

The Living Church

MRS D STEWART TEMPLETON
617 COCHRAN DR
GREENSBURG PA 15601
SEP 15-68 REV-2 LC4

March 26, 1967

30 cents



Kokoschka: *The Resurrection*

Three Lions

ALLELUIA

The Enemy in Vietnam

War is a repulsive enterprise. Understandably it arouses strong emotions. Yet fatalities in Vietnam, both North and South, consistently are below the toll exacted on the American highways. But the latter produces no sustained shock effect on the public. Traffic accidents are more easily understood and explained. The situation in Vietnam is an historical and practical maze of complexities. Anything that isn't fully comprehended inevitably brings confusion. People's decisions are then based on prejudice, personal interests, and a variety of invalid considerations, rather than on the merits.

The United States government must bear a substantial part of the responsibility for the misinformation and distortions which have beset public consideration of this country's involvement in the Southeast Asian operations. Year after year high officials in Washington failed to use their legitimate capabilities to delineate a clearcut characterization of the problems. Equivocation, half-truths, and even fabrication conflicted with non-governmental information to create a seriously confused situation.

But it must also be recorded that the people received small assistance from the country's intellectual, moral, and political leaders, including Church organizations and officials. This is not to suggest that the right to disagree with the government or its policies should be abrogated. It is not argued that pacifists should be barred from expressing their views. It is a fundamental obligation, however, for anyone presuming to exercise leadership to base dissents on factual statements, on

a realistic appraisal, and with due regard to the consequences which would or even might flow from implementation of proposals.

The pacifists and others who insist on moral and ethical grounds that U. S. and allied troops immediately withdraw from Vietnam, disregard the virtual certainty that a blood bath of immense proportions would result. At least several million persons in South Vietnam today have openly and courageously opposed the aggression from the North and the insurrection in the South. They are marked for death when and if the present shield is removed. This is not speculative—the Viet Cong has stated its position unequivocally. Pronouncements of Church groups and leaders have resorted with considerable regularity to repetition of what are essentially slogans. "Stop the bombing," "declare a cease fire," "recognize the National Liberation Front," "have the United Nations settle the war," "reunification of Vietnam," "self-determination by the Vietnamese," are typical examples of some

shopworn ideas which are superficial and oversimplified.

Peace appeals are appropriate and legitimate, of course, but there results a gross distortion when these are directed solely to the United States government without recognition that this country cannot unilaterally convene a peace conference, that this country does have obligations which cannot lightly be shrugged off, and that some proposals advanced have no chance of success. The declaration of the National Inter-Religious Conference on Peace, in March 1966, was a potpourri example of this type of declaration. Well intentioned and carefully drawn, it nevertheless created the impression that the United States and this country alone has the power and responsibility for ending the Vietnam conflict. Statements such as this have given rise to the belief held by a considerable segment of the American people that Church leaders stand with the extreme pacifists for ending the war without regard to consequences. This undoubtedly is an unfair conclusion but it is understandable.

Further, the Church leaders unwittingly have aligned themselves with the administration's opponents who picture the U. S. consistently on the side of Satan and the enemy in South Vietnam on the side of the angels. Thus, the statement by the House of Bishops of the Church, made at Wheeling last fall, was a refreshing exception to the pattern common in expressions by Church organizations and leaders.

Analysis of the enemy forces confronting South Vietnam and its allies is essential to understanding the merits of operations in that country. Organized units from North Vietnam constitute one element. From the beginning of the hostili-

Continued on page 13

Liberator

or

Bandit?

The author of this article, Frank J. Starzel of Denver, is a member of The Living Church Foundation and an active layman of the Church. He is a news reporter of 45 years' experience who has visited Vietnam twice in the past 15 months. He is also a consultant to the U. S. Information Agency in the management field.

The Living Church

Volume 154 Established 1878 Number 13

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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 Rev. John V. Butler,† The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† Messrs. Jackson Bruce, Jr.,† Arthur Ben Chitty,† Charles M. Crump,† Peter Day,† Neal Kaye,*† Francis J. Starzel.†

*Ordained †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	10	Letter from London	7
Deaths	15	Letters	3
Editorials	8	News	4
People and Places	14		

FEATURE

The Enemy in Vietnam F. J. Starzel 2

THINGS TO COME

March

- 26. Easter Day
- 27. Easter Monday
- 28. Easter Tuesday
- 29. Easter Wednesday
John Keble, P.
- 30. Easter Thursday
- 31. Easter Friday
John Donne, P.

April

- 1. Easter Saturday
John F. D. Maurice, P.
- 2. Easter I

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service 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.

March 26, 1967

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Book Reviews

I am not (yet) an Episcopalian but do enjoy reading *THE LIVING CHURCH* where I work. It does often seem that a large segment of your magazine is book reviews and I write to congratulate you on them since I can buy few books and the reviews help me. I am pleased that you have had reviews that don't recommend buying a book because often reviewers say that every book is wonderful and that has not been my reading experience. Thank you for the help.

Some years ago you ran a series of articles on the Faith of the Episcopal Church. I hope you will have something like that again soon.

WALTER A. DICKESS

Lanville, Ohio

Why Stand?

Is there any rule, scriptural or canonical, why we have to stand to sing every hymn in the Episcopal Church? In monasteries most of the singing is done while seated in the pews (or maybe it is kneeling), not standing. I believe our services should be re-examined with a view to the posture assumed by the worshippers. Do we have to stand for long scriptural readings from

the Prayer Book? One can sit worshipfully as well as stand. Why can't we experiment with some revised service books and make more use of the seated position with less body flexing and shorter perpendicular stretches? We might increase attendance at church.

T. M. PEARCE

Albuquerque, N. M.

Any Takers?

It is now 108 years since a massive new pulpit, approximately ten feet high, was installed in Westminster Abbey. The pulpit was designed by Sir Gilbert Scott, one of the most famous of Victorian architects,



then presented by the dean and chapter of and was used in the abbey until the coronation of King Edward VII in 1901. It was the abbey for use in the new Belfast Cath-

Continued on page 9

WESTMINSTER

books of current Christian thought and experience



NEW CONGREGATIONS

Security and Mission in Conflict

By DONALD L. METZ. Six case histories illustrate the psychological and financial birth throes that a newly founded congregation typically goes through—and the danger that the early struggle for survival may set a lasting materialistic tone. \$3.95



TRUE DECEIVERS

By LOTTE and WERNER PELZ. Freeswinging meditations on Biblical personalities and ideas—which illuminate, in an original and highly personal style, the basic existential problems of life's meaning and goals. The authors are widely known in Britain for their writings and BBC broadcasts. \$3.95

Now at your bookstore **THE WESTMINSTER PRESS®**
Witherspoon Building, Philadelphia, Pa. 19107



The Living Church

March 26, 1967
Easter Day

For 88 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

RHODE ISLAND

Abortion Bill Challenge

The Bishop of Rhode Island has challenged a Roman Catholic prelate's views on abortion in the hope that citizens of the state will recognize that "there is another Christian point of view." The Rt. Rev. John S. Higgins said he favors a bill in the state General Assembly that would extend the grounds for legal abortion. His statement placed him in direct conflict with the opposition to the measure expressed by the Most Rev. Russell J. McVinney, Roman Catholic Bishop of Providence.

The bill before the legislature would extend legal abortion beyond the present law's limit of the saving of a mother's life. The new bill would authorize termination of a pregnancy in a licensed hospital in cases where a physician "believes there is a substantial risk that continuance of the pregnancy would gravely impair the physical or mental health of the woman or that the child would be born with grave physical or mental defect, or that the pregnancy resulted from rape or incest."

In speaking to the portion of the bill allowing therapeutic abortion in the case of rape or incest, Bishop McVinney stated: "Is the child to be destroyed because the circumstances of his conception involved grave wrong to his mother? In this case also the child's right to life is sacred." Bishop Higgins' statement to this: "The proper reply is that therapeutic abortion in the case of rape or incest is a wholly proper and Christian response to either of these criminal acts. What right-thinking father whose 14-year-old daughter has been brutally assaulted would not take steps to have her pregnancy safely and quickly terminated? I speak not as a celibate but as a father and say that I would certainly take this Christian action under such circumstances. One might add that since such a therapeutic abortion would likely take place shortly after the criminal assault, it is simply not true to maintain that the embryo is a human being; neither has the Roman Catholic Church always taught this. What I have said for rape is also true for incest; and be it remembered there are cases where 12-year-old children have been made pregnant by their father or brother. It is monstrous to assert that so young a child cannot have her wholly involuntary pregnancy termi-

nated. A child so violated has rights far beyond the ambiguous rights of a fertilized ovum or embryo."

Bishop Higgins also took up the matter of "therapeutic abortion of a defective child" in answering the Roman bishop's remarks that a defective child's life "may not be much of a life by our standards, but it is after all the only life open to him. Who are we to say he would be better off dead . . . ?"

The Episcopal bishop spoke of dealing with permanent major and mental physical malformation: "Such a life is not only 'not much of a life'; it is not a human life in any significant sense as those who have dealt with such pitiful creatures well know. The Christian solution is to terminate the process while it is still a fertilized ovum or embryo, and before it becomes a human being. Tests of great accuracy are now possible in many cases so that very serious malformations can be detected quite early in pregnancy. . . ."



And on the second point, he replied: "We are the children of the heavenly Father who endowed us with life and brains and the power to make choices. Man has been making decisions 'against nature' since he became man. As a document of Vatican II put it: 'For God, the Lord of life, has conferred on man the surpassing ministry of safeguarding life, a ministry which must be fulfilled in a manner worthy of man.' My inference from this differs from that of the authors for it seems quite clear that 'to safeguard life' has a deeper meaning than that of simply prohibiting a therapeutic abortion; that it means choosing a lesser rather than a greater evil. And surely 'worthy of man' indicates we must make choices with the best light we have and not submit to fatalism and miscall it the 'will of God.'"

Bishop McVinney had added, "Have we so soon forgotten Adolf Hitler?" in his discussion of destroying defective chil-

dren. To this Bishop Higgins said that this "has nothing to do with the matter; besides which, the Christian Church has no shining record in having resisted the rise of Hitler and the subsequent murder of six million Jews. To equate those who advocate therapeutic abortion with Nazism, Auschwitz, and genocide is an offense to many people of this state, I among them."

The statement closed with an appeal by the Bishop of Rhode Island: "I support H1069 and urge Episcopalians in Rhode Island as well as other people of good will and sound thinking to support it."

The prevailing views among rabbis, according to Rabbi William G. Braude of Temple Beth-El, Providence, and president of the Rhode Island Board of Rabbis, is that the soul enters the body at the time of birth, rather than at the time of conception. The prevailing Jewish view is that until time of birth the fetus is an organic part of the mother's body rather than a separate human life. On the basis of this view, Rabbi Braude said, therapeutic abortion is acceptable under the conditions outlined in the bill, since destroying a soul-less fetus is not taking a human life.

The Rhode Island Council of Churches said abortion reforms would advance "ethical and moral ends."

Comments on proposed legislation were presented by religious leaders at a three-hour hearing conducted in Providence by the House Judiciary Committee.

TENNESSEE

Memphis Consultation

Forty-six men of sixteen Communion met in Memphis, February 23d-24th, upon invitation of the Rt. Rev. John Vander Horst, Bishop of Tennessee, to explore ways of equipping Christians for mission to the twentieth-century urban South. Proposed for discussion was the Southern Regional Training for Christian Mission, now being studied under the aegis of Tennessee's pilot diocese program. The Rev. William A. Jones, Jr., told the consultation that his six months of research for the Christian Mission indicates the need for training in theological understanding, sociological awareness, and practical skills. A tentative annual budget of \$115,000 for the training program is estimated.

The training plan, which began with

the Diocese of Tennessee, is to be developed by all Communion participating. The program itself will be regional, with perhaps four areas for residential staff members. A nine-member advisory committee selected to form a constitution for the organization, represents Roman Catholic, Baptist, Methodist, Progressive National Baptist, Presbyterian Church U. S., African Methodist Episcopal, Disciples of Christ, National Baptist, Inc., and Episcopal Churches. The Rev. Charles Winters, Sewanee, is the Episcopal member. The Rt. Rev. James Duncan, Suffragan Bishop of South Florida, and the Rt. Rev. C. Gresham Marmion, Bishop of Kentucky, also attended the general consultation meetings.

The geographical area represented is bounded by Texas, Arkansas, Indiana, District of Columbia, and Florida.

NEW YORK

Huguenot Celebration at St. Esprit

By JO-ANN PRICE

The red brick French Eglise du Saint Esprit on East 60th St. in Manhattan—a congregation tracing its Huguenot roots to 1628—was filled to the last pew February 26th with men and women, many having the same surnames: Hasbrouck, Bevier, Crispell, Deyo, Du Bois, Frère, LeFevre. The nomenclature was hardly a coincidence. The occasion was the annual memorial service of the Huguenot Historical Society of New Paltz whose 1,600 members derive from the seven families numbering twelve original patentees of a township founded in 1678 south of Kingston, N. Y. There, and in New Rochelle, New Jersey, Staten Island, Virginia, and Boston, the patentees and many of their countrymen found refuge from French religious persecution in the seventeenth century.

To their descendants, the little church on the first floor of a former residential building, is a combination shrine, temple, and social center. It is also a center for a scattered French Protestant community—a place where the starkly simple Huguenot liturgy is gently conducted by the scholarly Rev. Dr. René E. G. Vaillant, rector since 1956, in both French and English. Occasionally, the service is followed by a coffee hour and reception up on the second floor. February 26th was one such occasion. On display were photographs of New Paltz Huguenot memorabilia and models of the old stone houses on Huguenot Street there. One, a foot-high scale model of the Abraham Hasbrouck House done by Robert Anderson, of Weehawken, N. J., attracted special attention.

Saint Esprit's building on E. 60th St. is the seventh permanent home of the congregation, second oldest on Manhattan and a full-fledged parish, since 1803, of the Diocese of New York. Its first edifice was on Marketfield St., then called



Jo-ann Price

L'Eglise du Saint Esprit

Petticoat Lane, in lower Manhattan. It was constructed in 1681. Through the centuries, Saint Esprit has survived fire, financial troubles, and other misfortune. But it has remained a sentimental gathering place for noted Huguenot families, visiting diplomats, students, the Huguenot Society of America, and other members of the French community. It numbers about 275 on the mailing list; but its influence is much wider. The congregation was a focal point for Free French support during World War II. Its services celebrating Bastille Day and Church *fêtes* are widely known on the East Side.

At the service for the New Paltz group, Dr. Vaillant put his copy of *Louange et Prière* to one side on the pulpit and spoke, first in French and then in English, of Domine Pierre Daillé, the zealous pioneer missionary who organized French Huguenot congregations on the Eastern seaboard, including one at New Paltz. "Today we hear much about the new Bible, the new ecumenical bridge, the new litur-

gical movement," he said, glancing at the historic family coats of arms that decorate the upper inside walls of Saint Esprit. "The Huguenots had advocated these things centuries ago."

Judeo-Christian Relations

Jewish and Episcopal leaders broke ground for future dialogue at an unprecedented conference on "The Family: Tradition and Transition" held March 5th and 6th at the religious school of New York's Temple Emanu-El. The conference, a response to the 1964 General Convention's mandate that the Church should "seek positive dialogue" with representative bodies of the Jewish faith, marked the first time the Synagogue Council of America had engaged in talks with a single Christian Communion outside the Roman Catholic Church.

The origins of the talks go to a House of Bishops 1964 position paper condemning the charge of deicide against the Jews and assailing anti-Semitism by Christians. A memorial from the Diocese of Long Island, which has pioneered in improved Episcopal-Jewish relations, asked the Joint Commission on Ecumenical Relations to implement the dialogue on a national level.

At the conference the some 150 ranking leaders on both sides disagreed on a number of points—chiefly the advisability of interreligious pastoral counseling under Jewish-Christian auspices. Episcopalians, familiar with conflict in their own ranks, heard with considerable empathy a Reform rabbi, Balfour Brickner, chairman of the Synagogue Council's Commission on Interreligious Affairs, enter into sharp dispute with the view advanced by Orthodox Rabbi Isaac N. Trainin of the Federation of Jewish Philanthropies, that synagogue life was too commercialized and was failing to teach moral discipline.

The question-answer exchange prompt-



Jo-ann Price

Dr. Vaillant at the Huguenot service

ed the Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York, to ask further: "How are Christians supposed to consider the relation between the Jewish religion and Jewish culture? . . . Is there an equation between Jewish religion and Jewish culture?" "We (Jews) have the strange feature of having atheists within us," at length responded Morris Laub, a layman and the director of the Social Action Commission of the (Conservative) United Synagogue of America. "We have quite a different complex within our religious faith communities. We do not rule out any Jew from his value culture."

A discussion of forces eroding family life generally was followed by an eloquent plea to Christians and Jews to "learn to define themselves" religiously in relation to each other. The appeal, by Dr. J. Coert Rylaarsdam of the University of Chicago Federated Faculty, said Christians and Jews are "feeling our way" in the new relationship in which they find themselves in the United States. He observed: "Unfortunately, the Christian has defined the Jew as having a has-been religion, while the Jew has defined the Christian as having an upstart religion that happened to make it."

Dr. Rylaarsdam declared: "We are blinded by the stereotypes of the past, which we dare not cite any more. I think we must become very frank and open. The function of conferences like this is to break the ground. They can only be harbingers of dialogue. . . . America is the center of the Jewish diaspora now. How will it end? What happens to Jewish-Christian relations in this country will tell what will happen all over the world. . . . The question for Christians is—'Are we ready as Christians to recognize the legitimacy of the Jewish community alongside the Christian community?' Or, 'Does one covenant exclude the other?' . . . our relationship to Judaism is so difficult precisely because it is so intimate. We've run off with the heritage—or, we think we have."

WEST MISSOURI

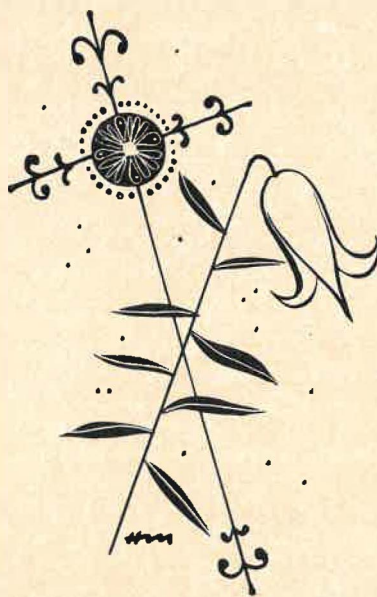
Ecumenical Congregation

Four Christian Communions in an unprecedented venture will provide cooperative religious and social services for inner-city residents in a new church facility to be built in Kansas City, Mo. The distinctiveness of each Communion's sacraments will be fully maintained, and the architecture is planned to be liturgically acceptable to all four groups.

Participants in the new church, to be called St. Mark's, are the Diocese of West Missouri, the Roman Catholic Diocese of Kansas City-St. Joseph, the Western Association of the Missouri Conference of the United Church of Christ, and the Kansas City Presbytery of the United Presbyterian Church in the U.S.A. In

addition to the religious services of each group, activities will include ecumenical prayer services, religious education, home care, counseling, service to parolees, pre-school and youth activities, programs for the elderly, job and housing placement, and tutorial services.

St. Mark's will serve approximately 15,000 residents within a five-block radius, an area that includes a concentration of low rent federal public housing. Most of the people are economically poor Negroes, many of whom are on public assistance. Emphasis is to be on "a strong, united, indigenous Christian community rather than a social service institution." Also stated in the progress report is the hope that all would be members of "one congregation which would have separate sacramental functions, respecting the distinctiveness and integrity of each parent church body with its worship and sacraments."



CEYLON

Live "In Dialogue"

Christians everywhere were advised to live "in dialogue" with men of other faiths in an attitude of openness to the truths that God may reveal in other religions. The outcome of such dialogue should be left "to the work of the Spirit." This advice was contained in a statement developed by a group of Anglican, Eastern Orthodox, Protestant, and Roman Catholic leaders attending a consultation in Kandy, Ceylon. The consultation, organized by the World Council of Churches, was on the Christian approach to other faiths. Roman Catholic participants were selected by the Vatican Secretariat for Non-Christians.

Major thrust of the statement entitled "Christians in Dialogue with Men of Other Faiths" varies widely from the traditionalist concept of the Christian missionary task as preaching the Gospel and converting the "heathen." It reflects, instead, more recent concepts of the

Christian mission that have emerged where indigenous Churches with indigenous leadership have developed in lands where Christianity is a minority faith. Basis for dialogue is set forth in the statement in both theological and historical terms. "There is an essential identity of the human species . . . God having 'made of one blood every nation of men.' All mankind is furthermore being caught up into one universal history, and made increasingly aware of common tasks and common hopes. . . ."

The statement on dialogue represents the thinking of the 33 Christian scholars and Church leaders who drafted it, and is not binding on any of the Churches from which they came. However, it is expected to receive considerable attention, particularly in World Council of Churches' circles. [RNS]

CONVENTIONS

Washington: January 27th-29th

After lengthy debate, delegates meeting in the National Cathedral expressed the view that "therapeutic abortion is a legitimate Christian course of action." A resolution was adopted favoring therapeutic abortion "under certain conditions."

The diocese of Washington, which covers the capital city and three suburban Maryland counties with more than a million population combined, will urge the Maryland General Assembly now in session at Annapolis to repeal a state law prohibiting miscegenation. The action came after a majority sanctioned the resolution which stated in part that "there is no theological or biological reason against interracial marriage." Specifically the resolution asks repeal of "all existing laws which seek to determine and control the race, color, or ethnic origin of marriage partners."

The Rt. Rev. William Creighton, Bishop of Washington, told the convention that the diocese was in a position "of almost unequalled missionary opportunity" both by its heavy population growth and the far-reaching influence of the lives of parishioners. Delegates then approved a plan calling for "at least" \$3 million for missionary development in 1968. One million dollars will be used for site purchase and construction; \$300,000 is marked for a conference center to meet the demands of the diocese; \$300,000 is marked for the "Church beyond the District of Columbia," among others the diocesan commitment to MRI in Tokyo. Other monies will be for parish revolving funds, ministries to institutions, interne training for deacons, and neighborhood services.

In other action the delegates: supported a resolution directed toward the abolition of capital punishment; favored continued sustained efforts toward Church

union; and voted to underwrite the costs of distributing *The Washington Diocese* ten times each year to approximately 30,000 families within the diocese.

San Joaquin: January 29th-31st

Following the service of Evensong in a temporary chapel in the floral building

of the Los Banos fairgrounds, the Rt. Rev. Sumner Walters, Bishop of San Joaquin, addressed the convention. He spoke especially of the diocesan MRI program with Botswana, Africa, formerly called Bechuanaland. For the past six months a priest of San Joaquin, the Rev. George Swanson, has been in Francistown, Botswana, while the Rev. Peter Bloomfield, vicar of St. Patrick's Church,

Francistown, is in Coalinga, Calif., working in St. Philip's. The exchange ending this summer was underwritten by the Diocese of San Joaquin.

The 1967 budget of \$222,876 was accepted. Delegates also accepted a resolution supporting the efforts of the President to achieve a negotiated peace in the Vietnam conflict. They defeated a resolution.
Continued on page 12

Letter from London

"Bishops bless battleships" has been a familiar anti-Church cry for a very long time. It has popped up with great clamour lately around the action of the Bishop of Chester, Dr. Gerald Ellison, when a Polaris submarine was launched in his diocese. So let Dr. Ellison speak for himself:

"The Bishop of Chester is not going to bless the Polaris submarine and has at no time intended to do so. From the outset he suggested a modification of the wording of the service which is traditionally used at the launching of one of Her Majesty's ships, to make clear that the prayers he was offering were for the peace of the world and for the safety and protection of the men who would serve in the vessel, and not for a blessing upon an instrument of destruction. The modifications were readily accepted by the representatives of the builders of the ship. The bishop believes that he could not properly have refused an opportunity publicly to pray for these things. Though there may be disagreement about the necessity for the possession of nuclear weapons, there can be no doubt about the duty to pray that, since they do exist, they may serve to keep the peace and may never have to be used. The bishop is glad to know that the prayers he will be offering will be joined by those who are keeping a vigil for the peace of the world."

The action of Bishop Ellison on saying prayers at the launching was brought up in the House of Commons by Mr. Tom Driberg, Anglican and socialist, who said that it "must suggest to many people in Britain and abroad that a Christian Church officially approves of the possession and possible use of a weapon designed for the indiscriminate destruction of human life." *The Sunday Telegraph* said, "With characteristic Anglican judiciousness, the Bishop of Chester has pointed out that he . . . was praying for the peace of the world and the safety of the crew rather than blessing an instrument of destruction. Comfortable as this position is, can it be defended? It is easy to understand the view of those critics who hold that the Church should either unequivocally accept or reject the legitimacy of nuclear warfare. The deterrent effect of the ship will hardly be increased if leaders of Christian opinion in Britain suggest, by implication, that they think the trigger should never be pulled. The

bishop would have been on far sounder ground in giving an unequivocal blessing to a weapon we all hope will never be used but which we are prepared to use if necessary."

Dr. Ellison, who was once domestic chaplain to Dr. Garbett when he was Archbishop of York, is a former naval chaplain.

The South African Republic's Minister of the Interior has announced stringent restrictions on the entry of clergy and churchworkers from overseas who wish to serve in his country. It is now the government's policy to admit such immigrants on a temporary basis only, for a period of not more than a year, after which they will have to apply for a renewal of their permit.

Three months ago the South African government refused to allow the Rev. John Waller to take up an appointment in Cape Town and did so when he was within a few days of his expected sailing date. About the same time it expelled from the republic the Rev. Pierre Dil, a Dutch-born priest on the staff of Pretoria Cathedral, because, so his bishop said, of his outspoken views on apartheid.

At present, South African dioceses make a contract with overseas priests going to work there for a period of five years and pay for passages, etc., on that understanding. If, on the present arrangements, a priest leaves before his five years is up, he is expected to refund proportionate amounts of his passages, etc.

England, as most people know by now, has many missionary societies. The two outstandingly biggest are USPG (combination of the former SPG and UMCA) and the Church Missionary Society. USPG has just announced the figure of the number of missionaries who passed through its hands and went overseas in the year 1966, and their figures may be of interest:

Men:	70 (1965: 66)
Wives:	24 (1965: 16)
Women:	34 (1965: 25)

They went to most corners of the world including places like Jamaica, Japan, North Queensland, India, various parts of Africa, Madagascar, Malaysia, St. Helena and so on. Among them were

priests, teachers, nurses, doctors, laboratory technicians, agriculturalists, engineers and quite a list of combinations and permutations of talent.

USPG naturally is pleased about the marked upward trend between 1965 and 1966. An accompanying note, however, indicates that it will not be easy to maintain this trend:

"The prospects for 1967 are mixed. There continues to be a considerable number of men and women in touch with the Secretaries, but for two reasons, there is anxiety about recruitment figures. One reason is that until now, it has always been possible to claim that the Society has never had to forego making an appointment because of the lack of a salary. The general financial position of the Society does give cause for anxiety, and it may well be that the problem of whether it is possible to afford a particular appointment, will become more prominent. Another reason is that at present very considerable difficulty has arisen upon the question of entry permits, etc., in different parts of the world—India, Malaysia, South Africa, and parts of central Africa."

Firm plans for a new Church in Britain, to be known as the Reformed Church, were announced when the Presbyterian Church of England and the Congregational Church in England and Wales announced their plans for union by 1970. Discussions to this end have been going on for 33 years and the idea has been explored at practically every level of the two Churches concerned.

The Congregational Church in this country has 198,488 members and 2,759 church buildings with 1,254 ministers of whom forty are women. It is generally held to be the oldest of the English dissenting denominations. The Presbyterian Church of England has 67,629 members, 330 churches, and 290 ministers, four or five of them being women. The nature, faith, and order of the proposed Reformed Church is summed up in a statement which will be read at ordination and induction services. In this statement the Church acknowledges the formulations and declarations of faith which have been prepared from time to time by Congregationalists and Presbyterians, in which they have stated the Gospel and sought to make its implications clear.

DEWEI MORGAN

But What Is Relevant?

“Many writers are far, far more relevant than Scripture” to contemporary man, a Methodist minister is quoted as saying in *Time* [March 10th]. So he may substitute in public worship a “relevant” passage from Camus or Albee for something from some less “relevant” writer like Isaiah or St. Luke. In the same report a Presbyterian minister is quoted as saying that his Easter sermon this year will be based on *Who’s Afraid of Virginia Woolf?* The reason for preferring this to the less “relevant” passages in the New Testament which deal with the Easter subject is that this contemporary piece “suggests contemporary man’s inability to distinguish fantasy from reality.” So at last we know what Easter is all about; we used to think it had something to do with a resurrection from the dead.

The Episcopalians are not without their entries in this noble race for relevancy. The rector of a church in Cincinnati one Sunday had a layman primed to walk out on his sermon. “Why are you leaving?” the rector asked. “Because you are talking about irrelevant things,” the stooge replied. Then the rector went on to make his point: that “the world will walk out on the church unless it is committed to acting upon man’s real concerns” (*Time’s* words). And at St. Clement’s Church in Manhattan the sermon one Sunday morning was a dramatic sketch acted out by parishioners on the ever-so-relevant subject: *The Dynamics of Inter-Cultural Encounter, or How I Split My Scene, Dropped My Frock, Blew My Cool, and Found God.*

Isn’t it about time for somebody to explain to the Church and the world of today just what *is* relevant? How is relevancy determined, calculated, defined? The rector in Cincinnati (assuming that *Time* accurately states his position) would say that the Church is being relevant when it is “committed to acting upon man’s

real concerns.” Thus far we can follow. But then we come to the hard nut at the core of the enigma, in which are contained “man’s real concerns.” Here is the nub. And here also is the rub. What *are* man’s real concerns: who knows? Does man himself? Naturally he thinks so; but we have all learned just enough from psychoanalysis to know that man’s wants and concerns as man consciously defines them—as man imagines them to be—are by no means identical with his quintessential wants and concerns of which he may be only dimly conscious or not at all.

The minister who is preaching this Easter on *Who’s Afraid of Virginia Woolf?* clearly feels that Mr. Albee’s brilliant but sad play about an emotionally sick man and wife for whom there is no exit, is more “relevant” to “man’s real concerns” than anything St. Matthew or St. Mark or St. John or St. Paul wrote about the resurrection of Christ and its implications for all human life. He would say, we take it, that “contemporary man’s inability to distinguish fantasy from reality” is more of a “real concern” to modern man than is such a question as, “If a man die, shall he live again?” We are not saying that this minister is dead wrong about this. We are saying only that it seems to us that some lexical labor with the word “relevant,” by those who use it with such vigor and enterprise, might be wonderfully helpful. Many modern men who still think there are some relevant things in the Bible might get with the *really* relevant things, if only these were defined and explained.

Remarriage and Mixed Marriage

One of the most competent gadflies of the Anglican Communion today is the Rev. Hugh Montefiore, Canon Theologian of Coventry Cathedral. Last September he gave two lectures on marriage which, predictably, created a stir in the Church of England. In the first of these he pleaded with his own Church to change its attitude and policy towards the remarriage of divorcees within the Church, and in the second he pleaded with the Church of Rome to relax its present conditions for mixed marriages. These two lectures are now available in pamphlet form.* We wish to comment on several points Dr. Montefiore deals with, agreeing here and disagreeing there.

He puts his finger on one gravely anomalous practice of the Church of England, which happens to be the practice of the American Episcopal Church as well. This is the practice of imposing a temporary excommunication upon a divorced person who remarries, with the understanding that if the new union shows promise of being a genuine “Christian union” there may be a restoration to Communion and even some kind of “blessing” of the union by the Church. Dr. Montefiore says of this:

“I have never heard any official statement emanating from the Church of England to the effect that those who remarry after a civil divorce are merely cohabiting and

Feast of the Resurrection

O wondrous emptiness, revealing gloom,
 When your disciples peered within the tomb
 And gazed upon the grave-bands in collapse
 All neatly wrapped within that hallowed apse.
 No sign of you whom they had come to mourn,
 And with sad spice your body to adorn.
 Bewildered they by angel’s clarion cry
 That you could live whom they had seen to die;
 And, learning naught from all they heard and saw,
 Against the ire of an outraged law
 With troubled mind now hide, with terror deep,
 With bolted door their trembling vigil keep.
 So tremble we in these drear days and dread
 Who live as though our Living Lord were dead.

Francis Campbell Gray

**Remarriage and Mixed Marriage*, by Hugh Montefiore. London, SPCK. 3s.6d.

therefore living in open sin. Indeed, we recognize divorce so much that we can countenance a Service of Blessing in a church after a person has remarried. At the same time the two people concerned may have to undergo a period of excommunication. Their cases must be submitted to the bishop, although how any bishop can use a means of grace as a means of discipline I have never begun to understand. I can just understand that it might be proper to excommunicate them if it were sincerely believed that a second marriage is invalid and that such people are living in open and grave sin—in this case I suppose the couple should remain excommunicate, apparently for the good of their souls, until they repent and make amends. But how you can use excommunication for a particular period only, without insisting upon amendment, I cannot understand. It is typical of the mushy and woolly thinking to be found in the Church of England, especially in its higher reaches. We try to eat our cake and have it, and we justify it by the blessed phrase, 'pastoral expediency'. I believe that what is wrong can never be expedient. The

Church of England must make up its mind whether marriage is indissoluble, in which case it ought to regard all civil marriage as absolutely null and void and all remarried persons as merely cohabiting; or it ought to accept that there are cases in which remarriage is right and proper, and in that case it ought to permit remarriage in church and give people all the blessing and means of grace they so badly need."

What he is saying about the Church of England holds equally true, and for the same reasons, of the American Episcopal Church, whose attitude and practice are the same. We completely agree with him. The presently established policy of the Church reflects utterly "mushy and woolly thinking" on the part of the Church's legislators, who have not made up their minds one way or another upon the real issue: whether marriage is dissoluble.

(To be continued.)

LETTERS

Continued from page 3

dral which was consecrated for worship in 1904. Since that time it has graced the nave of the cathedral.

The time has now come to provide another pulpit, more suitably styled to the architecture of the cathedral, and it occurs to us that some worthy repository might be found for this splendid and impressive example of Victorian workmanship. I would accordingly be glad to hear from any church or institution who would show an interest in the acquisition and preservation of this historical feature, and no doubt suitable arrangements could be made to transmit it in sections across the Atlantic. Needless-to-say, there is no question of a "sale" being contemplated; the only expense to a suitable donee being the cost of transport.

JOHN A. YOUNG
Town Solicitor of the
City of Belfast and
Chancellor of the
Diocese of Connor.

P.O. Box 234
City Hall
Belfast, Northern Ireland

Examine for Priests

The Rev. Roland E. Clark asks [L.C., February 19th] for an examine for priests. There is a book entitled *Sins of the Day* published by Longmans, Green, Inc., 119 W. 40th St., New York, N. Y. 10018. It is anonymous. The book is thin and small, and has a "chapter" for the ordained. It was selected by the Episcopal Book Club several years ago.

MARY PULLAN
Trenton, N. J.

What Is Important

It would be nice to comfort ourselves with the belief that, as Bishop Gibson says, [L.C., February 12th], "God . . . has led the Consultation. . ." There are many who believe that COCU is led by not a few who need to feel busy and who, being afraid to deal with real issues and real life (i.e. politics, poverty, government abuses, and Vietnam), occupy themselves with trivia that they call necessity.

I, and truly many many others, am an Episcopalian because I deeply and sincerely

believe that Churches of the Anglican Communion more closely represent the faith of the One, Holy, Catholic, and Apostolic (not "historic," but Apostolic) Church than any other Church on this earth. We read that Protestants have much to contribute to the faith, but I've failed to discover even one concrete example of their valuable contribution. Union in some fashion, at some time, with Rome clearly makes sense historically and spiritually. Union with American Protestant denominations is meaningless. Many laymen share this view. Incidentally, I am not a "high churchman" (though I both envy and respect them); but I am catholic, as is my Church.

NICHOLAS VANSITTART

Ashland, Ky.

Proportional Representation

It seems to me that I have heard all my life about the virtues of proportional representation. I have never been convinced but could not come up with a rational rebuttal. At General Convention in 1967 presumably this matter will come up for legislation concerning representation in the House of Deputies.

At the Synod of the Fifth Province in October 1966 the restructuring of General Convention was discussed, with proportional representation argued as a means, not primarily for correcting unwieldy size, but for representing the whole Church more fairly. There the vote to support proportional representation won by a narrow margin, but one had the uneasy feeling that the arguments were one-sided. Since then I have quite accidentally come upon the following passage in a book published in 1966 called *Spaceship Earth* by Economist Barbara Ward. Here, in my opinion, is a good argument against proportional representation in the House of Deputies:

" . . . the incorporation of the right of human communities, small as well as great, to respect, dignity, and self-determination must be reckoned a genuine element of progress in human affairs. It is the justification, if you like, for the voting systems of the United Nations which takes no account of the ridiculous disproportions between the size of different states. The fact that Mauretania with 600,000 people has the same vote as the United States with rising 200 million

people has its rationale in the theory of equal respect for small entities. Inside the state, an unemployed automobile worker is almost as remote from the influence, standing, and effectiveness of Henry Ford as Mauretania from the United States. But in democratic society, we give both of them the same vote to even up the influence, or rather, the noninfluence of the little man. In the United Nations, under a similar theory, the equal vote of Jamaica and the Soviet Union expresses the world's respect for Jamaica's status and Jamaica's right not to be 'pushed about.' It does not, any more than the single vote of John Doe on relief in Detroit, suggest equality of influence, choice, decision, or effectiveness with the magnates whether they run the automobile industry or half the globe.

"The Theory is undoubtedly a big step forward."

(The Rt. Rev.) F. W. LICKFIELD, D.D.
The Bishop of Quincy

Peoria, Ill.

On Charity

Re The Rev. J. P. Machen's letter [L.C., February 26th]:

Would it be out of order to direct this gentleman's attention to the Collects for Quinquagesima and Trinity VI?

THEODORE R. ELLIS
Hamilton, Ohio

Our "Relevant" Leftists

Our clergy are vitally concerned, they say, that the Church should be "relevant." Your February 26th issue reports various all-too-typical examples. Thus, in Washington, a seminar advocates surrender to communism in Asia. Apparently being "relevant" means narrow partisanship on the extreme left.

Is it not time that laymen concerned with the future of the faith organize to preserve a Church truly relevant—relevant, among other things, to a democratic society and a free economy? THE LIVING CHURCH ably defends the real mission but I fear it is a lonely voice even though representative of a large majority of Episcopal opinion. Let us organize to fight back. Anyone to man the barricades?

STUART G. OLES
Seattle, Wash.

The Incendiary Fellowship. By **Elton Trueblood.** Harper and Row. Pp. 121. \$2.50.

Five years ago Elton Trueblood wrote *The Company of the Committed*, an attempt to state the basic principles of Church renewal. *The Incendiary Fellowship* brings his thinking up to date in terms of the new ideas and practices in all the Churches in the growing concern for renewal which was sparked by Vatican II.

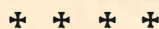
At a time when even many clergy are questioning whether or not the residential parish is outmoded, and seek to go "where the action is," Trueblood strongly emphasizes the necessity of the gathered *koinonia* in order to serve and witness effectively in the world. He feels that the old-style professional ministry is a key problem, and that there is no real chance of Church renewal unless this problem is solved, for without the right leadership the powers of the lay ministry will not be recognized and developed. He says: "The ministry is for all who are called to serve in Christ's life, but the *pastorate* is for those who possess the peculiar gift of



being able to help other men and women practice any ministry to which they are called (Eph. 4:12, NEB)." He even speaks of the spiritual leader as "coach" and says, "the glory of the coach is that of being the discoverer, the developer, and the trainer of the powers of other men."

This brief review can hardly do justice to a book of such value to clergy or lay people who are concerned with the question of renewal.

THEODORE M. SWITZ
Institute for Advanced Pastoral Studies
Bloomfield Hills, Mich.



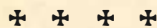
Dag Hammarskjöld: The Statesman and His Faith. By **Henry P. Van Dusen.** Harper & Row. Pp. 240. \$4.95.

One of the most frustrating experiences many of us have is watching a television interview with a person of great gifts in which almost nothing of that person's greatness is allowed to burst through and the interviewer dwells on the most superficial questions possible. Readers of Henry P. Van Dusen's *New York Times*

review of Dag Hammarskjöld's *Markings* will not be surprised that *Dag Hammarskjöld, The Statesman and His Faith* happily presents us with the opposite of the superficial interview. Van Dusen wrote then that *Markings* was "the noblest self-disclosure of spiritual struggle and triumph, perhaps the greatest testament of personal faith, written in the century, worthy to take a place among the dozen classics of Christian devotion of the ages, quite possibly the foremost by a person untrained in theology and writing in the heat of professional life and amidst the most exacting responsibility for world peace and order."

Van Dusen's own book provides us with an in-depth picture of Hammarskjöld, the public servant and the private man, that is a fascinating running account of the relationship between *Markings* and his wide-ranging personal experience, particularly from his undergraduate days. The chapter on his religious faith, worked out in considerable detail, is in itself a minor classic. Dr. Van Dusen has given us a helpful work that should more than provide a way out of the contradiction noted by one of our bishops in these words: "Everyone owns Dag Hammarskjöld's *Markings*. Few have read it. Few of these have understood it." Here is the background of the man who really updated *Pilgrim's Progress* with pure dynamite when he wrote, "In our era, the road to holiness necessarily passes through the world of action."

(The Rev.) ROBERT L. CLAYTON
Zion Church
Manchester Center, Vt.



The Nature of Mysticism. By **David Knowles.** Hawthorne. Pp. 140. \$3.50.

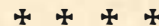
The Nature of Mysticism is a treasury of information about the mystical life. Its approach is refreshing. The mystical life is viewed as the "normal" Christian life, and not as an exception to it. The exception is those few who practice the Christian norm. It is unfortunate that much of the vocabulary of David Knowles's book is that of scholastic theology which will communicate well to but a few Anglicans; for the substance of the work is thoroughly biblical and evangelical.

The point of the book is that the mystical life, which is defined as the life of contemplation, is the gift of the Holy Spirit—it is not a product of human activity. To the great mystics (and John of the Cross and Teresa of Avila are most frequently cited) the very characteristic of mysticism—contemplation—is simply "to receive"—to receive supernatural gifts from God which purify, strengthen, and elevate human spiritual capacities. To the ordinary secular mind, and to the mind of philosophical theology, these things are incommunicable because the things of the Spirit are themselves spirit; and

the difference between the Christian mystical life and the secular life is exactly the difference between what scripture calls life in the Spirit and life in the flesh.

The Nature of Mysticism is preoccupied with God and with His gifts to us—a welcome deliverance from the humanistic socialism which characterizes much present writing and official communication.

(The Rev.) CHARLES S. HOTCHKISS
St. Mary's Church
Tampa, Fla.



Ring of Truth. By **J. B. Phillips.** Macmillan. Pp. 125. \$2.95.

The tumult and the shouting that has been caused by the "new theology" might have been a whisper if this book had been written five years ago. The author is angry because the "new" thinking about God has caused people anguish and driven one clergyman to suicide. J. B. Phillips has written *Ring of Truth* because he is concerned with the truth revealed by Christ. There is no concern to distort it so that college students can easily accept it. The world has to conform to Christ and "never let us dare to try to make (Christ) fit into our clever—clever modern world."

Canon Phillips, who has translated the New Testament into easily understood English, is certain of the Faith. He speaks of the "outrageous certainty" of St. Paul's faith. He also shows his own firm belief that the New Testament tells of things that really happened. He scorns the mythical approach. The criticism of the Church for using "picture language" is put in its proper perspective when he reminds us of economists talking of "frozen assets," or of a traffic engineer speaking of a "bottleneck." Christ emerges through these pages as a character "no one could have invented," "quite terrifyingly tough," in command of life and circumstances, fearless, loving.

I have never wanted to be a millionaire—until I read this book. Now I would like to be financially able to make available to every Churchman this *Ring of Truth*.

(The Very Rev.) L. S. OLSEN, D.D.
Grace Cathedral
Topeka, Kan.



Facing God. By **William H. Quierly, S.J.** Sheed & Ward. Pp. 211. \$4.95.

In *Facing God*, the Rev. William H. Quierly uses his twenty chapters to explain twenty different ways to reflection and prayer. The old guidelines, found in such books as *The Introduction to the Devout Life* of St. Francis de Sales, are timeless; but as the author says: "Our age has its own spirit and demands its own books." He uses advantageously quotations and ideas from two books of contemporary writers: Pierre Teilhard de Chardin's *The*

Divine Milieu and Hans Urs von Bal-
thasar's *Prayer*. C. S. Lewis is another he
quotes and obviously admires.

Every chapter will not open a new
vista to everyone; old as well as new
"methods" for the development of a
prayer life are set forth. However, I think
every seeker will find much that is useful.
The book should be especially helpful to
those who find it difficult to get started,
and to many of us who find it even harder
to continue. It might be said parentheti-
cally that some have bogged down in try-
ing to pray *properly*.

In the chapter "Consecrating the
World," Fr. Quiery goes deeply into the
instinctive desire and special need which
today's active Christians have for reflec-
tion and prayer. He is writing particularly
for those who do the "worldly work." It
is profitable, he says, to work out our
problems in God's presence and with His
plan for the world in mind—to read the
newspaper and the Bible side by side.
This God-human communication theme
reminds me of Michel Quoist's book
Prayers and its message: We can meet
Christ every day in "the Gospel of daily
life."

There are bits of exclusively Roman
Catholic dogma here and there in *Facing
God*, but in today's spirit of ecumenicity
there may be value in listening prayer-
fully to sincere and lovingly held beliefs
of others.

LOIS WILLIAMS
St. Clement's Church
New York City

* * * *

The Resurrection: A Dialogue. By G. W.
H. Lampe and D. M. MacKinnon. Edit.
by William Purcell. Westminster. Pp. 112
paper. \$1.45.

This valuable paperback, in Westmin-
ster's "Adventures in Faith" series, com-
bines under one cover an Easter 1965
sermon in St. Martin's, Birmingham,
England, by Dr. G. W. H. Lampe, Cam-
bridge University professor of divinity;
a television commentary on it over the
BBC the same evening by several clergy
and lay persons; an earlier BBC Easter
meditation by Dr. D. M. MacKinnon,
another Cambridge University professor
of divinity; and some reflections and re-
plies to one another by the two scholars
on the central Good Friday-Easter mys-
tery of the Christian faith.

There is a mine of useful material in
The Resurrection: A Dialogue for any
serious Christian student, and the spirit
of the dialogue is admirable. Dr. Lampe
insists that our Lord's resurrection was
certainly not a resuscitation of the body,
as in the case of Lazarus, but rather a
real, shattering experience (in visionary
form) of the same "person" they had
known in the flesh, on the part of the
apostolic community though not the out-
side world. He argues carefully that the
earliest biblical sources substantiate this

position, and that the empty tomb, refer-
ence to which came much later by way
of explanation, was actually a myth.
Moreover, he lays stress on the fact that
if our own resurrection is to have mean-
ing, then our Lord ought not to have had
an experience wholly different from ours,
either in birth or in death.

This reviewer questions whether Dr.
Lampe fully grasps the crucial import of
human sin in his portrayal of either the
Incarnation, which he calls a "miraculous
birth," or the Resurrection. The Church
has always taught that our Lord's con-
ception "by the Holy Spirit of the Virgin
Mary," is the miraculous element in the
mystery, not the actual manner of His
birth.

Dr. MacKinnon, whose thoughts are
penetrating but not easy to grasp on first
reading, submits that the Easter narra-
tive must be fully integrated with the
Passion narrative, as indeed the early
Christians did in their liturgical celebra-
tion of one unbroken vigil feast. And he
warns against excessive emphasis on the
"exemplarist" of Christ's atoning death
and victory.

(The Rev.) JOHN R. RAMSEY
St. John's Church
Ogdensburg, N. Y.

* * * *

To My Son In Uniform. By Henry Fel-
sen. Dodd, Mead, & Co. Pp. 125. \$3.25.

Henry Gregor Felsen, ex-Marine and
author of many books consisting of let-
ters and advice to teenagers, has added
another volume to his list. The fifteen
chapters of *To My Son In Uniform* con-
tain reminiscences of a father passed
along in letters to his son who has just
enlisted in the U. S. Marine Corps. The
length of the book runs the gamut of
the son's four years in service; and,
though pleasant enough to read, it con-
tains nothing out of the ordinary as to
advice to be heeded. All in all, good com-
mon sense prevails.

The only chapter with any thought that
truly impressed this reviewer was, "Your
Sex Life In Service." In this letter to his
son the author refers to World War II
soldiers' progeny, and states, ". . . I won-
der how many of these sons are killing
their half-brothers, or helping make pros-
titutes of their half-sisters. It's a thought."
Indeed, it is a thought, and worth our
time to think about.

BETTY FAAS
St. Andrew's Church
Livingston, Mont.

Booknotes

By Karl G. Layer

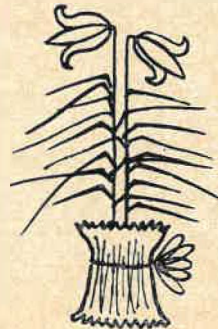
Reality and Man. By S. L. Frank. Tap-
linger. Pp. xviii, 238. \$6. An essay on
the metaphysics of human nature. Such
topics as reality and the world of fact,
reality and the knowledge of it, the idea
and the reality of God, man and God, sin

and freedom, and man between the world
and God, are covered. This volume is not
designed for the casual reader.

Many Religions: One God. By Carol
R. Murphy. Pendle Hill Pamphlet 150.
Pp. 31 paper. \$.45. A brief booklet aimed
at creating an atmosphere of deeper
understanding and dialogue between the
various world religions.

The Gospel According to St. Paul.
By Archibald M. Hunter. Westminster.
Pp. 126 paper. \$1.65. A revised and ex-
panded version of the author's *Interpret-
ing Paul's Gospel*, which has the purpose
in mind of providing both the general
reader and the theological student with
a short, reliable, up-to-date sketch of
Paul's theology and relevance for today.
Dr. Hunter is a Presbyterian scholar.

**Meeting for Prayer: A Practical
Guide.** By Dom Robert Petitpierre.
SPCK. Pp. 80 paper. 6s.6d. (U. S.: 90¢
plus cost). A practical guide to help any-
one who is called upon to lead prayers.
Included are sections on enunciation,
pitch, speed, and rhythm; on how to build
prayers around a conducted meditation;
on constructing prayer meetings; and



other useful material. Dom Robert is of
Nashdom Abbey (Anglican) in England.
This Way to Happiness. By Gilbert
Hay. Simon and Schuster. Pp. 121. \$3.95.
An anthology of short meditations or
thoughts on such topics as love, happi-
ness, beauty, serenity, faith, prayer, and
growing old, all with the purpose of
helping one to "appreciate anew the
beauty and wonder of living." The author
is a Roman priest.

Introduction to Pharisaism. By W. D.
Davies. Fortress. Pp. xxi, 34 paper. \$.85.
A brief, but nonetheless competent, in-
troduction to perhaps one of the Bible's
most misunderstood groups of individu-
als.

Religion: Origins and Ideas. By Rob-
ert Brow. Inter-Varsity Press. Pp. 128.
\$3.50. Rather than being a book about
the facts of world religions, this volume
is an exploration and comparison of the
basic philosophies of the beliefs and why
these philosophies developed.

THE GUILD OF ALL SOULS

ANNUAL MASS AND MEETING

Saturday, April 15th

All Saints' Church

Valley and Forest Streets

Orange, New Jersey 07050

Solemn High Mass at 11 A.M.

Preacher — **The Rev. Donald L. Garfield**
Rector of Church of Saint Mary the Virgin,
New York City

Luncheon, at \$1.50, in the Parish House

Reservations are necessary and should be sent to the Rector, the Rev. William R. Wetherell, not later than April 11th. Addresses by the Superior, the Rev. Malcolm DeP. Maynard, and the Warden, the Rev. Richard L. Kunkel, will follow the luncheon.

EVERYONE WELCOME

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

GIFTS

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

NEWS

Continued from page 7

lution commending the proposal of the California Church Council to "assist legislators in their consideration of proposed laws" and to "keep Christians informed of legislation pending before the California legislature."

Convention also went on record favoring a resolution supporting changes in the present state therapeutic abortion law "which will allow licensed members of the medical profession with consent of patient to terminate pregnancy in cases where health (either mental or physical) of the mother is threatened seriously, or where there is substantial medical reason in mind or body, or where the pregnancy resulted from rape or incest."

Georgia: February 3d-4th

Meeting in the municipal auditorium of Valdosta, delegates of the Diocese of Georgia adopted a budget of \$203,575 with a deficit of \$6,843. The adoption of the budget was made possible by the "amazing financial recovery" during 1966 of \$10,335, accomplished in large part through excellent participation in pledge commitments and overpayment of pledges by many congregations. The convention voted to send outside the diocese for the mission of the Church a total of \$70,056, or in excess of one-third the diocesan income. In contrast, the diocese receives an average of just over 18 percent from the congregations, limiting the work in the diocese by the 15 percent plus which must be made up by curtailing work in Georgia.

The Diocese of Guyana was adopted as a companion diocese without a dissenting vote. The guest speaker was the Archbishop of the West Indies and Bishop of Guyana, the Most Rev. Alan J. Knight, who explained the problems of ministering to great numbers in the urban areas with congregations of 2,000 communicants or more. There is also the opposite problem of scattered congregations with a priest having to serve twelve or fourteen such stations. The problem is the same — too few priests.

The report of the special committee on St. John's, Madison Square, Savannah, was given by the Rev. F. Bland Tucker, chairman [L.C., May 9 and August 15, 1965]. Both the bishop of the diocese, the Rt. Rev. Albert R. Stuart, and the chancellor urged that reconciliation with present members of St. John's and support for St. John's should be uppermost in the prayer, thought, and action of the diocese. The chancellor commented on the complexity of Georgia law in deciding the ownership of church property, and while declaring that legal action could be started by the vestry of St. John's Church with his help, he hoped such action would not be taken. The

bishop stated that he was and is still convinced that brothers and sisters in Christ would not find reconciliation in a court of law.

The committee on new parishes and missions reported that three missions would "make a trial run for full parish status during 1967." They are: St. Patrick's, Albany; St. Athanasius', Brunswick; and Holy Apostles', Savannah.

In Bishop Stuart's address he spoke of the MRI program as slowly progressing. He also stated: "Racial fears in the Church will never be overcome until we find Negroes in the pews of every church in the diocese, and regularly participating in all areas of parish life."

AROUND THE CHURCH

Trinity Cathedral, Little Rock, Ark., will add a seventh grade to its day school in the fall, and plans to add eighth and ninth grades in the next two years. The school now has a Class A academic rating from the state, but the junior high will operate on a provisional accreditation for two years.

Two houses belonging to **Mt. Calvary Church, Baltimore**, are being prepared for a **retreat center**. At present the Retreat House of the Good Shepherd can accommodate twelve men or women at one time. Quiet days for larger groups may be scheduled also, according to the warden of the house, the Rev. H. Martin P. Davidson, who also serves as curate at Mt. Calvary Church on a part-time basis.

Christ Church, Slidell, La., was finally dedicated January 15th by the Rt. Rev. Girault M. Jones, Bishop of Louisiana. The total cost of the new structure was \$120,000. Completion of the building was greatly delayed by hurricane Betsy which blew in only hours after the foundation was poured.

Mary Stewart, the Music and Records editor of **THE LIVING CHURCH**, is currently **starring** in the Milwaukee Skylight Theatre's production of **Gilbert and Sullivan's Ruddigore**. She last appeared on the stage in the fall of 1966 in Francis Poulenc's *Dialogues des Carmelites*.

During the weekend of February 24th-26th, the **annual conference on Christian vocations was held at Seabury-Western Seminary**. It was open to any single or married persons who had gained the rank of college sophomore. Chairman of the planning committee was the Bishop of Western Michigan, the Rt. Rev. Charles E. Bennison. Speakers included the dean of the seminary, the Very Rev. Charles U. Harris; the Rt. Rev. Russell Rauscher, Bishop of Nebraska; the Very Rev. Robert F. Royster, dean of St. James' Cathedral, South Bend, Ind.; and the Rev. Donald Davies and the Rev. David Babin, both of the Seabury-Western faculty.

VIETNAM

Continued from page 2

ties North Vietnam has supported another grouping; some of these were of southern origin but many had gone north after the Geneva military cease fire was signed in 1954, and subsequently returned in violation of the political understanding reached at the same time, the so-called Geneva Accords. And then there are the guerrillas, often accepted by pacifist, academic, and Church leaders as patriots seeking the overthrow of a despotic government in Saigon. This represents the acme of credulous acceptance of propaganda statements. The guerrilla elements are not classifiable as rebels by any accepted standard. They are essentially brigands and outlaws who have controlled sections of the country for scores of years. For them, ruthless preying on a peaceful population is and long has been a way of life. They are opposed not alone to the Diem rule or the Ky government but to any government whatsoever. They have changed in the last dozen years only by becoming free-wheeling part-time mercenaries for Hanoi.

The organized military units from both North and South have never been guiltless of atrocities, but their cruelties have been mild violations of civilized mores compared with the tactics of the guerrillas. Lethal booby traps, bamboo spears hidden in elephant grass, invasion of the demilitarized zone, use of neighboring countries as sanctuaries for troops, and other devices common to North Vietnamese operations are understandable, if not acceptable gambits of a desperate force. These are military expedients against another force, however, and not wholly barbaric cruelties against civilians and fellow countrymen.

The guerrillas pose, and are accepted by some of those who apologize for U. S. actions, as liberators of the oppressed. Yet their record has been one of attempting to destroy any individual or group devoted to improving the lot of the peasants. The pacification and redevelopment of rural areas has been blocked because the guerrillas have murdered hundreds of teachers, sanitary experts, agricultural advisors, engineers, clergymen—all desperately needed in this underdeveloped country and in short supply at best. The guerrillas engage in senseless exploits such as placing bombs at busy street corners or places of concentrated population in Saigon. Casualties among Vietnamese usually outnumber those of foreigners against whom the guerrillas ostensibly aim their terrorism. The U. S. forces have been castigated for destroying rice crops which would sustain the enemy, but the pacifist element accepts resignedly the depredations against noncombatant peasants in the Mekong Delta, stronghold of the guerrillas and the country's food producing area.

The dramatic outpouring of South

Vietnamese in the constituent assembly voting last fall, despite the threats and attacks of the Viet Cong, negated the long-espoused argument that the population favored the insurgents, but has not dimmed the fervor of those who persist in believing that Hanoi represents all Vietnam. The guerrillas read the signs, however, and intensified their brutalities, recently kidnaping the entire population of at least two villages whose residents have not been found since. Viet Cong troops in the Mekong Delta, fleeing from advancing South Vietnamese troops, massacred the 41 men, women, and children held in two communist prison camps. Yet demonstrators accuse the Saigon government of genocide.

Official figures show that more than 26,000 noncombatant civil officials and other civilians have been assassinated or kidnaped (and probably murdered) by the Viet Cong and its guerrillas in less than three years to last October. Considering the nature of the country, it can reasonably be deduced that the documented cases represent only part of the total. The total is far greater than the number of civilians killed in both North and South by bombing, deliberate or accidental, or other military action.

This is the nature of the enemy faced by the South Vietnam government and the United States and its allies from Southeast Asia. This is the enemy to whom the peace extremists would unqualifiedly entrust the rule of the country.

In America those who are most of all disposed to talk with gloomy hostility about "big government," and the increasing powers wielded by federal agencies in Washington, are among the most enthusiastic admirers of the often almost idolatrous cult of something called "the American Way of Life," the very existence of which ought to be called into question, not only by Christians but by convinced upholders of democracy, because it might very well be asked whether a pluralistic, multi-racial democracy has any right to any uniquely characteristic way of life at all. Surely a concept of the "American Ways of Life" would correspond very much better to the American reality than any concept of a tyrannical "American Way of Life" to which we must all conform.

J. V. Langmead Casserley,
The Death of Man, 128.
Morehouse-Barlow. (A Living Church Book Club selection.)

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 5th 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

Post Office: Box S, Paoli, Pa.

FOR GIRLS

Saint

Ann's

of

Boca

Raton

College preparatory boarding school for girls of all denominations. Episcopal. Grades 7-12. Liberal Arts, Humanities stressed. Beautiful new facilities; ocean-front campus; private beach on Atlantic. Athletics; 7 acres of playing fields.

For information write:

The Rev. James J. English, Hdm.
Dept. C, 3000 South Ocean Blvd.
Boca Raton, Florida 33432

SAINT AGNES SCHOOL

Jefferson Park Alexandria, Virginia 22302

Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12; day school kindergarten through 12.

Roberta C. McBride, Headmistress

St. John Baptist School

An Episcopal School for Girls, Grades 9-12
Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. New chapel and gym, all sports. Music and Art. Beautiful 30-acre campus, 35 miles from New York. Est. 1880.
Sister Superior, Box 756, Mendham, N. J. 07945

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

SUMMER SCHOOLS

CHAPEL HILL SUMMER SCHOOL

Girls 7th-12th Grades, Boarding

Intensive summer courses in all prep school subjects. Review or Advanced work. Remedial Reading and Math. Accredited, Art Workshop, Typing, "How To Study" course. Excellent library. Activities in the afternoon include riding and swimming.

Mrs. Shirley Z. Warden, Director
Chapel Hill Summer School
327 Lexington Street
Waltham, Massachusetts 02154

PEOPLE and places

Appointments Accepted

The Rev. Frank K. Allan, former rector of St. Mark's, Dalton, Ga., is rector of St. Peter's, 311 W. 7th St., Columbia, Tenn. 38401.

The Rev. Ronald C. Bauer, former vicar of St. Stephen's, Guyton, Okla., is associate rector of Trinity Church, 3401 Bellaire Dr., S., Fort Worth, Texas 76109.

The Rev. Dudley Bennett, former chaplain at Rutgers University, Newark, is project director of Metropolitan Corporation Mission. Address: 24 Rector St., Newark, N. J.

The Rev. Louis H. Berry, rector emeritus of St. Philip's, Newark, N. J., is an honorary canon of Trinity Cathedral, Newark, N. J.

The Rev. Harold B. Boughey, former assistant rector of St. James', Kingsessing, Philadelphia, Pa., on April 1st, will be rector of St. Paul's, Camden, N. J. 08102.

The Rev. Edward J. Bubb, former vicar of Church of the Cross, St. Petersburg, Fla., is vicar of St. Mary Magdalene, Margate, Fla. Address: Box 4005 (33063).

The Rev. Richard J. Burns, Jr., former priest in charge of Trinity Church, DeSoto, Mo., will on April 1st, be assistant at St. Mark's, 908 Rutherford, Shreveport, La. 71104.

The Rev. C. Richard Cadigan, associate rector of Emmanuel Church, Webster Groves, Mo., leaves at the end of April to be rector of Westville Parish, Diocese of Natal, South Africa.

The Rev. Donald L. Chappell, former curate of Holy Trinity, West Palm Beach, Fla., is rector of St. Thomas', 315 Mary St., Eustis, Fla. 32726.

The Rev. B. Shepard Crim, former vicar of Ascension, Parkersburg, and St. John's, Compass, Pa., is rector of Trinity Church, 323 E. Lincoln Highway, Coatesville, Pa. 19320.

The Rev. M. Esty Deninger, former associate at Emmanuel Church, Webster Groves, Mo., is now rector of the parish, 9 S. Bompert, (63119).

The Rev. H. Arthur Doersam, former rector of Epiphany, Glenburn, Pa., is canon to the Bishop of Bethlehem. Address: 826 Delaware Ave., Bethlehem, Pa. 18015.

The Rev. W. Sumner Ferguson, former rector of St. Gabriel's, Titusville, Fla., is rector of St. Mary's, 216 Orange Ave., Daytona Beach, Fla. 32014.

The Rev. W. Sydney Fisher, former vicar of St. Alban's, Reading, Pa., is vicar of St. Mary's Mission (new), East Bethlehem, Pa. Address temporary: 826 Delaware Ave., Bethlehem, Pa. 18015.

The Rev. Francis J. Foley, former rector of Grace Church, Traverse City, Mich., is chaplain of Starr Commonwealth for Boys. Address: Starr Commonwealth, Rt. #2, Albion, Mich. 49224.

The Rev. Charles M. Furlow III, former assistant rector of Grace Church, Charleston, S. C., and chaplain to Episcopal cadets at the Citadel, is rector of St. Jude's, Walterboro, S. C. 29488.

The Rev. Mortimer Glover, formerly at St. Barnabas', Kutztown, Pa., is curate at Grace Church, Five Corners, Westwood, N. J. 07675.

The Rev. Theodore R. Gracia, former vicar of St. Nicholas, Elk Grove Village, Ill., is rector of Christ Church, 515 Franklin Ave., River Forest, Ill. 60305.

The Rev. Blake B. Hammond, former rector of Trinity Church, Manassas, Va., is rector of St. Andrew's, Princess Anne, Md. Address: 82 W. Prince William St. (21853).

The Rev. Nicholas H. Holt, former rector of Holyrood, New York, N. Y., is director of Christian social relations for the Diocese of Western Michigan.

The Rev. Clifford R. Horvath is curate at Church of the Resurrection, 11173 Griffing Blvd., Miami, Fla. 33161.

The Rev. John C. Hurd, Jr., Ph.D., professor of New Testament at Episcopal Theological Seminary of the Southwest, Austin, Texas, in September will be professor of New Testament at Trinity College, Toronto, Canada.

The Rev. John deL. Karsten, former rector of Christ Church, Xenia, Ohio, is rector of St. Philip's, Wiscasset, Maine 04578.

The Rev. Jonathan King, former vicar of St. John's, Mt. Vernon, N. Y., is associate rector of Church of the Redeemer, 36 South St., Morristown, N. Y. 07960.

The Rev. Harold Kocher, former rector of St.

Paul's, Dayton, Ohio, is studying pastoral counselling and guidance.

The Rev. Frank C. Leeming, headmaster emeritus of St. Peter's School, Peekskill, N. Y., is special representative of the Archdiocese of Canterbury to His All Holiness, the Patriarch of Constantinople, the Most Rev. Athenagorus I. Address: c/o the English Consulate, Istanbul, Turkey.

The Rev. Thomas C. Lincoln, former curate of Church of Our Saviour, 155 Morris Ave., Denville, N. J., is vicar of the church.

The Rev. W. Thomas Louks, former vicar of Our Saviour, Okeechobee, Fla., is canon to the Bishop of South Florida. Address: Box 790, Winter Park, Fla. 32789.

The Rev. Alan B. MacKillop, former rector of Grace Church, Port Jarvis, N. Y., is curate at Church of the Resurrection, 119 E. 74th St., New York, N. Y. 10021.

The Rev. Canon John Mann, former canon sacrist of the Cathedral of St. John the Evangelist, Spokane, Wash., is canon pastor of Trinity Cathedral, Sacramento, Calif. Address: 2700 Carson Way (95821).

The Rev. Wilbur N. Marshall, vicar of Incarnation, Jersey City, N. J., is also archdeacon of Hudson County.

The Rev. Kenneth D. Miller, former curate at Grace Church, Westwood, N. J., is rector of St. Mary the Virgin, Euclid and Preston Sts., Ridgefield Park, N. J. 07660.

The Rev. Oscar A. Mockridge III, former curate at St. Peter's, Mountain Lakes, N. J., is rector of Trinity Church, 42 Myrtle Ave., Irvington, N. J. 07111.

The Rev. Marc Anton Nocerino, former rector of All Hallows' Parish, Snow Hill, Md., is rector of St. Mark's, Perryville, Md. 21903.

The Rev. James Paget, former rector of St. John's, Great Bend, and vicar of St. Mark's, Lyons, Kan., is rector of St. Mark's, St. Louis, Mo. Address: 4712 Clifton Ave. (63109).

The Rev. James A. Patrick, former instructor at Trinity College, Toronto, is priest in charge of All Saints', 601 W. Main St., Morristown, Tenn.

The Rev. Roland S. Pierson, former rector of St. Agnes', Franklin, N. C., is priest in charge of Christ Church, Napoleonville, chaplain at Nicholls State College, and rector of St. John's, 718 Jackson St., Thibodaux, La. 70301.

CLASSIFIED

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

EXPO 67

ACCOMMODATION — Rooms and housekeeping units, with parking space, in St. Lambert, facing Expo 67. Write Dosmer, 323 Victoria Ave., Apt. A, St. Lambert, P.Q., Canada.

FOR RENT

OZARK mountaintop furnished home. Picturesque, but modern. Reasonable. Resort area; 22 acres woodland. Episcopal Church nearby. Ideal retreat. Reply Box K-446.*

FOR SALE

FOR SALE at reasonable price two beautiful copes in excellent condition one white the other purple. Write Box T-448.*

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

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.

POSITIONS OFFERED

CURATE, Catholic parish near N. Y. C. Liturgical Movement emphasis, integrated congregation, center of city location. Invite inquiries from young priest desiring full parish experience, not apprenticeship. Stipend, car allowance, apartment (two bedrooms), social security. Write Rev. David B. Weden, Grace Church, White Plains, New York.

PRIEST, to serve as part-time curate in moderate sized parish and to serve as chaplain for an Institution for girls. Total population of Institution is 30 girls. Some experience in ministry expected but not necessarily chaplaincy. Reply Box L-437.*

WANTED—Director of Christian Education for suburban, New York parish. In addition to working with faculty, Church School families are to be visited. At least 5 years' experience, under 45. Salary to be negotiated. Apartment, car and car upkeep, heat, electricity, gas. References. Reply Box J-449.*

POSITIONS WANTED

ORGANIST CHOIRMASTER desires change to Low Church parish in South Florida having good pipe organ. Twenty-six years' experience. Reply Box S-438.*

RETIRED PRIEST, 66, desires to locate in an area where there is plenty of supply work. Reply Box H-450.*

SUMMER SUPPLY

PRIEST, Ind. Sch. Chaplain available for supply Parish/Camp/Project mid-June-mid-September, New York, Connecticut, N.E. area. Reply with full details to Box C-439.*

FREE APARTMENT week or month in exchange for Sunday Eucharist. Cripple Creek, Colorado Rockies. The Rev. Edward Rouffy, Westcliffe, Colorado.

PRIEST on East Coast desires supply or exchange on West Coast for 3-4 Sundays, beginning mid-May. Reply Box L-443.*

WANTED priest to supply in August on beautiful island off the coast of Maine in the Anglican parish of Grand Manan, New Brunswick. Write Box T-447.*

WILL SUPPLY July rural or small town parish. Two adults. Anywhere north of Mason Dixon line. Reply Box A-444.*

*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 12 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

The Living Church

The Rev. Robert N. Piper, former rector of Christ Church, Ironton, Ohio, on April 1st, will be rector of Trinity Church, Hamilton, Ohio. Address 407 Marcia Ave. (45013).

The Rev. Marshall Rice, former rector of Church of the Atonement, Fair Lawn, N. J., is rector of Christ Church, Franklin Ave., and Cottage Place, Ridgewood, N. J. 07451.

The Rev. John Richard is chaplain of Bethune-Cooke College and vicar of St. Timothy's, Daytona Beach, Fla. Address: 614 Pearl St. (32014).

The Rev. Thomas A. Roberts, former rector of Christ Church, Lexington, Ky., is rector of St. George's, 4715 Harding Rd., Nashville, Tenn. 37205.

The Rev. Dillard Robinson, former rector of St. Philip's, San Antonio, Texas, is a canon at Trinity Cathedral, Newark, N. J. Address: 24 Rector St. (07102).

The Rev. Nathan A. Scott, Ph.D., professor of theology and literature at the Divinity School of the University of Chicago, is also canon theologian of the Cathedral of St. James, Chicago.

The Rev. Daniel E. Scovanner, formerly of Trinity Church, Columbus, Ohio, is vicar of Our Saviour, Okeechobee, Fla. Address: Box 681 (33472).

The Rev. Don C. Shaw, former coordinator of information and education for the Planned Parenthood Association of Chicago, is executive director of Episcopal Charities and associate secretary of the diocesan division of health and welfare for the Diocese of Chicago.

The Rev. Edward W. Stuess, director of Christian education for the Diocese of Bethlehem, is archdeacon of Bethlehem. Address: 35 S. Franklin St., Wilkes-Barre, Pa. 18701.

The Rev. John Studebaker, former curate at St. John's, Jersey City, N. J., is vicar of St. Barnabas', Philadelphia, Pa. Address: 112 Rittenhouse (19144).

The Rev. John R. Symonds, Jr., former rector of St. Stephen's, Blytheville, Ark., is assistant at Grace-St. Luke's, 1720 Peabody Ave., Memphis, Tenn. 38104.

The Rev. George M. Thomson, non-parochial, is curate at Church of the Advent, 30 Brimmer, Boston, Mass. 02108.

The Rev. David B. Tod is no longer vicar of St. Stephen's, Espanola, N. M., but continues as vicar of St. James', Taos. Address: Box 907, Taos, N. M. 87571.

The Rev. Clarke R. Trumbore, former rector of Trinity Church, Carbondale, Pa., is rector of St. Paul's, Trappe, Md. 21673.

The Rev. Richard N. Walkley, former rector of Trinity Church, Demopolis, Ala., is priest in charge of St. Francis, Denham Springs, and Incarnation, Amite, La. Address: Box 175 Denham Springs, La. 70726.

The Rev. Robert B. Wardrop, former rector of St. Alban's, Simsbury, Conn., is rector of Holy Communion, Ridgewood Rd. and South Orange Ave., South Orange, N. J. 07079.

The Rev. G. Cecil Woods, Jr., faculty member of the School of Theology, University of the South,

is also serving as chaplain of the seminary. In addition he is now rector of Otey Parish, Sewanee, Tenn. Address: Sewanee, Tenn. 37375.

Changes for the 1967 Annual

Published by Morehouse-Barlow
Clergy listing:

Albritton not Alnritton (p. 241).

Bolles, Hébert, CHC, USN, 2d Bn, 26th Marines, 3d MarDiv (REIN), FPO, San Francisco 96602 (p. 251).

Bolles, Richard N., canon pastor Grace Cathedral, 1051 Taylor, San Francisco, Calif. 94108 (p. 251).

DEATHS

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

Fr. Hugh, O.S.F. (the Rev. Francis J. Tromp), 81, died February 24th, in Little Portion Monastery, Mt. Sinai, N. Y.

Fr. Hugh, who was born in Lisse, Netherlands, and became a deacon in the Roman Catholic Church, was received into the Episcopal Church in 1923 by the Bishop of Chicago. He served various churches in the diocese until he went to the Order of St. Francis and served in the Diocese of Long Island. He was a retreat conductor and was for some years director of the Third Order of St. Francis.

LENT CHURCH SERVICES

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

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

NORWALK, CONN.

ST. PAUL'S ON THE GREEN
The Rev. F. L. Drake, r; the Rev. A. E. Moore-
house, c; the Rev. R. I. Walkden, d
Sun 8 H Eu, 9:15 Sol Eu; 11 MP (ex IS H Eu);
C Sat 12:15

WASHINGTON, D. C.

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

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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 4-7

ROCK CREEK PARISH Rock Creek Church Rd.
Washington's Oldest Church
The Rev. E. Pinkney Wroth, Jr., r
Sun 8, 9:30 (Ch S), 11; Wed 11

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun 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

FORT LAUDERDALE, FLA. (Cont'd)

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

MIAMI, FLA.

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

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.

CATHEDRAL OF ST. PHILIP
2744 Peachtree Rd., N.W.
The Very Rev. David Collins, dean
Sun 8 & 9:30 HC; 9:30 & 11:15 MP & Ser

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

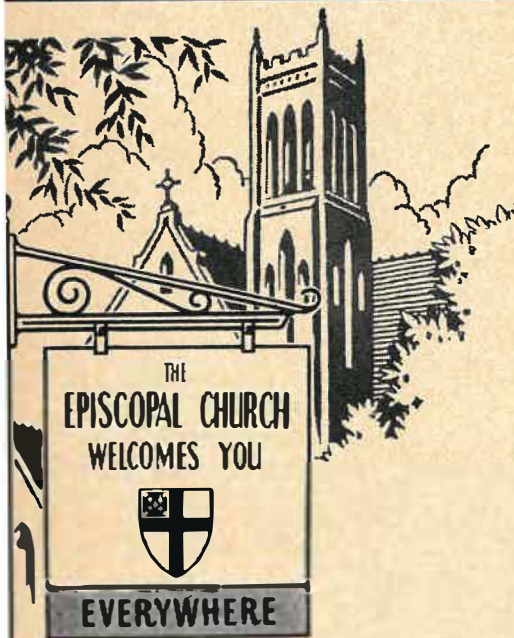
GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

EVANSTON, ILL.

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

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



MOBILE, ALA.

ST. PAUL'S 4051 Old Shell Rd.
The Rev. Wm. S. Monn, r; the Rev. W. J. Gould, c;
Mr. Jack Noble White, Organist-Chairmaster
Sun 7:30, 9:15, 11, 7; Wed HC 10; Fri HC 7

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, D.D., r
Sun 7:30, 9, 11; Tues 8, Wed & Thurs 10; Fri 7:30

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; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-sta, rector-emeritus; Ser, Sermon; Sol, Solemn; St, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LENT CHURCH SERVICES

(Continued from previous page)

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

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun 8, 10 (Sung); Daily 7:30; Extra Mass Wed &
greater HD 12:10 & 5:30; C Sat 4-5; 7:30-8:30

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Verner 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

FLINT, MICH.

CHRIST CHURCH 322 E. Hamilton Ave.
Sun HC 8, 11 (MP 2S), MP 9:15 (HC 2S); Daily
MP 7, EP 7:30; Wed HC 6:30, 10; Thurs 6

STURGIS, MICH.

ST. JOHN'S Williams & S. Clay Sts.
The Rev. Benjamin V. Lavey, r
Sun HC & Ser 8, 9 (Sung), 11; Mon, Thurs 9,
Tues 8, Wed 7, Fri 9, 5:15; Sat 10; Lenten Devotions
& add Thurs 5:15; C 4 (1 Sat) & by appt

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

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. J. H. Ineson, c
Sun 7:30, 9, 11; Eu Tues 6, 7:15, Wed 12:05;
Thurs 10:30, Ser 12:05; Fri 12:05, C 7; EP Mon-
Fri 5:30; Organ Recital Tues 12:05

BROOKLYN, N. Y.

ALL SAINTS 7th Ave. & 7th St.
The Rev. Elmore W. Lester
Sun 8, 9:30 HC; 11 HC 1S & 3S; MP 2S & 4S

CHRIST CHURCH, BAY RIDGE

7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D.; the Rev. M. J.
Hatchett
Sun 8 HC, 11 MP (HC 1S); Fri HC 7:30

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

EAST MEADOW, LONG ISLAND

CHURCH OF CHRIST THE KING
DeWolfe Pl. at 5th & 6th Sts.
The Rev. Marlin L. Bowman, v
Sun HC 8 & 10

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;
Wkdays 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 Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 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

The Living Church

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

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, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION

115 East 74th St.
The Rev. Leopold Damosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Mass 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; Noondays 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 Barnard 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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL

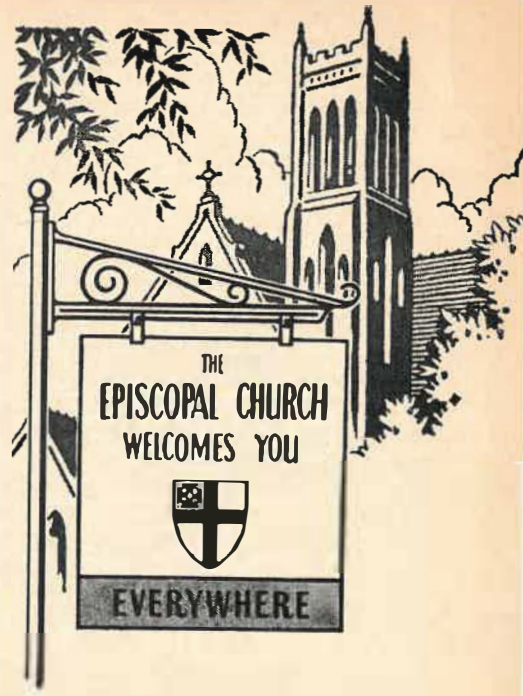
487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass



ST. PAUL'S CHURCH, ROCK CREEK PARISH
WASHINGTON'S OLDEST CHURCH



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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St.
The Rev. Darwin Kirby, Jr., r; the Rev. Richard W.
Turner, The Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7, Mon & Thurs 10;
Tues, Wed & Fri 12:05; C Sat 4:30-5 & 8-9

SOUTHERN PINES, N. C.

(serving Pinchurst)
EMMANUEL E. Moss. Ave.
Sun 8, 9:30, 11; Daily 10, 6 EP

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson, r.
Sun HC 9, 11 (1S & 3S); Tues 12 Healing Service

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 4:15-5:15; Sat 12-1

NEWPORT, R. I.

EMMANUEL Spring & Perry Sts.
The Rev. Daniel Quinby Williams, r
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC
1S); Thurs & PB Holy Days HC 10:30

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1

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

SEATTLE, WASH.

EPIPHANY 38th & E. Denny Way
The Rev. E. B. Christie, D.D., r
Sun 8, 9:30, 11; Wed HC 7:30 & 10

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
The Rev. Raymond E. Abbitt, r; the Rev. James
MacConnell, asst; the Rev. Richard Watson, asst;
Capt. Arthur Mussenden, C.A.
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses
daily 6:30; C Sat 5-6

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.