

The Living Church

June 26, 1966

30 cents



White House photo

Bishop and President confer [page 6]

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HAMILTON

Kenneth M. Hamilton has served Congregational Union pastorates at Nottingham, at Wallington, Surrey, England, and at Elmsdale, Nova Scotia, Canada. Since

1958 he has served as Assistant Professor of Systematic Theology at United College, Winnipeg, Manitoba. His creative writings demonstrate his capacity to grasp and lucidly interpret critical aspects of contemporary theology.

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The Living Church

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*Director

†Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE: 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. Lewis M. Kirby, Jr., music and records editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

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THINGS TO COME

June

- 26. Third Sunday after Trinity
- 28. Irenaeus, B.
- 29. St. Peter, AP.

July

- 2. Visitation of the Blessed Virgin Mary
- 3. Fourth Sunday after Trinity
- 4. Independence Day
- 10. Fifth Sunday after Trinity

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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Grand Rapids, Michigan

BOOKS

Old Churches, Ministers, and Families of Virginia. By William Meade. Genealogical Publishing Co. VI. I: pp. 490. VI. II: pp. 496, 114. No price given.

In reprinting Bishop Meade's classic 1857 account of the early Episcopal churches and parishes of Virginia, the Genealogical Book Company has once again rendered a great service to genealogists, Church historians, and Virginians.

Bishop Meade, who was Bishop of Virginia during the mid-1800s, presents most of his material in the form of historical sketches of the various early parishes in Virginia. These sketches contain an enormous variety of information including dates of formation for the parish (and all too often dates of dissolution), names and locations of the early parish churches, lists of vestrymen and ministers, historical material on noteworthy parish families, tombstone inscriptions, and numerous personal anecdotes. For much of this material the original sources have long since disappeared so Bishop Meade's record is all that we have left.

The two volumes of *Old Churches, Ministers, and Families of Virginia* are well printed and attractively bound. I can heartily recommend this book to all those interested in the history of the Church in Virginia. ROBERT K. HEADLEY, JR.

U. S. Department of Defense

✦ ✦ ✦ ✦

Hosea: A Theological Commentary. By James M. Ward. Harper and Row. Pp. xxi, 264. \$5.

The measurement of God's covenant with Israel justifies the prophet's unique symbols of love. Dr. James M. Ward knowingly and thoroughly investigates with scholarly purpose the depths of insight into Israel's plight and the redemptive character of God's love. He takes the symbols out of a narrow dimension of empirical fantasy and endows them with divine initiative.

A rare combination of history, poetry, and domestic relations can be seen in *Hosea: A Theological Commentary* as a unity rather than as separated parts of an incomplete structure to be manipulated like a puzzle. The unifying principle is the covenant between God and his people. It is a covenant without coercion. It is for this reason that love is used to illustrate a truth instead of a dramatic interlude of dubious excitement and polemic excuses. What Dr. Ward discovers in the mind of the prophet is a clear revelation of God's redemptive purpose, and he painstakingly permits the reader to follow the route of his discovery by clearly marking the passages with brilliant illumination and interpretive wisdom.

The structure of the book follows a prescribed pattern. There are three parts. Israel, the Bride of Yahweh; The Faces of Infidelity; and, Providence and His-

tory. Each of these three parts is divided into sections with an original translation followed by notes on the text, and a personal evaluation and interpretation of the text related to the specific designations of particular passages.

The notes on the text contain a running bibliography, as the author utilizes much scholarly opinion in endeavoring to arrive at the right meaning and shading of the various words. The Hebrew words are cited to good advantage.

This book is no ordinary commentary but a compendium of factual history and religious discussion of a particular era in Israel's relationship with God which is universally true for all generations. There is a lack of coherent structure, and the style could be improved with more detail to the subtle overtones of more vigorous pronouncements of the author's convictions. His statements sometimes lack a cohesive argument; for example where he says, "Throughout his oracles, Hosea describes social results of social causes." There is such distance between the specific text and the general statement that one begins to wonder just what the author really has in mind. The book, however, deserves attention, and is worthy of the library of anyone desirous of more knowledge of the Bible.

(The Rev.) WILLARD A. PAGE, Ph.D.
ETS—Kentucky

✦ ✦ ✦ ✦

Southerner. By Charles Longstreet Weltner. Lippincott. Pp. 188. \$3.95.

The purpose of any book by a candidate for elective office is naturally suspect, particularly when such a book appears during the campaign. *Southerner*, by Charles L. Weltner, U. S. Congressman from Georgia, is no exception. Indeed, the first section of the book, in which the author offers an autobiographical sketch, tends to confirm the suspicion that his primary objective is to garner votes. He makes it quite clear that he is a native of the south (an absolute "must" for a southern politico), the grandson of a clergyman and the great-grandson of Confederate General Longstreet (two "plus" qualities). But Congressman Weltner goes on to demonstrate that he is of a new breed of Dixie politician, whose vote in favor of the 1964 Civil Rights Bill (after much soul-searching) set him apart from most of his southern colleagues.

Part Two of the book finds him on fairly solid ground as he rehearses the history of the race issue in American politics from the arrival of the first twenty slaves in the New World in 1607 (aboard a Dutch vessel, the name of which ironically, was *Jesus*) to the Voting Rights Act of 1965. It was, as he notes again and again, a history of opportunities lost because of northern vindictiveness combined with southern intransigence.

The concluding part of the book is

Continued on page 13

THOUGHTS ON "COCU" AND CHURCH UNITY

"THE LIVING GOD AND THE DEATH OF MAN"

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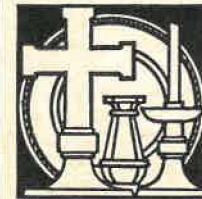
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Raphael: *St. Peter in Prison*

Photo by Three Lions

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up saying, Arise up quickly. And his chains fell off from his hands.

From the Epistle for the
Feast of St. Peter the Apostle.

The Living Church

June 26, 1966
Third Sunday after Trinity

For 87 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EPISCOPATE

It's Barnds in Dallas

At the special convention of the Diocese of Dallas, for the election of a second suffragan bishop, the fourth ballot showed the election of the Rev. William Paul Barnds, Ph.D., who has been rector of Trinity Church, Forth Worth, Texas, since 1956. He is also adjunct professor of philosophy at Texas Christian University, teaching evening classes.

In the election, there having been more votes cast than persons registered in the lay order, ballot number two was declared invalid.

CALIFORNIA

Episcopalians and Presbyterians Exchange Altars

In what leaders of both institutions described as a "singular and significant" event underscoring ecumenical impulses of the day, clergy of Grace Cathedral, San Francisco, and Calvary Presbyterian Church, San Francisco, "took order" in each other's churches on Sunday, June 12th.

Headed by the Rev. Dr. Carl G. Howie, its minister; the Rev. William N. Johnson, association minister; and members of the session of ruling elders, the Calvary clergy celebrated Holy Communion at the cathedral at the 11:00 service, before the Episcopal congregation, using the newly-adopted Presbyterian rite. Meanwhile, clergy from the cathedral, headed by the dean, the Very Rev. C. Julian Bartlett, went to Calvary Church and there celebrated Holy Communion for the



Bishop-elect Barnds

Presbyterian congregation, at both the 9:30 and 11:00 services, according to the Book of Common Prayer. The congregations in each case received Communion.

The Rt. Rev. James A. Pike, Bishop of California, presided at the services in Calvary Church, and gave an instruction on the Eucharist.

No Episcopal clergy officiated at the Presbyterian service in the cathedral; and no Presbyterian clergy assumed officiating roles in the services at Calvary Church. However, the usual services of the Church were conducted by priests of the Church in the cathedral at 8, 9, and 5 P.M.

In a telephone interview with THE LIVING CHURCH, Bishop Pike said that the altar exchanges were based on the Open Communion policies of the Diocese of California and the Presbyterian Church. He stated that the House of Bishops, by resolution, has authorized any individual Churchman to receive Holy Communion in another Church, if

his conscience permits. The bishop also said that these services had been worked out after careful consultation over the year, and no future plans for similar joint interdenominational services have been made.

Action on Abortion

Dr. John P. Schiveley, chief of obstetrics at St. Luke's Episcopal Hospital in San Francisco, has been issued a subpoena on charges that he performed an abortion at the request of an expectant mother who had contracted rubella, or German measles. Dr. Schiveley will be required to appear before the California State Board of Medical Examiners on July 25th. He has been indicted on eleven counts.

He and Dr. Seymour Smith of St. Francis Hospital are the first of a reported 40 San Francisco physicians whose records have been investigated by the California attorney general's office, at the request of Dr. John McNulty of Los Angeles. Dr. McNulty opposed the recent resolution of the California medical association, which by overwhelming majority requested revision of the 1873 California law which restricts legal therapeutic abortion to cases threatening the mother's life, and excludes cases of rape, incest, or grave mental or physical threat to the health of mother or child. Dr. McNulty had stated in a television interview that he would "get" those physicians who have performed abortions in such cases.

Reaction in San Francisco was swift. Dr. Edmund Overstreet of the University of California Medical Center announced that he was one of 31 physicians who were prepared to testify that they too had performed such abortions. In his case where a woman would have otherwise given birth to an armless, legless microcephalic.

The San Francisco Medical Association voted to support the subpoenaed physicians by a ten to one majority. Dr. Overstreet also announced that the corporation of the California Committee on Therapeutic Abortion whose vice president, the Rev. Lester Kinsolving, vicar of the Church of the Holy Spirit, Salinas, would act as chairman of the legal defense fund for the two San Francisco physicians. Other support for the accused physicians came from the San Francisco Chronicle, KGO-TV, and the Diocese of California's department of social relations.

Dallas Election

Ballot number:	1		2		3		4	
	C.	L.	C.	L.	C.	L.	C.	L.
Nominees								
Richard C. Allen	7	17	D		1	3	1	6
William P. Barnds	46	129	e		70	168	86	248
Edward H. Campbell	1	10	c		1	7	0	1
Francis W. Carr	2	2	l		0	0	0	0
Thomas H. Carson	6	23	a		4	8	1	4
Donald W. Clark	1	3	r		0	1	0	0
Sherwood S. Clayton	2	14	e		1	3	1	0
Henry C. Coke, III	1	1	d		0	0	0	1
Herbert N. Conley	0	4			1	3	1	1
Walter J. Crossman	1	7	l		1	6	1	6
James P. DeWolfe, Jr.	17	70	n		13	65	0	4
Charles K. C. Lawrence	1	2	v		0	0	0	0
William F. Maxwell	1	2	a		0	0	0	0
Lyman C. Ogilby	13	55	l		18	86	18	109
Homer F. Rogers	7	32	i		0	7	0	0
Bonnell Spencer, OHC	6	5	d		1	0	0	0
Menter B. Terrill	2	3			0	0	0	0
Guy S. Usher	3	17			3	9	0	0
John C. van Dyke	0	1			0	0	0	0
Votes counted	117	398			113	367	109	380
Necessary to elect	59	200			57	184	55	101

The unanimously-passed resolution of the social relations department urged support of clergy and laity to the defense fund. The diocese in council had in April of 1966 passed a resolution requesting the California legislature to revise the law to include rape, incest, and grave mental or physical threat to health, within the category of legal therapeutic abortion. Bishop Pike had asked physicians throughout the state to engage in civil disobedience to what he termed an "archaic law."

TORNADOES

Kansas

From Mrs. Robert Taylor, LIVING CHURCH correspondent for the Diocese of Kansas:

Though none of the Church property was destroyed during the storm on June 8th, it is still impossible to report how many Church families are homeless in the devastated areas around Topeka. The first impact of the funnel struck just southwest of St. David's, in a newly occupied section of the city. Grace Cathedral and the diocesan house, located within three blocks of the state house, escaped damage, though roofing from the dome sailed through the air within sight of residents of Bethany Place. The northeast section of the city was hit hard, and it is impossible to check on Church families there.

The Very Rev. Skerry Olsen, dean of the cathedral, reports at least 150 cathedral families directly affected. About 30 St. David's families are involved in the destruction. One Churchwoman was treated at a hospital and released. St. Philip's Mission is located out of the path of the twister, and there is so far, no report of loss by members.

Seminars from Washburn University, which is almost a total loss, are meeting at St. David's parish house.

That the loss of life has been limited to thirteen at this writing may be attributed to early warning received from radio, television, and the weather bureau. A tornado alert population took cover when advised to do so, and thus avoided what might have been wholesale death.

South Florida

The Rev. Edward J. Bubb, LIVING CHURCH correspondent for the Diocese of South Florida, has reported that "no serious damage was done to churches or Church property."

NCC

Actions at General Meeting

The general board of the National Council of Churches, meeting in sessions June 2d-3d, in New York, adopted the first statement of marriage and family life ever formulated jointly by representatives of the National Catholic Welfare Conference, Synagogue Council of America, and the NCC.

The board also approved a policy statement on adult illiteracy calling on Churches to work for basic education for all adults. In the figures discussed at the sessions, members were told that more than eight million Americans aged 25 or older have had less than five years of formal education, and of America's illiterates more than two-thirds are white.

Sympathetic hearing was given to the speakers for the Delta ministry. The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, and chairman of the commission on the Delta ministry, said, "We've never had this kind of endorsement before," after hearing that participating Communion were asked to increase their support, and non-participating Churches were invited to become contributors. It was pointed out that the

Delta ministry had exceeded its budget by \$161,000 and that it possesses certain administrative weaknesses. Further criticism revolved around "promoting racial separatism" through the establishment of "new cities" offering jobs and housing for Negroes.

Recommendations calling for a study of Church personnel resources were approved.

The previous board actions on Vietnam were reaffirmed, particularly those which urged renewed efforts for peaceful termination of the war.

First steps were taken to admit to membership: the Progressive National Baptist Convention, U.S.A., Inc.; the Antiochian Orthodox Catholic Archdiocese of Toledo, Ohio; the Russian Orthodox Church in the Americas; and the Church of the New Jerusalem.

COVER STORY: WASHINGTON

Bishop and President Confer

In Washington, D. C., the Rt. Rev. David Makoto Goto, Bishop of Tokyo, his host, the Rt. Rev. William Creighton, Bishop of Washington, and the Rev. William M. Baxter, rector of St. Mark's, Capital Hill, visited with President Johnson on May 23d, at the White House.

It was reported that Mr. Johnson was keenly interested in Bishop Goto's views regarding the present state of Japanese-American relations. The three clergymen and the President spent almost an hour in private conversation.

Bishop Goto, who was born and educated in Japan, also attended the Virginia Seminary. Before his election as Bishop of Tokyo, he served as chaplain and professor of Christian ethics at Rikkyo (St. Paul's) University.

He was in Washington to confer with diocesan officials on the companion relationship existing between Washington and Tokyo. The bishop's diocese is one of ten in the Holy Catholic Church in Japan (Nippon Sei Ko Kai), an independent province of the Anglican Communion.

RELIGIOUS ORDERS

Convent Blessed in Georgia

The blessing of the convent, chapel, and guest house of the Order of St. Helena, Augusta, Ga., was held on Ascension Day, with the Bishop of Georgia, the Rt. Rev. Albert Rhett Stuart, blessing each room in turn.

The rites ended in the chapel, where the altar and sacred vessels were consecrated. The Eucharist followed with seven concelebrants participating.

Various Roman Catholic religious orders were represented in the congregation and several Roman Catholic priests were also present.

Representatives of Episcopal Religious orders; the Rt. Rev. Gray Temple, Bishop



The St. Helena Convent is dedicated.

of South Carolina; the Rt. Rev. Robert E. Gribbin, retired Bishop of Western North Carolina; and the Rev. Edward O. Waldron, rector of St. Alban's, Augusta, and chaplain to the Order of St. Helena, were in procession.

LAMBETH 1968

Dates and Invitations Decided

The dates of July 25th-August 25th have been selected for next year's Lambeth Conference on "Renewal of the Church," to be held at Lambeth Palace, the official residence of the See of Canterbury.

Dr. Arthur Michael Ramsey, Archbishop of Canterbury, has said that dioceses, suffragan bishops, and assistant bishops who are doing full time work will be invited. Consultants other than bishops will be invited from both Anglican and other Churches, and will assist in conference work.

United Churches containing a former Anglican element, such as the Church of South India, will be invited to send a representative delegation of bishops to take part in the conference, but without voting rights.

A purely deliberative body, meeting in private, the conference has no synodical authority or legislative powers. Reports passed by the conference are published, and since the decisions represent expressions of opinions arrived at after long consideration by a majority of bishops of the whole Anglican Communion they necessarily carry great weight. [RNS]

FESTIVALS

Milwaukee

The 101st anniversary Corpus Christi Festival was held on Sunday afternoon, June 12th, at the DeKoven Foundation, Racine, Wis. Joining with the Sisters of St. Mary at DeKoven for the celebration were clergy and laity of the Dioceses of Milwaukee, Chicago, and Quincy.

The festival started with Solemn Evensong in St. John's Chapel. The procession of the Blessed Sacrament followed, with all participants joining in the singing of hymns. One stop was made at a stational altar. The procession then returned to the chapel for Benediction.

Preacher for the occasion was the Rt. Rev. Francis W. Lickfield, the Bishop of Quincy, who spoke on the various meanings of the Holy Communion in and for our lives.

Fond du Lac

The Confraternity of the Blessed Sacrament had its annual meeting at St. Paul's Cathedral, Fond du Lac, Wis., on June 4th, in conjunction with the annual Eucharistic Festival of the Diocese of Fond du Lac.



Karl Layer

FESTIVAL AT DEKOVEN: The sacred ministers in procession are (l to r) the Rev. Messrs. Malcolm Brunner, Robert Giffin, Arnold Moulton, and Richard George.

The event began with a Solemn Mass in the cathedral at which the Rt. Rev. James W. Montgomery, Bishop Coadjutor of Chicago, was the celebrant. The deacon of the Mass was the Rev. William R. Wetherell, rector of All Saints' Church, Orange, N. J., and general secretary of the Confraternity. The Rt. Rev. William H. Brady, Bishop of Fond du Lac, presided and also officiated at the Procession of the Host and Benediction following the Mass. The preacher was the Rev. John Macquarrie, professor of dogmatic theology at Union Theological Seminary, New York. His sermon topic was "Subjectivity and Objectivity in Theology and Worship."

The Procession of the Host began at the high altar and continued to the cathedral close where Benediction was given at the outdoor altar of St. John Vianney. The procession then returned to the cathedral for Benediction.

COLLEGES

\$500,000 Grants

Two Episcopal colleges received at the end of May grants totalling a half million dollars. For both St. Augustine's in North Carolina and St. Paul's in Virginia the gifts of \$300,000 and \$200,000 respectively are the largest in their history. The money was given by the Booth Ferris Foundation of New York City, and will be paid over a five year period.

Presidents James A. Boyer of St. Augustine's and Earl McClenney of St. Paul's reported that the gifts came after a detailed examination of the records and objectives of these predominantly Negro colleges. Both institutions are members of

the Association of Episcopal Colleges whose president, Arthur Ben Chitty, said, "Gifts like these can alter the entire history of small institutions, providing as they do impetus and encouragement for trustees and alumni. Perhaps the greatest need today on the American college scene is for thoughtful philanthropists to seek out from among the non-prestige institutions those which, back in the by-ways, are doing sacrificial and superior work. Our educational system threatens to become unbalanced by the current trend which seems to dictate that those who already have the most continue to get the most."

NEW YORK

Should Churches be Taxed?

The Guild of St. Ives, a group of young lawyers in the Diocese of New York, most of whom are affiliated with law firms in the city, attended a recent luncheon to hear discussions on Church and taxation presented by Mr. Edmund J. Beazley, executive assistant to the bishop of New York, and by the Rev. Canon Walter D. Dennis of the cathedral staff.

The diocesan department of missions owns, controls, and maintains buildings for 38 missions and assisted parishes, and in addition the diocese has 202 self-supporting parishes with property of great value. The diocese itself owns no hospitals or schools.

Mr. Beazley said that taxes, no matter how calculated, would be a "considerable drain" on the diocese, but he also noted that "a lot of clergy feel the churches should pay taxes regardless."

Continued on page 14

Whether to laugh or weep! That was a first reaction to the article, "Labor Unions for Clergy?" in the April 17th issue of *THE LIVING CHURCH*. Believing that laughter is healthier than an angry "No," let us consider the way the Ordinal might be revised if and when the Church achieves a unionized clergy:

When the bishop asks the would-be priest, "Will you be diligent in Prayers, and in reading the Holy Scriptures . . . laying aside the study of the world and

more just than the Body of Christ. Obey the very bishop who is also my judge and employer, why that's out of date in this secular age!"

The ordination service having been called off, we then may ask a few serious questions of what this is all about. Do the Rev. Messrs. Kinsolving and Barton really believe that any kind of Christian ministry, any kind of decent service to God and man, can be carried out when it is based from the start on suspicion, on

Unity, *YES*

the flesh?" the answer would be, "I will endeavor so to do, as long as I may spend time examining the total assets of the various churches, and helping to devise a clergy unemployment insurance plan."

Bishop: "Will you be diligent to frame and fashion your own selves, and your families . . . and to make both yourselves and them . . . wholesome examples and patterns to the flock of Christ?"

Answer: "I will apply myself thereto, particularly in the matter of drawing up contracts between myself and the vestry which would enable me to bring suit for defamation of character."

Bishop: "Will you maintain and set forward, as much as lieth in you, (which may not be much) quietness, peace, and love . . . especially among them that are or shall be committed to your charge?"

Answer: "I will so do, so long as it does not interfere with my urge to cause a small ruckus now and then by bringing my fellow priests to bargain with the vestry on my behalf, and especially to carry out the holy mission of exposing the sinister officialdom of the Church."

Bishop: "Will you reverently obey your Bishop, and other chief ministers . . . who may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?"

Answer: "I will so . . . What? I should say not! Isn't it perfectly obvious that the bishop may seek to unfrock me for patently unjust reasons? I have more important work to do, like picketing the offending church where I will be underpaid, and making sure that I have the backing of a strong national organization,

schemes to outwit those in authority? Here is a proposal which would substitute the power-machinery of a hard-boiled world of "me-first" for love and trust. Granted that there have been and are now bishops who have mistaken their role as shepherd, and so have become judge and dictator, it would be worse than folly to reshape the whole polity of the Church on the ground that evil things have happened. This is the work of a wrecking crew, not of those who have promised to be reconcilers.

Any man taking Holy Orders runs risks, of course, but to build a ministry on plans to sue the vestry, bishop, or whomever, is about as likely a way to fail in the ministry as any that can be thought of. If a man believes that the system is so vicious, that flagrant instances of injustice to the clergy are inherent in

Unions, *NO!*

it, he would be foolish ever to ask to be a part of it. "Away with it, let's be done with this archaic and corrupt machinery!" If, on the other hand, he knows that such occurrences are fortuitous and cannot be entirely eliminated from any human organization, he will accept his share of the risks involved. He knows that he and the bishop and the vestry are parts of the

same Church, not divided into a righteous "we" and a wicked "they."

The Church and its hierarchy are not a monster to be fought but a body to be served, each in his own office. And in this body a man may go in one lifetime from his first role as layman to that of a priest and even to serve as bishop, and still be part of the same "we." There are no "foreigners" in Christ's flock, and one of the hardest things to accomplish is for the priest to have his people see that the diocese and the bishop, and even the national Church, are not some bogey "they" but all part of "us." Surely we dare not inflame this dis-ease by adding another dimension of conflict, building machinery for dividing priest from people and priest from bishop.

I deny completely that the reasons for opposing a union of clergy are based on "inertia, fear, and the divided condition of the clergy." Rather such opposition is based on a much higher concept of the priestly calling than the article under discussion sets forth. The authors talk of people who have "unlimited power." Just whom do they mean? This is sheer naïvete! Every man in authority, be he priest, bishop, warden, or presiding bishop, is hedged about with rules and laws and canons and pressures in our society. "Unlimited power" is an anachronism, in our Church certainly, and one suspects in most other Churches nowadays.

The present writer admits to one serious disadvantage. He was not raised in a bishop's household so perhaps he does not know what tyrants and despots these bishops can be! However, after 36 years in the ministry he would not be expected to understand the gripes of his younger colleagues. They doubtless speak for the "Church-come-of-age," while he speaks only for the aged Church. And he has served under seven bishops (diocesans and suffragans) in only two dioceses. Every

one of them was always, at every turn, for every personal problem, and every worry taken to episcopal ears, completely understanding and supportive, willing to defend and uphold and to return trust for trust. As a matter of fact, my experience has tended to show that the bishop will more often take the side of the priest in a given

Continued on page 13

by the Rev. Francis P. Foote, D.D.
Director of Vocations, Diocese of California

When we published Dr. Casserley's article about Bishop Pike's book [L.C., May 29th] we knew that our consequent mail would be predominantly indignant, and we were not disappointed. (Some of the letters follow this editorial.) The mail was about six to one *anti* Casserley, and *anti* us for publishing it. This is par. It is axiomatic in our business that, although

any bishop's theology without risk of being smeared with the tar of black reactionism.

Now to consider some of the complaints.

It is said that Casserley accuses Pike of grave heresies without being specific. Perhaps he should have given a sample or two of the mistakes of fact and fallacies of logic in which the book abounds, in his view. But he

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Reactions:

In Christian Candor

letters to the editor are a sign of healthy life, they are no valid index of reader reaction, because people are more disposed to write to the editor when angry than when happy.

In any case, Dr. Casserley wrote his article and we published it out of conviction that it is time for some plain speaking.

We do not agree with him on all his points, and we should have expressed some of them rather differently. For example, he compares Pike's style and manner to that of a desperately brilliant lawyer defending an obviously guilty client, rather than to that of a man committed to the truth expounding his vision of reality. We agree about the style, and we agree that it is not conducive to good theology; but we should have stated explicitly our conviction that Bishop Pike is as committed to the truth as anybody, whatever his style and method.

Another dissent: Casserley fears that if Pike were tried for heresy many people would view this as punishment for his progressive social views; *ergo*, he should not be tried. We too are for the non-trial of Pike, but we emphatically reject this reason. To be blunt, we are utterly fed up with a certain contrived confusion of issues which now prevails throughout the Church, deceiving the elect. This is the myth that criticism of Pike's theology emanates from the lair of social reactionaries. Even the House of Bishops, most unwisely and unjustly we think, gave an oblique blessing to this myth in its statement last September that "many an allegation of heterodoxy against any of us, or our clergy, is in fact a covert attack on legitimate social concern and action." That official pronouncement might better have been left unpronounced. It may be true, as a statement of fact. But it is also a myth which tends to discourage any free, frank, open discussion of Bishop Pike's theology. The truth is that very many theologically orthodox Churchmen are as deeply concerned for the poor and oppressed as is Bishop Pike, but they are troubled by what they consider his disastrous distortions of the Faith. We would speak for these; and we submit that there should be freedom of any Churchman to criticize

did mention such grave matters as Pike's rejection of all the New Testament assertions of Christ's unique saviorhood, his rejection of the Trinity, and his rejection of the Incarnation under the guise of a "credible Christology." It seems to us that these are worth mentioning, to say the least; and they are mentioned.

Another critic asks: Why all this insistence on the Trinity and the Incarnation, since these are only "summaries of experiences?" We could write a long book answering that one. "And the word was made flesh, and dwelt among us. . . ." (St. John 1:14.) If this is a "summary of experience" it is a summary of God's experience, for us men and for our salvation; and we are old-fashioned enough to believe that it is what the Christian religion is all about.

Remarks another: One of the nice things about the Episcopal Church is the delightful vagueness of its formularies which put nobody in a tight bind. This sent us scurrying back to our Prayer Book for review. There we found, in their same old places, the Nicene Creed, the Eucharistic Canon, the Offices of Instruction, the Proper Preface for Trinity Sunday, and some other such formularies. We find them delightful enough in their way, but not exactly vague.

It is objected that Bishop Pike's books are, after all, tremendous best-sellers, which means that the public hungers and thirsts for his interpretation of Christianity. This may tell us something about what kind of religion the public wants. It may tell us something about the comparative inability of orthodox apologists to "get across" to the common man or the unchurched masses. But it tells us nothing whatever about whether the message of Bishop Pike is the Everlasting Gospel according to Sts. Matthew, Mark, Luke, and John, and the Catholic Church. Indeed, if it is true that Bishop Pike misapprehends and therefore misrepresents the Faith, and if his books are avidly read not by tens of thousands but by millions, so much the worse for the Faith in our day.

We come finally to the thing that troubles most people most, and here we would speak with a loving

respect for many modern Christians with whom we must disagree on this point. They are shocked and offended when one theologian openly denounces the views of another theologian, as Dr. Casserley has done. He maintains that a bishop is committed to the defense of the Church's historic Catholic faith; and that Bishop Pike's views are not a defense of that faith but a denial of it; and that therefore the bishop should resign his office as a bishop. His condemnation of Bishop Pike's views is strictly limited to those views; it does not extend to the bishop himself, however strongly he castigates what he considers the bishop's literary incompetence and theological ineptitude. It seems to us that any genuinely open-minded and critical reading of Dr. Casserley's article should make this clear enough.

Has any Churchman a right to suggest openly and publicly to a bishop that he should resign his office? Obviously, some think not. We think so. A bishop is a public person, within the body of the Church. What he teaches is the whole Church's, therefore, every individual Churchman's, business. Therefore it is neither a violation of privacy nor *lèse majesté* for one to say, as Dr. Casserley says in effect: If a bishop cannot in good conscience defend the Faith as this Church has received the same—and to determine that one goes to the basic formularies of this Church, he ought not to remain a bishop. We submit that to speak thus, openly, is neither presumptuous nor uncharitable; in Bishop Pike's own phrase, it is "Christian candor." He believes in it; Dr. Casserley believes in it; and so do we.

Casserley on Pike

In "Who Is This Bishop?" LC [May 29th] has surpassed itself. With more courage than that exhibited by a whole bench of bishops, yet with all the respect due a good and generous man whose priesthood has enhanced the Church, Fr. Casserley has exorcised once and for all the sterile and irrelevant Theology of the Absurd.

You will doubtless be assailed by sentimentalists and others who value their minor causes above the wholeness of the Catholic Religion—but so persecuted they the prophets which were before you. In the



meantime, the Church has clearly gained from this clearing away of some strange and erroneous doctrines. With Fr. Casserley's help, we are now better prepared to seek the unity of faith demanded by MRI and to apply that unity to our reshaping of the proposals received from COCU.

(Maj.) HAROLD W. GLEASON, JR.
Carlisle, Pa.

I am very glad you printed the splendid article by the Rev. J. V. Langmead Casserley [L.C., May 29th] on Bishop Pike's latest book, *What is this Treasure?* In reading the book, it seemed to me that the "Treasure" had suffered the fate of what the bishop—following a doubtful exegesis—termed "the earthen vessels."

ANTHONY G. VAN ELDEN
Blue Ridge Summit, Pa.

You are to be congratulated in the publication of Dr. Casserley's devastating review "Who is this Bishop?" [L.C., May 29th] Dr. Casserley's article expresses what all catholic-minded and intelligent lay folk believe.

I well remember that wild thinking and writing of some of the priests of a generation or two ago—Percy Grant, Stuart Tyson, Karl Reiland. Their watering down the teaching of the Church was intended, probably, to attract the "intellectual layman" to the Church. But these priests' writings and sermons have long been forgotten. And as for Harnack, there used to be this jingle current at General Seminary as long ago as 1913:

"Said Sandy to Headlam
And Westcott to Hort:
We think that Harnack's
A very poor sport."

That was a good conclusion more than fifty years ago. And it is a good one for today. Any priest or bishop who contradicts the vows he took at ordination or consecration is "a very poor sport."

(The Rev.) HIRAM R. BENNETT
Troy, Pa.

We were sorry to see Prof. Casserley's otherwise excellent criticism of James Pike's latest book [L.C., May 29th] marred by an unnecessary, and, we think, quite wrongful insinuation concerning the relative merits of Bishops Pike and Robinson.

The brief passage of Pike's which he reproduces is, indeed, sophomoric, and Robinson may well be (we lack competence to judge) a biblical scholar of worth. He surely writes with some insight in the field of liturgics. But it is wrong to forget that, of the two, Pike is the more earnest, the more zealous for social justice, the more relevant apologetically, and what is more important, is far closer to traditional Christianity. Pike firmly believes in a real, objective God, whom you can, and whom he does worship. The "God" of Robinson has been purged of all human quality. If Pike does not believe in God the Son, he clearly does believe in God the Father. The "God" of Robinson has no fatherly qualities. He cannot love or be loved. If you worship him, you are worshipping yourself. In his clumsy effort to find a superhuman God, Robinson has created a subhuman one.

Pike's way of trying to appeal to Jews is certainly unwise. They are most effectively reached from the most conservative theological and liturgical angles, combined with the most liberal human and social attitudes. Pike's techniques are wrong here, but at least he shows evidence of trying. We have never noticed that Robinson thought Jews should be approached at all. On the other hand, he does think scientists should be approached, but he shows the deepest possible failure to understand the principles of scientific thought, while Pike, though he is not fully schooled as a scientist, has at least a general understanding of the principles involved. Thus, the prevalent idea that Robinson's popularity is based on an appeal to the scientific mind is quite absurd. On the contrary, his wide appeal is proof of the prevalence of a late Victorian unscientific

kind of perfectionist superstition which his *dévotées* obviously share with the Bishop of Woolwich.

Casserley, Pike, and Robinson are all men of outstanding, though different, abilities. The relatively small honor they have in the Church adds to the evidence for my oft-repeated thesis that the Church places a high premium on mediocrity, and contributes a corollary to that thesis, namely, that by treating outstanding ability as an impediment, the Church tends to exaggerate the faults and minimize the virtues of its few outstanding men.

Incidentally, Bishop Pike has a thoroughly admirable skill, deplored by his mediocre colleagues, for getting wide publicity even for his most trivial remarks. Yet the basically splendid and thoroughly newsworthy attack by Casserley seems to have got no publicity whatever. Doesn't this fit in with our thesis?

(The Rev.) ROGER GEFFEN
Port Washington, N. Y.

Dr. Casserley says [L.C., May 29th], "The real problem is not what the book is or says but whether this book should be written by a bishop." It seems to me that the "real problem" is "what the book says," what the author is saying *whether he be priest, layman, or bishop*. Bishops can be deposed; books cannot.

(The Rev.) FRANKLIN C. FERGUSON
Vicar, Grace Church
Paris, Tenn.

I note that the Rev. J. V. Langmead Casserley reviewed Bishop Pike's recent book *What is This Treasure?* [L.C., May 29th] Dr. Casserley states that the Incarnation and the Trinity are "absolutely indispensable" to the Christian faith. Yet leaping through the liturgies for ordination and consecration in my Prayer Book, I was unable to find the words Incarnation and Trinity at all. Those to be ordained and consecrated are to uphold and defend the faith. The Episcopal Church in reality is delightfully vague about the details of doctrine in its official formularies. Dr. Casserley himself taught us in seminary that the creeds and the dogmas of the Incarnation and Trinity are the beginnings of discussions, not the end.

Casserley fails to note that there is a revolution going on in theology. Pike and Robinson are not the only people thinking radically and theologically. Van Buren, Altizer, and Pittenger are Anglicans. Pike is part of a war in theology. Unlike other

bishops who defend the faith by retiring from the field "because they have no particularly literary or theological flair," Pike risks engaging in the revolution. (What a damning thing it is for Casserley to admit that many of the bishops have no flair for theology—what else should they have a flair for? It is a bit like saying that a physician need not have a flair for medicine.)

(The Rev.) ROBERT WARREN CROMEY
Vicar, St. Aidan's Church
San Francisco, Calif.

Dr. Casserley's attack upon Bishop Pike [L.C., May 29th] is not worthy of a good theologian either in tone or content. It is *unfaithful*, in that it doesn't look for any good in Bishop Pike's witness; and it conspicuously fails to substantiate its own claims.

He seems to try to make a sacrament out of the dogmas of the Trinity and the Incarnation. They are not. Both teachings (summaries of experience) can be so slavishly followed that their real meaning is distorted. The Roman Communion, for instance, has so uncritically followed the dogma of the Incarnation that Mary, her mother, and her grandmother all seem worthier of praise than Jesus. Thank goodness, they've begun to reverse themselves. Why would some like us down that dead-end road? I hope Bishop Pike will see more merit in the doctrine of the Trinity as he has real time for study, but tritheism is a remarkably widespread heresy of our time. Dr. Casserley seems totally unaware of these dangers.

The reviewer, by being scholarly, could have given us some meat. He might have even warned Bishop Pike, in a brotherly fashion, of some particular heresies. Instead, he accuses him of ignoring one type of text (who doesn't!) and with a rustle of academic skirts, he hops onto one of America's least attractive bandwagons. I was disappointed in the good doctor.

(The Rev.) TIMOTHY PICKERING
Rector, St. Michael's in the Hills
Toledo, Ohio

I cannot refrain from commenting on Dr. Casserley's article concerning Bishop Pike [L.C., May 29th]. I hold no brief whatsoever for either man or his thinking. I am sure that my own faith lies somewhere between the two extremes. My only hope is that this faith of mine, such as it may be, somehow reflects more Christian charity than does the particular article in question.

I suppose what struck me most was the fact that the writer could speak of the bishop as a "very precious and beloved human being" and as "a friend" without revealing any evidence of such love and friendship in his comments. He even went so far as to admit that he was writing "with more asperity than mercy," which was an honest admission. There certainly was no evidence of that Christian love which his cherished doctrine of the Trinity seeks to preserve, none of those qualities of patience and understanding, forbearance and forgiveness which must characterize such love.

Today's theological debate is provocative and stimulating, but only when it reflects a sincere effort to be guided by the power of the Holy Spirit.

(The Rev.) JOHN C. GRAINGER
Executive Director, Kanuga Conferences
Hendersonville, N. C.

I write as one who also read Bishop
June 26, 1966

Pike's latest book, *What Is This Treasure?* And now I've just gotten through Dr. Casserley's full-blown review of it. The bishop's book is not one of his best, and it seems to have been hurriedly written. However, I must take exception to the arrogant tone of the review which you thought well enough of to feature in the May 29th issue. Dr. Casserley's reaction might have been predicted before he ever saw the book, and I'm tempted to question your motive in asking him to review it. There are a good many people in the Church, including seminary professors, who would disagree with his kind of literalism orthodoxy.

While I don't happen to agree with Bishop Pike in every detail and particular, I still think there is a great need for people like him and Bishop Robinson who are seeking to interpret the Gospel and the Faith in contemporary terms. Perhaps one or both bishops have gone overboard to some extent, but in the main they have engaged in a legitimate and much-needed apologetic.

In the same issue I read the item reporting Bishop Pike's defense of himself before Fr. Lesser and his congregation at Trinity Church, Hayward, Calif. It seems plain to me that in this instance Bishop Pike emerges as the orthodox Christian while Fr. Lesser and his cohorts are the heretics. To call Jesus God is misleading and it is not the historic faith. It disappoints me that more New Testament scholars and bishops as well don't come to the defense of Bishop Pike when he takes stands and makes statements which have been accepted in theological seminaries for years past. You have devoted considerable space in former numbers taking issue with him, and this time you might have indicated that he was in the right while his detractors were distinctly in the wrong.

(The Rev.) BENJAMIN MINIFIE, D.D.
Rector, Grace Church
New York City

Having read Dr. J. V. Langmead Casserley's article concerning Bishop Pike [L.C., May 29th], I feel compelled to reply.

Dr. Casserley claims that he is writing a "review article," but he fails completely to discuss the content of the book he is supposedly reviewing. He makes sweeping critical remarks about rejecting the doctrines of the Trinity and the Incarnation, but offers only one bit of evidence, and that a sentence wrenched out of context. He then goes on to say, "Almost no statement in the book that purports to be fact is correct, and in most of what purport to be processes of reasoning the logic is fallacious," but he apparently sees no necessity to substantiate such statements with any evidence whatever. I cannot fail to turn Dr. Casserley's own words upon himself, that apparently, "He does not realize that theology or any kind of serious thought and scholarship simply cannot be done in this shallow and agile legalistic way."

It seems that Dr. Casserley has lost touch with reality when he claims that "it is a great illusion to suppose that this kind of stuff makes any appeal to the non-Christian mind." It is a fact that quite a number of lapsed, nominal, and non-Christians have found new hope and new possibility through the writings of Bishop Pike, his *A Time For Christian Candor* in particular.

The conclusion of Dr. Casserley's charges against Bishop Pike would be to have a heresy trial. However, Dr. Casserley is cau-

tious about that because it might be misinterpreted as an attack upon the Bishop's political views. There is a good example of a courageous professor of apologetics and defender of the Faith! Accuse the bishop of heresy and charge that he "is not a Christian," but do not bring him to trial because it could be politically misunderstood.

(The Rev.) DAVID H. PARDOE
Minister of Parochial Services,
Emmanuel Church
Baltimore, Md.

Dr. Casserley writes [L.C., May 29th] in the spirit of the Inquisition. Bishop Pike is indeed fortunate that his "friend" cannot turn him over to the secular arm for burning!

Dr. Casserley speaks of "the apologetic failure of this sort of thing." I take it that an apologist must be read to be successful. The New York Public Library has a copy of Dr. Casserley's *Retreat from Christianity*. It has been withdrawn nine times in twelve years, the last withdrawal being in 1959. On the other hand, all copies of Bishop Pike's *A Time for Christian Candor* are in circulation today. Morehouse-Barlow has sold out three orders of *What is This Treasure?* and did not have one for sale today. Altman's book department was also sold out, and my wife purchased the last copy in stock at Doubleday's.

I have had at least half a dozen laymen speak to me enthusiastically about Bishop Pike's last two books. One was my brother, a successful businessman. I doubt if he had read a religious book in ten years, but he found *A Time for Christian Candor* so stimulating that he asked me to get him *What is This Treasure?* I suspect that Dr. Casserley, in the ivory tower of a seminary, has no idea of the impact that Bishop Pike's books are making among thoughtful laymen who find in them real help in meeting their own half-formulated theological problems.

I am thoroughly aware that popularity is not an unerring test of theological soundness, or even of literary competence; but I submit that books in the field of religion which actually interest laymen and which stimulate serious religious thought are all too rare. When one appears it deserves better treatment than THE LIVING CHURCH and Dr. Casserley have given *What is This Treasure?*

(The Rev.) LELAND B. HENRY, D.D.
New York City

Dr. Casserley [L.C., May 29th], backed by an army of venerable theologians, looks with disdain upon little David and makes a statement for the press: "This grave deterioration of the quality of heresy is a serious thing for orthodoxy." David has written a book which Dr. Casserley quickly dismisses as "stupid." That David (Bishop Pike) wears a miter is the only reason he mentions the matter.

Does it really bother Dr. Casserley that today's theological debates are, for once, being expressed in the language of the people? Are our theologians upset because they can't challenge current unorthodoxies with their exclusive armor, the traditionally impressive but unintelligible idioms of the 12th century? While not agreeing with Bishop Pike in his radical departures from the Catholic Faith, many of us—parish priests and laymen alike—have discovered a new leverage that is helping us wedge our way into theological discussions. The bishop and

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his friends have made a major breakthrough. If it is the mandate of our time to discuss and re-evaluate doctrine, then it is really kind of exciting to do so at the level where most of us live and think and have our being. Science, technology, and sociology have somehow all become bedfellows under the blanket of theology. It is frankly refreshing to discuss important doctrines in thought forms more contemporary than those of Augustine and the Cappadocian Fathers.

It delights me that Bishop Pike has remained free to speak as a bishop. Too many Pikes would spoil the broth, but one is good seasoning. What he and kindred writers may be telling us is that over the centuries the Church has developed a serious case of overdeveloped theology, doctrine that is too dense, too complicated, and too unintelligible. When Aquinas defined the attributes and proofs of God, he used the only language philosopher-theologians could comprehend. While respecting our debt to St. Thomas, most of us can know God without reference



to his peculiar contributions. Maybe there's much to be said for simplicity. Jesus certainly thought so.

In college I was not headed for the ministry. I'm not sure where I was headed. But one evening an Episcopal priest asked me if I had ever considered the ministry. No, I hadn't. With that for an opener he talked with me until two in the morning. I'd never met the man and he was still new to the priesthood. He said his name was Pike, Jim Pike from Poughkeepsie. He walked out of my life as quickly as he entered. But he made his mark. I had no further contact with him, but on my ordination day I remember offering a little prayer of thanksgiving that he had once touched my life. I still offer that prayer from time to time, and I have always believed that the Holy Spirit works marvelously through this man.

Here, then, is another place where I have to disagree with Dr. Casserley. There are many of us across "the length and breadth of this land" who will not "thank God" if Jim Pike should "leave the Church altogether." Instead, many of us will pray that Bishop Pike will be surrounded and supported with such Christian love that even in his new venture he will be encouraged to speak to us.

(The Rev.) SHERRILL B. SMITH, JR.
Rector, St. James' Church

Glastonbury, Conn.

I know who Bishop Pike is—but who in the world is Langmead Casserley?

(The Rev.) FREDERICK J. HANNA
Minister of Social Services,
Emmanuel Church

Baltimore, Md.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

UNIONS

Continued from page 8

controversy, sometimes even to the harm of the parish for whose corporate good a change would have been healthy. How many times, really, does an entire congregation exhibit conduct which, as the authors say, "shrieks for excommunication?"

Perhaps the case against the Union article, and so against the union idea for the Church, can be summed up by saying that it brings down all its weight on the side of legal actions, suits, excommunication, charges and countercharges, all of which are antipathetic to the Law of Love. One does not have to accept the whole "situation ethic" package to know that the aim of a Christian, be he parson or layman, is to live by an ethic much more demanding than pure legalism. Ours is the ethic of personal decision and responsibility in the light of Christ.

As a director of vocations, I am not the least interested in recruiting men, young or old, who give serious thought to fighting the Church which ordains them. We need men who can and will win men for Christ by love, in every avenue of life and work.

But we are not living in a dream world. There are inequities in the Church, as in all things involving fallible humanity. There are priests hurt by obstreperous and short-sighted laymen; there are also parishes which suffer from inept, lazy, and cantankerous clerical leadership. One of my own proposals, too radical to be adopted at present, is for a periodic review of every man in every cure, perhaps every five years. Confidential reports would be made to the bishop and standing committee from priest and congregation acting separately, the latter either through its vestry or special committee. If either side presented a case for a change in the pastoral relationship there would be machinery to effect such change. This would be at the discretion of the proper authorities, normally the "Father in God." Often he would find that there was a strong reason why a man should stay on the job, especially when he is exercising a prophetic ministry. At other times the parish would gain new life and the man a fresh hope by a change. As it is now I believe that our "tenure" is too rigid; too many men outstay their time and the flock of Christ suffers grievous hurt. There are many cases where an impossible and authoritarian priest drives a parish downhill, and there is at present no way to save the wreckage.

The Church is a living body which needs the best in nurture that godly men can give. There must be the constant working for Christ by those "eager to maintain the unity of the Spirit in the bond of peace." This is our calling rather than the building of dividing walls, small or large, within that Church by men who would be priests of the Most High.

June 26, 1966

BOOKS

Continued from page 3

devoted to an analysis of the southern character and prospects for the future. He writes of groups which would halt or delay the emergence of the south from the "losing" to the "winning" side—the Citizens Councils, the Ku Klux Klan and "Southern Republicans elected in 1964 on a pledge to repeal the Civil Rights Act." Of these, he regards the Klan as the only real threat. "The strength of the Klan lies in its secrecy," Weltner declares. "The remedy will be found in depriving the Klan of that secrecy."

The Voting Rights Act, Congressman Weltner believes, is the key to the race question in the south: "It is the ballot, in the last analysis that will bring about the changes so fervently sought by southern Negroes." Here, perhaps, the representative of Georgia's fifth district (Atlanta) may be guilty of oversimplification. There is a need for education and greater economic opportunity for the Negroes or their newly-gained suffrage may be subject to exploitation and manipulation by the unscrupulous.

For anyone seeking the solution to the southern problem this book is not the blueprint. It is, however, a statement of the problem in simple terms and the account of one southerner's efforts to deal with the problem realistically and constructively.

(The Rev.) BENJAMIN A. MEGINNISS
Trinity Church, Mobile, Ala.

* * * *

John Penry and the Marprelate Controversy. By Donald J. McGinn. Rutgers University Press. Pp. xi, 274. \$9.

Specialists in the period must read Donald J. McGinn's examination of the evidence tending to show that John Penry, hanged in 1593 on other charges, was Martin Marprelate. Others, to whom *The Daughter of Time* was a delight, will find in *John Penry and the Marprelate Controversy* not a novel about historical research as long-range detection, but the real thing. Background is supplied, facts and alternative interpretations are presented, and the conclusion completely supported.

(The Rev.) FRANK L. SHAFFER
Christ Church, Springfield, Ill.

Booknotes

by Karl G. Layer

The Teachings of the Second Vatican Council. Intro. by Gregory Baum, O.S.A. Newman. Pp. 676. \$5.75. This volume contains the complete texts of the constitution, decrees, and declarations of the Council. The materials are presented in a readable translation, and there is a complete index included. Volumes such as this are invaluable to those who want to know thoroughly and without embellishment the teachings of Second Vatican.

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NEWS

Continued from page 7

Canon Dennis cited several recent instances of religious groups or institutions making voluntary contributions for municipal services received. He suggested that the haphazard contribution of a sum now and then is not the solution. "We should have worked out a uniform standard or formula if we're going to do it, or else not do it at all." He talked of the First Amendment, and the free exercise clause that tax exemption for churches was "an attempt to promote the free exercise of religion."

The canon also said that the tax question was no academic one, for if the church property in the Diocese of New York were to be taxed at the standard rates, "we would have to close up more than half the buildings we now have, and our programs would be so badly curtailed that most of them would not function."

Several of the attorneys raised questions: the reaction of a contribution as an admittance that a tax should be paid; the consolidation of property, because of the cost of taxation, might be good; the use to which the taxing authority might put the tax money, saying, "If the taxing authority decides that it is promoting a governmental end by not taxing churches, I don't see why the church should worry about making contributions."

Canon Dennis said that both "liberals and right wing extremists" presently desire taxation of churches but for different reasons. He said that "those in the right

wish taxation of religious institutions and magazines because they believe the clergy are involved in politics."

Several attorneys volunteered to participate in the study of whether church properties should be taxed and how such levies should be calculated. [RNS]

KANSAS

An Anniversary

At Grace Cathedral, Topeka, Kan., on May 22d, the Celebration of Holy Communion marked the 10th anniversary of the consecration of the diocesan, the Rt. Rev. Edward C. Turner, and the annual ingathering of the children's missionary offerings.

During the service a child from each congregation (450 children were in attendance), went to the chancel to present to Bishop Turner the offering from his own group. The Rt. Rev. Stephen F. Bayne, Jr., of the Executive Council, was also in the chancel and received from an adult from each congregation, the offering for the MRI program.

After the service the children were guests of Bishop Turner and Mrs. Turner for a picnic at their residence. The adults had their luncheon at an inn to hear Bishop Bayne talk of the rededication to mission and the MRI work.

CONVENTIONS

Pittsburgh: May 24th

Following the Eucharist, the Rt. Rev. Austin Pardue, Bishop of Pittsburgh, spoke to the annual convention of the

need for a coadjutor, and the anticipation of his retirement following the 1968 Lambeth Conference or thereafter. The bishop asked that the appropriate committees begin study pertaining to a coadjutor. He also gave the convention the first returns of the centennial advance fund—\$1,533,736 in three year pledges and gifts—which is well over the goal of \$1,085,000.

Action taken at the sessions: changed the manner of electing deputies and alternates to General Convention who will now be chosen in the order of ballots cast in voting rather than separate balloting; passed a resolution concerning guest Communion; passed a motion favoring women delegates to General Convention; and voted to have resumés of candidates for elections.

Three motions concerning Prayer Book revisions were sent to the new committee on resolutions to be forwarded to the synod, and to be reported before General Convention 1967.

The convention also approved action that a committee investigate the invitation to General Convention to convene in Pittsburgh in 1970.

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.

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POSITIONS OFFERED

AUGUST supply priest in large Connecticut parish; lovely area; lake; comfortable rectory; curate also on duty; \$40 weekly. Sunday services and one Thursday service. Reply Box J-378.*

CASEWORKER — Episcopal Church sponsored group treatment facility for behavior-disordered youngsters, ages 13 through 16, capacity 27. Duties include individual counseling, group work, ability to work closely with child care staff. ACSW supervision, social work and psychological consultation. Excellent personnel policies. University town close to vast outdoor recreational areas in Wonderful Wyoming. MSW required, salary commensurate with experience. Contact, Dwain Brown, Director, Box 1007, Laramie, Wyoming.

D.C.E. wanted by growing parish in lovely foothill community of Southern California, 40 miles from Los Angeles, for July 1st or August 1st. Salary, car allowance, hospital insurance and pension. Please write: The Rev. John D. Harrison, St. Mark's Parish, Box 366, Upland, Calif.

WANTED: HOUSEMOTHER for boys' school in the East, next September. Reply Box G-364.*

WOMEN TEACHERS WANTED: Biology, History, Physical Education, Home Economics and Religion. Episcopal girls' boarding school in mid-west. Reply Box M-346.*

POSITIONS WANTED

CITY PARISH PRIEST desires return to university or campus-related ministry. East or Midwest; moderate Catholic, welcomes "challenge" or "real opportunity." Reply Box N-367.*

HARD-WORKING, ENERGETIC PRIEST desires contact with parish and/or school who really want to build, expand and grow. Varied parochial and school experience—available August 1st. Reply Box F-377.*

PRIEST, moderate Catholic, theologically conservative and at present associate rector on West Coast, desires change. Middle-aged. Stressing pastoral concept. Remain West Coast. Reply Box L-376.*

PRIEST, qualified rector for large parish. Communication invited from vestry having, or contemplating, staff. Reply Box P-374.*

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THE LIVING CHURCH

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. E. W. Andrews, rector of St. Mark's, Plainfield, Ind., will also edit *The Church Militant* beginning with the September issue. It is the newspaper of the Diocese of Indianapolis.

The Rev. Milton Austin, associate rector of St. Paul's, Jackson, Mich., will be rector of St. Aidan's, 261 E. Grove Ave., Michigan Center, Mich., August 1st.

The Rev. Charles E. Bartholomew, former vicar of Trinity Church, Trinidad, Colo., is director of St. Joseph's Home, Sherry, and priest in charge of St. James', Mosinee, Wis. Address: c/o the home, Sherry, Wis.

The Rev. Andrew W. Berry, former assistant at St. Luke's, Dallas, Texas, is vicar of St. Mark's, Dallas. Address: 7715 Briaridge, Dallas, Texas 75240.

The Rev. William Boli, former rector of St. George's, Chicago, Ill., is rector of St. Paul's, 416 N. Washington St., Saginaw, Mich. 48607.

The Rev. James B. Brown, curate at St. George's, Bossier City, La., will be curate at Grace Church, Monroe, La. Address July 1st: Box 2805.

The Rev. Cham Cannon, rector of St. Paul's, Murfreesboro, Tenn., will be the assistant to the dean of the Cathedral Church of St. Mary, 692 Poplar Ave., Memphis, Tenn., July 1st.

The Rev. Bayard S. Clark, former canon of the Washington Cathedral, who has been on sabbatical leave at the Urban Training Center, Chicago, Ill., is a training officer in the domestic peace corps (VISTA), Washington, D. C. Address: 1111 N.W. 18th St., Washington, D. C. 20506.

The Rev. Charles C. Clements, former assistant at St. Luke's, Jackson, Tenn., is rector of St. John's, Old Hickory, Tenn. Address: 1417 Hadley Ave. (37138).

The Rev. James Coleman, rector of Good Shepherd, Knoxville, Tenn., will be rector of St. John's, Johnson City, Tenn. Address July 1st: 807 Cloudland Dr.

The Rev. Robert C. Holmes, former rector of Christ Church, Yonkers, N. Y., is rector of Trinity Church, and chaplain to Episcopal students at Bates College, Lewiston, Maine. Address: 9 Curtis St. (04240).

The Rev. William T. Holt, former rector of St. Timothy's, Signal Mt., Tenn., is rector of Christ Church, Vicksburg, Miss.

The Rev. James H. B. Kenyon, priest in charge of Christ Church, Newark, N. J., and diocesan correspondent for *THE LIVING CHURCH*, will be vicar of St. Peter's, Mt. Arlington, N. J. Address August 1st: Box 454 (07856).

The Rev. John B. Lovatt, former assistant at the Church of the Redeemer, Cincinnati, Ohio, is vicar of Holy Spirit, Waycross and Hanover Rds., Cincinnati, Ohio.

The Rev. George A. J. F. Porthan, former vicar of Trinity Church, Gladstone, and Holy Zion, Wilson, Mich., is a graduate student at Nashotah House, Nashotah, Wis. He remains canonically resident in the Diocese of Northern Michigan.

The Rev. M. Gayland Pool, curate at St. Luke's, Dallas, Texas, will be acting chaplain of Canterbury House, Southern Methodist University. Address August 1st: 3308 Daniels, Dallas, Texas 75205.

The Rev. T. D. Wallsteadt, associate rector of All Saints', Phoenix, Ariz., is also dean in charge of the parish day school.

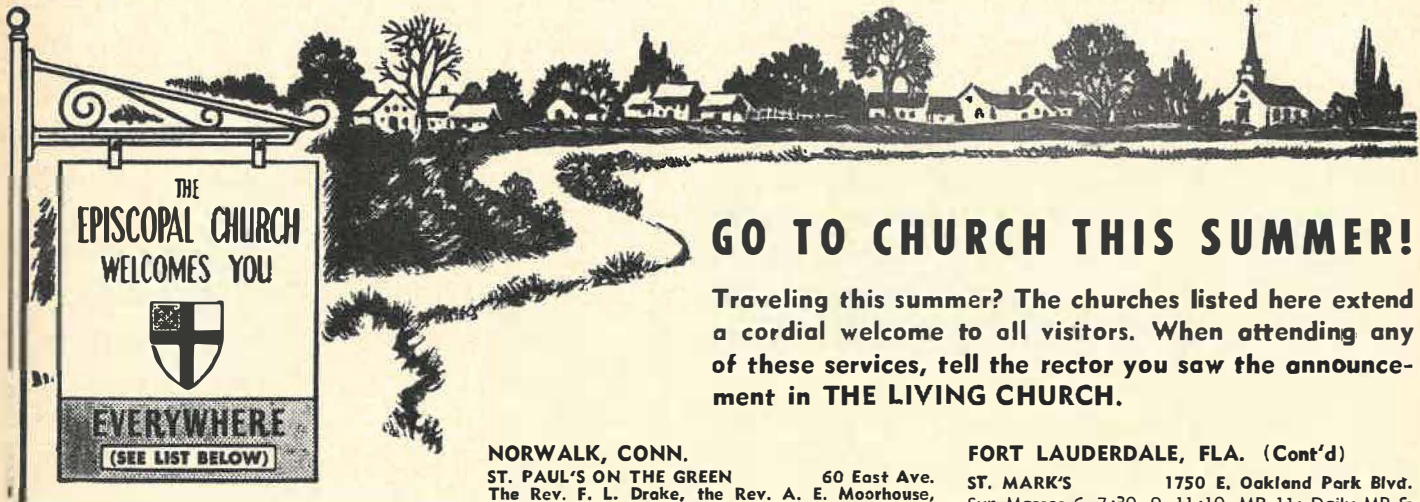
The Rev. John J. Weaver, former dean of St. Paul's Cathedral, Detroit, Mich., is director of metropolitan planning for the Diocese of California. Address July 1st: 322 W. Bellevue St., San Mateo, Calif.

Renunciation

On May 30th, the Rt. Rev. Sumner Walters, Bishop of San Joaquin, acting in accordance with the provisions of Canon 64, Section 3(d), and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry, made in writing by Robert Edwin Lederer.

Living Church Correspondents

Southern Ohio—The Rev. David B. Rogers, Grace Church, 5501 Hamilton Ave., Cincinnati, Ohio 45224, is the new correspondent for the diocese.



GO TO CHURCH THIS SUMMER!

Traveling this summer? The churches listed here extend a cordial welcome to all visitors. When attending any of these services, tell the rector you saw the announcement in *THE LIVING CHURCH*.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
The Rev. F. L. Drake, the Rev. A. E. Moorhouse,
the Rev. R. I. Walkden
Sun 8 & 10; Daily as posted; C Sat 12:15

WASHINGTON, D. C.

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

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45

DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ora
The Rev. David J. Dillon, Jr., r
Sun 8 HC, 10 MP & Ser (HC 15)

FORT LAUDERDALE, FLA.

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

FORT LAUDERDALE, FLA. (Cont'd)

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD 10 & 6;
C Sat 4:30

HOLLY HILL (DAYTONA BEACH), FLA.

HOLY CHILD 1445 Flomich Ave.
The Rev. Frederick R. Trumbore, v
Sun 7:30, 9 HC; Tues 7:30 EP; Wed 9:30 HC

INDIAN ROCKS BEACH, FLA.

CALYARY-IN-HOLIDAY-ISLES 1615 1st Ave.
The Rev. Frank L. Titus, r
Sun 8:30, 10:30; HD 10

ORLANDO, FLA.

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

ORMOND BEACH, FLA.

ST. JAMES 44 S. Halifax Dr.
The Rev. Robert G. Tharp, r
Sun 7:30 & 10

ATLANTA, GA.

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

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; 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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash

Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street The Rev. F. William Orrick

Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

ST. MARGARET'S 2555 E. 73d (cor. Coles)

One block west of South Shore Drive
Sun HC 8, 9, 11

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams The Rev. William C. R. Sheridan, r

Sun H Eu 7 & 9

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE 143 State St.

Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30 ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

BALTIMORE, MD.

Mount Calvary N. Eutaw & Madison Sis. The Rev. R. L. Ranieri, r

Sun Masses 8 & 10; Daily 7; Tues & Thurs 9:30; C as posted

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St. The Rev. Osborne R. Littleford, D.D., r

Sun H Eu 7:30, 9, 11, 4; Daily Eu

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester

Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway The Rev. T. F. Frisby, r

Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright

Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6; HD HC 6; Daily MP 7, EP 7

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave. The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c

Sun HC 7:30, 9 & 15 11; MP 11 ex 15

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd. The Rev. E. John Langlitz, r

The Rev. W. W. S. Hohenschild, S.T.D., r-em

Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LIVINGSTON, MONT.

ST. ANDREW'S Third and Lewis The Rev. C. Jack Faas, r

Sun 7:30 HC; 9 HC (15 & 3S); MP (2S & 4S); Wed 7:30, 9 HC

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway The Rev. Tally H. Jarrett

Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts. The Rev. Herbert S. Brown, S.T.D., r

Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.

Sun HC 8, 9:30 & 15 11; MP 11 ex 15; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL W. State St. & Overbrook Ave.

Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

The Living Church

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St. The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c

Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush) Church Ave. Sta. Brighton Beach Subway Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c

Sun 7:30, 9, 11. HC daily

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis The Rev. Norman A. Rimmel, D.D., r

Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.

Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdys MP & HC 7:15 (HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St. The Rev. Terence J. Finlay, D.D., r

Sun 8, 9:30 HC; 11 Morning Service & Ser; Weekdays HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10; EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.) The Rev. René E. G. Vaillant, Th.D., Ph. D.

Sun 11. All services and sermons in French

HEAVENLY REST 5th Ave. at 90th Street The Rev. J. Burton Thomas, D.D., r

Sun HC 8 & 9, 11 MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St. The Rev. Chas. H. Graf, D.D., r; the Rev. C. N. Arlin, c

Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 46th St. between 6th and 7th Avenues The Rev. D. L. Garfield, r; the Rev. L. G. Wappler

Sisters of the Holy Nativity

Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6; Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION 115 East 74th St. Rev. Leopold Damrosch, r; the Rev. C. O. Moore, c;

Sun Mass 8, 10 (Sung), 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-5

ST. THOMAS 5th Avenue & 53rd Street The Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30



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Tulsa, Oklahoma

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St. The Rev. Bernard C. Newman, S.T.D., acting r

Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St. The Rev. Robert C. Hunsicker, v

Sun HC 8, MP HC Ser 10; Weekdays HC (with MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION Broadway & 155th St. The Rev. Leslie J. A. Lang, S.T.D., v

Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL 487 Hudson St. The Rev. Paul C. Weed, v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St. Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c

Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c

Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St. The Rev. Darwin Kirby, Jr., r

Sun HC 8, 9; MP 11 ex 15 HC; HC daily 8, ex Mon & Thurs 10

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St. The Rev. Stanley P. Gasek, S.T.D., r

Sun HC 8; MP, HC & Ser 10; Int daily 12:10

TULSA, OKLA.

TRINITY Downtown 5th & Cincinnati Pilgrimage Church of the Southwest

The Rev. Curtis Junker, r
Sun HC 7, 8, 9 & 11 (1S & 3S); Daily Eu

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St. The Rev. Frederick R. Isacksen, r

Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 9, 11; Weekdays 7:30 (ex. Sat); Wed. 12:10; Sat 9:30; C Sat 12-12:30

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts. The Rev. Daniel Quinby Williams, r

Sun HC 7:45; MP & Ser 11 (HC 1S); Thurs & PB Holy Days HC 10:30

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets

Sun 8 & 10; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave. The Very Rev. C. Preston Wiles, Ph.D., dean

Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu; Daily H Eu 6:30, Wed & HD 10; C Sat 5

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St. The Rev. Walter F. Hendricks, Jr., r

Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

KAILUA, OAHU, HAWAII

EMMANUEL Keolu Dr. at Wanaoa The Rev. Fredrick A. Barnhill, D.D., v

Sun 7:30 & 9:30; Wed 10

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.