

The Living Church

December 31, 1967

30 cents



St. | A
Mark's, | Distinguished
Riverside | Congregation

The Living Church

Volume 155 Established 1878 Number 27

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

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Suffragan Bishop of Massachusetts; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. Nathaniel Wright, Jr.,†; Messrs. Jackson Bruce, Jr.,† Arthur Ben Chitty,† Charles M. Crump,† Peter Day,† Neal Kaye,† Francis J. Starzel,† Marshall Fishwick,† John Reinhardt,†

*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. William S. Lea, Paul B. Anderson, Th.D., *Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

DEPARTMENTS

Books	2	Letter from London	7
Deaths	15	Letters	13
Editorials	11	News	4
People and Places	15		

FEATURE

A Distinguished Congregation A. Andrews 8

THINGS TO COME

December

31. Christmas I

January

1. Circumcision of Our Lord
6. The Epiphany
7. Epiphany 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 and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

BOOKS

DEUTERONOMY AND TRADITION. By E. W. Nicholson. Fortress. Pp. 145. \$3.25.

E. W. Nicholson's *Deuteronomy and Tradition* is a survey of modern attempts to solve the many problems which *Deut* raises for the student and, in particular, the basic problem of the origin of the work and the circles responsible for its composition. Some years ago the generally accepted answer to this would have been that the book was composed in the seventh century BC, that it originated among those who were the heirs of the theological and ethical teaching of the eighth-century prophets regarded, as was then fashionable, as the virtual creators of OT faith, and that it thus occupied a fairly late and "advanced" place in a progressive development of OT religion from crude beginnings to a lofty monotheism and spiritual worship. But we now see the prophets less as innovators than as themselves the heirs of a long tradition of faith and morality which goes back to Israel's earliest days as a people. The literature of the OT—prophetic and otherwise—we see as end products, the written deposits of a long process. Thus the problem of the origin of *Deut* becomes a study in the history of the traditions it embodies.

The conclusions Dr. Nicholson comes to as a result of his survey would be widely accepted today. A law book which was the basis of our present *Deut* was put together in seventh-century Judah by an Israelite (Northern) circle which had fled South after the fall of the Northern Kingdom in 721. It was a prophetic circle not, (von Rad) levitical; its members were steeped in the traditions of the old twelve-tribe league of pre-monarchic days; they had been closely associated with the cult, and the book was cast in the pattern of the ancient, probably annual, northern festival of covenant renewal. The circle adapted its plans for reform to the Jerusalem Temple tradition in an attempt to revive the nation and ensure its future as God's Covenant People. The work was deposited in the Temple, discovered under King Josiah in 621, and then accepted by the Judean authorities as the will of God for His People.

This is a most useful survey to have available although it is written for the student rather than for the general reader. It is made all the more valuable by its thorough documentation and full bibliography.

(The Rev.) J. R. BROWN
Nashotah House

* * * *

DICTIONARY OF CHRISTIAN ETHICS. Edit. by John Macquarrie. Westminster. Pp. 366. \$7.50.

Beginning with the word "abandonment" and ending with the person of

"Huldreich Zwingli," the *Dictionary of Christian Ethics* edited by John Macquarrie strikes the characteristic note that gives this volume its distinctive tone. Rather than just defining words or introducing persons and enlightening us on certain subjects, this dictionary projects a vitality of life. It is a biography of words on a particular subject within a framework of systematic and historical perspective regarding the permanent issues of life; systematic in the sense that philosophical and religious concepts are illuminated in the light of existing dimensions of life. Its historical perspective lies in the fact that ethical concepts are related to their sources of the past. The word "deontology" means the science of duty. Macquarrie tells us who was first to use the word, the context of its present use, and the particular view of morality to which it is applied. When a word is dealt with, its meaning is related to the various applications with specific categories of ethics. "Hippocratic Oath" follows "Hindu Ethics" thus omitting a very modern word elusive to interpretation: "hippies." However, approximately 3000 words are used to discuss "Ethics in Ecumenical Movement" written by C. C. West of Princeton Theological Seminary.

The editor indicates the following subjects are dealt with in the book. Basic ethical concepts written, for the most part, by professional philosophers. In this category is the philosophical system of ethics which has influenced Christianity. The subject of biblical and theological ethics takes advantage of the Old and New Testaments. The final general subject is the substantial ethical problems, and it is in this category that morality and the new generation of inventive activities which surprise and shock so many by exaggerated actions beyond the accustomed borders of prescribed morality, comes into focus. The editor calls it, "Where the action is." Here we are in the midst of the moral and ethical problems peculiar to our time.

There is an impressive list of contributors including John Bennett, James Muilenberg, Joseph Haroutunian, and Roger Hazelton. One minor flaw of the book, in my opinion, is the fact that after the name of a contributor the pages comprising his articles are not mentioned. However, all the articles are signed, and with patience the desired result can be obtained. At such times when one might want to know what a certain person has to say on a subject rather than to read about the subject, the search is time consuming.

The book is excellent as a source of helpful knowledge and stimulates further study. It is fascinating to read despite its being a dictionary. The contents have a magical flow to them rather than being a chronology of encyclopedic measurements which can widen boundaries without requiring depth of thought. The *Dic-*

tionary of Christian Ethics both widens boundaries and encourages depth of thought.

(*The Rev.*) WILLARD A. PAGE, Ph.D.
Episcopal Theological Seminary in Kentucky

✦ ✦ ✦ ✦

FOOTNOTES AND HEADLINES: a play-pray book. By Sister Corita. Herder and Herder. Pp. 50. \$6.

Somebody fresh and new has come down the road. The first shock of finding one's self asked to play a game without rules and with no experience in this sort of thing has worn off; rules aren't really necessary. Ambiguous meanings are referred to the dictionary, or, another way is suggested in a Hasidic story retold in this book: "He repeated the letters of the alphabet over and over beseeching the Almighty to arrange them into the appropriate words of the prayers." In juxtaposition, there is a message which you experience—a serious one—and you get to it rather quickly, or, just after you grow accustomed to Sister Corita's use of flashes of color, topsy-turvy print, slogans and commercials. Unlike most of us who try to ignore the commercials, she translates them into communication of her own choosing. And the heart of the message? If we have been listening we have heard it before: the human commitment to a new social contract for survival and fulfillment. The message is that man is responsible for the world and what happens in it and to it. There's hope but no surety.

There's a lot about celebrations, large and small. About small celebrations: "To really see what we ordinarily look at from time to time makes fireworks happen inside us that can't always be contained when the brightness of a person or a thing is discovered or uncovered. These moments are small celebrations." And large celebrations happen when the whole group gets together. This is a family affair—breaking bread and drinking wine and singing and welcoming strangers and having no strangers, though it isn't fair when one group is always celebrating and another group is doing all the dirty work.

This is not a book to be judged by turning the pages quickly. It just won't do. And it is not for those who profess an interest in people but wait for the people to come back where they are. It is for those of whatever age who like to stretch.

LOIS WILLIAMS
St. Clement's Church
New York City

✦ ✦ ✦ ✦

REFORMER WITHOUT A CHURCH: THOMAS MUENTZER. Eric W. Gritsch. Fortress. Pp. 214. \$6.50.

Dr. Eric Gritsch is professor of Church history in the Lutheran Theological Seminary at Gettysburg, Pa. In this volume he is restudying one of the most misunder-

stood figures of that movement mis-called the Reformation. Thomas Muentzer was an intellectual, a scholar, at first a follower of Luther, who diverged sharply from Luther's views, became involved in the Peasants' Revolt, and was beheaded for his revolutionary activity. The first part of the book is a careful biographical study, thoroughly documented in true Germanic fashion.

But the real meat of *Reformer Without a Church* is in the second half where Dr. Gritsch attempts a re-evaluation of his subject. In an excellent chapter entitled "The Scapegoat of the Reformation" he reviews the historiography of Muentzer. It was the fate of this reformer to be disowned by almost everyone. Luther and Lutheran historians claimed him as the father of Anabaptism and damned him for it. Roman Catholic historians saw him as the logical and vicious end-product of the Lutheran movement. Then, in the mid-19th century he was suddenly picked up by Engels and hailed as the forerunner of Marxian Communism. This thesis was repeated by Kautsky.

In a final chapter, Gritsch declares all these interpretations wrong: Muentzer was neither Anabaptist nor Communist, he tells us. According to him, Muentzer was a man far ahead of his time: "Ante-dating ideas quite common in our day, he foresaw a world community united by the knowledge that all men are equal and destined to be brothers." This view seems hardly warranted by the evidence, but Dr. Gritsch presents it with conviction and eloquence.

(*The Rev.*) GEORGE E. DEMILLE, S.T.D.
Canon of Albany

Booknotes

By Karl G. Layer

Creation and Redemption. By Regin Prenter. Fortress. Pp. 596. \$9. A study in systematic theology, emphasizing the unity of God's acts of creation and redemption. While in the Lutheran/Protestant tradition, Dr. Prenter does not start from any explicitly confessional point of view.

Martyrdom and Persecution in the Early Church. By W. H. C. Frend. Doubleday-Anchor. Pp. xviii, 577, paper. \$1.95. The study covers the period from the Maccabees to Donatus and consists of thorough scholarship throughout. It may be read by the general reader as well as by the specialist.

Theology of Existence. By Fritz Buri. Attic. Pp. xiv, 112. \$4. A programmatic work which proposes a liberal approach to Christian theology which is oriented to theistic existentialism. It is possible to speak with God, but "man's discourse about God derives its meaning from the relation of the self to Transcendence." Buri is a Swiss theologian.

ECCE SACERDOS MAGNUS

The Archbishop of Canterbury's sermon with special music at the Church of Saint Mary the Virgin, New York Centennial celebration, Oct. 1, 1967

LIMITED EDITION RECORDING . . . \$6.50
or for mailing 7.00

Order from

SAINT FRANCIS DE SALES SHOP
145 West 46th St., New York, N. Y. 10036

OSBORNE

117 Gower St. London, W.C. 1, England



CHALICES and
ALL CHURCH
SILVER AND
METALWARE

Illustrated books
sent free surface mail

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4400 Melrose Ave., Los Angeles, Calif. 90029

Remember

THE LIVING CHURCH FOUNDATION

in your will.

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH.

A suitable form of bequest is: "I give, devise, and bequeath to **THE LIVING CHURCH FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin."

THE LIVING CHURCH FOUNDATION

407 E. Michigan Street
Milwaukee, Wis. 53202

The Living Church

Christmas I
December 31, 1967

For 89 Years,
Its Worship, Witness, and Welfare

GUATEMALA

First Bishop Consecrated

In a small forest of pine trees, 400 people witnessed the consecration of the Rev. William C. Frey as the first bishop of the newly established Missionary Diocese of Guatemala. Bishop Frey, 37, is the former director of the Spanish Publications Center, San José, C. R.

The open-air cathedral was furnished with folding chairs and a red cloth-covered altar. A portable organ provided the music, while a battery powered amplifier served as pulpit, lectern, and litany desk. The setting was chosen as none of the three missions in Guatemala City was large enough to accommodate all who wished to attend the service.

Nine bishops and some twenty priests representing numerous dioceses took part in the service. Chief consecrator was the Presiding Bishop, the Rt. Rev. John E. Hines, who was on his way home from a visitation to Colombia and Ecuador. Co-consecrators were the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico, and the Rt. Rev. David Richards, Bishop of Costa Rica. (Guatemala was previously part of the Missionary District of Central America, under Bishop Richards's jurisdiction.) Other bishops present were: Brown of Arkansas, Gooden of Panama, Harte of Arizona, Reed of Colombia, Melchor Saucedo of Mexico, and Thayer of Colorado. The service was conducted in Spanish except for the blessing which Bishop Hines pronounced in English.

In addition to Guatemala, Bishop Frey will be responsible for the Missionary Diocese of El Salvador.

WESTERN MASSACHUSETTS

Ecumenical Center Backed

An interreligious non-profit corporation has been formed in Worcester, Mass., to operate an ecumenical center in nearby Whitinsville. Now owned by the Diocese of Western Massachusetts, Lasell House in Whitinsville will become a center of ecumenical activity under the direction of a board representing the diocese, the Roman Catholic Diocese of Worcester, and the Greater Worcester Area Council of Churches.

Lasell House was given to the Episcopal diocese in 1952, and has been used since for conferences and institutes. Un-

der an arrangement agreed upon at the diocesan convention last summer, the new corporation will lease the building and the 11 acres of surrounding land for \$1 a year for the next five years. The diocese will also subsidize the new corporation for up to \$7,000 a year. During the 5-year period, the corporation hopes to acquire funds to operate the house independently. At the end of that period, the diocese has said that it would deed the property to the interreligious corporation for \$1, and grant it a capital gift of \$75,000.

Lasell House contains rooms capable of seating 250 people and has sleeping accommodations for 50.

CALIFORNIA

An Offer Declined

The Most Rev. Joseph T. McGucken, Roman Catholic Archbishop of San Francisco, has acknowledged that he declined an offer to share the use of Grace Cathedral, San Francisco, for Episcopal and Roman Catholic services. He had met with the Rt. Rev. C. Kilmer Myers and the Very Rev. C. Julian Bartlett, dean of the cathedral, but, according to the archbishop, problems were the scheduling of services, Grace Cathedral's proximity to one of his downtown parishes, and that all contracts for a new Roman Catholic cathedral were signed.

The Archdiocese of San Francisco is building a new cathedral to take the place of the old St. Mary's Cathedral that burned in 1962. The day after that fire, the then Bishop of California, the Rt. Rev. James A. Pike, offered the use of Grace Cathedral to the archbishop.

The present offer to share the facilities of the Episcopal cathedral was made May 27th to the archbishop in a private letter from Bishop Myers who has refused to discuss any of the details. A spokesman in his office pointed out, however, that since no formal rejection of the bishop's proposal has been received, the offer is still open. He also said that the bishop foresaw no difficulties in the scheduling of services to accommodate all.

NEW YORK

Worshippers Hear of S. Africa

"Because of the color of our skin we are strangers in our own household and

aliens in our own land." These words were spoken during a service of Holy Communion at the chapel of the Episcopal Church Center in New York by an Anglican layman of South West Africa, now in exile.

He is Jacob Kuhangua, secretary general of the South West Africa Peoples' Organization, a pro-independence group with headquarters in Dar es Salaam, Tanzania. While the organization is not officially banned by the South African government which administers the territory under an old League of Nations mandate, it is considered a source of "treasonous" ideas. Most of its leaders are either exiled or in prison.

The Eucharist at the Chapel of Christ the Lord, one of the regular noon services held daily for staff at the Church headquarters and for interested persons in the midtown area, offered special intentions for 36 South West Africa men now on trial in Pretoria, South Africa, and for their families. These men are charged under the Terrorism Act of the Republic of South Africa, a law passed June 21st of this year. One section of the act states that the provisions of the law "shall be deemed to have come into operation on the 27th day of June 1962," five years before the actual law came into existence. Acts committed in the five years before the law was passed are punishable, according to the statute. Eight of the men were arrested following clashes with South African police in August 1966. Later that same year the government arrested executive members of the South West Africa People's organization and took them to Pretoria where they were held incommunicado. Thus, the statute under which they are charged did not exist until more than a year after their arrest. In addition to the 36 men now on trial, there are 44 men considered by the South African government as co-conspirators who would also be on trial had they not fled their country. Mr. Kuhangua is one of these.

Mr. Kuhangua told the worshippers at the Eucharist that by praying for the imprisoned men "you have become spokesmen for people oppressed, who have been silenced by oppression. Let your demonstration of good will and brotherhood create bonds of Christian love." He added: "The wounds that are inflicted on these people are inflicted on you."

Like Mr. Kuhangua, most of the prisoners are Christian. He was baptized and confirmed and also received his education

at St. Mary's Mission in Ovamboland. He taught at the school there for a year before helping to found the pro-independence party he now heads.

WEST AFRICA

Bishop to Retire

It is reported that the Rt. Rev. Richard R. Roseveare, Bishop of Accra, Ghana, since 1955, will retire and leave the country New Year's Eve. After traveling home to Britain via East Africa, the 65-year-old bishop will live at the Mother House of the Society of the Sacred Mission in Kelham, Nottinghamshire County.

The bishop has stated that considerable progress has been made in Church unity in Ghana but that a great deal of education is needed among the laymen to help them understand the urgency of the project.

Bishop Roseveare was transferred to Accra after serving in South Africa as provincial of the Society of the Sacred Mission. He was deported from Ghana in August 1963, during the regime of President Kwame Nkrumah, for criticizing the state-sponsored Young Pioneer Movement as a "godless institution." He was granted permission to return three months later.

MICHIGAN

Wright Widens "Relationship"

The secular news services recently reported that the Rev. Dr. Nathan Wright, director of urban work for the Diocese of Newark and an Episcopal priest, had "joined a congregation of the United Church of Christ but said that he intended to retain his membership in the Episcopal cathedral at Newark," as Religious News Service put it.

In a telephone interview with THE LIVING CHURCH Dr. Wright made some important corrections for the record. What happened was that Dr. Wright preached at the Detroit church on December 10th. This church, the Central United Church of Christ, is in fact an undenominational body, he stated. Its minister is the Rev. Albert Cleage, Jr., a leader of "Black Power" in Detroit. Dr. Wright is considered a chief spokesman for the Black-Power movement through his book *Black Power and Urban Unrest*.

At the service on December 10th, when an invitation for membership was issued, Dr. Wright responded by filling out a card. "I am not going to give up my Anglican membership but widen my relationship," he said. The RNS quoted him as having said that he was widening his "membership." Dr. Wright explained his action on the analogy of well-to-do people belonging to their own parish church and perhaps affiliating for a part of the year with an "interdenominational summer chapel." When asked by THE LIVING

CHURCH if he believed that his action made him a member of the United Church of Christ in the same sense that he is a member of the Episcopal Church he answered: "Definitely not."

Dr. Wright in his advocacy of Black Power insists that black people pursue their goals by peaceful and democratic means as other minority groups have successfully done in American life. In his sermon at Detroit he said: "The hand of others must help us as black men in our urgent need for identity and power." Calling for unity within the Black-Power movement, he said: "Black men who remain powerless and self-hating will continue to destroy our cities. . . . We must work and work quickly to encourage all black men to see their simple working 'together in unity' as the same saving means which God has given us—and all men—to chart their destiny and grow in power, in dignity, and in grace."

WASHINGTON

Tax on Advertising in Church Publications

The Internal Revenue Service has said that magazines of Church-related organizations which derive income from advertisements not directly related to their main purpose are subject to taxation under a new regulation which went into effect December 13th. A spokesman for the IRS told Religious News Service that only those magazines and periodicals published directly by Churches, their conventions, or associations, are exempt from the possibility of taxation under the regulation. These usually are official Church organs.

Church-related publications are, on the other hand, subject to the unrelated business provisions of IRS. The agency makes the distinction that while all Churches are

religious organizations, not all religious organizations are Churches, and therefore, a difference in treatment is afforded in tax matters. It was indicated that since most publications of Church organizations do not operate at a profit, the new regulation would have very little effect on them.

The regulations, among other provisions, permit the publications to have a tax exemption of \$1,000 annually after all expenses relating to getting the printed publications into distribution are accounted for. Generally small readership and heavy printing costs, along with shipping costs, often find this type of publication requiring subsidies from the parent Church or association.

Technically speaking, the IRS spokesman said, advertising appearing in Church organization or religious publications (other than sectarian organs), "regardless of whether it appeals to a particular readership or profession the publication tries to reach, is not related to the exempt functions of the publication and conceivably, all else being equal, could be taxed." The provision relates only to income derived from advertising, generally the main source of income for larger publications, but not usually a prime income factor for small publications.

Hearings in July confirmed that last year there were some 700 tax-exempt publications other than those directly published by Churches and their conventions or associations. A fairly high percentage of these were published by Church-related or by religious organizations. While there are no figures readily available, it is believed that, due to their size and the relatively small amount of advertising they carry, these Church-related and religious periodicals accounted for almost none of the \$10 million in tax revenue it is estimated IRS could have collected from the \$700 million in



Leaders of the National Council of Churches met with Metropolitan Nicodim of Leningrad and Novgorod, chairman of external Church affairs for the Moscow Patriarchate, at an off-the-record luncheon in New York recently. According to authoritative sources, topics discussed were the policies of respective Churches on international affairs, particularly the Middle East, and the state of religion in the USSR. From left, Metropolitan Nicodim, the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York and host for the NCC, and Dr. R. H. Edwin Espy, NCC general secretary. (Photo by RNS)

advertising revenue received by all tax-exempt publications.

Because of the bitter fight over the issue last July, it is expected that court tests will be launched soon.

The LC Makes the CR

An interview-article on education that appeared in the November 5th issue of *THE LIVING CHURCH* (On Episcopal Colleges), has been written into *The Congressional Record* for November 27th, at the request of the Hon. Howard H. Baker, Jr., Senator from Tennessee. There were no objections to its inclusion.

The specific article was an interview between Mr. Arthur Ben Chitty and the Hon. John V. Lindsay, Mayor of New York City, on the necessity of diversity and excellence in education. Mr. Chitty is president of the Association of Episcopal Colleges.

UTAH

A Full Complement of Sponsors

Plans were made to have James Graham Dorian baptized in St. James' Mission, Salt Lake City, but two of the three selected godparents could not travel to Utah for the service. The baby's parents, Mr. and Mrs. James Dorian, asked the vicar of the mission for permission to have their Sunday school class stand in as proxy sponsors.

For several weeks the children in third and fourth grades studied for their part in the baptism of their teachers' baby. In fact they set rather grandiose plans such as that James was never to miss church, and that he would know the Ten Commandments and the Lord's Prayer by age 2. However, when the baptism actually took

place, the children knew their responses very well and "spoke out" before the congregation in the mission.

The Rev. Sanford E. Hampton, vicar, reports that "whatever else happens in the third-fourth grade class this year, we know ten youngsters who have had the meaning of Holy Baptism indelibly imprinted on their lives."

MASSACHUSETTS

Theological Institute Opened

Seven Greater Boston educational institutions have taken an ecumenical step that will provide a unique source for theological education. The faculties of the major Christian theological schools and departments in the Boston area have pledged themselves to mutual cooperation and joint action. Preparations for the ecumenical venture have been going on for the past 18 months.

The founding member schools are: Andover Newton Theological School; Boston College department of theology; Boston University School of Theology; Episcopal Theological School; Harvard University Divinity School; St. John's Seminary; and Weston College. The office of the Boston Theological Institute, as the new organization is to be known, is located at 101 Brattle St., Cambridge. (The Episcopal Theological School is located at 99 Brattle St.)

Dr. Walter G. Muelder, chairman of the institute's executive committee, is also dean of the Boston University School of Theology. Dr. Henry P. Van Dusen, former president of Union Theological Seminary, New York, is presently serving as consultant to the institute's executive committee. Dean Joseph A. Devenny, Weston College, is vice chairman. Others

serving as heads of various committees are: Prof. Helmut Koester, Harvard University Divinity School, secretary-treasurer; the Rt. Rev. John A. Broderick, St. John's Seminary, constitutional committee; Dean John B. Coburn, Episcopal Theological School, ways and means committee; Prof. William J. Leonard, Boston College department of theology, program committee; Dean George W. Peck, Andover Newton Theological School, academic resources. Prof. Tjaard G. Hommes, Harvard University Divinity School, and the Rev. Charles K. Von Euw, St. John's Seminary, are serving as interim executive secretaries.

The institute will be able to initiate projects and programs that go far beyond the ability of any of the member schools although it is not to be conceived of as either a super-seminary or a projection of any single institution. Individual schools will continue to grant degrees. A curriculum committee has taken steps to produce a joint catalogue of academic offerings and is working out a comprehensive method for cross-registration. It is also exploring new approaches to ecumenical education. It will be guided in the latter effort by experience gained from the existing ecumenical seminars in which the schools already participate.

MISSOURI — WEST MISSOURI

Episcopalians on C of C

During the annual General Assembly of the Missouri Council of Churches the following Episcopalians were named to offices: the Rt. Rev. Edward R. Welles, Bishop of West Missouri, chairman of the division of Christian Unity; the Ven. Charles F. Rehkopf, archdeacon of the Diocese of Missouri, chairman of the division of administration; and the Rev. Bruce H. Cooke, rector of Calvary Church, Columbia, Mo. (Diocese of Missouri), secretary of the council.

Preceding the assembly meetings a consultation on international affairs was held with members of the NCC, Roman Catholics, and Lutherans taking part in discussions.

SPRINGFIELD

Religious Studies at SIU

A program of religious studies has been introduced into the curriculum at the Southern Illinois University, Carbondale, Ill., under the direction of John Frank Hayward who holds degrees from Harvard, Meadville Theological School, and the University of Chicago Divinity School.

Until this year, religious studies at SIU had been offered through various off-campus religious foundations. Consolidation under college direction followed a survey. The new program offers a subject minor consisting of 30 hours divided be-



tween Western and non-Western religions, with courses taught by the departments of English, sociology, psychology, philosophy, and history.

CANADA: ONTARIO

Aid to Vietnam

The Canadian Council of Churches estimated that it has channeled approximately \$50,000 to North Vietnam civilian war victims during the past 18 months. An almost equal amount has gone to

South Vietnam, the acting general secretary, the Rev. Reginald M. Bennett, said. The money, contributed primarily by the Anglican, United, and Presbyterian Churches, has been forwarded to the World Council of Churches, which follows the request of donors on the eventual destination of the money—North or South Vietnam.

AROUND THE CHURCH

Some 60 Church school teachers from four parishes in Evanston, Ill., partici-

pated in a **six-week Sunday evening course in Christian education** held at **Seabury-Western Seminary**. The Rev. A. Donald Davies, associate professor of Christian education at the seminary, was in charge of the study program.

Trinity Church, Muscatine, Iowa, has received an anonymous gift of \$10,000, from one of its members who specified only that it be used to assure the meeting of current obligations and to further a program of repairs to parish property.

Letter from London

Britain, as you no doubt have heard, has devalued the pound. Unless you are much cleverer than most Britons, you won't be quite sure what that means. But if you are a member of a tiny Church in Africa, Asia, or several other places, you are likely to learn at least one of the results the hard way. For devaluation means that every overseas missionary organization based in the UK will have to run much harder in order to stay in the same place. Our three main famine relief organizations, for example, will have to raise almost \$2 million extra in order to accomplish next year what they did this year.

The United Society for the Propagation of the Gospel has estimated that its extra needs will top \$300,000 and, ironically, "devaluation," says the society, "has come at a time when recruitment figures have been encouragingly high. 235 new missionaries went abroad through the society in the last two years." The Church Missionary Society is likely to face a comparable extra burden.

Now, for the most part, this money goes on the maintenance of missionaries. Unless more money can be raised, either there must be fewer missionaries or missionaries must eat less frequently (and that is hard to contemplate). But at the very time when all this extra money will be demanded, the average Englishman is going to be very broke—because of devaluation.

MRI has been talked about a lot in the last few years. Here is an added reason why all are going to have to pull together if the advance of the Kingdom is not to be halted.

In this country, religious teaching is compulsory in the public (your use of the word) schools and is based on an "agreed syllabus." Now the system is coming under increasing attack both as a matter of compulsion and in regard to the content of the syllabus. The humanists (who are becoming more and more articulate and vocal) want to see its religious content removed and some sort of ethical teaching put in its place. Christians, on the other hand, are becoming increasingly doubtful

about the effectiveness of a syllabus wide enough to be agreed.

Latest attack has come from the Bishop of Exeter, Dr. Robert Mortimer, in his presidential address to his diocesan conference: "It is becoming increasingly clear," said Dr. Mortimer, "that religious education based almost exclusively on the Bible and divorced from active membership of some Christian community is of small positive value and can be actually harmful." The bishop explained that, in order to avoid denominational teaching, too much emphasis in the agreed syllabus was given to learning stories from the Bible. "And Bible stories, divorced from any contact with a living Church, a worshipping community, can have disastrous consequences. The children cannot correct their literal understanding of the stories or get them into proper perspective because they do not hear the voice of the living, worshipping Church."

Dr. Mortimer said that is why much hostile criticism of the Christian religion is aimed at a grotesque, distorted caricature of what the Christian religion really is. "One might almost infer from some of this criticism that the story of Jonah and the whale lies at the very heart of the Christian Gospel. And certainly the childish pictures of God as a bearded old gentleman in the sky, or as a bloodthirsty vindictive warrior, and the picture of Christ as an anaemic, effeminate patter of childrens' heads, do not get corrected as the child grows up because there is no contact with the Church. The Bible stories and the pictures they conjure up in the child's mind are probably all that the grown man retains of his so-called religious education. Quite rightly he discards these pictures and rejects all that he knows of the Christian religion, and along with that the Church, which he has never attended anyway. It is high time," the bishop continued, "that we re-examined both the content and the method of our religious education—and in our Sunday schools as well as in the day schools."

Both 65-year-old Bishop Greer of Manchester and 64-year-old Bishop Claxton of Blackburn are men of wide experi-

ence. For eleven years, Dr. Greer was general secretary of the Student Christian Movement and he followed this with some years as principal of one of our leading seminaries. Dr. Claxton has worked in many parts of England and was for some years responsible to the Church Assembly for missionary education. Both bishops also have another thing in common. Their dioceses are in Lancashire, a county which is probably Britain's main stronghold of Roman Catholicism.

They have both called for a long-term process of greater understanding with the Roman Catholic Church starting right now. They want it to be "part of the permanent activity of every congregation." They ask that much more should be done in common in a parochial and civic setting and also that Roman Catholic priests should be included in all clergy fraternals while at the same time lay people should be involved with informed discussion and, whenever possible, common worship. Theological difficulties such as those over the papacy and Marian dogmas should not be sidestepped nor should practical ones like the mixed marriage problem. At the same time, there should be no slackening in the growth of understanding with other traditions, particularly with Methodists.

"Our aim," say the bishops, "is by understanding the work of Vatican II to assist the Church of Rome to see the full implications of the decisions for all the Churches. The tendencies of the council are in a direction of which we warmly approve. It is already producing great changes in the life of the Roman Catholic Church. We should therefore aim at such a dialogue between our two Churches as will lead to renewal in both. We too need renewal. And time does not wait."

Talking of Blackburn, the diocese has produced a visual aid about its cathedral (which dates from before the Domesday Book). Made up of 35 MM color transparencies backed with tape recorded commentary, it lasts for 40 minutes. The address, if you are interested, is Cathedral Office, Cathedral Close, Blackburn, England.

DEWI MORGAN

Ostensibly a suburban parish five miles from the center of Providence in the city of East Providence, St. Mark's, Riverside, R. I., is set in the midst of an area approved for urban renewal. Founded in 1883, St. Mark's became an independent parish in 1947. In the two decades since World War II, farms and woodlands on one side of the parish have given place to new housing plats, while old summer cottages have been adapted for year-round living.

Upon entering the narthex, joy, color, and enthusiasm are evident. The informa-



tion table staffed by a knowledgeable parishioner, the literature table and floral displays, indicate that somebody cares. Ushers with name badges readily spot newcomers and greet regular members. One senses enthusiasm both in the service of worship and during a coffee hour thereafter. The philosophy that shapes parish life is evident on the yearly parish calendar where three pictures are captioned:

Your parish—a place of worship
 Your parish—a center for education
 Your parish—a training ground for mission



WORSHIP: Four services every Sunday, year round, provide maximum opportunity for Sunday attendance. The evening Eucharist attracts nurses, bus drivers, and perhaps a parent who was otherwise engaged during the morning; and on summer evenings boating enthusiasts and golfers swell the congregation.

The pattern of worship might be described as Liturgical Movement. Appropriately, the church, designed in 1956 with an "altar in the round," congregation on three sides and choir on the fourth, enables the congregation to share fully in the whole liturgy. The service is very much alive; new hymns, folk music, and contemporary settings are used frequently. Since 1957, dialogue sermons between the clergy, and dialogues which include the voice of the man in the pew have been used occasionally. Laymen sometimes give a five-minute witness as to the presence of God or the power of Christ in their lives.

EDUCATION: The education council, with a social worker as the coordinator, meets monthly to determine policy, shape program, select curriculum, and to plan forthcoming events for Church school and adults.

Bible Study, under the guidance of one of the clergy, is the heart of the adult program. One group with 25-30 members meets every week in the homes of members; other groups meet at the parish center daytimes and evenings. From these groups have come not only weekend retreats for spiritual growth but also service projects for parish and community. Several members of the FISH Project, newly instituted at St. Mark's, are key members of the Bible study program. One elderly lady, not a parishioner but a lifelong Episcopalian, was recently escorted to a Bible study by a young couple who attend regularly.

Special programs have replaced the church bazaar. Neither the rector nor vestry seem to believe that there is anything inherently sinful about bazaars or parish organizations, but the rector states:



By Al
 Vestryman of
 River



Saint

Riversi



ndrews
ark's Church
R. I.



ark's

e, R. I.

"Since parishioners have limited time and energies to give, let us use such time and energy where it will do the most good." For example, the parish sponsored a two-day liturgical workshop for Churchmen from other parishes and Communion. Parishioners shared in all aspects of the planning.

Last spring, St. Mark's laymen sponsored a day-long seminar on Ethics On Action, a one-day Ecumenical Education Workshop for concerned Christians, and a three-day Festival of the Arts which, in addition to visual exhibits, included a folk concert, choral concert, a chancel drama, film festival, and a bus trip to observe old and new churches in Newport.

Since the parish believes that understanding precedes ecumenicity, the education council sponsors programs in this important area. For two years now six couples from St. Mark's have met regularly with six couples from the adjacent St. Brendan's Roman Catholic Parish in Living Room Dialogues. When a recent curate at St. Mark's, was leaving for another post, it was the Roman Catholic members of the dialogue group who planned a going away party for him. A Seder supper during Lent helped 150 parishioners to appreciate more fully than before the influence of Judaism on Christian patterns of worship.

The education program assumes as its starting point that no one program will appeal to everyone and therefore diverse programs are needed. And, for those who like athletic activity, the parish has a bowling league, softball, basketball, an occasional "fun nite," and even an annual boat trip on Narragansett Bay. Parish dinners precede many parish events, but without any set charge. Each gives according to his ability and invariably more is taken in than is needed.

MISSION: The parish is the training ground for mission. St. Mark's operates on the basic premise that unless specific groups or persons are charged with this and freed from maintenance tasks to

carry it out, then mission is rarely done—the old maxim, what is everybody's business becomes nobody's business.

Both the stewardship and evangelism committees are concerned with reaching the newcomer and the unchurched. Again, last summer, a series of cookouts at the homes of committee members gave new parishioners a chance to get acquainted with laymen and the clergy. In alternate years, a parish visitation by laymen in May or June—distinct therefore from the every-member visitation of November—provides a chance to give and receive, and the parish leaders can then respond



in their planning to expressed needs and ideas.

Two aspects of mission, not common to all parishes, seem worthy of mention. First, there is the radio-TV ministry carried out by clergy and parishioners. Each week the Holy Communion service is broadcast, and in addition a 25-minute program of records and commentary structured somewhat on Morning Prayer is conducted by the rector. Five years ago, the parish cooperated with one local TV station in developing a service of *Worship* videotaped in the studio. The parish takes



A Distinguished Congregation



After the 1965 fire

its turn in rotation with churches of all Communion. And extensive use of audio visual aids in the parish itself is evident from the record and filmstrip library, art objects, display material, and projectors readily available.

The other unusual aspect of mission involves laymen "on the road." One husband-and-wife team explain to other parishes the values and techniques of a parish visitation. Another layman presents to vestries ways in which the parish can be placed and kept before the public; the junior warden has given stewardship presentations in other dioceses; and, at a recent vestryman's conference in Rhode Island, presentations on "Your Parish Office" and "team teaching" were given by other lay persons.

Memorable events occur in every parish; St. Mark's is no exception. A tentative date for consecration of the church had been set for October 1965 but on January 22d an early dawn fire completely destroyed the parish facilities. Like the nomadic Hebrews, the parish wor-

shipped in borrowed buildings and had classes in homes and in the parochial school of the Roman parish nearby. Through the extraordinary energies of parishioners, clergy, architects, and contractors, the church was sufficiently rebuilt in six months to provide for Sunday worship, and within one year of the fire a new parish center was ready for use. Key man in coordinating the efforts of contractors and parishioners was the senior warden who directed work forces of laymen on evenings and weekends. Some parishioners spent as many as 100 evenings salvaging pews which were considered unusable. Other members used their vacation time to work on salvage and rebuilding.

Fundamental to the life of the parish are these operating principles:

(✓) *The vestry and parish believe that one must be willing to experiment, knowing that all experiments do not succeed. We therefore recognize our failures and learn from them. Friday afternoon Church-school classes, for example, have been in effect for several years though Sunday classes also continue.*

(✓) *The primary function of the vestry is not merely maintenance of the structure but planning for the long-range future of the parish. At each vestry meeting one aspect of the Church's ministry is analyzed. Last spring, for example, one priest explained his ministry and approach in the inner-city. At another meeting, overall problems of clergy placement and deployment in the Church at large were discussed. Implications of MRI were explored in depth at another meeting. In June, 20 minutes were spent on "business"; the remainder on planning program for the year ahead.*

(✓) *Honest and frank exchange between clergy and vestry is not only expected but encouraged. Vestrymen expect a monthly report from the clergy as to the nature and*

extent of their activities, or they may discuss openly the quality and length of the sermons. The clergy likewise lay it on the line as to the layman's responsibility, and more than once I have watched a vestryman squirm.

(✓) *Parish leaders realize that growth is not automatic. In fact, the reverse is true in an area with a 20 percent mobility per year. Therefore, evangelism, stewardship, and education programs must at the same*



time be beamed at the new parishioner, the recent convert, and the seasoned parish veteran.

Increasingly parishioners of St. Mark's Church have become aware of the true function of their parish. No doubt this is the result of constant reminding by their rector that the most sacred moment of the Eucharist is when one leaves the church door to enter the world as Christ's agent, strengthened and trained for mission.



The parish as it appears today

EDITORIALS

What about those "Christian" Blue Boxes?

Several readers have put this question to us, apparently assuming that we must know the answer because (a) the CTO (Christian Thank Offering) Blue Boxes are a project of the Foundation for Christian Theology, and (b) the editor of *THE LIVING CHURCH* is scheduled to speak at the annual meeting of this group, from which it is inferred that either (c) the CTO boxes are his idea, or (d) he highly approves of them, or possibly (e) both. We can hear our TV hero Max Smart sagaciously remarking: "Um-hm. The old association-of-ideas-leaping-from-*sequitur*-to-*non-sequitur* trick, eh?"

Let us say first that inferences c, d, and e are all incorrect. Sorry.

Secondly, we disapprove of the CTO boxes because we think they violate a basic principle of sound Christian conservatism. The conservative in religion or politics must always be most reluctant to by-pass the established law, order, structure, or program of his Church or his state. He will do so only under most desperate provocation. For example, Martin Niemoeller and Dietrich Bonhoeffer were Christian conservatives in the Third Reich. They rejected Hitlerism at last in the name of true order, but only after they had been forced to conclude that Hitler's order was intrinsically demonic. To reject the existing ruling powers in the name of true order should always be done only as a last-resort measure, necessitated by absolute despair of the present disorder masquerading as order.

Of course, to state this principle is to beg the question: When is that point reached where the true loyalist must reject the ruling powers? Clearly, the proponents of the CTO feel that this point has been reached with the UTO. Faithful women place their thank offering in the UTO box assuming that it will be used only for purposes which are unquestionably involved in Christ's mission. When they learn of decisions by the administrators of the UTO which are, to their way of thinking, gravely questionable, they feel that faith has not been kept with them. When this disillusionment becomes deep enough, the disaffected will become the non-participating. And there is no point in hushing the fact that disaffection with the UTO has spread throughout the Church, whether justified or not.

Moreover, a thank offering is not the same thing as a pledge or a stated contribution for the support of the Church. We maintain the right of the individual to choose the particular use to which her offering will be put. If we had to find a text from the Bible to support this view we might select St. Paul's words about the freedom which is the birthright of all who are in Christ Jesus. And so we can find nothing wrong with providing an alternative to the UTO for Christian thank offering.

What troubles us is the use of blue boxes for the

Correct Authorization

The
Universe
is so
unwieldy
for man
to
handle
I'm relieved
It's in
the Hands
of
God

Judy T. Sternbergs

purpose. However critical we may be of some particular decisions made by the UTO administrators, we have no reason to doubt that they make these decisions as devoted Christians, prayerfully, and in good faith. An alternative offering is one thing, a rival and competitive offering is quite another. Setting up box against box is too much like setting up altar against altar. We hope that the Foundation for Christian Theology will reconsider this.

That Sermon Again

In *THE LIVING CHURCH* of December 3d we reported, and commented editorially upon, the sermon delivered on November 12th by the Rev. Cotesworth P. Lewis, D.D., rector of Bruton Parish Church in Williamsburg, Va., with President Johnson in the congregation. We criticized Dr. Lewis's addressing a question to the President in the course of his sermon, on the ground that this is in our view a rather unfair procedure and also a misuse of the pulpit. We need not review here our reasons for so feeling. But we are happy to publish in full the relevant portion of Dr. Lewis's sermon, and his own comment following. In the course of his sermon Dr. Lewis said:

"The overshadowing problem before us is in the international realm. The political complexities of our involvement in an undeclared war in Vietnam are so baffling that I feel presumptuous even in asking questions. But since

What Words?

What words have I, my God and Lord,
Who art by heaven and earth adored,
To give Thee thanks, to speak my praise
For Thy great love, for all the ways
Thy grace sustains me through my days?

No words had I till Thou didst give
My soul a song and bid me live
Within Thy love. O Christ, I bring
My heart to Thee, Thy praise to sing,
And Thee adore, my God and King.

Pat Wegner

Breeze

Dawn through the Lady Window slants
The golden altar rood.

The red

Book turns to orange-red.

The nave

Is hollow.

 Psalms and hymns and chants
Are on the board.

 The King who bled
And wore the crown of death to save
You, me, and Dismas embassies
A Breath, a Breeze (who is Lord too)
Filling all, fulfilling much.

The start and end are in the Breeze,
And a Dove kissed this prie-dieu.
There is a red flame.

 And I touch.

Henry Hutto

there is a rather general consensus that something is wrong in Vietnam (a conviction voiced by leaders of nations traditionally our friends, leading military experts, and the rank and file of American citizens), we wonder if some logical, straightforward explanation might be given without endangering whatever military or political advantage we hold. Relatively few of us plan even the mildest form of disloyal action against constituted authority. 'United we stand, divided we fall.' We know the necessity of supporting our leader. But we cannot close our Christian consciences to consideration of the rightness of actions as they are reported to us—perhaps erroneously, perhaps for good cause (of which we have not been apprised). We

For the Holy Innocents

Lord, we pray Thee for the Holy Innocents of today: For children slaughtered by drunken and careless drivers, for children murdered by bombing planes, for children bitten by rats, greedy landlords, cruel congressmen; For children exposed to crime and vice, for boys and girls poisoned in body and mind by the impure; for youth seduced by movies and brutalized by television, for children impressed with false outlooks by adult media; For youth swindled out of an education by uncaring instructors, for children defrauded of faith by the faithless; For infants suffering the cruelty of alcoholism in homes, for children pushed out of the gardens of childhood for the social glory of parents, for the young calloused by commercialized Christmas, for those whose parents love them less than they love their autos, their status, their wars, for children who have no homes, and for millions whose houses are not homes; For children hungry every day, for youth suffering from adult delinquencies, for children suffering from our neglect, for children with no hope of what they see other children enjoying. We ask it all in the name of the Child whose birth has not yet come in our dark hearts. *Amen.*

Charles G. Hamilton

are appalled that apparently this is the only war in our history which has had three times as many civilian as military casualties. It is particularly regrettable that to so many nations the struggle's purpose appears as neo-colonialism. We are mystified by news accounts suggesting that our brave fighting units are inhibited by directives and inadequate equipment from using their capacities to terminate the conflict successfully. While pledging our loyalty, we ask humbly, WHY?"

The sermon goes on to voice a warning against "the oversimplification which views the war as a struggle against a monolithic Communism."

Because of the nationwide reaction and response to his sermon, Dr. Lewis has issued the following statement:

"Perhaps someday it will be understood that my remarks in Bruton Parish Church, November 12th, were intended to give strength to the heart and hands of the President. I felt the analogy of light shining in darkness (Isaiah 9:2) illustrated by ancient Moses and medieval Luther would be helpful. Religious and racial dilemmas (apparently hopeless until recently) are rapidly approaching solution because intelligent good will is being acted upon by God. All these seemed to provide reasonable hope that when people are adequately informed as to the rightness of our purpose and procedure in Vietnam, God will again resolve the impasse rapidly and honorably. The sermon was neither derogatory to nor critical of Mr. Johnson, as many of those attending in a spirit of worship agree. Deplorable misconstructions have been drawn from the occasion by lifting portions out of context, by impugning motives, and by imagining ideas which were never stated or inferred. My outline and intent was simple, kindly, and religious: (1) when things seem hopeless (2) and man does his righteous best, (3) God gives victory. Since I was incapable of making specific recommendations, I sought by examples from scripture and history to give encouragement. A clear reading of the entire address will, I believe, bear out my motives as those of a constructive Christian gentleman, speaking appropriately, from an intelligent pulpit."

Cardinal Spellman

Francis Cardinal Spellman was not in our ecclesiastical corner and we did not always find ourselves on his side in the public controversies in which he engaged. *The New York Times* editorially noted in its tribute to the cardinal that he was at his weakest when he was in controversy, which is true. But there are other things for which he should be remembered and honored, notably his extraordinary gifts as a fund-raiser and administrator by means of which he served thousands of souls in various needs through the programs and institutions of his archdiocese. His most noteworthy work and labor of love, however, as we remember him, was his unremitting ministry to United States servicemen all over the world, as military vicar. He didn't just talk about the war in Vietnam or issue pronouncements or sign petitions. He visited the men in the bloody muck of that dismal theater, to help them in every way he could by his pastoral care. In this as in many other services he was a doer of the Word, not a hearer only—or talker. His example is one which can be respected and followed by all ministers of Christ, whatever their name and sign.

LETTERS

Most letters are abridged by the editors.

Church and War

Has the Church lost its prophetic voice? We seem to be plagued with pussyfoot purrings in response to the paternalism of our war lords and tycoons. Why can't Christian groups make strong pronouncements in time of war? Is the role of the Church to be solely the puppet of those who are frightened at the thought of the return of a state of peace with its contingent unemployment and other economic maladjustments? Did you ever wonder what would happen if American-made munitions were removed from the war theatre? The chances are good that wanton bloodshed would be reduced immeasurably on both sides. My guess is that the Christian witness would command greater respect from this generation if it remained true to its prophetic calling despite the risk of financial parricide. There is a dearth of the Word of God in this hour with a consequent threat of moral bankruptcy. "Rise up O Men of God."

(The Rev.) L. W. PETTIT

Vicar of St. Matthew's Church Hillsborough, N. C.

ESCRU Report

May I call the attention of the Dean of General Seminary and the supporting letter by the colored student [L.C., November 19th], who questioned the veracity of some of the data in the recent ESCRU report on "The Placement and Deployment of Negro Clergy in the Episcopal Church" about "separate accommodations for Negro students" at the General Seminary, to page 4 of the report which states quite clearly, or so I thought, that such a charge came from a survey of Negro priests made by a former president of the Episcopal Society and not from the "misinformed" compiler of the report? The compiler simply cited this from the Peabody survey. Whether such a feeling is just or unjust in terms of the practices of the General Seminary was not decided by the compiler and perhaps the colored student might wish to be included in the survey as one having a contrary experience.

(The Rev.) R. E. HOOD

Compiler of the ESCRU Report Oxford, England

Appreciation

Thanks to THE LIVING CHURCH for publishing the excellent prayers by the Rev. James D. Furlong [L.C., November 19th-26th], and thanks to him for sharing them with the Church in this way.

(The Rev.) PAUL Z. HOORNSTRA, D.D.

Rector of Grace Church

Madison, Wis.

A Debt of Gratitude

Having read the circulated summary of the increased benefits that the Church Pension Fund is offering to the clergy and their families as of January 1, 1968, I am moved to call attention to the tremendous debt of gratitude the Church owes to the Rev. C. Lester Kinsolving, of the Diocese of California, who, as I seem to recall, started this whole ball a-rolling.

Since Fr. Kinsolving has thus been vindicated in his basic contention that the CPF, under what will soon be the old plan, was

not doing all that it could for its beneficiaries, I should like to ask: Is it not possible that Fr. Kinsolving was also right in urging (at about the same time his article on the Church Pension Fund appeared in THE LIVING CHURCH) the creation of a clergy association (which soon after did come into being) to protect the clergy from arbitrary actions of bishops, bishops' committees, and vestries?

(The Rev.) FRANCIS C. LIGHTBOURN

Librarian of the University Club of Chicago Wilmette, Ill.

Christmas 1967

In your editorial "The Crisis of Christmas 1967" [L.C., November 26th] you state in essence what a fine project giving to the PBFWR is. You take some credit for instigating Fr. Maxwell's project. I think it is one of the best things we can offer our people this Christmas. Then I turned the page where I read: "The perfect Christmas gift for those very special friends you want to remember in a special way is a year's subscription to THE LIVING CHURCH." Don't you find this a bit incongruous?

(The Rev.) THOMAS H. WHITCROFT

Rector of St. Mary's Church

Pittsburgh, Pa.

Editor's comment. Not at all. One must be brazen.

Bishops and the Faith

From the New Testament onwards, the Faith has always been a primary factor in Christianity. But our bishops have decided—in practice—that a man does not have to believe in the ABCs of the Christian religion

—not even in the Trinity—to be an Episcopalian, and even to be a teacher and a chief pastor in the Church. Now they have made it practically impossible to bring a bishop to trial for heresy. They have also decided—or rather the General Convention just held has decided (quite unconstitutionally)—that the pastor of a Church with which we are to enter into union may preach on the Gospel in our Church. This presumably includes the United Church of Christ which has carried along its Unitarian members and pastors from Congregationalist days and which has what one might call a built-in Unitarianism. (I do not mean to imply that all or a majority of its pastors are Unitarians). The deity of Christ is (to them) non-essential.

I have recently returned from a trip, which included several months in Greece, in the course of which I came into contact with a number of Eastern Orthodox theologians who had several things to say—some of them unpleasant but true—about Anglican orders. They have kept the insistence of the early Fathers (so emphasized by our late Bishop Headlam for instance) that apostolic succession included apostolic truth, apostolic tradition. Earlier Anglicans, including Archbishop Laud, held the same conception. Without this, insistence on apostolic succession tends to become rather mechanical or to degenerate into everybody laying his hands on everybody else—a principal recent Anglican "contribution" to "unity."

A very interesting question is raised. If the chief value of bishops is to maintain and transmit the Faith, of what use are most of the bishops we now have? And if the Faith is unessential, of what importance are

ANTHEMS FOR LENT AND EASTER

Adoramus Te—Corsi-Watson—TTBB .....	.26
Ah, Holy Jesus—Cruger-Pfohl—SSATB .....	.30
Christ the Lord is Risen!—von Bruck-Pizarro—SATB .....	.26
Commit Thou All Thy Grievs—Cousins—SATB .....	.20
Drop, Drop, Slow Tears—Young—SSATBB .....	.22
The Eternal God Is Thy Refuge—Cousins—SSATBB .....	.26
Glorious Everlasting—Cousins—SSAATTBB .....	.32
Glory Be To Him—Peter-McCorkle—SSAB or SATB .....	.32
Go, Congregation, Go—Antes-Pfohl—SATB .....	.22
Hear Me, O Lord—Schutz-Ehret—SATB .....	.26
Hosanna—Gregor-Pfohl—Antiphonal-Two Unison Choirs .....	.24
Hosanna—Leinbach-McCorkle-Mixed Double Chorus .....	.45
Hosanna—Leinbach-Pfohl—Antiphonal-Double Chorus or Soprano Solo and Chorus .....	.35
Hymn of Spring—Langston—SSAATTBB .....	.26
Judas, Mercator Pessimus—de Victoria-Plott—TTBB .....	.24
The Master Sleeps—Smith—SATB .....	.18
Now That the Daylight Fills the Sky—Thomas—SA .....	.20
Oh Had I Been There and Shared, Lord—Gregor-Pfohl—SATB .....	.22
O Lord Jesus Christ, Our Master—Cererols-Peek—SATB .....	.28
O Sacred Head, Now Wounded—Kellner-McCorkle—SSA or SSAB .....	.35
Our Christ Today from Death Hath Sprung—Peek— Double Chorus—SATB/SATB .....	.26
Wash Me Thoroughly From My Wickedness—Handel-Plott—TB .....	.25
Wondrous Love—Southern Folk-Hymn—TTBB .....	.25

BRODT MUSIC COMPANY

P. O. Box 1207

Charlotte, N. C. 28201

SCHOOLS

FOR GIRLS

CHAPEL HILL School

Carefully supervised college prep and general courses. Grades 9-12. Small classes, individualized attention. Country atmosphere. Music, art, drama. Remedial Reading, Special English class for foreign students. Typing, Social, athletic, creative activities. New dormitory. Boston—10 miles away. Est. 1857
Also Summer School and Art Workshop
Mr. L. C. Clark, 327 Lexington Street
Waltham, Massachusetts 02154

ST. MARY'S SCHOOL

Established 1868—Episcopal

Grades 9-12. Fully accredited. Small classes. Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades—6th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir Religious Training

Charles W. Shreiner, Jr.

Headmaster

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

CHURCH SCHOOLS MAKE GOOD CHURCHMEN

Every Church School should have a copy of THE LIVING CHURCH in its reading room. Students will find its weekly record of the news, the work, and the thought of the Episcopal Church stimulating, helpful, and a real contribution to religious education.

One year . . . \$10.95

The
Living Church
407 E. Michigan Street
Milwaukee, Wis. 53202

the subjects which the House of Bishops and General Convention considered? If the Faith is unimportant, are not the bishops and the Church, at least the Church as a religious society, unimportant?

(The Rev.) WILLIAM H. DUNPHY, Ph.D.
La Grange, Ill.

Experts on War

Presuming that your lead story [L.C., November 26th] quotes Bishop Fraser of North Carolina correctly, I would appreciate an opportunity to comment. He is supposed to have stated that a resolution was ill-advised because it advocated a change in the government's policy in Vietnam, but came from a group that ". . . does not have special knowledge about war and international affairs."

This sort of statement is heard frequently—I think more frequently than ever before in our history—as if the waging of war is a purely scientific matter beyond the ken of ordinary citizens who are supposed to send their sons and keep their mouths shut. The idea behind it is that only the trained expert on international affairs has any business opposing the government's actions in that arena. This is a mischievous notion—one that could wreck democratic process. Bishop Fraser could easily find out that governments at all levels can and have been wrong at least 50 percent of the time, and that they have sometimes been encouraged to change their course of action as a result of demonstrations and agitation of the citizens. If Bishop Fraser would read the newspaper archives of his own section of the country, he would find that the local military and government experts of about 105 years ago were using the same sort of reasoning he now uses to discourage opposition to another war. I believe an argument could be made that it would have been better to have ignored the experts, despite their "special knowledge about war."

The truth is that if war as an instrument of foreign policy is to be kept within some sort of reason, war-making must be strictly under civil control and subject to civil criticism. If a majority of a free people at war should decide that they want to cease waging war, there is only one thing the government of such a people can do, and that is to quit fighting, regardless of how many experts at war-making wish to continue.

(The Rev.) ALFRED TRAVERSE, Ph.D.
Pennsylvania State University
State College, Pa.

Appeal from Djakarta

In Indonesia there is only one Anglican church—All Saints Church in Djakarta. This church is not without its influence and contributions to the life of the nation and the Christian mission. Anglicans and other Christians from many parts of the world have worshipped in and supported this parish. Naturally, it ministered to greater numbers of American, Australian, and British citizens living and working in Indonesia.

This church still has a mission in and to Djakarta, but is in dire need of the financial resources to do it. The Bishop of Singapore and Malaya writes: "They are very tight financially now that Shell Company is no longer there to give them the assistance which they had in the past." Several Churchmen have expressed a desire to do something to help this rather isolated congrega-

tion. Their budget is modest according to our standards and thus several thousand dollars a year would greatly relieve the present financial strain.

Two things are suggested to assist this parish: (1) The creation of a band of "Friends of All Saints", Djakarta"; and (2) To establish a relation between several parishes and All Saints' along MRI lines. The purpose of the "Friends" and the parish-to-parish relationship would be to assist the vicar, the Rev. F. W. Catley, in maintaining the parish and its mission, and to provide communications and mutual interest between Djakarta and persons and parishes in the USA.

Are there parishes interested in establishing contact with this parish and financially assisting All Saints', Djakarta? If so, further information can be given by Mr. E. D. W. Spingarn, 3400 Rodman St., N.W., or the Rev. Richard C. Martin, 2430 K St., N.W., Washington, D. C. 20037. Are there persons interested in being a friend of "All Saints', Djakarta"? If so, please send checks made out to "St. Paul's Church," marked for All Saints' Church, Djakarta. A news letter will be sent from the vicar through me.

(The Rev.) RICHARD C. MARTIN
Assistant at St. Paul's Church
Washington, D. C.

Seattle Post-Mortem

To those who still love our branch of the Holy Catholic Church which St. Paul describes as "the pillar and ground of the truth," the principal accomplishments of our General Convention at Seattle will appear as follows:

1. Bishop Pike has been vindicated and the trend of "heretical teaching" encouraged.
2. COCU has been given the Convention's "blessing," with its hope of ultimate success in destroying what's left of our Church's identity.
3. The revised liturgy which takes away the individual commitment, "I believe," from the Nicene Creed, and removes the heart from the sentence of administration of the sacrament by omitting the teaching of the Church concerning the Holy Body and Blood, is recommended for trial throughout the Church.
4. In order to cover up the above "wounds" to our Lord's Body, General Convention, at the behest of our Presiding Bishop, invited our people to contribute a special fund of millions of dollars for use in teaching racial hatred and violence under the guise of "improving the lot of the poor in the ghettos of our cities," while Satan and his imps hold high carnival in celebration of their victory at Seattle.

(The Rev.) F. NUGENT COX
Greensboro, N. C.

Pulpit Freedom

In comment upon your statement [L.C., December 3d] that "the pulpit is free in the sense that the preacher is free to proclaim the Gospel of Christ Crucified," I would speculate that Mr. Lewis and President Johnson would be in complete agreement. I would further speculate that had President Johnson understood Mr. Lewis's sermon in any other light he would not have thanked him for it.

I suppose that President Johnson recognizes the relevancy of war as it pertains to

the Gospel of Christ Crucified, and may God alert the rest of us when we fail to see that relevancy. My guess would be that President Johnson values the live and alert voice of the Church that is speaking out on controversial issues within the framework of the Gospel of Christ Crucified. I believe that this President who calls together citizens of the United States and of the world in the words of scripture, "come let us reason together," is appreciative of the Church's search for the truth and that this search is not unilateral by way of the pulpit.

The Gospel of Christ Crucified must surely involve the members of Christ's body seriously questioning man's inhumanity to man in matters of killing one another to determine questions of ideological power and influence among nations.

(The Rev.) JOHN S. MARTIN

Baltimore

Traffic Jam in Church?

I have attended many churches equipped with a charming pair of gentlemen (or perhaps a brace of acolytes) whose function it was to back down the aisle during the communion service counting off as many heads as the altar rail would hold and shunting those persons ahead like so many freight cars. I believe this to be a bad practice since I suspect that it sends to the altar quite a number of people who ought not to go there, either because they are unconfirmed or because, although confirmed, they are unprepared. It is not at all easy to sit tight when an influential personage wearing a white carnation stands at the end of your pew indicating, in the most gracious way, that you should now get moving.

Of course it will be objected that without these police officers there would be a traffic jam. Well, let us have one! I think it would be quite refreshing to read a Monday morning headline: "Episcopalian Breaks Leg in Rush to Altar!"

ROSAMOND KENT SPRAGUE

Columbia, S. C.

PEOPLE and places

Appointments Accepted

The Rev. **Kenneth D. Aldrich, Jr.**, former curate at Holy Trinity, Collingswood, N. J., is rector-elect of St. John's, Broadway and Royden Sts., Camden, N. J. 09103.

The Rev. **Robert W. Anthony**, former curate at St. Barnabas', Warwick, R. I., is to be rector of Christ Church, 28 Church St., West Haven, Conn. 06516, January 1st.

The Rev. **George C. Bedell** is an assistant professor of religion at Florida State University, Tallahassee, Fla. Address: 709 North Ride (32303).

The Rev. **Robert E. Brown**, former vicar of Christ Church, Kealakekua, Hawaii, is an assistant at Epiphany Church, 1807 - 38th Ave., Seattle, Wash. 98122.

The Rev. **Blanchard Cain**, chief engineer of the Aerospace Center of Motorola, Inc., Scottsdale, Ariz., is also on the staff of St. Stephen's, Scottsdale. Address: 6371 Rose Circle Dr. (85251).

The Rev. **William A. Campbell**, former rector of the Church of the Advent, Williamston, N. C., is associate rector of St. Matthew's, Wilton, Conn. Address: 130 Old Highway (06897).

The Rev. **Joseph P. Carney**, formerly in the Diocese of Cariboo, Canada, is an assistant at St. Barnabas', Box 207, Bainbridge, Wash. 98110.

The Rev. **Sydney H. Croft**, former rector of St. Francis of Assisi, Simi, Calif., is rector of All Saints', Seattle, Wash. Address: 5150 S. Cloverdale St. (98118).

The Rev. **Richard Driscoll** is an assistant at St. Luke's, Seattle, Wash. Address: 5710 - 22d Ave. N.W. (98107).

The Rev. **David H. Evans**, formerly with the Detroit Council of Churches, is rector of Grace Church, 115 S. Gratiot Ave., Mt. Clemens, Mich. 48044.

The Rev. **James W. Evans**, former rector of St. Augustine's, St. Louis, Mo., is a canon at Christ Church Cathedral, 1210 Locust St., St. Louis, Mo. 63103.

The Rev. **Raymond L. Holly**, former vicar of St. Alban's, Spooner, and St. Stephen's, Shell Lake, Wis., is curate at St. John's, 205 N. Main St., Mt. Prospect, Ill. 60056, January 1st.

The Rev. **David B. Joslin**, former assistant rector of St. Paul's, Montvale, N. J., is rector of St. David's, 2320 Grubb Rd., Wilmington, Del. 19803.

The Rev. **Carl N. Kunz, Jr.**, former assistant rector of St. Paul's, Newburyport, Mass., is rector

of St. Anne's, Middletown, Del. Address: 19 Cochran St. (19709).

The Rev. **John Langfeldt**, former curate at St. Mark's Cathedral, Seattle, Wash., is vicar of the Church of the Resurrection, 425 E. Center, Bountiful, Utah 84010, and assistant at the Bountiful Community Church.

The Rev. **E. T. Lottsfeldt, Jr.**, former vicar of All Saints', Seattle, Wash., is attending the School of Social Services at the University of Washington. Address: 3448 Cascadia Ave. S., Seattle (98144).

The Rev. **Jerome J. Nedelka**, former assistant at All Saints', Bayside, N. Y., is priest in charge of the Church of Christ the King, 2408 Fifth St., East Meadow, L. I., N. Y. 11554.

The Rev. **Thomas T. Parke**, former assistant at St. George's, Schenectady, N. Y., is rector of Bethesda Church, 41 Washington St., Saratoga Springs, N. Y. 12866.

The Rev. **Kent Pinneo**, former vicar of St. David's, Seattle, Wash., is an assistant at St. Mark's Cathedral, Seattle. Address: 904 E. Highland Dr., Seattle, Wash. 98102.

The Rev. **Murray L. Trelease**, former vicar of St. Stephen's, Fort Yukon, Alaska, is canon pastor of St. Mark's Cathedral, 1551 Tenth Ave. E., Seattle, Wash. 98102.

DEATHS

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

John D. Butt, vestryman of St. Luke's Church, East Hampton, N. Y., died September 13th, in Brooklyn.

A former chairman of the board of Seamen's Bank for Savings, he was treasurer of the board of managers for the Church Charity Foundation of the Diocese of Long Island.

Blanche B. Myers, 82, retired missionary, died November 19th, in St. Mary's Memorial Home, (the Sisters of the Transfiguration) Glendale, Ohio.

For 32 years she served the Church in Anking, China, Hawaii, and Alaska, and for the past 10 years assisted the Sisters of the Transfiguration with the management of their home for elderly Churchwomen.

CLASSIFIED

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

CAUTION

LEETER Caution is suggested in dealing with a deaf man going variously by the name of Richard Leeter (or Leiter), Richard Teeter, or Minor Lukens. He is blond, of slender build, about 5'10", with very good speech and lip reading for a deaf man. His modus operandi is to be en route to another city where he has a promise of a job, usually as a printer. His story variously includes an uncle and the 7th Day Adventist Church; he also knows a great deal about the Episcopal Church. Further information from the Rev. Roger Pickering, Missionary to the Deaf, 2314 Bancroft Way, Berkeley, Calif. 94704.

ALTAR GUILDS

FREE SAMPLES of fine linens and price lists of transfers and sewing supplies sent upon request. Make your own for Easter or use our hand-made service. Fifty years of service guarantees only the finest. Mary Fawcett Co., P.O. Box 325L, Marblehead, Mass. 01945.

FOR SALE

EASTERN ORTHODOX BOOKS and religious items available from St. Innocent's Bookstore, Inc., 9223 - 20th N. E., Seattle, Wash. 98115. Write for complete catalogue.

JADSET SYSTEMS Offering Records. Send for free samples and information. JADSET, P.O. Box 23, Dundee, Illinois 60118.

December 31, 1967

LINENS AND VESTMENTS

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

THE NEW LITURGY

A STUDY GUIDE for Trial Use Liturgy. You'll need one copy per group leader; extras helpful. Orders filled promptly. \$1.00 each. Prepared by, and order from: The Associated Parishes, Inc., 116 W. Washington Ave., Madison, Wis. 53703.

POSITIONS OFFERED

WANTED: Housemother for boys' school in eastern Pennsylvania. Reply Box G-513.*

POSITIONS WANTED

ORGANIST CHOIRMASTER seeks full or part-time position in Florida. Churchman. Twenty-five years' experience. Available upon notice to present parish. Reply Box S-509.*

TOUR

HOLY LAND TOUR—\$898. (N. Y.)—15 days including meals, hotels—via LUFTHANSA AIRLINES departing Sept. 9, 1968. Write now: The Rev. Harry R. Little, R.R. 2, Box 269, Medford Station, N. Y. 11763.

*In care of the Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 16 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

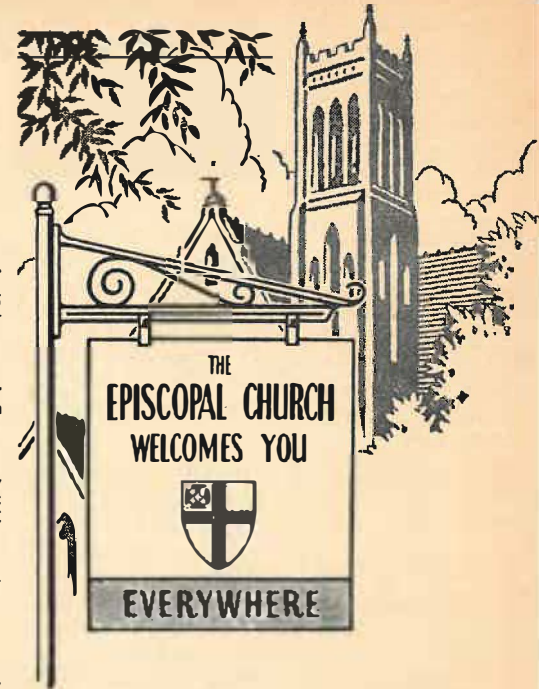
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

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.



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.
The Rev. R. Worster; the Rev. H. G. Smith
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

WASHINGTON, D. C.

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

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

FORT MYERS, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

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

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat
5-6 & by appt

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.

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11; HC Daily

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; Week-
days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &
5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open
daily for prayer.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Mon through Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol
MP & HC 7:30; Daily Ev 6

HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8, 10, MP Ser 11 ex 1S; Wed HC 7:30,
Thurs HC & LOH 12; HD HC 7:30 & 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, 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. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

RESURRECTION 115 East 74th St.
The Rev. Leopold Damosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung); 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri
4:30 & by appt

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

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; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; 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
The Rev. Carlos J. Caguait, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5, Sat 12-
12:30

CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins): 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;
Sat 4:30-5:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

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.