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WE Beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

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The Living Church

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

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THINGS TO COME

April

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4. St. Joseph
Ambrose, B.
8. William Augustus Muhlenburg, P.
9. Easter II
William Law, P.

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.

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BOOKS

Links Between Judaism and Christianity. By Samuel Umen. Philosophical Library. Pp. 153. \$4.75.

In an age which has sought to construct bridges of communication between the traditions of Christianity we may welcome a further expression of the desire to create mutual understanding between Christians and Jews. Rabbi Samuel Umen, who serves a Reform congregation in Manchester, N. H., has attempted to do this in *Links Between Judaism and Christianity* by returning to the classical period of Jewish and Christian origins. His brief work attempts to set out in almost summary form an understanding of the major movements, persons, and institutions of ancient Israel, Hellenistic Judaism, and early Christianity.

Committed to the assumption that Judaism is primarily characterized by a concern for justice and Christianity by a concern for love, the author hopes that both faiths may find a common cause in uniting against prejudice, hate, immorality, and injustice. Commendable in this concern, the work must inevitably ignore, however, the dilemma for both Jew and Christian in facing the tragic realities in their interrelationships from the age of Constantine to the Jewish emancipation of the eighteenth and nineteenth centuries.

Such a slight work for so immense a subject can no more than whet the appetite of an interested reader. If the book serves this function well, Rabbi Umen will have made a positive contribution. To help the reader, the author has provided a bibliography which seemed to this reviewer a curious mixture of the old and the new, of the classic and the more ephemeral.

(The Rev.) ERNEST S. FRERICHS, Ph.D.
Dept. of Religious Studies
Brown University

* * * *

They Beheld His Glory. By Alice Parmelee. Harper and Row. Pp. 267. \$4.95.

They Beheld His Glory is a book that demands very little of the reader except time. It does not provoke thought or move to action. The biblical characters are not exciting nor do they "come alive" as advertising blurbs proclaim. The book, in seven sections relying upon the RSV Gospels, traces the account of Jesus from His birth through His resurrection. Alice Parmelee introduces considerable background material and conversations not found in the Bible, saying that her intent is "not to invent, but to interpret." Scholars will undoubtedly fault her hermeneutics and the line between interpretation and invention is certainly thin.

The author states that no retelling of Scripture such as hers "can convey the splendor and authority of the Scriptures

themselves." With her judgment in that regard this reviewer must wholeheartedly agree. She goes on to explain that her purpose in writing the book was to encourage the reader eagerly to turn to the Scriptures themselves; whether that purpose has been accomplished remains to be determined.

This work attempts to take textual critics and commentaries seriously and is obviously an effort to present New Testament thought interestingly and accurately. However, here is not a book for the scholar or serious student of the Bible or theology. While intended for the lay public, and containing sound theological insights, it remains rather bland reading. It does seem an excellent book for use in Church school teaching and would admirably meet the cry for more Bible teaching if used at the seventh through ninth grade levels, supplemented with discussion.

(The Rev.) ROBERT N. PIPER
Christ Church
Ironton, Ohio

* * * *

Him We Declare. By Cuthbert Bardsley and William Purcell. Mowbray's. Pp. 145. 8s.6d.

In their new book, *Him We Declare*, the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry and the Rev. William Purcell, canon of Worcester Cathedral, make a very important and moving contribution to the hungry and confused Christians of today's world.

In their first chapter, "A Time To Speak," they say that this book is not for those whose Christian faith survives intact, undented and, indeed, undaunted by the many pressures to which all faith is now subject. Nor is it for those with a built-in animosity to any religious view of things whatever. It is for those who really do yearn, even if inarticulately, for that faith which gives substance to our hopes and makes us certain of realities we do not see. They go on to state that at the heart of all Christian experience is an encounter with Jesus Christ which St. Peter and many others experienced. And each author tells of his own personal experience of the Risen Lord. They speak of those who have helped them along the way to this experience, and after this, analyze a list of objections which people of the New Morality, New Theology, and Secularization of Christianity schools of thought will interpose.

In the last two chapters of the book the authors sum up their experience and conclusions under the headings "The Holy Spirit and the Individual" and "Out Into the World." They state unequivocally that Jesus is Lord and trace the action of the Holy Spirit in history from the primitive and fundamental idea in the Old Testament of active power and energy, to the New Testament experience of power, always a characteristic of the Holy Spirit. They finish with a firm

warning to the Church by saying, "Such, then, are some of the qualities which give life, meaning, and purpose to a Christian faith which is Spirit filled. No amount of re-deployment of resources or re-structuring of its organizations, obviously necessary if these things are to meet the demands of the changing world, can be of the slightest value unless that Church which is thus re-deployed and re-structured has the Spirit in it.

This book is a trumpet sounding a certain note and is eminently worth reading. They challenge us, "into the world to make this as channels of this mighty power," saying that there is evidence of a keen desire for preaching with authority, with conviction and with power, as well as for preaching with a positive content.

HELEN SMITH SHOEMAKER
Anglican Fellowship of Prayer

Booknotes

By Karl G. Layer

The Light of the Cross. By S. Barton Babbage. Zondervan. Pp. 183. No price given. A "this is your life" type of look at the persons who were connected with the event of the Cross. Dr. Babbage is an Australian Anglican.

Talking to God. By Ena Martin. Mowbrays. Pp. 62 paper. 5s. (U. S.: 70¢ plus cost). A book of daily prayers for children which follows the liturgical year in general outline.

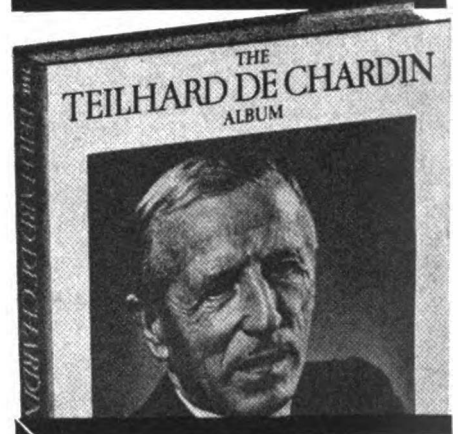
Education for Ministry. By Charles R. Feilding. American Association of Theological Schools. Pp. xv, 258. \$3.75. Seminary, Parish, and Ministry; Theological Education and Higher Education; Professional Education for Ministry; Supervision; Field Work. Here is a thorough study of the title subject, written by an Anglican who has had a distinguished career, both in the U. S. and Canada, as a parish priest and as an educator.

The Inside Story. By J. B. Phillips. American Bible Society. Pp. 307 paper. \$35. A modern English translation of Luke, John, Acts, and Romans.

Letters to John. By Theodore J. Kleinhans. Concordia. Pp. vii, 55 paper. \$1.50. Letters to a high school-college age young man from an imaginary Air Force uncle, on matters of life, love, war, and other subjects which present themselves as problems particularly at John's age.

Social Ethics Series. Edit. by Franklin Sherman. *Christian Decision in the Nuclear Age*, by T. R. Milford; pp. vi, 53. *Law and Gospel*, by Werner Elert; pp. vii, 52. Fortress. Paper. \$85 each. Two new editions to this timely series by Fortress. The point of view is Protestant.

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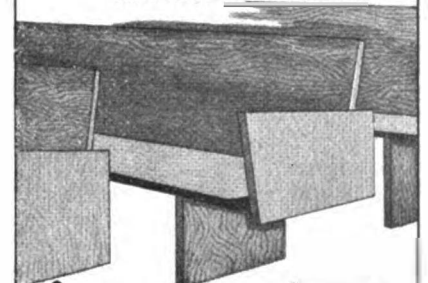
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The Living Church

April 2, 1967
Easter I

For 88 Years:

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

NEW YORK

Coördination of Welfare Efforts

Leaders of four New York interdenominational agencies unveiled plans on March 16th to establish a city-wide Association for Christian Mission to coördinate "pavement level" welfare efforts. The Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of the Diocese of New York, and chairman of the seventy-member interfaith drafting committee, said the association was being organized because member Churches and Communions were more concerned with "the whole Christian commitment" in New York than in piecemeal denominational approaches.

The association is leaving the door open for membership by the Roman Catholic Church and Eastern Orthodoxy as official partners in a bicameral upper house known as the House of Agencies and Communions. In the lower House of Church Community Associations, local Roman Catholic, Jewish, and Pentecostal congregations will be able to participate through some 94 community associations. An interim executive committee will expedite urgent welfare needs presented by the community associations.

The keystone agency in the upper house will be the Council of Churches of the City of New York, developed out of the present Protestant Council of the City of New York and the Queens Federation of Churches. It is to number 2,000 churches. Other major agencies with the council are the New York City Mission Society, the Federation of Protestant Welfare Agencies and Metropolitan Urban Service Training (MUST). Provision is made for other agencies either as members or, as in the case of the Roman Catholic Archdiocese of New York, as observers.

The plan must be approved by each sponsor. But, Bishop Wetmore said, their leaders had helped formulate the association and there was "no reason to doubt" that it would be approved.

On the Cover

The painting on this week's cover is by Henri Matisse, and is entitled *Madonna in the Rose Garden*. The collect is that for the Feast of the Annunciation as found in the Prayer Book on page 235.

According to the Rev. Lawrence L. Durgin, pastor of Broadway United Church of Christ, the association will give greater voice to "pavement level" congregations. The City of New York has some two million non-Roman Catholics or Protestant-oriented people in a population of some eight million. About 66 percent of them are Negro or Spanish-speaking.

NCC

Powell Resolution

A major unit of the National Council of Churches released on March 9th, a resolution and statement critical of congressional handling of Adam Clayton



Powell and urging Congress to adopt an "impartially enforced" code of ethical conduct for its members.

The resolution recognized that "many members of its [the NCC's] constituent communions believe that the handling of the case of Adam Clayton Powell by the House of Representatives demonstrates a denial of his rights as a result of racism." It said that the procedure used against Powell "has been applied only in cases of representatives of unpopular minority groups" and cited the three such cases: Confederates in the 40th Congress, 1867; a Mormon, 1899; and a socialist, 1919. The "explicit code of ethical conduct" asked for would cover "raising and disposition of campaign funds, conflicts of interest, public accounting for committee expenditures, travel at public expense, and personnel hiring policies."

In releasing the statement, the Rev. Dr. Truman B. Douglass, a vice president of the council and chairman of its division of Christian life and mission which issued the March 9th statement, said that the findings of his unit were the result of

over two months of study. The statement was to have been considered by the General Board on February 24th, but lack of a quorum in the final session of four days of meetings in Chicago precluded action. The top administrative officer of the NCC, Dr. R. H. Edwin Epsy, said that the lack of a quorum at the Chicago meeting was in no way related to the "Congressional standards resolution."

The resolution released by Dr. Douglass was authorized by the program board of the division of Christian life and mission, on February 18th. This board, composed of 143 representatives of the 34 member Churches of the NCC, governs the work of the NCC's departments of international affairs, social justice, church renewal, and church and culture.

SOUTH FLORIDA

Social Security Urged

Writing to the senior wardens of the Diocese of South Florida, the Rt. Rev. Henry Louttit, diocesan, has expressed concern over the matter of Social Security coverage for the clergy:

"Those clergy who have taken Social Security coverage find it increasingly expensive as they are considered 'self-employed' and must pay their own Social Security premium. A clergyman earning \$4,200 a year must pay \$268.80 a year. For a clergyman earning \$5,400 a year, the premium would be \$345.60. This is a large amount out of that sort of income. We wish every vestry and vestry committee to consider, even though they are not bound by law to help, whether or not they could find some ways and means of taking care of all or part of this cost.

"It is a well known fact that the Church pension to a widow and children does not provide a sufficient living. Therefore, it seems essential that clergymen have this additional coverage. A married man with a wife and three children, who dies at the age of 35, having an average income of \$4,200, leaves a benefit of \$280.80 for his wife and children. If a man retires at age 68 with an average income of \$6,800, the total benefit to his wife and himself would be \$252. If he were single it would be \$168. Of course, with the added benefit of medicare, it seems essential that those clergymen who can get coverage do so."

ALBANY

Episcopal Pilgrimages

Expanding the pilgrimage of spiritual renewal in connection with the Second

Century Program of the Diocese of Albany, the "Bishop's three-day visit" in diocesan parishes and missions has been expanded to include not only the diocesan, the Rt. Rev. Allen Brown, but also the suffragan bishop, the Rt. Rev. Charles Persell.

In a travel and visitation schedule which has been worked out the bishops will have visited every diocesan congregation with the exception of two—150 in all—by the end of 1967. Included in the schedule are the annual confirmation visits as well.

Interfaith Consultation

On two consecutive Sundays, a program of consultation on human rights and religion involving Episcopalians, Roman Catholics, Protestants, and Jews, drew approximately 500 people from the Troy, Albany, and Schenectady areas to Shaker High School, Latham, N. Y., for speeches and discussions. The Rt. Rev. Allen Brown, Bishop of Albany, urged his clergy to attend, each accompanied by four parishioners. The bishop felt that "we, as Episcopalians, cannot afford to miss" the meetings.

Speaking at the first session February 19th, was the Rev. Owen Bennett, O.F.M., on "Where the beliefs are—the moral sources," basing his comments on pronouncements from Vatican II. At the second session February 26th, the Hon. George H. Fowler spoke on "Where the facts are—the legal framework"; and Dr. Anna Hedgeman on "Where the action is—neighborhoods and committees."

The Ven. Kenneth Nelson, archdeacon of the Diocese of Albany, was on the platform for the first session and acted as moderator for the second. He was also a member of the planning committee for the program geared to the purpose of providing some preparation for Churchmen in the area in meeting the needs of their communities.

TEXAS

Council Hears Government Officials

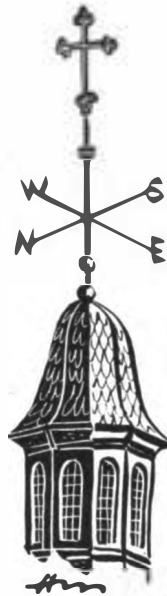
The annual meeting of the Texas Council of Churches in Austin, featured attendance at a session of the state legislature to hear the new United States Attorney General, Ramsey Clark. Speaking on "The Citizen and Lawful Society," Mr. Clark suggested that godlessness was a major cause of crime. At the annual dinner, the council heard the Governor of Texas, the Hon. John Connally, outline his state legislative program and government efforts to combat crime.

Regular sessions of the council meetings were held in St. David's (Episcopal) Church, where some sessions were attended by Roman Catholic observers. The council executive secretary, Harold Kilpatrick, proposed that the major religious

bodies in Texas join in setting up three chairs of religion at the University of Texas. He specifically mentioned groups not members of the Church council, including Roman Catholics, Southern Baptists, and Jews.

The Rev. Canon Gerald N. McAllister, of the Diocese of West Texas and president of the council, urged a "concerted and charitable outreach" to Roman Catholics and Southern Baptists for them to become members of the council. Texas Roman Catholic dioceses have already been invited to join the council and the proposal is under study.

During the Austin meetings the council sponsored a service of Holy Communion and ecumenical witness. The service in St. David's was attended by members and non-members including Roman Catholics and Southern Baptists who did not receive. Celebrant was the



Rt. Rev. Everett H. Jones, Bishop of West Texas, with Bishop Norris S. Curry of the Christian Methodist Episcopal Church reading the Epistle and Gospel. The Rev. David Hunter, deputy general secretary of the National Council of Churches, preached. [RNS]

SEMINARIES

Berkeley's Chairman a Layman

A layman has been elected chairman of the trustees for the first time since Berkeley Divinity School was founded in 1854. He is Dr. Harold B. Whiteman, Jr., former dean of freshmen at Yale University, and now assistant to the university's president. The announcement was made last month by the Very Rev. Richard H. Wilmer, dean of the seminary.

In the past the board chairman has always been the Bishop of Connecticut. When the Rt. Rev. Walter H. Gray, present Bishop of Connecticut, resigned as chairman last September in order to de-

vote more time to diocesan activities, the board decided to change the school's charter. This action allows either a clergyman or layman to act as chairman of the trustees.

Nashotah Featured

Set in woods near Nashotah, Wis., the seminary known as "The House" was honored by having its story featured in the magazine section of *The Milwaukee Journal*, March 19th. Complete with several pages of photographs as well as the cover picture, a brief history of the school was presented, covering 125 years of service.

CHURCH ARMY

Second Phase Begun

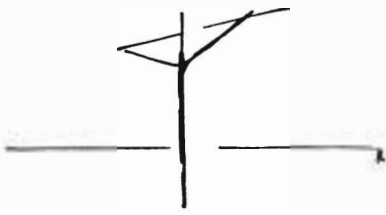
The board of trustees have announced the second phase in the development of the Church Army lay training program. The first phase, begun at the time the training center was moved to Brooklyn, N. Y., in 1962, was an experimental and developmental five-year program which is scheduled to end June 30th.

The goal of the first phase was the creation of a program designed specifically for lay persons. Among problems which needed to be met were the diversity of education, age, previous work experience, maturity, and general knowledge. After five years of continuous trial and revision the result appears to be a useful nine-month training course in which the unique skills, insight, and personality of a trainee are developed so that he is enabled to function in his fullest capacity for ministry and service as a baptized Christian.

The second phase will be a period of advanced training for Church Army officers previously commissioned and presently serving in the field. As this training will be a series of regional or specialized sessions, it cannot be done concurrently with sessions for beginning trainees. When a specialized training program was made possible by a grant from the Episcopal Church Foundation in the summer of 1966, the value of such training was clearly demonstrated. Up to two years will be required for the completion of this phase of the program. During this period no new candidates will be accepted, but applications for future training sessions will be received.

A third phase will be the resumption of a regular training program for new candidates. Persons will be trained and sent into areas where they are best qualified. It is to be expected that radical changes in the pattern and forms of their ministry will be needed for creative action in an ever increasingly ecumenical world.

Captain Robert C. Jones, national director, and the Rev. William J. Coulter, director of training, plan to continue devoting maximum attention and energy to



the development of a training program for both the Church Army candidates and other interested laity.

CHICAGO

What Can Be Done with Retirement?

"God did not say that man is through being useful at the age of 65; man said it." With that statement as a basis, the Chicago diocesan seminar on retirement opened for discussion. On hand for dinner and discussion at the Cathedral of St. James, were retired men from throughout the Diocese of Chicago meeting with their bishops, the Rt. Rev. Gerald F. Burrill and the Rt. Rev. James W. Montgomery. After a few remarks, the bishops said that they were there to listen and not to speak.

Most of the retired people present were busier than they cared to be, but admitted to having had difficulties with the idea of retirement, the classification change from useful citizen to that for whom "something had to be done," and the ever widening communications gap between generations. They agreed that they want no part of senior citizens' villages or compounds such as they have seen in Florida and California. They want to be an integral part of society—not set aside as a special group.

After the exchange of ideas, it was generally agreed that "organization" is not the answer, but similar meetings throughout the diocese could help an increasing number of people to retire without actually retiring as useful citizens of society. One man in a paraphrase said, "If you give a man a fish, you give him a meal. If you teach him how to fish, you help him to a lifetime that's free of hunger."

SCOTLAND

Unity Developments

By The Rev. THOMAS VEITCH

"Unity Quiz"

Recently, at the request of the Rt. Rev. K. M. Carey, Bishop of Edinburgh, the "To Serve Thee Better" committee of the diocese sent out a fact-finding questionnaire on the subject of Christian unity to twelve congregations. Over 950 members filled in the questionnaires and their answers are being carefully studied. The questionnaires produced some surprising results. To the question as to whether

there should be immediate official link-up between the Episcopal Church and the Church of Scotland (Presbyterian) the answers were: Approve, 391; Neither approve nor disapprove, 158; Disapprove, 188; Don't know, 86. But the suggestion that it might be realistic to aim for unity within fifteen years produced: "Approve, 503; Disapprove, 169; Don't know, 91.

It appeared that the greatest barriers to unity were bigotry, prejudice, intolerance, and differences in worship and ministry. Particularly the office of bishop was misunderstood, the bishop being often thought of as some kind of dictator. Suggestions for furthering unity more quickly included intercommunion and joint services, mutual acknowledgment of orders, joint action in social service, and the setting up of inter-denominational new churches.

The overall impression was that there is considerable lack of communication between Church leaders, committees, etc., and the ordinary member, but that more than half the members of the Church are optimistic about Christian unity and are prepared to make sacrifices for it and to work for it.

Unity Talks

Last September 130 people met at St. Andrews to pool their views on Christian unity, not as experts but as ordinary Church members. Arranged by the Scottish Churches' Council, the conference was composed of one-third clergy and two-thirds laity and included all leading ecclesiastical bodies. It was a very critical gathering. The slowness of professional ecumenists was violently criticized, one group going so far as to urge a sort of "civil disobedience" campaign by laymen, who, instead of waiting for Church leaders to arrange interminable conversations, should get together right away with their fellow Christians to plan united action. It was felt there was too much of what Prof. James Whye of St. Andrews called "ecclesiastical joinery," and that the renewal of the whole Church is more important than mere questions about organic unity.

Unity Talks Resumed

One of the recommendations of the January 1966 report on Anglican-Presbyterian conversations, which took place between representatives of the Church of England, the Church of Scotland, the Presbyterian Church of England, and the Episcopal Church in Scotland, was that, while the four-fold talks should continue, there also should be conversations on a national basis. This recommendation has now been implemented and talks have begun between representatives of the Scottish Episcopal Church and the Established Church of Scotland.

It appeared for a short time at the meetings of the Church of Scotland General Assembly in May of last year that these talks might never take place. There

were three reasons for this: first, the widespread feeling among ordinary members that Church unity is not really a vital issue and that the Church is being railroaded into it by a group of "ecumaniacs"; secondly, the inherent Scottish suspicion of bishops; thirdly, the belief that, no matter how much the Episcopal Church may talk about the need for unity, they will never recognize Presbyterian orders. By a very narrow margin, however, the General Assembly decided to go on talking, but insisted upon a new body of representatives being appointed to speak for them, none of whom could be classed as "ecumaniacs."

The subjects agreed upon for discussion at the present time are: The mission and ministry of the whole Church as the people of God, both ordained and lay, in their worship, fellowship and action in the world; Intercommunion and Full Communion as preliminary steps towards reunion; Any other proposals which might seem to promise a constructive result.

Multilateral Unity Conversations

While the Anglican-Presbyterian talks are starting once more, a further group of Scottish Episcopalians are representing their Church in wider unity conversations. The group is led by the Rt. Rev. E. F. Easson, Bishop of Aberdeen and Orkney, and one of the members is the Rev. Canon P. C. Rodger, vice-provost of St. Mary's Cathedral, Edinburgh, and until recently an officer of the World Council of Churches. The conversations are between member Churches of the British Council of Churches in Scotland, and include the Church of Scotland, the Episcopal Church, the Methodist Church, the Congregational Church, the United Free Church, and the Churches of Christ.

MEXICO

Personal MRI

Last November three U. S. ships visited Acapulco—the Higbee, Mason, and Orlick. The Episcopal chaplain, Lt. Norman L. Cram, Jr., expressing interest in the Church work in the area, learned from the Rev. John P. Black, Jr., vicar of Holy Cross, Acapulco, the plight of a sixteen-year-old girl in the Mexican congregation of San Juan Baptista.

Maria Cristina Nava, who had lost her left leg in a childhood tragedy, had come to Acapulco to work. Due to her handicap, she could find only the most menial of chores, and her only source of income was helping relatives, and occasionally selling beaded jewelry to tourists on the beach.

Fr. Cram asked Fr. Black's views on the possibility of securing an artificial leg for Maria. In writing now, Fr. Black says, "I gave him my views, but never expected that in January I would receive over 5,000 pesos. The men of those three

ships had donated sufficient funds to purchase a leg for Maria Cristina."

Arrangements have been made for the young girl, through the Shriners' Hospital, Mexico City, and the Institute Mexicano de Rehabilitacion, to have an appointment to fit the new leg. "And for this girl, a new leg means a new look on life. Thanks to the U. S. Navy and an interested priest," Fr. Black said.

NEW ZEALAND

A Basis of Union

Five New Zealand Churches will formally commit themselves to find a basis of union and to unite in common action. Representatives of Anglican, Associated Churches of Christ, Congregational, Methodist, and Presbyterian Churches have agreed to perform an Act of Commitment at a service in the Cathedral of St. Paul, Wellington, May 10th. Preceding the commitment service some 150 delegates from the negotiating Churches will engage in a study focusing on the mission of the Church in New Zealand. The Archbishop of Melbourne, the Most Rev. Frank Woods, has agreed to lead the discussions. The following Sunday, Whitsunday, local services of thanksgiving are scheduled for churches throughout New Zealand.

The Act of Commitment is not itself union, but will involve "a solemn pledge of common obedience with the consecration of every endeavour that, by the Holy Spirit, the five might be brought into one Church. It will carry with it the intention to do together many of the things that in the past have been done separately." These decisions were reached by the Joint Commission on Church Union when it met in Wellington last February. Reports from all Churches and dioceses concerned, including those in Melanesia and Polynesia, indicated they were ready for this official action.

A Joint Board of Theological Studies will be appointed and will begin work next year preparing a syllabus for the diploma and licentiate in theology. The Joint National Committee on Church Extension will coördinate planning of Church development, with the assistance of the Joint Regional Committees. [EPS]

CONVENTIONS

North Carolina: January 31st-February 1st

For the past 18 months, the Rt. Rev. Thomas A. Fraser, Bishop of North Carolina, has visited "in every nook and cranny of the 39 counties" in his diocese. What he saw, learned, and suggested were incorporated in his address to the delegates meeting in St. Paul's, Winston-Salem. He told them that in this century it is not enough to survive. "It will be in our serving that we will survive."

Among the first orders of convention business was the final and unanimous passage of the constitutional amendment allowing women to serve as delegates to convention. Final action allowing women to serve on vestries and mission committees was completed last year. A resolution memorializing General Convention to allow women to serve as delegates to that body was adopted.

In other action, resolutions were adopted asking: that the North Carolina statutes provide absolute protection to a clergyman with regard to revealing confidential communications in courts of law; an amendment to existing laws to the effect that alcoholic control laws permit the individual to exercise his own moral convictions in the social use of alcohol.

Budgets were adopted as presented: \$127,760 for episcopal maintenance; \$525,608 for the Church's program, representing a reduction of \$38,000 in the total proposed program for 1967. The reduction came when 23 parishes failed to accept their quotas. This was to have been marked for expansion of new missions, college work, institutions, and MRI.

The second day of convention was occupied with the election of a suffragan bishop for North Carolina. The Rev. W. Moultrie Moore was elected on the 7th ballot. [L.C., March 5th]

Ohio: February 3d-4th

During the business sessions of the convention of the Diocese of Ohio held in Cleveland, delegates pledged \$385,000 to the Executive Council, representing a \$25,000 increase over 1966. Ohio is on the partnership plan. Also, a petition was adopted directing the Ohio state legislature to abolish capital punishment and to increase the welfare levy.

The Bishop of Ohio, the Rt. Rev. Nelson M. Burroughs, challenged the diocese to raise a \$3 million sesquicentennial thanksgiving appeal for manpower and research, episcopate endowment, and a collection of capital needs.

The convention dinner, attended by 2,000 people, honored the Presiding Bishop, the Rt. Rev. John Hines, and Mrs. Hines.

The second day of convention was set aside for the consecration of the Bishop Coadjutor of Ohio, John Harris Burt. [L.C., February 26th]

Western New York: February 10th-11th

A request by Bishop Scaife for episcopal assistance, the establishment of an annual Episcopal Charities appeal, and a visit by the Presiding Bishop, were highlights of the 130th convention of the Diocese of Western New York meeting in St. Paul's Cathedral, Buffalo.

Bishop Scaife's request for a bishop coadjutor had been the subject of a pre-convention study and report by an *ad hoc* committee. In his convention address the bishop noted that he will have completed 19 years as diocesan in May and "I am not as vigorous as I used to be." Bishop Scaife announced his plans to retire in 1972 at age 65 which would mean the coadjutor, if elected, would serve about five years before becoming the diocesan. The convention approved the request for assistance.

The establishment of an annual Episcopal Charities appeal this May climaxes several years of discussion, study, and planning in the diocese for a more effective means of supporting the several agencies and specialized ministries in Western New York. Incorporated in this appeal will be several separate fund drives formerly conducted by some of the diocesan agencies.

In other actions the convention:

(✓) Requested an editing of diocesan canons in the light of last year's action permitting women to serve as convention delegates so that women may be eligible for election to diocesan offices;

(✓) Welcomed women delegates from three parishes and listed several others as alternate delegates;

(✓) Asked its deputies to General Convention to support the Presiding Bishop's efforts in assembling a world inter-religious conference on peace;

(✓) Referred to the department of Christian social relations for further study the matter of changes in the New York State abortion law;

(✓) Supported constructive efforts regarding family planning in accordance with the recent position paper of the House of Bishops and earlier General Convention and Lambeth Conference statements on the subject;

(✓) Voted to continue its policy of non-participation in the synod of the second province (despite the fact that Bishop Scaife currently serves as president of the province); and

(✓) Heard a report from Miss Helen M. Overs, diocesan ECW president, who had just returned from a visit to Western New York's companion diocese of British Honduras.

Texas: February 9th-11th

In his charge to the diocese, the Rt. Rev. J. Milton Richardson, Bishop of Texas, called for financial renewal, structural renewal, and renewal of understanding of the Church's mission. In response delegates, meeting in St. Mark's, Houston, voted to accept the proposed \$1 million Episcopal Loyalty Fund with pledges pay-

Continued on page 14



PECMSA?

“It is hoped,” wrote *The Church Militant* of the Diocese of Massachusetts in its December 1964 issue, that the preamble to the Church’s constitution proposed by the last General Convention “will prevent further discussion of” the name of the Church. In other words, the preamble, recognizing that “The Protestant Episcopal Church in the United States of America [is] otherwise known as The Episcopal Church,” simply sweeps dust under the rug. It does not solve the problem of fixing on a suitable name for the Church but rather avoids the problem. A different view was advanced, however, by the Very Rev. John

one word “Protestant” from the official title. The House of Bishops passed this proposal which was thereafter narrowly defeated by the lay order in the House of Deputies. After some committee action the lower house proposed and passed the following preamble to the Church constitution which was agreed upon by the House of Bishops. As a constitutional matter this preamble cannot be decided by one General Convention alone but must be acted upon by the succeeding (viz. 1967) one for acceptance or rejection. The preamble reads:

The Protestant Episcopal Church in the United States of America, otherwise known

By using both the present full name and recognizing the shorter “Episcopal Church,” this preamble has been acclaimed by some people as an excellent compromise between the positions of those Churchmen who desire to retain the word “Protestant” and those who want to drop it. Besides dealing with the name, the preamble says that this Church is a member of the Anglican Communion, a fellowship within the Catholic Church; furthermore, the basic articles governing this Church are to be found in its constitution. No argument about any of this. We all knew it anyway, and none of it was ever under question. In a sense, the

PREAMBLE TO CHAOS

By Robert W. Shoemaker, Ph.D.

Associate Professor of History
North Central College
Naperville, Illinois

Leffler, chairman of the committee which introduced the preamble into the General Convention. In *THE LIVING CHURCH* of November 15, 1964, Dean Leffler forthrightly stated, “It is neither a subterfuge nor a ‘weasel.’” Well, what is the preamble—a subterfuge or not?

At the outset we must consider some background. The oldest issue this Church knows, the suitability of the name “Protestant Episcopal” has been bothering the General Convention ever since 1877. The 1964 General Convention received petitions from four dioceses requesting a change of name by simply dropping the

as The Episcopal Church (which name is hereby recognized as also designating the Church), is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted dioceses, provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer. This Constitution, adopted in General Convention Philadelphia in October, 1789, as amended in subsequent General Conventions, sets forth the basic Articles for the government of the Church, and of its overseas missionary jurisdictions.

preamble is an action which merely states in legal phraseology, “The grass is green.” The declarations are simply beside the point. The question at hand is the name of the Church, about which the proposed preamble merely says, “The Protestant Episcopal Church in the United States of America [is] otherwise known as The Episcopal Church.”

Now, just what *does* this preamble do? First, it retains the inaccurate word “Protestant.” Back in 1780 when the Church’s name was adopted, the word “Protestant” meant “non-Popish” and it

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PECMSA?

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EDITORIALS

Remarriage and Mixed Marriage: II

In his analysis of the New Testament passages bearing upon Christ's actual teaching about marriage, Dr. Montefiore* lays it down that Jesus did not legislate on this subject. To be sure, Jesus flatly forbids divorce, but in so doing He is not legislating but rather "stating the demand of God in a vivid way." Thus His pronouncements on divorce are analogous to such a precept as the one He gives to alms-givers to let not their left hand know what their right hand does. The alms-giver might catch himself in the act of doing his alms to be seen of men; but as a good follower of Jesus he will repent this sin and go on to his next alms-giving firmly resolved not to do it again. So likewise the Christian who is guilty of one marital failure may repent, then go on to his next marriage.

Such is Montefiore's thesis. He reminds us that "often it is very difficult to find out just precisely what Jesus said and that it is most important to find out what he meant." With this we certainly agree. But because this is true Christians must always beware of making Jesus mean what they want Him to mean as they interpret His conjectural words. Any hypothesis about what Jesus meant which is not grounded in what Jesus reportedly said is, to say the least, not grounded. Whether He was "legislating" or not, Jesus admittedly declared that those whom God has joined together no man may put asunder. Whether this word of the Master is to be classified as legislation, precept, or vivid statement of the demand of God, it must be the last word on the subject for the faithful Christian.

In considering how people do in fact behave in hard marital straits, Montefiore counsels surrender to the inevitable: "When a marriage has ended, it has ended. . . . What has happened ought never to have happened, for God intends marriage to be a permanent and indissoluble union. Yet what has happened has happened, and it cannot be changed. There has to be divorce." To this, Kant's test of a moral counsel needs to be applied. What would happen if the Church's pastors made this their working principle? Obviously, they would abandon their ministry of reconciliation in dealing with embattled or alienated spouses. Sacramental Christians are bound to believe that once a man and wife have received the grace of Holy Matrimony, though they later fall away from it and from each other, it is the Church's business to recall and to restore them to that grace of union—which grace is more than sufficient for their need, since it is God's own power. No priest is ever justified in giving up hope for the restoration of such union.

"If it is better to marry than to burn," says Montefiore, "it is better to remarry than to burn." It was St. Paul who made the statement about marrying rather than burning; it is hard to imagine his accepting this amendment and addition about *remarrying* rather than

burning. Montefiore continues: "Divorced persons should be able to remarry, in the words of Article XXXII, 'as they shall judge the same to serve better to godliness.' [The Article is not speaking of remarriage, however, but of marriage.] And if it is right for them to remarry, they should be remarried in Church for precisely the same reasons as anyone is married in Church. This is not to deny the dominical precept to remain unmarried. The command is valid, because marriage is *meant* to be indissoluble, just as to take another example—men are *meant* to live in peace."

The analogy here is transparently inept and invalid. The Christian who sinfully breaks the peace with his neighbor can confess, repent, and come to Holy Communion with full purpose to live in peace with his neighbor henceforth. But if it is granted (as Dr. Montefiore grants) that a Christian's first marriage is meant to be indissoluble, by the Lord's command, yet this man comes to the altar for a second marriage, he cannot possibly come as a repentant sinner like the repentant peace-breaker, for by his action he is saying to God: "I know You meant that my first marriage should be indissoluble, but, as You see, I am dissolving it anyway." Montefiore has conceded that "the dominical precept" to the divorced Christian is "to remain unmarried." In other words, this is God's will. Yet he advocates the remarriage of divorced persons in Church, in direct defiance of God's will. What could possibly be said in defense of a Church which would engage in such a flagrant apostasy and brazen disobedience of its Lord?

(To be continued)

Priesthood or Prophecy?

For the umpteenth time within recent months we have seen in print the assertion that God is sending His prophets to His Church today in the form of those angry men who inveigh, as if they were enemies and not friends of the Faith, against the corruptions and hypocrisies of the people of God, against the narrow creeds and cramping dogmas of orthodoxy, against the traditional image and idea of God Himself. These men, we are told, are in the succession of Amos, Jeremiah, John Baptist, Savonarola, and all that goodly company. Implicit, when not explicit, in this familiar interpretation of God's doings is the assumption that God's holy nation, His Church, rests not upon priesthood but upon prophecy. Indeed, the terms priest and prophet are used antonymously, as if it were self-evident that where the prophet prevails the priest is chastised and sent to his appointed place, and *vice versa*. Underlying this fallacious assumption lies another, equally fallacious: that the prophet is the good man, truly sent from God, who comes with the scalding but healing truth, while the priest, as such, is the professional religionist who lives off the profitable revenues of "organized religion" and tries to keep people in servile fear and resists change and belongs to The Establishment and The Club.

This is in fact a contemporary expression of a Protes-

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

tant misreading of the Bible which is centuries old. Some of the Protestant reformers saw their task as the prophetic one of bringing God's judgment to bear upon a corrupt ecclesiasticism; and so far they were right. It is the proper business of the prophet to proclaim God's truth and righteousness to God's people who have forgotten it; he is God's antiseptic agent. But his function is not fundamental; it is corrective, hence occasional. The priest's function is absolutely fundamental to the very life and being of the people of God. This is true for a number of reasons. For one thing, the priest is fundamental because he makes possible the prophet; he is the father of the prophet. There is never a Samuel without an Eli before him. Where there is no priestly ministry and teaching, there is no prophetic passion for a better world wherein dwelleth righteousness; it's as simple as that, and as inescapable.

Jesus Christ Himself is not pre-eminently the Great Prophet of Mankind, but the Great High Priest who ever lives to make intercession for us; and His Church is not primarily an association of prophetic social reformers but rather, as St. Peter put it, "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5). If we don't get much teaching about this divinely instituted calling and character of the Church today, so much the worse for us and for the Church.

There are several palpably unbiblical aspects of the present-day cult of the prophet. An open-minded reading of the Scriptures concerning Elijah, or the Second Isaiah, or Hosea, or any of the Hebrew prophets will reveal that these men did not come to God's people with some shiny new theology or slick new morality; they came to recall, to renew, to bring back an apostate and rebellious people to the God of their fathers from whom the people had turned and fallen away. The true prophet today, if he is in the succession of the biblical prophets, comes in the Name of the God of Abraham, Isaac, and Jacob, and Jesus Christ. He is not an innovationist at all, but a radical traditionalist. The men who are being labeled "prophets" today by the press and by Christians careless of words and heedless of history are hardly bearers of this prophetic burden.

The word "prophet," rightly understood and used, is a noble word, standing for a noble and godly thing—and a necessity, so long as God's people continue to backslide and to sink back like lead. But "priest" is not a dirty word either, to anybody who reads the Bible steadily and reads it whole.

"Open" Communion

It is to be hoped that all Churchmen will read carefully the recent statement of the Church's Joint Commission on Ecumenical Relations [L.C., March 19th] on open Communion, noting well both what it says and what it does not say. It should be noted first that General Convention must act upon this report before it becomes Church policy and practice. In substance, the statement reiterates what has become the prevailing Anglican position that baptized Christians of other Communions may receive the Holy Communion at Anglican altars "at special occasions of ecumenical

gatherings" and "in circumstances of individual spiritual need." This is *not* an invitation to indiscriminate open Communion. It is noteworthy that the stock phrase "open Communion" is not used in the statement at all. We guess that the drafters of the statement avoided using it because they wanted to avoid giving the impression this phrase generally conveys, namely, that there are no conditions to be met by communicants, that the only rule is "Come-one-come-all."

The statement says nothing at all for the guidance of Episcopalians about receiving the Sacrament in other Churches. What are they to do when attending "special occasions of ecumenical gatherings" in some Church in which the Lord's Supper is regarded and observed as a mere sentimental memorial rite, in loving memory of Jesus? Such a doctrine of the Real Absence is both incompatible with, and inimical to, any understanding based upon the Prayer Book rite. Yet it is widely held among American Protestant bodies with which the Episcopal Church holds close ecumenical intercourse. Such occasions arise frequently. Some kind of authoritative clarifying statement about the Episcopalian in non-Episcopal Churches on such occasions is needed. Is the JCER prepared to suggest that what Christians believe or disbelieve about the Sacrament is of no relevance whatever to intercommunion? Are all ministries, all liturgies, all doctrines of the Eucharist to be regarded henceforth as equally sufficient? If this is the view of the Joint Commission it should say so. We are happy to say that we do not believe that it is.

Conscience impels us to state our own conviction that the trend toward doctrinal indifferentism which is plainly apparent in the liberal Protestant sector of the ecumenical movement is to be deplored and resisted. When Christians find themselves in profound disagreement and direct dogmatic conflict about such weighty matters as the Creed and the Sacraments they should abstain from communicating together until they have been brought by the Holy Spirit to essentially one heart and mind about these sacred mysteries. Surely, Christians can love one another, pray and worship and serve God together, without communicating together. We think we speak for very many Churchmen when we say that we find simply intolerable the idea of indiscriminate "open" Communion in total disregard of what the participants believe God is doing and they are doing in this act. That way lies not unity but utter confusion.

A Meditation on the Love of God

after Pere Grou

Three things of God,
I must confess,
Remain a mystery:
The suffering way He deals with sin;
The pardoning way He comes within;
The loving way, my soul to win,
He gives Himself to me.

No love, no gratitude of mine,
Can repay such a One;
These gifts come only from the hand
Of Father to a son.

Leon Adams

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 100 words. Most letters are abridged by the editors.

Examen for Priests

Two books came to mind after reading Fr. Clark's letter [L.C., February 19th]: *The Priest's Companion* — G. A. G. Whetton; London, W. Knott and Son. *The Priest's Book of Private Devotion* — Oldknow, Crake, & Briscoe; London, Mowbray and Co.
(The Rev.) HAROLD T. BIENZ
Rector, Grace Church
Riverhead, N. Y.

The Work of the Clergy

For the past three months I have been giving serious thought to the very persuasive sermon of Bishop Murray of Alabama [L.C., November 6, 1966]. In light of a previous statement by Bishop Murray I was surprised to find the bishop saying that "Of course the Church must be concerned with political life. We must give lay people real help in making up their minds." This excellent definition of real leadership was followed by what many of us have come to expect as "the inevitable but." But we must not "identify specific political or military decisions or specific legislation with the will of God," says the bishop. How can the people be helped to make up their minds by clergy who either (1) fail to make up their own minds or (2) do so in hiding?

Phillips Brooks neither deemed himself infallible nor was he "tied" to the Republican Party when he repeatedly thundered his conviction that slavery was against the will of God. By this identification of God's will with both a legislative (and subsequently military) question, was he "losing theological perspective and betraying the Church" as Bishop Murray contends? Were his anti-slavery sermons "simplistic pronouncements," or should he have "listened to people who had more experience than he had concerning the community"?

While maintaining a high regard for the pastoral ministry I cannot help but question the bishop's contention that "Those clergy who have really been most effective in dealing with our racial problems in the deep south have been those who have been good pastors." Were the donors of the Nobel Prize so wrong in their estimate of real effectiveness as to designate Dr. King? Or is the model of the Christian pastorate not an "outside agitator" who went south and with no gradualism whatsoever violently disturbed the peace of a certain temple — having never been asked to be a pastor of any congregation and leaving his own backyard (Galilee) in less than perfection?

(The Rev.) LESTER KINSOLVING
The San Francisco Chronicle
San Francisco, Calif.

St. Augustine's College

It seems unfortunate indeed that the jet-tisoning of St. Augustine's College should be surrounded by a quasi protective silence. Here was an enterprise that served the

Church richly. Furthermore, its maximum potential, though not yet fully realized, was within reach. What was offered at St. Augustine's cannot possibly be accomplished by the kind of relationships between dioceses being encouraged by MRI. Quite to the contrary, providing, as it did, a vital microcosm of the Anglican Communion as a whole, it was St. Augustine's which could increasingly have become at once the nerve and inspiration for the understanding and sharing of mutual responsibilities in the Church's total outreach.

We are told that St. Augustine's is lost to us, and something is vaguely hinted at regarding finances. Granted, it will serve no purpose to talk about what should have been done one or two or three years ago. But what about now? If it is a matter of funds, cannot this be given wide publicity and a campaign undertaken for the college's reopening? Such an effort would be entitled to very high priority.

(The Rev.) HALLIWELL L. DUELL
Vicar, St. Raphael's Chapel
Security, Colo.

To Devon Descendants

A letter to me today from the Very Rev. Marcus Knight, dean of Exeter Cathedral, tells me that the cathedral is in need of funds and an appeal is being made. It occurs to me that Americans of Devon descent might want and be able to send a contribution. The address is The Deanery, Exeter, Devon, England.

(The Rev.) ALFRED J. MILLER
Wyckoff, N. J.

Fools Together

The Rev. R. A. Laud Humphreys writes [L.C., February 12th] concerning the suggestion that seminary tuition be raised and to which he strongly objects. What is most distressing is the bitterness which shows through as he speaks of his own current preparation for work outside the ministry which will triple his salary and remove him from the ranks of "one of the nation's more highly exploited occupational groups." As a "late vocation" who as a transatlantic airline pilot earned double what Fr. Humphreys is anticipating, I ask in seriousness, "Exploited by whom?"

As a layman I sat in the uncomfortable pew and listened to the promise of a "greater good" and the demands of a "higher power." I heard of the dichotomy between God and mammon, the parable of two masters, treasure on earth or in heaven; and always there was the same challenge to choose . . . choose one or the other but it cannot be both. I heard—I believed—I chose and I believe still and continue daily to choose the same again and again.

A priest speaks of being a "worker priest" so that he may have creature comforts; another vies for ecclesiastical preferment; a third regards his own weekly pledge a "kick-back." I see around me ambition, greed, pride, envy, in men who seek to have the best of both worlds while at the same time they preach to a congregation that men must eschew these evils. Certainly I don't intend this as an exercise of oneupmanship; but perhaps for some it is better to forestall vocation so that they may more fully savour the joy of Christ's yoke having fully feasted on the empty joy of mammon.

If I am exploited it is only by Christ

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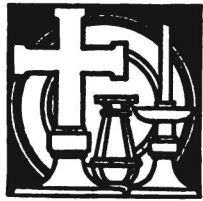
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whom I serve; and my continuing prayer is that of another late vocation, St. Paul, who said, ". . . Let me be a fool for Christ's sake." Come, Fr. Humphreys, let us be fools together.

(The Rev.) WILLIAM M. SHERATON
Rector, Holy Trinity Parish
Greenport, N. Y.

Lay Administration

So far, at least three dioceses, Delaware, Virginia, and Texas, have memorialized General Convention requesting that action be taken which will make it possible for bishops to license laymen to assist with the chalice in the administration of Holy Communion.

I hope that clergy in dioceses where the annual council is yet to be held will consider the possibility of supporting this request by seeking similar action in their own area. I also hope that bishops who have usually supported this action in past General Conventions will have a heart-to-heart talk with their deputies who have been against it before they arrive in Seattle. It is hard for me to believe that lay deputies, particularly, will continue to block this legislation if they know ahead of time what and why a majority of the bishops favor it.

(The Rev.) CLAXTON MONRO
Rector, St. Stephen's Church
Houston, Texas

Yawn, with Apologies

I quote from *THE LIVING CHURCH* of March 5th: "William Stringfellow: 'White paternalism is a form of racism.' Harvey Cox: White paternalism is 'the American form of apartheid.'"

Please pardon my yawn.
EDWARD WINTER
Elizabeth, N. J.

Adam Clayton Powell

In commenting on Fr. Preston's letter [L.C., March 5th], I would change the last sentence. It reads: "This (the disenfranchisement of Rep. A. C. Powell's district) would not have happened if they had elected a representative with judgment, common sense, and moral character." I would add: "or a white one."

(The Rev.) RICHARD C. WINN
Assistant, St. Timothy's Church
Chicago, Ill.

"Apathy" Not Appealing

The poem "Apathy" [L.C., February 19th] is one more example of the lack of restraint, good taste, and good judgment permeating our U.S. culture. The poem seems to be the product of a disturbed mind; surely the editors could have found something more positive and appealing on the important subject of apathy.

SALLY W. BRUNER
Albany, N. Y.

Amen, Brother!

I cannot help but respond to Mr. Stanley W. Jenkins [L.C., March 12th]. I am distressed to see that he has been subverted by the ridiculous propaganda of the supporters of COCU. Doesn't he know that when our Lord prayed that "they may be one," He meant to add, "in the Episcopal Church"? If the great Episcopal Church ever gets

mixed up in some form of Church union we will have to open our doors to everyone, and we may even have to go out into the highways and byways and compel them to come in; and somebody who's not our type might take us seriously. Open your eyes, brother. Look at all these other Churches. See how much better we are than they, and come to your senses.

(The Rev.) L. BARTINE SHERMAN
Rector, St. Philip's Church
Durham, N. C.

Of War and Peace

Re: "The Church and the Conscientious Objector" [L.C., March 12th]:

It was 1941. I was a pacifist. Ruthless men under the Japanese flag launched a fierce invasion of the Philippines. To terrorize the inhabitants into submission, to frighten Filipinos from the thought of offering resistance, the men of the army put the torch to civilian homes. They lined up peaceful inhabitants of villages which stood in the way of their advance and shot them; they took hostages and killed them.

I remembered that the Lord of Love, Him whom we call the Prince of Peace, had some harsh words to say about the man who might stand by idly while an innocent child was being hurt (Matthew 18:6). I could not believe that the Lord who had said these words now wanted men to stand and watch while their homes were being burned, their women were being ravaged, and their country was being laid waste. It occurred to me that pacifism is too pat. It gives rise, actually, to more problems than it solves.

I ceased being a pacifist, and have never been tempted to fall into that error since.
(The Rev. Canon) C. E. B. NOBES, S.T.D.
Rector, St. Paul's Church
Kansas City, Mo.

May I express appreciation for your issue of March 12 dealing with "The Church and the Conscientious Objector." The article by Mrs. Bronaugh is dignified and dispassionate, reminding us that both Lambeth and General Convention have acknowledged the evil and futility of war. While Christians generally deplore the wrongs of war, there is great room for more active and constructive programs for the furtherance of peace.

ETHEL M. SPRINGER
Alexandria, Va.

God and Our Subculture

Let's not confuse the Gospel of Christ with our particular subculture. I never heard that God rejected David for dancing before the ark. (That was his wife.) It wasn't our Lord who rejected that extravagant woman who anointed his feet and wiped them with her hair. To get more modern, I didn't see the Anglican bishop of Sabah rejecting a woman for confirmation because, all through the ceremony, she kept her baby quiet by nursing him at her bared breast. He also accepted, because it was offered in love out of poverty, a greasy, much handled, fried tapioca root.

I have always known that, sinfully, it is taste much more than fundamental beliefs that divides us. We have to remember "judge not, that ye be not judged." God accepts what is offered in love even when it looks pretty queer to us.

EDITH BRADLEY

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PREAMBLE

Continued from page 8

was correct to speak of this Church as the "non-Popish Episcopal Church." But today "Protestant" means "non-Catholic, non-Roman, Dissenting," and it is simply an error—an enormous, ludicrous one at that—to designate any portion of the Anglican Communion as the "non-Catholic, non-Roman, Dissenting Episcopal Church." The proposed preamble perpetuates error, and this can hardly be to its credit. But then it says this Church is "otherwise known as The Episcopal Church." Who didn't know that? And again, does it take a legislative act to establish the fact that the grass is green?

Yet something more is intruded here, viz. just *what is the name of this Church*: The Protestant Episcopal Church in the United States of America, The Episcopal Church? You might say to a man:

"What's your name?"

"Smith . . . I'm otherwise known as Jones."

"Well, just what is your name, Smith or Jones? I really don't care, but would you please decide whether you're Smith or Jones?" Where error reigned distinctly before, error is now confounded with confusion.

Having confused a forthright inaccuracy, the preamble really has little to recommend it. But that isn't all. By the wording of the preamble the term "Episcopal Church" becomes interchangeable with "Protestant Episcopal Church in the United States of America." Indeed, this is the opinion of a major advocate of the preamble, Dean Leffler, quoted on the front page of *The General Convention Daily* (October 21, 1964) as saying the preamble "accepts the other name [Episcopal Church] as legal . . . usage." Whereupon the flood gates to chaos are opened wide.

At the next printing of the Prayer Book—or the Constitution or Hymnal or Canons—anybody may simply instruct the printer to use the term "Episcopal Church" wherever "Protestant Episcopal Church in the United States of America" now appears. And the printer must conform regardless of the nasty letters from people demanding that he use "Protestant Episcopal Church in the United States of America." Once the door is thus opened to changing one aspect of the Constitution, Prayer Book, and Canons, who knows what additional mischief will follow? Authorizing a legal way to subvert Church law is simply ecclesiastical suicide.

Obviously, this preamble must be defeated.

This is the first of two articles on the proposed preamble and the name of the Church. Next week's article will discuss how to change the name. The author, Dr. Shoemaker, is author of a volume devoted to this subject entitled *The Origin and Meaning of the Name "Protestant Episcopal."*

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NEWS

Continued from page 7

able over a three-year period. The campaign will open this spring. One of the major projects will be the relocation of Camp Allen which has been sold, though the diocese retains use of the property for the next two years.

In other action, the council approved: discussion at the next diocesan meeting of the deletion of the word "male" in requirements for organizing new churches, leading to future consideration of changes in canons which currently limit vestry service to men; prohibition of the use of church property by public or private schools practicing segregation; the joint commission on ecumenical relations' Communion discipline with one change—"Baptism" to "Baptism by water in the name of the Holy Trinity"; upholding a canon change effected by last year's council to bar lay delegates of churches not paying their missionary quotas from being seated at council despite several attempts to change it so that nine churches in arrears at the start of council might be seated. Several of these did pay and were seated before council adjourned. Delegates voted against instructing General Convention delegates to support "election and seating of delegates without regard to sex." Delegates also voted to invite General Convention to Houston in 1970.

An "austerity" budget of \$1,077,495 was approved. This is \$4,000 over last year's budget, with the majority of the

increase taking care of the salary raises for mission clergy.

Speakers at the council were the Rt. Rev. George R. Millard, Suffragan Bishop of California, and the Rev. Morris Arnold, rector of Christ Church, Cincinnati.

AROUND THE CHURCH

The Bishop of Los Angeles, the Rt. Rev. Francis Eric Bloy, has agreed to serve as chairman of religion on the board of inquiry advisory committee of the Los Angeles County Delinquency and Crime Commission. The county commission was created by the board of supervisors in 1966 and was charged with the responsibility of coordinating work of organizations and agencies in the area of crime and delinquency prevention.

The film, "A Far Cry" sponsored by the race relations committee of the Diocese of Washington, includes myths that divide races, Christian reluctance to deal with the basic causes of racial problems, and a basis for overcoming prejudice and its social evils.

Discussion of the possible construction of a jointly owned church in White Rock, N. M., is being held by Episcopalians and Roman Catholics. Forty-five Episcopal families under the leadership of the Rev. Robert Dinegar, priest in charge, now meet for services in the Pinon School. Fr. Dinegar made the proposal to a Roman Catholic parish planning committee and the priest of the

Immaculate Heart of Mary Church, the Rev. Clay Dennis. In a recent survey of Roman Catholic parishioners the vote was "overwhelmingly in favor of sharing a church."

The Committee of Responsibility to Save War-Burned Vietnamese Children is an organization aimed at transporting young napalm victims to the U. S. for intensive medical treatment, by securing unused space on government and military aircraft returning from Vietnam. Responding to the appeal, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, has accepted membership on the committee. He said, "It is possible that this effort might be interpreted as critical of our bombing in Vietnam but the fact remains that these children are innocent victims of the war."

An ecumenical breakfast held February 24th honored the Rt. Rev. David Reed on his visit to Quito, Ecuador. More than thirty clergymen from all Churches, including the Roman Catholic were invited to meet the Bishop of the Missionary District of Colombia.

The Living Church Development Program

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

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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.

LADY with no children desires companion—housekeeper who can drive a car. Salary and living expenses furnished. Reply Box C-454.*

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

CHURCHWOMAN seeks position as housemother in school. References. Reply Box B-445.*

ORGANIST CHOIRMASTER desires change to parish in South Florida having good pipe organ. Twenty-six years' experience. Reply Box S-453.*

WOMAN with M.A. in Christian Education and experience in mental health field desires position in western states. Reply Box S-451.*

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PEOPLE and places

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Br. Luke took his final vows in September 1966;
Br. James took his first vows February 4th;
Novices on January 6th, Fr. Mark, Brs. Matthew,
Augustine, Andrew, Nicholas, and Chad.

Renunciation

On February 20th, the Rt. Rev. Francis Eric
Bloy, Bishop of Los Angeles, acting under the
provisions of Canon 60 and with the advice and
consent of the clerical members of the Standing
Committee, accepted the renunciation of the Min-
istry made in writing by Robert Moffatt Stanley.
This is for causes which do not affect his moral
character.

New Addresses

The Rev. Robert W. Duncan, Oak Lane School,
Stenton at Butler, Blue Bell, Pa. 19422.

The Rev. Canon John D. Zimmerman, St.
George's Close, Box 18, Jerusalem, H. K. Jordan.

Armed Forces

Chap. (Lt.) Fayette P. Grose, CHC, USNR,
Office of Chaplain, Force Logistics Command,
FPO San Francisco 96602. He is serving in
Vietnam. Home address: 124 E. View St., Fall-
brook, Calif. 92028.

Chap. David E. Knight, USA, 1AD 2 Bde, Fort
Hood, Texas. Address: 2319 Zepher Rd., Killeen,
Texas 76544. He is the former rector of St.
David's, Spokane, Wash.

DEATHS

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

The Rev. Timothy Loring, 31, deacon of
the Diocese of Massachusetts, and brother of
the Rev. Richard T. Loring, died at sea off the coast of Florida, about Febru-
ary 1st.

The Rev. Mr. Loring was a graduate of Kent
School and Kenyon College, and served three
years in the U. S. Army. He attended General
Seminary and was ordered deacon in June 1966,
serving as curate at All Saints', Attleboro, Mass.,
until January 1st.

The Burial Office was read and Requiem cele-
brated in the Church of the Advent, Boston, Febru-
ary 10th. Interment was in Swan Point Cemetery,
Providence, R. I.

He is survived by his mother, Mrs. Richard
Tuttle Loring, and another brother.

The Rev. Canon Charles R. Tyner, 87,
retired priest of the Diocese of West
Missouri, died March 12th, in Research
Hospital, Kansas City.

Canon Tyner, born in Toronto, attended the
University of Toronto, the University of Nebraska,
and was a 1914 graduate of Seabury Seminary.
Ordained to the priesthood that same year, he
served as rector of St. Luke's, Lincoln, Neb., and
dean of St. Mark's Pro-Cathedral, Hastings, Neb.,
before being named rector of St. George's, Kansas
City, Mo., in 1928. He became rector emeritus
upon his retirement in 1962. He was also an
honorary canon of Grace and Holy Trinity Cath-
edral, Kansas City. After his retirement he aided
other churches, and organized St. Martin's Mis-
sion, Edwardsville. Before entering the ministry
he was an ice hockey player with the Toronto

team that won a Stanley Cup play-off. In Kansas
City he frequently served as timekeeper for games
and was honorary president of the Kansas City
Figure Skating Club. He was a WW I veteran.

Services were held in St. George's and in-
terment was in Forest Hill Cemetery. A memorial
fund has been established at the church.

He is survived by his widow, the former Mary
Elizabeth Sprague, and a sister.

The Rev. Bertram John Mortlock, 89,
retired priest of the Diocese of New
York, died February 27th, in Good Shep-
herd Nursing Home, Hackettstown, N. J.

Fr. Mortlock, born in England, was ordained
to the priesthood in 1931. For a year he was
chaplain to the Bishop of New York. From 1933
through 1964 he was vicar of St. Mark's, North
Yonkers, N. Y., and was named vicar emeritus
upon retirement.

Services were held in St. Mark's. He is survived
by six children, a brother, and two sisters.

Joseph D. Henderson, communicant of
St. Paul's, New Orleans, La., died Janu-
ary 14th, in New Orleans.

Mr. Henderson was a long-time leader in the
Brotherhood of St. Andrew, both in the Diocese
of Louisiana and nationally. He had served as a
national vice-president of the organization. He
also had served in almost every capacity in St.
Paul's, including junior and senior warden.

His wife preceded him in death, and he is
survived by two sisters.

Dorsey G. Smith, Sr., 84, communicant
of Grace Church, Breomo Bluff, Va., and
father of the Rev. Dorsey G. Smith, Jr.,
died February 9th, in Tampa, Fla.

Mr. Smith, a retired telegraph operator, was
a vestryman of Grace Church, where the Burial
Office was read. Interment was in Grace Church
Cemetery.

He is also survived by his widow, the former
Mary Tyler, five grandchildren, two brothers and
a sister.

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CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
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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

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

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ALL SAINTS' 335 Tarpen Drive
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HD 9; C Fri & Sat 5-5:25

ST. MARK'S

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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

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.

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The Very Rev. David Collins, dean
Sun 8 & 9:30 HC; 9:30 & 11:15 MP & Ser

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Mass 7:30, Ev 3:30, C Sat 5



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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, In-
structions; Int, Intercessions; LOH, Laying On
of Hands; Lit, Litany; Mat, Matins; MP, Morn-
ing Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations;
V, Vespers; v, vicar; YPF, Young People's
Fellowship.

CHURCH DIRECTORY

(Continued from previous page)

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES

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

ASCENSION

1133 N. LaSalle Street

The Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

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DETROIT, MICH.

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The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION

7401 Delmer Blvd.

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

LAS VEGAS, NEV.

CHRIST CHURCH

2000 Maryland Parkway

The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway

Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11. HC daily

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

112th St. and Amsterdam Ave.

Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; 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; Weekdays HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10; EP Tues & Thurs 5:45 Church open daily for prayer

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5th Ave. at 90th Street

The Rev. J. Burton Thomas, D.D., r

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

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.

The Rev. Chas H. Graf, D.D., r; 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

The Living Church

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

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 Damrosch, 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 Bernard C. Newman, S.T.D., v

Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.

The Rev. Robert C. Hunsicker, v

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

The Rev. Leslie J. A. Lang, S.T.D., v

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

ST. LUKE'S CHAPEL

487 Hudson St.

The Rev. Paul C. Weed, v

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c

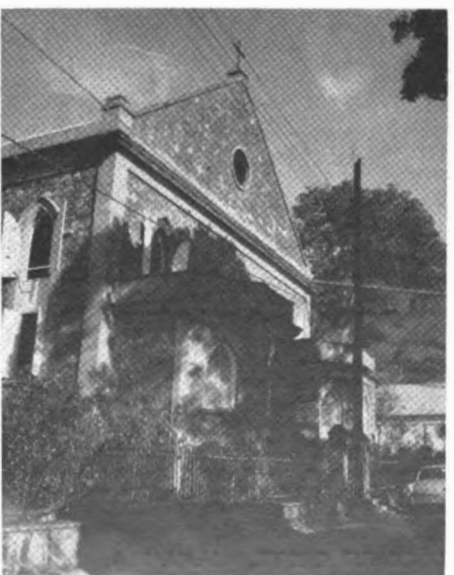
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL

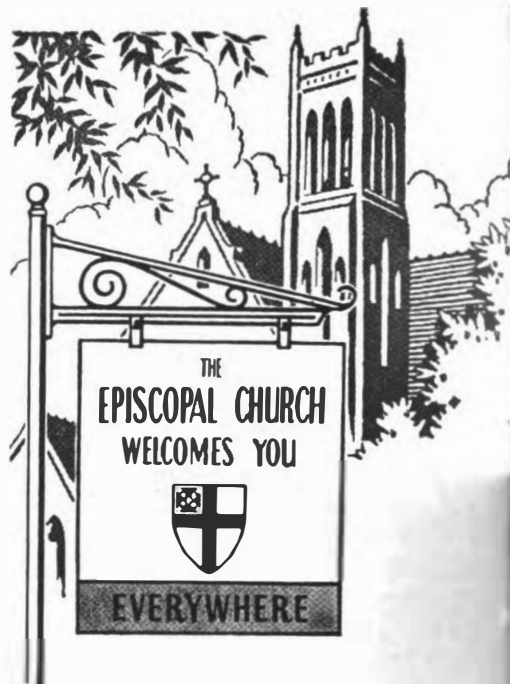
48 Henry Street

Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c

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



ALL SAINTS' CHURCH
ST. THOMAS, VIRGIN ISLANDS



PHILADELPHIA, PA.

ST. MARK'S

Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

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

MONTREAL, QUEBEC, CANADA

ST. JOHN THE EVANGELIST

President Kennedy & St. Urbain

Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs 7:45, Wed 9:30; Fri 7; C Sat 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL

23 Ave. George V

The Very Rev. Sturgis Lee Riddle, D.D., dean; the Rev. James McNamee, c; the Rev. Jean Jacques d'Aoust

Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA

Toothuacan 122, Col. Las Mitras

The Rev. George H. Brant (telephone 6-07-60)

Sun 10 (Eng), 11:30 (Spanish); Wed & HD 6:30 (bi-lingual)

GENEVA, SWITZERLAND

EMMANUEL

4 rue Dr. Alfred Vincent

The Rev. Perry R. Williams, r

Mr. Stanley J. Smith, Lay Assistant

Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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

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