subcommittee of Constitutional Rights, which he heads. Most of the attention in the hearings has focused on alleged Army activity.

"The Army was not alone in keeping tabs on civilians," the senator said. Navy surveillance had taken place as late as December, 1970, in breach of Navy regulations, he stated.

Earlier, witnesses claimed Army surveillances had been kept on persons such as Dr. Martin Luther King, Jr., the Rev. Ralph D. Abernathy, and the Rev. James E. Groppi.

John A. Sullivan, an official of the American Friends Service Committee, charged that there were instances when the FBI as well as police in Chicago,

Philadelphia, New York, and Seattle had spied on his group. Mr. Curtis Graves, a black state representative in Texas, and a Roman Catholic, said he had been warned by a church official that the FBI kept a record of his dating activities when he was single.

PERSONALITIES

Thomas E. Dewey: Churchman

When Thomas E. Dewey died Mar. 16, at the age of 68, a couple of generations had to catch up quickly with the story of a man who made quite a bit of history besides being the fall guy of a famous *Chicago Tribune* headline in the 1948 Presidential election.

He carried on a continuing attack on New York's gangdom: scratch Murder Incorporated; and on venal politics: the conviction of Tammany boss Jimmy Hines. Adult education was old hat in Gov. Dewey's day: if eight adults signed up to learn something, a teacher could be hired. A religious man himself, in the 40s and 50s he produced legislation which, when adopted nationally in the late 60s, belatedly became major social-action news.

In 1945, some 17 years before the famed JFK appeal for an end to racial discrimination, Mr. Dewey held that "racial equality" was a national job. Campaigning for President, he called for "equality of opportunity, equal justice before the law, and full citizenship for all our people." He admitted then that the inequality from which, "as we know only too well," the Negro suffers, "must be corrected."

"While I do not believe for a moment, that the unique injustices suffered by the Negro today can be wiped away overnight, I have too much faith in the conscience of America ever to believe this question of race relations is impossible of solution. I think the national government should go to work on it and itself assume responsibility for leadership in developing mutual respect and cooperation between peoples of diverse races and religion."

On May 13, 1945, he signed the U.S.'s first anti-discrimination law making racial or religious discrimination in hiring employees a prison offense. In employment, he said, "there shall be no discrimination by reason of race, creed, or national origin." In 1948, he barred discrimination in admittance of students to college and professional schools in New York State.

Mr. Dewey was long out of office as New York's governor when the U.S. Supreme Court struck down the so-called Regents' Prayer offered in the state's public schools. But as early as 1951, when the Regents of the State of New York proposed a non-denominational prayer for the schools, he was all for it. "In these days of worldwide conflict between

the free world and the slave world of godless communism," he said, "it is more vital than ever before that our children grow up with a sense of reverence and dedication to Almighty God."

Annually, during his terms as governor, Mr. Dewey saluted National Sunday School Week: ". . . In God we trust—without religion to guide us, our best efforts will be in vain." On several occasions, Gov. Dewey cited the needs of parochial schools. In 1946, he called on the legislature to provide state assistance in health services to such schools.

Mr. Dewey is survived by two sons and two grandchildren. His wife, Frances, died in July 1970. Services were held for the former governor in St. James' Church, New York City.

COLORADO

Churchwomen Favor Abortion Law Changes

A resolution urging repeal of laws prohibiting or restricting abortions was unanimously adopted by the 35-member board of the Churchwomen of the Diocese of Colorado and also favoring free availability of birth-control information.

The board's action supported a resolution approved by the Churchwomen's Triennial at Houston in October to "support efforts to repeal all laws concerning abortion which deny women the free and responsible exercise of their conscience."

The Colorado legislature currently is considering a bill which would permit abortions through the 16th week of pregnancy solely on the woman's physician agreeing to the procedure. Four years ago Colorado was one of the first states to liberalize its abortion statutes and now requires approval of abortion procedures by a medical board. Other states have since enacted less restrictive laws.

CHURCH STATISTICS

Membership at a "Virtual Standstill"

Church membership in the U.S. remains at a virtual standstill, according to the latest tabulation in the 1971 edition of *The Yearbook of American Churches*, which includes studies of 230 religious bodies, with a total of 128,505,184 members. The increase in a year was only 3/100ths of one percent.

Data on which the total is based were collected in 1970 and, for the most part, reflect 1969 memberships. In the 1970 *Yearbook*, using mostly 1968 data, the total was 128,469,636. Thus, the present figure shows an increase of only 36,348. The fractional increase is the lowest in modern times. The percentage of population having church affiliation in the new report is 62.4 as compared with 63.1% in the previous tally.

Constant H. Jacquet, Jr., editor of the *Yearbook*, cautions against drawing hasty conclusions from the comparisons, partly because the figures are incomplete in some cases and out of date in others. For example, the Southern Baptist Convention and the United Methodist Church, first and second in membership size of the protestant churches, have reported new totals since the *Yearbook* tables were made.

The largest religious body in the U.S. is the Roman Church, with 47,872,089 members in 1969, a loss of 1,146 from the previous year. Other bodies, showing losses, are the Episcopal, United Presbyterian, and American Lutheran Churches, the Lutheran Church in America, and the United Church of Christ. Among protestant churches in the U.S. showing gains are the Lutheran Church-Missouri Synod and the National Primitive Baptist Convention.

The *Yearbook* placed the number of ordained clergymen in 230 churches at 387,642, compared with 361,506 in 226 groups listed in the 1970 *Yearbook*. Of the clergymen listed in the new report, 217,360 serve local parishes.

CANADA

Plan to Raze Vancouver Cathedral Stirs Storm

The first step toward possible demolition of the 82-year-old Christ Church Cathedral in the heart of Vancouver, British Columbia, has been taken. Over a storm of protest from people of all walks of life and religious leanings, the cathedral congregation recently voted in favor of studies aimed at redevelopment of its downtown site.

A \$20,000 deficit prompted the formation of a planning committee which recommended demolition of the old cathedral and redeveloping the site. The proposed changes would include a skyscraper office block and a new and smaller cathedral. The project would result in an annual net revenue of \$150,000 when combined with congregational giving.

The Very Rev. H. O'Driscoll, dean of the cathedral, favors the plan because it would give the cathedral the financial base it needs to play a more active role in the central city. He also stated that being practical and contemporary does not mean he fails to appreciate the heritage of the cathedral. "I realize this church is as old to Vancouver as Notre Dame is to Paris," he said.

Many in Vancouver and in the congregation are opposed to the demolition. They look on the cathedral as a "spiritual oasis in a desert of materialism" and deplore the destruction of one of Vancouver's few buildings associated with its own history. A number of the congregation were disappointed that no alternative plans were explored, notably merger with other parishes. At least one member seri-

ously questioned the need for demolition and redevelopment. He said, "If Christ Church Cathedral were a derelict of a dead church with a dead congregation, I could say OK. But people come from all over to Christ Church and they don't come to see the dean and his coterie of modernists."

ORGANIZATIONS

New Plans for SPEAK

Newly elected trustees of SPEAK—the Society for Promoting and Encouraging the Arts and Knowledge (that speak of the church)—are Dr. Arthur Ben Chitty, University of the South; Robert A. Robinson, president of the Church Pension Fund; William S. Walker, Harrison, Ark.; the Rev. Edward L. Salmon, St. Paul's Church, Fayetteville, Ark.; and Bps. Davies of Dallas, Folwell of Central Florida, and Rauscher of Nebraska. The Eureka Springs, Ark., based organization expanded its board of trustees to include a wider representation of the church.

New projects for 1971 will include "Operation Pass Along," an Anglican book depot which will process books received from libraries of retired or deceased clergymen and laymen and pass the books along to seminarians, new priests, and to parishes wishing to start libraries; and "Operation Help Out," a parish library advisory council which will assist parishes in setting up and operating libraries and bookstores. SPEAK also plans to set up a service that will be a forerunner of a magazine for parish priests.

Meanwhile, the basic operations of the organization continue: The Anglican Digest goes to more than 165,000 subscribers; the Episcopal Book Club has a membership of 7,000; and Hillspeak, the home of these services, continues to grow and now has 3,000 acres of Ozark mountain land.

WAR AND PEACE

"Selective" Objection Rejected

The U.S. Supreme Court ruled that opposition to all war is essential in qualifying a man for objective conscientious status. The 8-1 decision said that the basic test, despite religious convictions, is whether opposition applies to war in general. Therefore, the right of "selective objection," or opposition to "particular wars" such as Vietnam, was ruled unlawful. Written by Justice Thurgood Marshall, the majority opinion went against the expressed wish of many U.S. churches.

Louis A. Negre, a Roman Catholic from Bakersfield, Calif., lost his appeal for discharge as a CO. His petition was filed in 1969, after he was ordered to Vietnam. He said he would be violating

his own concepts of natural law and his religious training by serving in Vietnam. The Army and a lower court ruled that Mr. Negre had no grounds for claiming conscientious objection since he was not opposed to participation in all wars.

The soldier was backed by a "friend of the court" brief from the National Council of Churches (NCC), to which eight churches were party (the Episcopal Church was one), and from the American Jewish Congress. The administrative board of the U.S. Roman Catholic Conference was on record as favoring the young man's case.

The second case ruled on by the court was that of Guy P. Gillette of New York, sentenced by a lower court to two years in prison for failing to report for induction. The sentence was upheld since Mr. Gillette was not opposed to all war.

Justice William O. Douglas was the lone dissenter on the selective conscientious objection question.

VERMONT

"New Community" Develops

An ecumenical community of Christians is emerging in nine northeastern Vermont towns. Its leaders call it "The New Community" and intend it to be a "care center" for the 4,500 persons in the area. It is expected to take visible shape this spring when clergymen and laymen from the town of Brownington, Orleans, Irasburg, Coventry, Lowell, Westfield, Troy, North Troy, and Newport Center plan a door-to-door canvass of the needs of persons living in those areas.

Roman Catholics and non-Romans are in "The New Community," though all plan to remain in their own churches. They do hope, however, that they will overcome "needless duplications of effort and talent" on the part of the churches, such as in hospital visitations. This may be done in the future, on a geographical basis rather than on a parochial plan.

Area clergy are attending once-a-month classes under the direction of Dr. Melvin Schoonover, dean of continuing education at New York Theological Seminary. Dr. Schoonover says the course he teaches "illustrates the difficulty of developing a community, but shows its possibilities." The effort so far has shown that "the clergy are not the people with the answers. We have to grow with and for the people," one clergyman stated.

NCC

Data Will Aid Churches

Computerized data on clergymen and church workers will assist congregations of the Episcopal Church, the American Baptist Convention, and the Lutheran Church in America in finding ministers.

The Church Manpower System, developed through the National Council of Churches' department of ministry, is open to other churches as well.

Data on clergymen will be collected through extensive questionnaires. When a congregation is seeking a minister, its church staff will help to develop job requirements and request a data-bank search. Church officials will then refer the names of appropriate candidates to the local congregation, along with information on those individuals.

The Church Manpower System will also offer additional services such as career counseling, assistance in planning continuing-education programs, assistance in finding "special" ministries, and counseling for employers throughout the churches.

Work on this project began in 1966, and policy committee meetings have been attended by representatives of the Roman Catholic Center for Applied Research in the Apostolate, the Christian Church, the Southern Baptist Convention, the United Church of Christ, the United Methodist Church, and the United Presbyterian Church in the U.S.

The Rev. Charles N. Forsberg, chairman of the system's policy committee, said one of the chief ecumenical breakthroughs of the plan is that participating churches will be using a common set of definitions and processes for professional personnel.

CHICAGO

Male Sterilization Program Underway

A clinic to perform vasectomies opened in Chicago, Mar. 1, under the direction of the Rev. Don C. Shaw. The clinic has a staff of six physicians and is able to handle 30 cases weekly. Cost of each operation is \$150.

Fr. Shaw said that discussion on welfare cases with the Illinois State Department of Public Aid is being held, but the clinic is aimed primarily at middle and upper-economic-class men.

"Contrary to what most people think, it is the middle and upper classes who are contributing most to the population explosion in the U.S.," he said. He also stated that men who desire the operation, which is done under local anesthesia, must take at least a month to think it over. Dr. Stanley R. Levine, a consultant in urology at Hines Veterans Hospital, is medical director of the vasectomy clinic.

Fr. Shaw is a former canon to the ordinary of the Diocese of Chicago and a former director of the diocesan Episcopal Charities program. Earlier, he had been director of Planned Parenthood in Chicago. Last summer he was executive secretary of the Congress on Optimum Population and Environment.

A Syllabus for Easter Monday Musings

By M. G. NICOLA

I HAVE always been interested in religion, quite outside its influence on my character, which is nothing to boast about. I mean I love religion, and especially the church, for itself alone. There is color to its marching down the years, and there is fragrance in its body. There is no claim to piety in this attitude; in fact, it has been often my kind of people

The Rev. M. G. Nicola, a retired priest of the church, makes his home in Treasure Island, Fla.

in history that is wrong with the church—but there it is—take it or leave it.

My religious interest and activity goes back almost three-quarters of a century. My boyhood church was a kind of religious club for the gentry, and those who loved sound letters, even if they were not gents. That let me in. It was church with a plug hat and a bishop's apron, but before you sneer, I would remind you that it had a pleasant kindness to it. There was a sweetness in its wit—don't you say that the Victorians had no sense of humor—and there was a sense of responsibility to its plug hat. And it had a lilt, a "For God and Flag" swagger, and

the good God was treated like the gentleman he is. And one did not get cozy with God even in his private prayers. God was not "the man up there." God was God. You did not snuffle your tawdry worries or whimper your cheezy sins to him. Sometimes and secretly late at night you might blurt them out to gentle Jesus, but sometimes that gentle Jesus was not so gentle. He was not the smoothie salesman peddling God to the peasants on the wrong side of the track, and definitely not "in trade" selling cakes to sullen serfs to keep them happy and content.

It all sounds so stuffy and so puerile Episcopalian to me now, but even the crass, vulgar earthiness of that time often distilled a paradoxical mood which sweetened the faith into a saving mystique. And we knew that the Christian religion was not a well-proven tenet in geometry hauled down to earth to be split and analyzed like a moon rock . . . but a reaching out to the very heart of the universe where love reigns and cares and understands each single soul. "Underneath are the everlasting arms" . . . always.

For good God gentlemen, religion is an art—to be practiced as an art! It's poetry, the Book of Common Prayer. It's prose, the disciplined format of the homily with a beginning, a middle, and a conclusion. Are we making it a "Do It Yourself" manual?

Frankly that was my favorite generation. The old man dreams, but he knows. Then the lush days took hold of it, and we went through a period of sweetness and light. Religion became pretty, like a picture on a Mother's Day candy box, and the happy boys had their day. The church took on so much sugar it nearly had diabetes. The mockbrave spoke of creedless churches, which is like speaking of a creedless democracy. It became so broad it became flat, as a better man than I observed. The church was almost as unreal, but not quite, as the secular life around it. All religions were good, just different roads leading to the same heaven.

Then came the day before yesterday when the pious and the clergy and the church and Christianity itself misplaced its taste for romance. They called it tolerance, but it was indifference. They just didn't care. The honeymoon was over. God was so tired he almost died, and the black choir rehearsed the old spiritual, "It's all that I remember Lawd before the first day in the grave," to be hummed at the committal.

But yesterday, Easter Sunday, it was different again . . . something quite terrible—like the Terrible Meek—like the Easter reality in Good Friday. The cross on the altar had faded its pretty, pale Easter card color. There were drops of blood on it—and bloody sweat to make it crimson. Dear Christ: the blood of the martyrs again?



Blow Softly, Winds

Blow softly, winds,
In a manger bed
The Babe is sleeping.

Blow gaily, winds,
In sunny fields
The Child is playing.

Blow lightly, winds,
On a hill
The Master lovingly is teaching.

Blow sadly, winds,
On a Cross
The Man is dying.

Blow gladly, winds,
From the tomb
The Christ is rising!

Gladys Stephenson

EDITORIALS

Easter Note

“YOU only go around once in life, so you got to grab all the gusto you can get.” This commercial has been heard on television a dozen times a day for over a year now. It is anti-Christian. It contradicts every religion. It is false and does not do justice to life.

You only go around once—I wonder how many people believe this? Life consists in “grabbing all the gusto you can get.” Quite a few people must think this is true. It explains the mad scramble for pleasure, the frantic clutching of material comforts, the obscene disregard for others that we see all around us. “Grabbing” is the word for it. Death comes and what do you say? “He grabbed all the gusto he could get?” In 25 years in the ministry, I have heard people stumble through empty words of “consolation.” They did not want to say, “Life has no meaning,” yet, without faith, what can they say?

How different the man who believes in Easter! The Easter faith does justice to life. It says that life is the gift of God. Life has a purpose and a goal. Every day is important—every moment is precious, because it comes from his hands. Yes, there is heartbreak and disappointment, struggle and striving and pain . . . but it all has meaning. You are a human being. There is only one person like you. In all the history of the world there never has been, or ever will be again, anyone exactly like you. God loves you. He cares about everything that happens to you. He sent his Son to be your brother, and he will guide you even through the experience of death.

It isn't that you only live once. The advertisers have it all wrong. You live forever, but you only die once. You die to selfishness and greed, to the lust of the moment, to faithless “killing” of time—“the vain pomp and glory of the world,” as the Prayer Book puts it. All the grabbing and the things that you get by grabbing are bound to fall away. Easter tells us to live for the things that last forever; love, joy, peace. The gift of God is eternal life. This is the faith which the church proclaims. Without the support of vast commercial enterprises or television sponsors out to make money, this is the good news God has entrusted to us. Christ is risen! He is risen, indeed!

WILLIAM H. BAAR

Christians & Corporations

IT is always hard to keep a cool head and a warm heart in fruitful equipoise. This is what American Christians must do facing the emergent major moral issue of church financial investments in corporations whose activities are morally questionable.

This issue has been the subject of heart-searching debate at the last two sessions of the Executive Council of the Episcopal Church [TLC, Jan. 3 and Mar. 21]. The council is by no means of one mind as to what the church should do about its investments in General Motors Corporation, which carries on a \$125-million

manufacturing business in South Africa under conditions of *apartheid*, and two companies (Kennecott Copper and American Metal Climax) whose proposed mining ventures in Puerto Rico threaten serious damage to the environment and dislocation of thousands of families from their homes.

That the church should be constructively concerned about these issues is disputed by none, at least of the Executive Council. The question is about *what* the church should do about it, or *how* the church should go about making its mind both known and seriously heeded.

The issue was complicated when the Presiding Bishop, the Rt. Rev. John E. Hines, wrote a letter last month to James M. Roche, chairman of the board of General Motors, asking that GM move toward “an orderly winding up of its present manufacturing operations in the Republic of South Africa” [TLC, Feb. 28]. Bp. Hines did this on his own initiative, and in good faith; but the council is by no means solidly behind him in this approach. Some councilors raise this question: If GM pulls out of South Africa and thereby throws more than 6,000 black Africans out of work, is this the best way to strike a blow for their human rights and dignity?

In their discussion several members of the council noted that the issues in South Africa and Puerto Rico are distinctly different. There is no simple, single rule-of-thumb solution to these diverse social and ecological problems.

The Episcopal Church is a small stockholder in these corporations, so it carries no heavy economic clout and should not act as if it did. Even if it owned a big piece of such a corporation its right approach, in our opinion, would not be coercive. However, the church has a duty to speak to these issues in the name and mind of Christ. Its calling is to proclaim and to persuade.

A positive fact in this whole situation can easily be overlooked. We have all grown up with the legend of the “soulless corporation.” But the stockholders and officials of any corporation, being human beings, are not soulless and not conscienceless—any more than churchmen are. In fact, many of them are churchmen. May it not be that the church's immediate and primary task is to educate the conscience of its own members, especially those in positions of economic and policy-making power?

It is a promising sign of our times that Christians are asking as never before whether the money they invest in business enterprises is being used in ways that help or hurt human beings. The church must respond with courage and compassion to the cry of the poor who have no proxy votes with which to bargain. Christians are belatedly recognizing that it is as gravely sinful to exploit people or abuse environment commercially as it is to do so individually. These new social and ecological concerns are moral imperatives. We believe that many corporation policy-makers and program-builders have open minds and sensitive consciences about these issues. The church's first task is with them.

Book Reviews

COMMUNICATING CHRIST: Homilies on the "C" Cycle of Readings for Sundays and Holy Days. By Charles E. Miller and Oscar J. Miller. Joseph F. Wagner, Inc. Pp. 223. \$4.95 paper.

Charles and Oscar Miller, the co-authors of this book of homilies, are Roman Catholic priests, but all who preach—and all who listen to sermons—will find it immensely helpful. The title itself is suggesting: *Communicating Christ*, rather than something like "Communicating the Gospel." The homilists try to make their hearers conscious of the living Christ with them and within them, as the scriptural words about him who is the Word of Life are interpreted and pondered. It would be hard to find among protestant sermons any more thoroughly biblical and evangelical preaching than this.

I can think of at least three good uses to which this book can be put. One, for those who are preaching sermons on the new cycle of readings, as a guide to their own reflection and sermonizing upon these scriptures. Another, devotional reading. Third, for adult study. A Bible class could profit greatly from reading these homilies in connection with the scriptural passages they expound.

C. E. S.

THE OPAQUENESS OF GOD. By David O. Woodyard. Westminster Press. Pp. 160. \$2.65.

The title of this book is somewhat misleading. What the book tells us about God or his "opaqueness" remains open to doubt. *The Opaqueness of God* is, however, a very rewarding study, once the subject matter is apparent. Prof. David Woodyard has given us summaries of the thought of eight leading protestant theologians. An introductory chapter on Barth and Bultmann precedes very lucid and readable discussions on Bonhoeffer, van Buren, Ogden, Buri, Pannenberg, and Moltmann. Since these theologians have involved themselves, to a large extent, with a renewal of the doctrine of God, the book may indirectly be said to concern itself with God. Considering how difficult it is to make summary discussions interesting, Prof. Woodyard has succeeded admirably. Furthermore, after each presentation, he has provided carefully selected criticisms by leading theologians.

Far too many churchmen tend to avoid what is the most crucial of all theological problems, the nature of God, by retreating into the ghetto of ecclesiastical games. Without a contemporary re-writing of the doctrine of God, the whole edifice of theology is in danger of col-

lapse. Here we have a superb, short, and inexpensive introduction to the thought of the giants who are wrestling with primary questions. It would be a mistake to dismiss "radical" protestant theology as a parochial interest. No theologian works in a vacuum any longer, and the thought of Pannenberg and Moltmann, known as "the theology of hope," has had a profound impact on the whole Christian world.

(The Rev.) WILLIAM P. ZION, Ph.D.
Bishop's University, Lennoxville, Québec

THE PROMISE OF REINHOLD NIEBUHR. By Gabriel Fackre. J. B. Lippincott Co. Pp. 101. \$3.50.

The Promise of Reinhold Niebuhr is one in a series of 12 volumes, edited by Dr. Martin E. Marty. Gabriel Fackre, author of this book, is a scholar of some note, a minister of the United Church of Christ, professor of theology and culture at the Lancaster Theological Seminary, author of eight other books and numerous articles.

In his introduction Fackre observes that today accents are being heard in Christian thought that stress the "Not Yet," and says that: "Eschatology, that doctrine with its heady hopes for a new future, comes center stage. Alongside this theology of hope stands a theology of revolution, the restless urge to bend the givens into pointers to Kingdom Come. What does Reinhold Niebuhr have to say to an era whose secular and theological pacemakers talk of revolutionary hope? Do his somber reports of history's ambiguities and man's sin have any relevance to a time when young men see visions and old men dream dreams? Is Christian realism a blind alley for a period that needs to hear of the race's possibilities rather than its impossibilities?" (p. 11).

Having posed these questions Fackre notes: "A case could be made that both ends of the theological foundation of another era, biblical realism, are eroding. On the other hand, the 'biblical' rootage comes under attack from those whose point of reference is the secular experience of the present, rather than the 'mighty acts' of the religious past. Former Niebuhrians proclaim their disillusionment with penumbras of mystery and announce the death of God. On the other hand, revolutionary futurists with their theology of hope bring 'realism' under sharp attack. They point to disciples of Niebuhr who have translated this thought into mild establishment-oriented efforts at reform and joined the resistance to an adventuresome New Left politics and religion. They tell us men aspiring for a

fuller life must not be immobilized by talk of tainted motives, but turned on by whetted expectations; not approached for privateering, but sprung loose from lassitude, and toward radical social change. Hope, not sin, is the great new word. Where, they ask, can these sounds be heard in a Niebuhrian vocabulary? A book on the promise of Reinhold Niebuhr will struggle with that kind of question" (p. 12).

Fackre *does* struggle with this question throughout his book, as can be readily deduced from the headings and subheadings of the remaining five chapters. His knowledge of Niebuhr as a man, as well as his familiarity with his many writings, are reflected in his evaluation of Reinhold Niebuhr's evolving thought processes, as well as his personal experiences and actions.

Fackre concludes: "One of the marks of a great theologian is his capacity to develop, at the painful price of admitting mistakes, abandoning old categories, moving along new frontiers. An allied quality of an open theologian is his ability to discern the times and speak the right word in and to these times. When the Nazi era pleaded for a prophetic indictment and a shattering of sentimental illusions, Niebuhr stood up to speak his piece. When there appeared a pietism which professed to know all about human sin but did not have its vision stretched to serve its Lord in the structures of the common life, it was Niebuhr who rebuked a Billy Graham while many in the officialdom of the church acclaimed his New York revival. When social-action types collapsed the Gospel into an attack on economic and political structures, he spoke about the need for prayer and the broken self. When 'secularism' became a favorite swearword, Niebuhr underscored the common grace at work in non-ecclesiastical persons and movements. When the secular theology took up its refrain, he reminded its adherents of mystery and myth and the grandeur of God. In each of these cases, Niebuhr's thought moves away from theses with which he had become too neatly associated. But while he was prepared to abandon positions found untenable, he also maintained commitments he believed to be of continuing significance.

"The courage to change makes for a pilgrim theology. But the traveler must carry a well-stocked pack. Its supplies include provender prepared by others who have gone before and know the sustenance needed for unmarked trails. The pilgrimage goes forward, open to the future but fortified by the past.

"The past's provisions served Niebuhr well in his journey through an era that had to be reminded of forgotten things—the biblical wisdom about the sin in man and the tragic in history. Realism was healthy food, and Niebuhr a good guide for having been strengthened by it.

"Now on another leg of the journey, the pilgrim reaches into his kit bag and comes up with hope to sustain him. It is an elixir that stirs young men to see visions and old men to dream dreams. Hidden deep down in Niebuhr's knapsack we have discovered some of the same refreshment, too. But alone it is a diet that lacks nourishment for the long haul. The brown bread of realism must balance the heady wines of hope. It is in the Niebuhrian pack this abundant staple is to be found that can keep alive today's visions and tomorrow's dreams. We survive and make headway in our pilgrimage, with a guide equipped for times of both threat and expectation, a man for all seasons. In that lies the promise of Reinhold Niebuhr" (p. 96-97).

(The Rev.) CARL H. RICHARDSON
St. John the Evangelist, Elkhart, Ind.

VANDALISM: The Not-So-Senseless Crime. By Arnold Madison. Seabury Press. Pp. x, 148. \$4.95.

It seems that another book has been added to the current carousel of diagnostic treatises on American ills and ailments. Arnold Madison, in *Vandalism: the Not-So-Senseless Crime*, skillfully dissects the crime described by Webster as the "willful destruction of the beautiful."

There is little comfort in the historical review reminding us of the vicious, plundering, destructive conquests of the ancient European Vandals of 406 A.D. A bit more palatable, perhaps, is early American history when Boston's harbor was suddenly turned into a vast reservoir of tea.

The New York Times has described today's typical vandal as a white, teenage boy (9-21 years old) from a middle-income family, living in a suburb. Mr. Madison describes vandalism under a trio of distinctive categories, namely: Erosive Vandalism (petty, persistent destruction); Fun Vandalism (impulsive, thrill-seeking destruction); and Angry Vandalism (planned, plotted, motivated, deliberate destruction). Quite predictably, the final pages are devoted to suggested prescriptions for bringing this cancerous malady under control.

The publisher's stated hope for youthful readership of this book is, I fear, a doomed bubble of idealism. The author's target of effecting a curb upon the causes and perpetrators of vandalism may be equally idealistic. But I pray for his success and pledge my support.

ALICE SLATER
St. Michael's, Lincoln Park, Mich.

THE GOSPEL IS FOR EVERYONE. By Graham Leonard. Morehouse-Barlow. Pp. 84. \$2.95 paper.

The Gospel Is for Everyone, by the Bishop of Willesden in the Diocese of London, is the Archbishop of Canterbury's choice for this year's lenten reading. The archbishop tells us the book's

theme in his foreword: that we should be better Christians, more Christlike, more saintly than we are; and he urges us "to eat slowly and digest carefully" each chapter, so that we may stop struggling so hard to follow Christ's example and instead accept his gift of eternal life and receive his power to comprehend and appreciate the fact that once we have been baptized we have already become sons of God.

The Rt. Rev. Graham Leonard contends that "too many Christians have full hearts and empty heads." He believes that if we fulfill "our basic Christian duties of worship, prayer, Bible study, and witness," we would be "enabled to die to our self-centered isolation and to live in union with Christ in his life-giving Body." We would "proclaim and extend the Kingdom of God by his grace"—the only ultimate purpose for which the church exists. And we would find ourselves in a community of people who are very realistic about themselves and the world they live in, but who are nonetheless "extraordinarily joyful" because of their sure knowledge of God's love, forgiveness, acceptance, and trust. We would begin to have "a sufficiently clear vision of God's purpose for us to see that it is the purpose for which we exist and is infinitely the best thing for us."

The Gospel Is for Everyone is a great joy to read, and I wish that every Episcopalian in the United States—where the pressures to give up prayer, church, and Bible study in favor of social action are tremendous—might read it. If all of us would "eat slowly and digest carefully" each chapter, God's "healing, reconciling, recreating Word" could direct us into "a deeper understanding of God's purpose for us and of the splendour and glory of the holiness to which we are called" and could help us to "grow into all what God wants us to be."

SR. MARY MICHAEL
Society of St. Margaret

RIGHTEOUS EMPIRE: The Protestant Experience in America. By Martin E. Marty. Dial Press. Pp. 295. \$8.95.

The 200th anniversary of American independence in 1976 will find the Protestants of the United States less the arbiters of American society than they were a century or more ago, and more the co-religionists with others of diverse cultures, together seeking to adjust to the needs of an age when "everything can become almost anything else." Such is the appraisal Dr. Martin E. Marty makes of current trends in American religious life in his latest book, *Religious Empire*. Professor of modern church history at the University of Chicago, associate editor of *The Christian Century*, lecturer, and author of numerous books, Dr. Marty presents in this third volume of Dial's *Bicentennial History of American Life* a penetrating, lucid, well-documented, yet

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swiftly-flowing interpretation of Protestantism in America since our birth as a nation.

The initial focus of Dr. Marty's study is on the dominant "Evangelicals" in the new American Republic, the White, Anglo-Saxon Protestants. This preponderant WASP majority saw themselves (and their nation as themselves) to be the Chosen People whose God-given mission was the religious molding first of America, then of all the world, after the pattern of their own brand of Christianity. The equating of evangelicalism (regarded as the perfect quintessence of Christianity) with American middle-class culture was axiomatic. Dr. Marty points out that promulgation of evangelical standards as the American way of life amounted to a *de facto* protestant establishment, pervasive throughout the whole American scene long after legal separation of church and state had become the charter of religious freedom. Thus was realized to an impressive degree the imposition on America of the evangelical style of life which Dr. Marty calls, not without undertones of irony, the Righteous Empire.

The second century of the American story, however, brought turbulent challenges to the evangelical arbiters of faith and mores. Marty's clusters of concepts swing now from "Protestant Empire" to the more acted upon "Protestant Experience." WASP aspirations for empire became modified as the early social homogeneity gave way to the massive complexities of an America whose frontiers and urban centers had filled to overflowing with non-Anglo-Saxon, non-white, non-protestant millions. Broaden-

ing protestant experience brought hard-to-learn lessons in social justice, racial and creedal tolerance, scientific integrity. Inner tensions and contradictions polarized around two rival types of Protestantism. "One protestant party had become individualistic, while the other was social" (p. 178). The cleavage ran vertically through the main-line churches.

This division of Protestantism into two rival parties Dr. Marty sees as one of the fateful events of American protestant history, determining "much of the shape of the later protestant experience." The individualistic type, "Private Protestantism," bears the stamp of Moody's (and now Billy Graham's) premillennialism. Pessimistic about human society, these are the "rescuers"; they await the visible return of Christ who will bring in the Kingdom. The social or "Public Protestants," men like Gladden, George Heron, and preeminently, Rauschenbusch, claimed theirs to be the older tradition, tracing its lineage in America to Jonathan Edwards' postmillennial vision of the Kingdom of God realized in America; more anciently, back to the ethical teachings of Jesus and the messages of the Old Testament prophets. Dr. Marty concludes that in spite of the increasingly corporate nature of modern American religion, with strong ecumenical currents moving towards even Roman Catholic-Protestant rapprochement, the deep cleavage between the "private" and "public" types of Protestantism appears to be a durable pattern.

Missing somewhat in *Righteous Empire* is the kind of vibrant appreciation of the positive values in American Prot-

estantism which H. Richard Niebuhr gave us in his 1937 book, *The Kingdom of God in America*. Yet Niebuhr's concluding chapter anticipated Marty's incisive analysis of evangelical complacencies, compromises, and contradictions. Preachments which were strong on condemnation of personal vices, yet provided at one time or another biblical defense for almost every public evil (genocide, slavery, racism, segregation, avarice, industrial exploitation, war, ignorance, bigotry) are a tragic commentary on what happens when a faith subserves a culture. Prophetic voices there have been, as Marty points out, voices of concerned protest and dissent, but too frequently the dissenter felt himself to be outside the formal circles of the churches.

(The Rev.) ROYDEN C. MOTT
St. James; Knoxville, Tenn.

Booknotes

By Karl G. Layer

POCKET COUNSEL BOOKS. Edit. by William E. Hulme. Fortress Press. Pp. 56 each. \$1.50 each: *Drinking Problem?* by John E. Keller; *Am I Losing My Faith?* by William E. Hulme. This new series is intended to help people with problems in a specific way. Considered are such problems as those connected with family life, marriage, grief, alcoholism, drugs, and death. The language used is free from technical vocabulary and jargon. Because these books are not only non-technical but also brief, they would seem to offer a good start in helping people with specific problems. The volumes are not intended as a substitute for person-to-person counseling but rather as a supplement to it.

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PRIEST-MUSICIAN, youth-minded, needed for ministry to youth; of music (organ-choirs). Full priestly life shared with three colleagues. California. Good salary. Send photo, resumé. Reply by July 1st to Box P-795.*

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PEOPLE and places

New Addresses

The Rev. John M. Holt, Ph.D., faculty member at St. Andrew's Seminary, Manila, Philippines, resigned. Address: 1912 Washington, Waco, Texas 76702.

Armed Forces

Chap. (Maj.) J. E. Flinn, Chaplain School, Bldg. 117, Naval Base, Newport, R.I. 02840.

Churches New and Old

West Texas—St. Matthew's, Universal City, recently dedicated by the Bishop of West Texas, was so constructed as to be adaptable to the proposed changes in the church's liturgy. With the congregation sitting on two sides of the centrally-placed altar, full use can be made of movies and slides as aids to sermons. Formerly, services were held in a store front in Schertz. Vicar is the Rev. Robert E. Creasy.

Colorado—Trinity Church, Greeley, is the oldest religious corporation in the state, having been founded on the third Sunday in December 1870, by 12 Episcopalians. Centennial celebrations included dedication of the new addition to the church organ which was designed by Robert Town and who presented a program of music showing the full scope of the instrument.

Religious Orders

Order of St. Helena—The second annual summer vocations program for women, 18 and older, who are interested in exploring the possibility of commitment through a religious order, will be held in July. Address for information: c/o the order, Box 426, Vails Gate, N.Y. 12584.

Retirement

The Rev. Powel M. Dawley, Ph.D., sub-dean of General Seminary since 1954, and professor of ecclesiastical history at the seminary since 1945, retired Jan. 31. He is professor-emeritus and consultant on development programs at the seminary. He is also canon to the Ordinary of Maine with particular responsibility for the Loring Program, the diocesan plan for the continuing education of the clergy. Temporary address: Portland House, 45 Eastern Promenade, Portland, Me. 04101.

The Rev. Arthur B. Geeson, rector of St. Stephen's, San Antonio, Texas, since 1950, retired Jan. 31. He has been named rector-emeritus of the parish.

DEATHS

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

The Rev. Sherrill Bronson Smith, Sr., 79, retired priest of the Diocese of Connecticut and father of the Rev. Sherrill B. Smith, Jr., died Jan. 4, in Middlesex Hospital, Middletown, Conn. His home was in Wethersfield.

He served churches in Massachusetts and Connecticut and at the time of his retirement in 1962, he had been rector of Trinity Church, Brooklyn, Conn., for three years. He was also Superior of the Brotherhood of the Way of the Cross for over 30 years. Prior to his death, he was named chaplain of the Episcopal Church Home in Hartford. He is also survived by his widow, Gertrude, two daughters, another son, and 12 grandchildren. Services were held in Christ Church Cathedral, Hartford.

The Rev. Canon George Boardman, 61, rector of St. Michael's Church, Trenton, N.J., since 1959, died Feb. 14, while conducting a morning service.

A native of Scotland, he was ordained to the priesthood in 1937, in London. He came to the U.S. in 1947. He is survived by his widow, Patricia Ann, his mother, Mrs. Mary J. Boardman, and two cousins. The Bishop of New Jersey, assisted by several clergymen, officiated at the Burial Office and the Requiem Mass held in St. Michael's.

The Rev. William Christian Roberts, 69, rector-emeritus of Trinity Church, Towson, and the Chapel of the Holy Comforter, Lutherville, Md., died Mar. 1, after a long illness. His home was in Lutherville.

His entire ministry was served in the Diocese of Maryland where he had been rector of St. James' Church, Monkton, 1925-44, before going to the Towson-Lutherville field. He retired in 1969. He is survived by his widow, Ruth, four children, and eight grandchildren. The Burial Office was read by the Bishop of Maryland in Trinity Church.

Lauriston Hardin Darst, 80, communicant of St. James Church, Wilmington, N.C., and widow of the Rt. Rev. Thomas C. Darst, died Feb. 20, in Wilmington, after a short illness.

Her husband was Bishop of East Carolina, 1915-1945. She is survived by one daughter, six grandchildren, three stepsons, two sisters, two brothers, and several nieces and nephews. Services were held in St. James with the Bishop and Coadjutor Bishop of East Carolina and the rector taking part. Interment was in Oakdale Cemetery.

CHURCH DIRECTORY

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

LA JOLLA, CALIF.

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

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 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

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

MIAMI, FLA.

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

ST. BERNARD DE CLAIRVAUX 16711 W. Dixie Hy.

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Sun 8 & 10. In Spanish Monastery Gardens, Gift
Shop, Bookstore.

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

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (1S, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.
The Rev. Donis Dean Patterson, r; the Rev. R. G.
Smith, the Rev. J. L. Bordley, the Rev. D. C. Stuart
Sun 7:30, 9, 11; Tues 6:30; Wed 6:30, 12; Thurs
9:15; C Fri 5

(Continued on next page)



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

CHURCH DIRECTORY

(Continued from previous page)

ALBANY, GA.

ST. PAUL'S 212 N. Jefferson St.
The Rev. W. Gedge Gayle, r
Sun HC 8, 10, 6; Daily HC in Lent

ATLANTA, GA.

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

CHICAGO, ILL.

GRACE 33 W. Jackson Blvd. — 5th Floor
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5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

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

LAFAYETTE, IND.

ST. JOHN'S 5th and Ferry
The Rev. Ben. W. Tinsley, r
Sun HC 8, 10:30 (1,3,6,5S, MP 2&4S); Thurs, HD 9

BALTIMORE, MD.

ST. GEORGE'S, 2900 Dundalk Ave., Baltimore Co.
Dr. Nelson Rightmyer, r
Sun 7:30, 9:30, 11; HD 10

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

EMMANUEL CHURCH—Lindsey Chapel
15 Newbury St.
Sun HC 9, MP 11:15; Thurs 5:30

NEWTONVILLE, MASS.

ST. JOHN'S 297 Lowell Ave.
The Rev. E. S. S. Sunderland, r
Sun HC 8 & 10; Wed 10; HD 7

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

BLOOMFIELD, N.M. (Rural)

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Palm Sun Mass 10. Holy Week Mon thru Fri Ch S
10 to 12, Mass 12 (ceremonies Thurs & Fri). Easter
Eve Ch S 10 to 12; Vigil Mass 8 to 12. Easter
Day Mass 10. English & Navajo language.

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

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

ST. JAMES OF JERUSALEM
W. Penn St. & Magnolia Blvd.
The Rev. M. L. Bowman, v; the Rev. Dan Riley, d
Sun HC 10; Wed HC 9:30

NEW YORK, N.Y.

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The Living Church

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ALL ANGELS' West End Ave. at 81st St.
The Rev. Eric J. Whiting, r
Sun 8 HC, 10 Folk Mass, 11 HC (1S, 3S)

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Sun HC 8, 9:30, Ch S 9:30, 11 MP & Ser; 4 Ev
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Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8.
EP Mon, Tues, Thurs & Fri 5:15. Church open daily
8 to 8

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Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. 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

45th 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 HC 12:15; Wed 12:15; Easter 7, 12:15

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

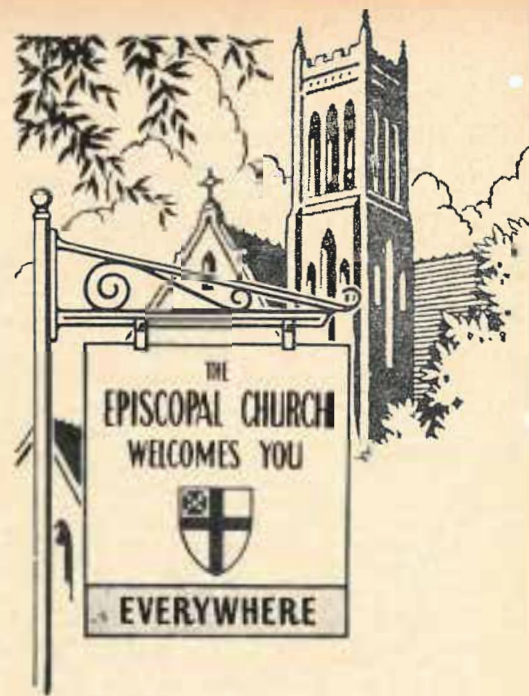
QUEENS, N.Y.

RESURRECTION
118th St. & 85th Ave., Kew Gardens
Sun HC 7:30, 10; Wed 10, 6:15



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St. James' Church was founded in 1906 when the town of Riverton was laid out. The log church was built in 1931.



WILLIAMSVILLE, N.Y.

ST. PAUL'S CHAPEL 4275 So. Harris Hill Rd.
Sun 8, 9:15, 11; Wed HC 7, 10; Thurs EP 8; First
Fri HC & LOH 10; HD 10

OKLAHOMA CITY, OKLA.

ST. DAVID'S 3333 N. Meridian
Sun Eu 8, 9, 11; Wed HC 9:30; Thurs & HD 9:30;
C 1st Sat 4-5

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at 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 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

ST. ANDREW'S PARISH CHURCH Est. 1706
The Rev. John E. Gilchrist, r
Sun 8 & 11; Wed 10

COLUMBIA, S.C.

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

FORT WORTH, TEX.

ST. LUKE'S-IN-THE-MEADOW 4308 Lambeth Lane
The Rev. Raymond E. Abbott, S.T.D., r; the Rev.
John Buchanan, ass't
Sun 7:30, 10:15; HC Mon & Thurs 5:30, Tues
6:30; Wed 9:30, Fri 7:30; C Sat 5-6

FAIRFAX, VA.

TRURO 10520 Main St.
Sun HC 7:30, MP & Ser 9 & 11 (ex 1S HC); Thurs
HC 9:30

RICHMOND, VA.

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

RIVERTON, WYO.

ST. JAMES' 6th St. & Park
The Rev. Robert M. Moody, r
Sun HC 8, MP 11; Mon thru Sat HC 7

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