

The Living Church

April 30, 1967

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The Living Church

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

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THINGS TO COME

April

30. Rogation Sunday
Catherine of Siena

May

1. SS. Philip and James, APP.
Rogation Monday
2. Rogation Tuesday
Athanasius, B.
3. Rogation Wednesday
4. Ascension Day
Monica
7. Sunday after the Ascension

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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LETTERS

Most letters are abridged by the editors.

The Annual

The Episcopal Church Annual has never been an easy book to use, but is now almost impossible to the non-Episcopalian.

The general clergy list is excellent and easy, but not the hodgepodge of agencies and listings, pp. 29 to 74. I bemoan the loss of historical data at the diocesan headings and hope they will be restored. Why the long editorial? The *Annual* is not a Church paper. The reference to the future of the Anglican Communion is especially weak.

What is inexcusable, however, is for a Church record to list many clergymen under one address in diocesan listings and under another in the general clergy list. The clergy admittedly are delinquent, but all the blame cannot be passed off on them. A serious publication must not correctly list a man in his parish under his diocese and still carry him in the general list where he was two or three years previously. If the *Annual* is going to use accents on Spanish names, it should use them on all and not merely a few. Central America is correctly done, Mexico and Colombia partially, Cuba not at all.

I am aghast to find that the table called the Succession of Living American Bishops has now been omitted from the 1967 *Annual*. This is a very serious loss and it should be restored. And former bishops of each diocese no longer appear. The 1965 *Annual* has 578 pages of text and about 117 pages of advertising. The 1967 book has 379 pages of text and about 106 pages of advertising.

The publishers should take a long look before setting up the 1968 *Episcopal Church Annual*.

(The Rev.) JOHN H. TOWNSEND
Kerrville, Texas

Women and the Council

The action taken by Executive Council at its winter meeting [L.C., March 5th] was to terminate the policy of appointing women by the Executive Council to be assigned to the home field as "domestic missionaries." Qualified women continue to be employed by dioceses and other agencies. The "appointment" system is outmoded and, in practice, had virtually ceased. It is considered more appropriate and dignified for women workers to have employment arrangements with dioceses or agencies comparable to those which apply to the other employees of those bodies. Pension plans and major medical policies, which at one time applied only the "appointees," are now available to all lay employees.

The Executive Council continues to carry active concern for the training of women and assistance with their placement. The Executive Council in no way indicates that particular types of work are being eliminated or that the number of positions open

On the Cover

The painting on this week's cover is entitled *Christ's Ascension* and is by the German artist Felix Hoffmann. Photo by Three Lions.

to qualified women will be decreased. The action is designed to bring our placement policies up to date and provide ways whereby employment arrangements for all personnel in the domestic field will follow the same procedure.

BETSY M. RODENMAYER
(Mrs. Robert N. Rodenmayer)
Associate Secretary
Division of Christian Ministries
The Executive Council

New York City

The Conscientious Objector

I was very happy to read that THE LIVING CHURCH does not advocate the general position set forth in the conscientious objector article in the March 12th issue. I for one Episcopalian am not proud of the fact that my Church proportionately has more conscientious objectors than any other Church.

MATTHEW C. PERRY

Narragansett, R. I.

Christ's Pleading

As one who agonized for some years over such terms as "sacrifice," "oblation," and "pleading," before light finally dawned, I would like to ask Fr. Whitman [L.C., April 9th] if he takes the words "Father, forgive them, for they know not what they do" to be authentic. Surely we have here a case of pleading. There is no need, however, to paint a picture of a reluctant and angry God. Was it not rather that the Father in His love (revealed in the Incarnation) waited in longing to hear these words from the Son? Had the Son not uttered them, had His divine love and obe-

dience (= His oblation) not held out to the end, had He said "Father, blot them all out," no atonement would have been possible.

Is "pleading" too strong a term? It is not when we recall the complete identification with humanity which the Incarnation involved.

MARY P. SHORTER

Rochester, N. Y.

Thanks for all Churches

What has become of the statesmanship that used to characterize THE LIVING CHURCH? By selecting cramped, sour, near-sighted articles and letters, you give your readers small and bitter souls. For Heaven's sake, give us a chance to appreciate other faithful Christians. I share the following which was given us by the Rt. Rev. George Luxton, Bishop of Huron:

A Thanksgiving for the Churches

Heavenly Father, we thank Thee for the gifts and graces that have been brought into the Christian family through the great divisions of Christendom . . . for the Roman Catholic Church with its glorious traditions, its disciplines in holiness, its worship, rich with the religious passion of the centuries, its noble company of martyrs, doctors, and saints . . . for the Eastern and Orthodox Churches, their secret treasure of mystic experience, their marvellous liturgies, their regard for the collective life, and their search for a common will as a source of authority . . . for the great Protestant and Evangelical communions, with their concern for the rightful independence of the soul and of the

group . . . for the Baptist Churches with their stress on personal regeneration, and the conscious relationship of the mature soul to its Lord . . . for the Presbyterians, with their reverence in worship, their respect for the sovereignty of God, their confidence in His faithfulness to His Covenant . . . for the Society of Friends and their sacrament of silence, their practice of the presence of God, their cherishing of the inner light of every human soul, their great love for peace and their diligence in Christian service . . . we thank Thee for the Lutheran Church, for its devotion to the grace of God and the Word of God enshrined in its strong ministry of the Word and Sacraments . . . we thank Thee for the numberless Gospel Halls, many that are humble and without beauty in form, and yet warm with Gospel convictions and Christian faith.

Grant, O Lord, that as Anglicans, with our tradition of reverent and temperate ways, our Catholic heritage and Protestant conscience, our yearnings for the Unity of Christendom, and our desire to be used by Thee in a ministry of reconciliation, we may respect and serve all Christians everywhere. Lead us all towards the Unity which is Thy will. Enable us to recognize our true heritage and our prejudices, our treasures of faith and our sectarianism; and give us the courage to discard the unworthy and to bring all that is good to Thee and to our brethren, that in Thy presence we may give and receive, and be made one, through Jesus Christ our Lord.

Amen.

(The Rev.) LEWIS E. COFFIN
Vicar, St. Paul's Church

Pipestone, Minn.

ARE YOU IN CULTURE SHOCK?

To help shape the future, the Church must understand its Gospel of man's authentic life in social and cultural terms.

The Church Society for College Work — an independent cooperating agency of the Episcopal Church since 1935 — investigates critical social and cultural issues in behalf of the Church.

Technology and culture, the contemporary significance of worship, selective service reform, Christian-Marxist dialogue, and the new "youth culture" are several of our current research themes.

Gibson Winter, Harvey Cox, Marshall McLuhan, Jacqueline Grennan, Lewis Mumford, Leslie Dewart, and many other scholars have participated in our research projects.

Project reports, published in nominally priced pamphlets for group and individual study, are sent to our 2,500 parish and individual members, as well as to selected interest groups in Church and higher education. Although yearly memberships start at \$10, many parishes budget substantially more for our support. To join our ministry, or for further information, write The Church Society for College Work, 17 Dunster Street, Cambridge, Massachusetts 02138.



The Living Church

April 30, 1967
Rogation Sunday

For 88 Years:
A Weekly Record of the News, the Work,
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CALIFORNIA

Resolution on Homosexuality

The council of the Diocese of California has released the text of a resolution adopted at its February meeting. It was accepted on recommendation of the diocesan committee on human sexuality upon submission by the Rev. Richard E. Byfield, chairman of the department of Christian social relations, and rector of All Saints', Palo Alto. The resolution follows:

"That diocesan council adopts as its own the following policies:

"1. That present laws of our several states be changed so that sex behavior between consenting adults in private be free of state control and criminal sanctions.

"2. That the police departments and public officials do all in their power to bring an end to procedures leading to entrapment such as suggestive dress and/or remarks on the part of police officers.

"3. That the facts in the matter of the Alcoholic Beverage Control be established and the procedure should be changed if they bear out the suspicions of our committee.

"4. That frank discussions be initiated and maintained with law enforcement officers and agencies to ensure fair and equitable treatment of homosexuals when they are arrested or held in custody.

"5. That a broad sex education program, including the area of homosexuality, be initiated in the Diocese of California (and hopefully in others as well) for both clergy and laity.

"6. That theological seminaries be urged to include in the curriculum, courses of study on human sexuality, including homosexuality, taking into account homosexual testimony and scientific data.

"7. That the Council on Religion and the Homosexual be given the financial endorsement of the California Diocese of the Episcopal Church in the amount of \$1,500 as soon as it is financially feasible for our diocese.

"8. That the Executive Council of the Protestant Episcopal Church of the U.S.A., be requested to allocate \$1,500 for the budget year 1968."

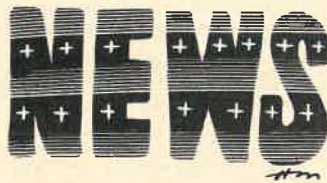
At the April meeting the same diocesan council approved a resolution which sought to make it clear that the Church does not condone sexual immorality, either heterosexual or homosexual in nature. By unanimous vote the following was adopted:

"Whereas, diocesan council is much dis-

tressed to learn that its resolution passed in February regarding purported discriminatory laws and their application and enforcement against the homosexual community has been misconstrued as a sanction of sexual license of every form;

"And whereas, the Episcopal Church has neither on that occasion nor any other ever indicated its approval of such behavior, nor its approval or disapproval of the practices or policies of the S.F. Council on Religion and the Homosexual;

"Therefore be it resolved that this council go on record, first, that its primary concern is for the redemption of human sexuality, whether heterosexual or homosexual; and second, that a consistent system of disciplinary and legal measures consonant with the end of redemption be equitably applied to all people whether heterosexual or homo-



sexual, and third, that offenses involving homosexuals be no more stringently dealt with than are heterosexual offenses."

At the same time, the Council adopted a resolution directed to the state administration:

"Resolved that the Council of the Episcopal Diocese of California views with deep concern the proposed reductions of programs and personnel in the field of mental health and alcoholism treatment and asks that the Legislature proceed with great caution in any budgetary reduction which would lead to the cutting back of services in these areas."

Cathedral Bells Silent

Because the Diocese of California, as well as the National Church, is on record as opposing capital punishment, the California diocesan council asked that the bells of all Episcopal churches be tolled at the time of California's first execution in four years.

A number of Episcopal clergy joined the Rev. John D. Riley, rector of St. Paul's, San Rafael, who celebrated Holy Communion outside the walls of San Quentin Prison, at the time of the execution of Aaron Mitchell. A service of Holy Communion also was held on the steps of the state capitol in Sacramento, where the Rev. Lester Kinsolving was the celebrant.

The bells of Grace Cathedral, San

Francisco, remained silent on the decision of the dean, the Very Rev. Julian Bartlett, though the diocesan council had expressed the request that they, along with others, be rung.

Deans Study Common Problems

Some forty deans of Anglican cathedrals in the United States, Canada, and England met April 7-10, in Grace Cathedral, San Francisco. They heard talks on "Theological Reflection on the Day at the University," by a Roman Catholic professor of theology at Alma College, Los Gatos; and "Important issues at General Convention 1967." The headmaster of Grace Cathedral's School for Boys, the Rev. Canon David R. Forbes, spoke at one of the luncheons for the group. The Bishop of California, the Rt. Rev. C. Kilmer Myers, spoke to the deans following the Saturday evening dinner.

During a visit to the University of California's Berkeley campus, the deans heard space scientists and nuclear physicists, and visited the space laboratory. They also had the opportunity of visiting Lawrence Radiation Laboratory.

The closing session was a discussion on the "theological reflections of the university experience."

MRI

Structural Changes Proposed

Proposals for major structural changes in the Church are contained in a comprehensive report to the Mutual Responsibility Commission by Walker Taylor, Jr., executive officer of the commission. Mr. Taylor envisions that this report, as amended by the executive committee of the commission, will be the commission's formal report to General Convention. The last General Convention instructed the Mutual Responsibility Commission (MRC) to "begin at once a study of the Church's structure," and the Taylor report contains the findings and recommendations of the committee which has been working on this assignment. Specific proposals are made concerning the Presiding Bishop, the Executive Council, and the General Convention, among them being these:

That the Presiding Bishop be identified and authorized as the chief pastor to the whole Church and as chief initiator of national strategy; that he and the president of

the House of Deputies be made *ex officio* members of every joint committee and commission of General Convention; that he be given an advisory council from throughout the Church; that he be limited to twelve years in office; that he be elected by the whole of General Convention in joint executive session; and that his successor may be elected as Presiding-Bishop-elect at the convention next before the expiration of the term of the incumbent.

That the Executive Council as now constituted "be re-defined and re-established as, in effect, General Convention *ad interim*," and to this end it is proposed that members of every joint commission of General Convention be made members of the council and that the council propose directly to General Convention a general Church program in terms of objectives, priorities, and budget.

Because General Convention already has its own Joint Commission on Structure of General Convention and the Provinces working on this problem, the MRC's committee has largely restricted its study in this area to relationships within the Church rather than structure as such. Its proposal that the Executive Council be recognized and authorized as "General Convention *ad interim*" amounts, in the words of Mr. Taylor's report, "to the integration of the executive function into the legislative body."

Mr. Taylor's specific recommendations concerning stewardship and communications within the Church, as set forth in his report, will be reported in next week's issue of THE LIVING CHURCH.

FOND DU LAC

Bishop Asks Clarification

The Rt. Rev. William H. Brady, Bishop of Fond du Lac, has asked the Joint Commission on Ecumenical Relations to amend its recent statement (L.C., March 19th) on the reception of Holy Communion by unconfirmed Christians in such a way as to make clear that this statement does not authorize any departure from the Church's doctrine and discipline contained in the Book of Common Prayer. In a letter to all members of the House of Bishops, he has given notice that he will offer an amendment to this effect when the matter comes up for a vote in Seattle, if the Joint Commission does not add this clarification to its statement. In his letter, Bishop Brady says:

"I know we are all thankful for the fine work and leadership our Joint Commission on Ecumenical Relations is giving us. And I am confident we each want to support this work in every way we can.

"It seems to many of us that the adoption by General Convention of the recent statement produced by the Joint Commission on the reception of Holy Communion in the Episcopal Church by those who have not received the Sacrament of Holy Confirmation, will be cause for confusion and sorrow to many of our people. I have, therefore, asked the Joint Commission to add to or



A special Easter offering (other than the regular one that went to the Diocese of Zambia, Central Africa) from the congregation of St. Stephen's, Fort Yukon, Alaska, consisted of some 400 pounds of good used clothing collected in Fort Yukon for the Church World Service. St. Stephen's, founded in 1860 and the oldest Anglican mission in Alaska, depended for many years on such clothing from others. This drive, sponsored by the bishop's committee, was part of its effort to encourage giving even by those who themselves seek relief from agencies. Except for a few families from "outside," the people of Fort Yukon are Athapaskan Indians.

incorporate in their statement, a sentence to the effect that this statement in no way authorizes any Bishop, Priest, or Deacon of the Church to extend any invitation to Holy Communion other than that printed in the Book of Common Prayer on page 75. To fail to include this sentence in the statement would place General Convention in the position of completely ignoring the faith and worship of the Church as expressed on pages 281, 291, and 299 of the Book of Common Prayer."

PENNSYLVANIA

Anglican Orders Discussed

A Roman Catholic scholar, because of the change in ecumenical climate, thinks that a renewal of his Church's inquiry into the validity of Anglican Orders would return a verdict of recognition. Writing in a current issue of *The Journal of Ecumenical Studies*, an interreligious quarterly published at Temple University, Philadelphia, the scholar, John Jay Hughes, based his prediction on an analysis of the vote of a Roman Catholic commission which studied the question of Anglican Orders in 1895.

The vote of that commission, which Mr. Hughes called "a closely guarded secret for over 70 years," found four of the eight commissioners voting for invalidity. "Two and perhaps three members of the commission were convinced that the orders were valid," he said. One or two members voted for doubtful validity.

Mr. Hughes points out that the commission heard no Anglican representative and that three commissioners who voted for invalidity were the "three English

members . . . who had been sent to Rome by Cardinal Vaughan for the purpose of obtaining a complete condemnation of the Orders." These three commissioners presented a "massive polemic of over 200 pages against the Orders" which contained "a number of false statements of fact, as well as many questionable theological and historical arguments and interpretations," Mr. Hughes said. Without Anglican representation, their statements went unchallenged, Mr. Hughes pointed out.

"If, in the pre-ecumenical atmosphere of 70 years ago," he said, "after an investigation conducted in secret and without Anglican participation, and which was dominated by a vigorous and well prepared polemic against the Anglican case, the three authors of this polemic were able to convince only one of their five colleagues of the soundness of their arguments, there is little reason to fear that an open and fair investigation with Anglican participation in the wholly different climate now prevailing would come to a wholly negative conclusion. The final vote of the experts in 1896 not only gives hope of a more positive result in the event of a new investigation but it makes such an investigation imperative."

He also reported that he found new streams of "apostolic succession" have been introduced into the Anglican episcopate in the last 50 years because Orthodox bishops and other "recognized" prelates have participated in the consecration of many Anglican bishops. Mr. Hughes said that the participation of these bishops in the consecration of Anglican

Continued on page 12

“We are sorry to see you leave, but I suppose it is a ‘step up’ for you. I can’t blame a man for wanting to better himself.” What priest has not winced under this well-meant goodbye from a parishioner? The observation is objectionable, not because the speaker fails to apprehend the truth, but rather because he all too clearly recognizes the clergyman’s embarrassment. For most priests want to pursue their vocations from disinterested motives, but are hindered by the economic necessity to produce a continually growing income for the support of wife and family. Few can forget the words of some early clerical adviser who set before them the unworldly motives of vocation. “When a young man answers God’s call to the priesthood, he must not expect a monetary reward. Clerical salaries are not and probably never will be equal to the salaries paid to men in the professions. But we have other, less transitory, rewards.”

It is false to assume that low clerical salaries will rid a priest of materialistic motives. In fact, the reverse is usually more likely. When a priest receives a small stipend he is more likely to accept a call from the highest bidder because his family needs the increased income. From motives diametrically opposed to those which they espouse, many priests determine to do God’s work in the lush vineyard of the red grape rather than in the sparse vineyard of the green.

The primary goal of the clerical stipend is to enable a priest and his dependents to live comfortably and decently, while he follows his calling in a society in which most people can live in reasonable security. The monetary reward should be neither so small that the head of the household must worry constantly about providing for his family, nor so large that an indiscreet spendthrift might dwell in eighteenth-century opulence. The word “living” correctly denotes this concept. Clergy should receive a “living”—that which enables them to exist in a decent, upright manner—rather than a salary, that is money paid in return for work done, goods and services rendered, or professional competence in a certain area.

Can a good priest ever be adequately recompensed for his work—either in the slums of New York or in the mountains of Kentucky or in the suburbs of Los Angeles? Of course he cannot. A good priest is worth more than money can buy. Since he deals in intangibles there is absolutely no way to gauge his monetary worth. No more can the Church set a material value on a parish apart from its real estate and endowment holdings. Is the parish with 100 communicants in a rural town less important than the parish with 1000 communicants in a posh suburb? Is its work less pressing? Of course not. Can we ever call any parish impor-



CLERICAL STIPENDS

tant, while by our silence declaring others not so? Certainly the only unimportant parish is a defunct parish. The rest are all crucially important and need to be served by good men of diverse abilities, no matter what the parish’s size, wealth, or location.

It is completely impossible for a person or a group in the Church to judge either the work of priests or the relative importance of parishes, and then to translate that judgment into economic compensation. Yet certainly the Church’s stipendiary system has belied this fact for as long as anyone can remember. When new deacons and young priests begin their ministries they are sent to curacies or to small missions which pay between \$3000 and \$5000 a year. Then, if they are industrious and creative, they move on to “something better”—that is, more communicants, larger stipends, wider material responsibilities. And so if they are “good” they climb up the ladder, a “ladder of success” which is as much predicated on personal need and self-concern as that of any firm or corporation. True, the amount of monetary reward at each rung of the ecclesiastical ladder is far smaller than that at each corresponding rung of the commercial ascent, but the psychology of increase and the proportional rise in income may not be very different.

What can we do about this system which assumes the importance of the profit motive as surely as does the system of nineteenth-century capitalism from which it springs? The Church must search out, test, and evolve a new stipendiary system more adequately expressive of the primary motives of the priestly vocation, more attuned, in fact, to the coming realities of an automated age when, as J. V. Langmead Casserley believes, most

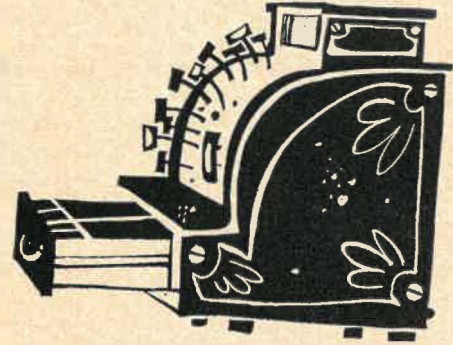
men will not be paid for work done but will rather draw dividends as stockholders in a gigantic national corporation. In that day, Dr. Casserley believes that men will consider it a privilege to work, much as certain public-spirited citizens who bear no monetary pressures consider government service or teaching a privilege today.

Should not, and have not priests traditionally considered their work a privilege, and the duties springing from that work mere by-products of that high privilege? May not the age-old concept of Christian vocation be just now emerging in many areas of human endeavor? Then the Church should help her clergy to operate more fully in line with Christian ideals which seem increasingly to be the ideals of an automated civilization. Here is a proposal which may serve as a springboard for further ideas. There are two touchstones against which this proposal should be tested: the truths of the priestly vocation, and the realities of contemporary life.

1) The National Church should formulate an organization and system to administer a graduated clerical stipendiary scale based upon years of service and number of dependents. This system would assure a base pay for all newly ordained men, no matter what work they undertake. It would then provide for gradual increases arranged about two determinable material factors: number of years of service and number of dependents in each clerical family. Such an arrangement would take into account human needs, and even to some extent material desires, but it would be based upon tangible criteria rather than on intangibles such as the “importance” of the parish or the “abilities” of the priest. Let us frankly admit that God alone knows who is ably fulfilling his mission and who is not, which parish is important to



and the



Call of God

the front line of battle and which is not. Each clergy family would find income rising at gradual and ascertainable intervals so that as a priest's material responsibilities in home and community increased his income would rise accordingly.

2) The National Church should set up a clerical stipends commission, similar to, but not identical with, the church commissioners in the Church of England. Perhaps the Church Pension Fund could develop another arm which would eventually become more important than the parent body. This clerical stipends commission would:

a) set the standard stipends for clergy on a graduating scale based on the cost of living index.

b) assess all parishes and missions of the Church in order to pay clerical stipends on a basis similar to the quota system presently in effect for national and diocesan Church work.

c) formulate long range plans for a national stipendiary endowment fund so that in the future increased amounts of annual parochial giving might be employed for mission and advanced work.

3) Every ordained minister in the PECUSA, from deacon through Presiding Bishop, would come under this plan so that his particular work would not in any way affect the stipend which he would be receiving from the clerical stipends commission.

4) The local parish or the diocese could provide for special allowances based on local or diocesan needs. The allowances might include auto allowance, house and utilities allowances, and entertainment allowance. These would be determined by the material,

social and economic demands of each particular work.

Recently there has been a spate of articles in national Church magazines devoted to exposing the inequities of the Church Pension Fund. But the Church Pension Fund merely perpetuates inequities inherent in our clerical stipend system, from the beginning of a priest's work until his dying day. To attempt to improve the Pension Fund alone is merely to provide terminal care for an aging problem rather than preventive medicine to stop a disease traceable to youth. With stipends relatively equal, pensions could be equitably allotted.

The proposed program of graduated clerical stipends insures both freedom and the maintenance of responsibility in any right-thinking clergyman. Certainly no sane priest wishes to stay in a work for which lack of ability or the passage of time has rendered him unsuitable. All material things being equal, no right-thinking man would care to stay where he is unwanted by both bishop and vestry. Nevertheless, many men are forced to do just this because the only places open to them would mean a "step down" in pay, and enforced hardship for their families.

With the proposed system for graduated stipends the salary of the so-called "clerical misfit" would be totally unaffected by a change to a parish better suited to his abilities but perhaps less economically lush. At the other end of the placement teeter board, clergy who nurture large personal and material ambition would find their desires unfed by economic fuel as they moved from large parish to larger parish, for the prestige which more often than not goes with the high salary paid by a large parish would have vanished.

A system of equalized clerical stipends would tend to help clergy to make the right choice for the right reasons; to accept a call because they believe that God has prepared and fitted them best for that particular work; to stay with a poor, slowly-growing mission because they know that God has given them the patience and love to nurture; to accept a huge suburban parish because they believe that God has endowed them with gifts to plan and administer. Indeed, the reward of doing God's work would be where truly it has always been—in the knowledge and joy of hearing the Master's timeless assurance, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

By The Rev. Norman J. Catir

**Rector, St. Andrew's Parish
Stamford, Conn.**

The author of a letter to THE LIVING CHURCH a while ago [November 13, 1966] expresses concern about clergy salaries. He thinks the clergy "are very fortunate and should be very grateful." He earns about two-thirds more a year than he, as a former parson, did when he was a rector and he isn't nearly as well off. Several points which the writer makes deserve consideration and reply. He says:

"I have to pay for my house, telephone, electricity, heat and car." O.K., most clergy *do* get free housing. However, as a priest's wife I know that this is obviously a mixed blessing. The houses seldom fit the size of the family. Frequently they are inadequate as to arrangement. For instance, if anyone comes to speak privately with my husband the rest of us must withdraw to the upstairs or the kitchen. There is no choice of school district. Our very bright child goes to the school on the "wrong side of the tracks." It is not seriously harming her but we should be better stewards of her talents if we could send her to another school. We are in a very real sense tenants without the advantages of a renter. There have been no repairs on this house in five years and this is not exceptional for rectories. But most important of all, this talk about free housing ignores the serious problem that the non-purchase of a house makes it impossible for a priest to build up equity, to make a real investment in a home and, thus, have a place to live in at retirement. The Church is doing more and more about providing housing allowances but right now most of us are still faced with being homeless at retirement.

Then there's that matter of *telephone, electricity, and heat*. Most of the clergy I know pay their own phone bills. As it happens, we do not. Our phone is also the church phone and I feel I earn the use of the phone by also answering the innumerable calls (easily twenty a day) that come in for the rector, or for someone fixing the altar, or for someone in the church kitchen. I think the situation is fairly well divided on the matter of which dioceses include electricity and heat in their clergy salaries. Some do; some don't.

And about that *car*. We buy our car which gets tremendous use. My husband's "car allowance" is \$25 a month which doesn't begin to cover gas in a rural area and I doubt if it would in the stop-and-start traffic of the city. Tires and repairs we pay for just as anyone else. Then, too, there is the little fact that by the very nature of the beast, the priest uses his car almost all the time. This necessitates either marrying a woman who is extremely home-loving and willing to be housebound all day, or buying a second car. The latter is far more likely.

"I have no funerals or weddings." Fees for a funeral? My husband, like many others, tries to ward off a fee. If the be-

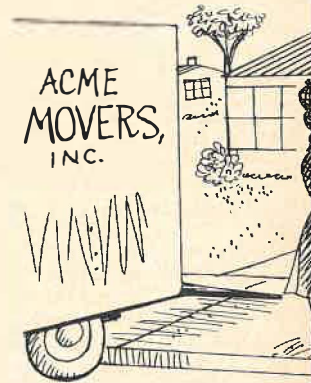
reaved insist, he directs it to the Book of Remembrance, church building fund, or the like. Not one cent goes into the family income. Weddings? Yes. And if putting on a wedding isn't "moonlighting" in this day and age of society extravaganzas, I don't know what is. The priestly function is practically incidental, unfortunate as that may be. There is probably nothing a priest does that requires more time for less important matters than a wedding. If his role were limited to the priestly matters of instruction, checking the altar hangings, getting acolytes, and performing the ceremony, certainly no fee should be involved. But when he serves at considerable time as a sort of glorified wedding consultant he certainly earns every cent he gets. There are a

versary purses? Is this some eastern seaboard goodie we've been missing out on here in the hinterlands? This sounds very much like the gold watch on the 25th anniversary with any sales company, the set of luggage or the trip to Europe at retirement.

"No tax deductions for travel." Brush up on your tax laws, friend. Our professional friends, salesmen and quite a few others, are allowed a tax deduction for certain business-related travels, conventions, and conferences. Granted, there are some fields that may not get this deduction, but many do, not solely the clergy.

"No tax deductions for uniforms." If the writer would check the situation, he would find that this does not include suits

The Luxury Life



By Mary
St. Lu
Stephe

number of weddings in this college community each year but the grand total of wedding fees in one year has never been over \$40.

"No holiday purses" laments our friend. Then just what *are* those Christmas bonuses I hear about? What's more, in most businesses there is usually some sort of system determining the bonus: sales, seniority, or what have you. In our case the amount of this "holiday purse" depends entirely on the get-up-and-go of the person who gets roped into collecting it. For us it has varied from two cheese balls (very good ones, thank you) and an electric pencil sharpener, to \$178 the year a real go-getter was on the project. (We tithe this, by the way—the cash, not the cheese balls).

"No anniversary purses," either. Anni-

but rather the impedimenta of the office. Since many of the clergy use the vestments owned by the parish or mission there is no deduction there. Our income tax return for the past five years on that score has averaged a whopping \$7.50, usually boiling down to one rabat and a number of collars.

"I also am expected to give my employer full value for the salary he pays me." I'd be a fool to say that all priests are "giving full value for the salary," but there are also some professors and car salesmen and insurance men who aren't either. On the whole, however, I believe that most clergy are diligent in the use of their time. It may well be that

their time is more elastic but it is not less well used. Bishops are no fools and they are not about to sit calmly by if they find one of their men loafing on the job. Furthermore, I have seen many a vestry in my day and nothing gets their ire up faster than a priest who is sloughing off. He may be a poor preacher, a sad theologian, lack innumerable social graces, never pray, but let him waste his time and the vestry is up in arms immediately. They, indeed, expect full value and they usually get it.

"My between Sunday time is not free to do whatever a wife or my inclination feels would be pleasant." There are precious few clergy wives who make impulsive decisions about the "between Sunday time." Naïve, indeed, is the poor soul

of thing for the priest, and it is common knowledge that it is extremely difficult, especially for the small town priest, to get a genuine day off. All this does not even begin to include the early morning Eucharists, the into-the-night meetings, the odd-hour summonses to the hospital, to be with an alcoholic, to get someone out of jail, to be with the bereaved, to counsel with an unwed mother, to give the last rites at the scene of an accident. There is no time to "feel free" at all and our letter writer must have seen only the periphery of the priesthood if he entertains that thought at all.

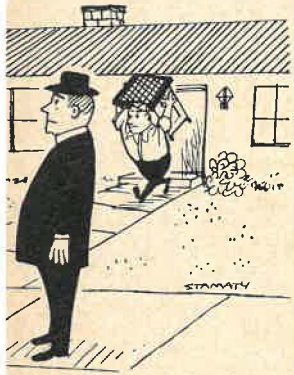
"I know clergy who have tax free allowances that pay for a housekeeper, daily food, entertainment, and special luxuries." Although I don't know any of

me she hasn't been sent a bill by a doctor since she was married. True, we get a discount on books at certain stores but so do my teacher friends, both collegiate and grammar school. We pay to go to the movie, we pay our doctor and dentist, we pay our cleaners, our grocer, the man who mows the lawn, our garbage collector. I cannot recall five times in five years we have gotten a deduction on anything other than books.

"My clerical friends arrange to climb into a congenial pulpit, preach an old sermon, and *voilà*, the trip to Europe becomes a tax-deducted 'business trip'." In a diocese of over 100 clergy, possibly fourteen of them have been to Europe since their ordinations. I don't know how many climbed into those congenial pulpits but I do know that my husband is far more likely to be traveling, at his expense, to climb into a priestless pulpit in a mission forty miles away and preaching that old sermon free, not to mention traveling there to bury their dead and minister to their sick, also gratis. Some clergy may, indeed, deduct those European trips but it is reprehensible to imply that this is common practice and the norm among the clergy, many of whom know that their trips to Europe will always be limited to the limbo of their dreams.

And then the letter writer leaves us with this sad note: "I can only say many of us who attempt to tithe and support the Church wish we could live as well as the clergy." Strange, isn't it, with things apparently so plush in the priesthood that more men don't race into it? Really, I know there are too many clergy who put on a "poor mouth." The priestly life *is* a good life and, thanks be to God, one in which most clergy are able to serve God in the way they think they are called to do without an inordinate amount of concern about making ends meet. I don't feel sorry for us at all (although there are some clergy who are underpaid), but I do rather heartily resent the implications which have been set forth and the generalizations about what must surely be individual situations and unusual ones at that. But we do keep up the "attempt to tithe," and we're glad we do. We've never noticed that it greatly diminished our income. The problem of finances is not really one of monumental proportions at our house. (How monumental can anything be on \$440 a month, including car allowance?) But it *is* disheartening to find that the breed still thrives that think the clergy spend most of their time in cozy living rooms, summoned to tea perhaps once a week by a genteel aristocrat, emerging on Sunday to deliver a pleasant, poetic sermon, and then retiring quietly to spend the "between Sunday time" immersed in a fascinating study of the more esoteric details of symbolism as set forth in cross-stitch kneeling cushions.

in the Church Rectory



from *Dateline*, with permission

this set, I'm pleased that *someone* knows them. Meanwhile, I'll continue to hobnob with the vast majority of the clergy whose wives clean the house themselves, try to keep within their own grocery budgets, whose entertaining boils down to having the vestry and their wives to dinner and doing the work herself.

"When I travel I pay full fare and there are no deductions." True, there are some airlines that give a clergy cut, but there are a lot of clergy who just get together in a car and share the expenses. It's cheaper even than the clergy rate. We once got \$2 off at a motel but a college professor friend of mine tells me that they get a deduction at two chains of motels and three hotel chains. We've never gotten in on that. Then a friend of mine who is married to a psychiatrist told

Garrard

Church
, Texas

who thinks she can plan a social engagement and be sure her husband will be available to go along. As for "my inclination," I would guess that the average priest's "inclination" is to have a few quiet hours at home on a weekday evening; but in addition to pastoral responsibilities of a real and serious nature, he is involved in praying over ball games and rodeos, the Cub Scouts and the chamber of commerce banquet, "putting in an appearance" wherever his parishioners would like him to be seen, and dozens of other not-very-important but time-consuming occasions that swallow up the "between Sunday time." In addition, there is no "weekend out of town" or that sort

Interracial Marriage

Many Christians who believe in free and full interracial brotherhood draw the line at interracial marriage, not because of any racist eugenics but because they fear that the partners in such a marriage, and their children, will certainly have to suffer harsh social rejection if not outright persecution. The results of a survey recently conducted by the Seattle Urban League seem to indicate that as of today the mind of most Americans toward racially mixed families is not as implacably hostile as is commonly assumed. The league sent 420 questionnaires to interracial couples in the Seattle area and received 128 replies. Among those replying, 57 were Negro-Caucasian couples and 46 were Japanese-Caucasian. Other replies came from Japanese-Negro, Indian-Negro, and Chinese-Caucasian couples.

Only 14 percent of the Negro-Caucasian couples and only 6 percent of the Japanese-Caucasian couples reported trouble in getting and keeping jobs. Many more reported trouble in finding desirable housing. A majority, however, reported that when they moved into new areas they were given a friendly reception by their new neighbors.

It is not surprising that the Negro-Caucasian couples encountered the most hostile opposition. Nearly half of these reported that members of their own families had tried to prevent their marrying. Undoubtedly much of this opposition was motivated by fear of retaliation by society, both white and black, against the couple daring to defy the taboo. This is in fact the one morally respectable argument against interracial marriage. Its strength as an argument is in direct proportion to the amount of bigoted hostility in the society in which the

couple and their children must live. The Seattle survey provides solid grounds for encouragement to those who detest the thought that when a man and woman of different races marry in this country they must be henceforth and forever pariahs living beyond the pale. That they will encounter some arbitrary exclusion and unjust rejection is still deplorably true; but this is a diminishing force, and as it diminishes the force of this one decent argument against interracial marriage likewise diminishes.

Romney's War Stand

Governor George Romney is universally acknowledged as a public official of highest moral character and integrity, and his record substantiates his reputation. It is because we share this view of him that we especially regret one lapse (as we think) in his recent important address on the Vietnamese war. He called the war "tragic" but argued that it is "unthinkable that the United States should withdraw from Vietnam" since the United States is already there. In simple terms, this argument is that America cannot take a course which would in effect be telling the world that it had made a mistake which it was now trying to rectify. We have always been told that it is Orientals, especially of the tradition and culture of those who now oppose America in the Far East, who cannot "lose face" by admitting a mistake. Mr. Romney, and the many others who employ the same argument for the American presence in Vietnam, seem to be saying that America must "save face" at any cost rather than to admit error.

There are, in our view, genuinely weighty and valid reasons for American force in Vietnam; it is regrettable that so intelligent and upright an American as Mr. Romney does not stick strictly to these, rather than lending his good name to so specious an argument as this face-saving one.

The Remnant

In the year of the flood, those few who were redeemed
Were redemptive also, for they empowered man,
The species, to endure . . . This year and evermore,
Despite pollution, a redeeming remnant can
Placard God-in-Man . . . But this black year
it seemed
Even that remnant had lost all saving powers
Because of intrinsic fewness, and the destruction
Of Sodom and Gomorrah might be ours.
Then I remembered two, or three, or four,
Or a dozen, human shelters against all doom—
Souls who are unlocked inns, within whose walls
Joseph and Mary and Christ are offered room.

Henry Hutto

Spice

I had some fever
while eating
a bowl of chili
I flung the bowl
with its spoon
and mixture
to the wall
God is important
to me
He's more
than a bowl
of chili
The chili was left
to dry
Perhaps you could call it
Religious Art

Judy T. Sternbergs

Adult Christianity. By Hilda Graef. Deuss Books-Paulist Press. Pp. 140 paper. \$9.95.

Adult Christianity is a fine presentation of a mature concept of the Christian religion for adult persons, not to exclude inquiring young people. While presenting a good analysis of what the Christian faith essentially teaches and says, it is also an oblique answer to the New Theologians in their attempt to scuttle all traditional forms, concepts, and symbols of the faith. For example (p. 38), "The spatial image of height may also generally be used to express superiority of any kind; we think at once of higher studies, higher education, higher mathematics, though no one would be so foolish as to imagine that these activities took place somewhere up in the air."

While the author writes for all adult persons, her grounding in the Roman Catholic Church brings about some references to the sacraments as a means of receiving God's grace which might be lost on lapsed or nominal adult Protestants, for in the main they have slight understanding of the sacraments as a means of grace. On the other hand it might draw them into a deeper appreciation, understanding, and acceptance of these divinely instituted channels.

This book would serve well as a source of study for various guilds or groups, most especially in Episcopal parishes. The concluding main chapter, "The Mystery of the 'Encounter,'" is excellent and is a very solid and penetrating challenge to "go where the action is"; to wit, (p. 131) "The Christian saint must necessarily imitate his master—hence he, too, will mix with those who come his way, and will seek to help all who need his help."

(The Rev.) GERALD L. CLAUDIUS
St. John's Church,
Kansas City, Mo.

* * * *

Vietnam: The Logic of Withdrawal. By Howard Zinn. Beacon Press. Pp. 131. \$4.95.

Howard Zinn begins *Vietnam: The Logic of Withdrawal* by calling that country "a theater of the absurd," and proceeds in the tradition of an advocate declining to acknowledge any possibility of a valid "other side." His research was prodigious in compiling an array of opinions and statements consistently supporting his view. There is no nonsense about objectivity or balance. Conclusions conforming to the author's reach a level of brilliance. Opposing views, when offered at all, have the overtones of a sneer.

This book might have been a useful effort had it been developed with some restraint instead of a pattern of extreme, sweeping, categorical statements. Washington officials are not paragons of knowl-

edge and virtue, but neither are they uninformed, venal dolts. Military commanders make mistakes but they are not murderous charlatans.

The concluding chapters presume to blueprint the means and consequences of complete withdrawal of armed forces from Vietnam. The author disposes of this potentially complex military and political problem with unsupported theories and pious hopes. It is a solution that can be proposed only with a disregard of ultimate responsibility.

There can be no doubt of the author's sincerity but there is a serious question as to the methods used. The book will delight those who agree with the author, enrage those who don't, and be of no particular value to those who are neither hawks nor doves but are looking for a better understanding of the Vietnam situation.

FRANK J. STARZEL
St. Thomas' Church
Denver, Colo.

* * * *

What's God Doing Today? By Reid Isaac. Seabury. Pp. 128. \$3.95.

This book will prove to be a valuable addition to any Christian education library. There have been too many books of sermons published in the past, most of them read and then forgotten. *What's God Doing Today*, although a series of sermons for children, will become a resource book for many persons. The priest will find it useful for group instructional resource material. I tested it in my parish and discovered that the children enjoyed Reid Isaac's imaginative discourses. Sunday school teachers will find many supplemental stories to use in their classes. A valuable index for seasonal topics is printed at the end. Parents will enjoy reading it not only for their own pleasure and edification, but as a way to learn how to better communicate biblical truths to their children.

Only one thing is lacking. I would like to see an index of biblical citations. This would be very valuable to a teacher to assist him in his search for helpful interpretations of Bible passages as he is preparing his sessions.

(The Rev.) L. MAXWELL BROWN
St. Matthias' Church
Waukesha, Wis.

* * * *

Peace Is Possible: a Reader for Laymen. Edit. by Elizabeth Jay Hollins. World Law Fund. Pp. 339 paper. \$2.95.

Prophets of doom are commonplace today. A warning that "the clearly predictable course of the arms race is a steady open spiral downward into oblivion" causes hardly a stir. Most of us experience immediately a sort of "psychic closing-off," a denial of the dangers which threaten us. They are too horrible, and we feel powerless to affect the conditions

which are moving us toward nuclear war. To convince us of the actuality of our peril and then to free us from our pathological inertia by showing that *Peace is Possible* is the purpose of this book.

Selections from 26 different authors are bound together by Elizabeth Jay Hollins's editorial comments. Careful reasoning, immense moral concern, and strong hope are shown. The Clarke-Sohn proposals are dealt with at some length, as is the *Pacem in Terris* of Pope John XXIII. "The Historical Meaning of Sovereignty" by Emery Reves is particularly interesting. Most congenial to me was psychiatrist Jerome Frank's article on group psychology, including some paragraphs on nonviolence. Dr. Frank says finally, "If you believe, as I do, that the days of Western civilization and perhaps of humanity itself are numbered unless the world achieves universal disarmament soon, I urge you to waste no time in joining the peace group of your choice."

The book requires careful reading, but is never dull.

HOPE DRAKE BRONAUGH
Episcopal Peace Fellowship

Booknotes

By Karl G. Layer

Let There Be God. By Olga Erbsloh Muller. Philosophical Library. Pp. 57. \$3. A deistic approach to the subject of God.

The Problem of Historicity. By Gerhard Ebeling. Fortress. Pp. vi, 120. \$3. A series of lectures on the use and place of history in the Church, and its proclamation. Topics include: "The Problem of Historicity," "Historicity and Tradition," and "Historicity and Unity." This Lutheran theologian from Tübingen handles his point of view competently and with authority.

Counseling and Theology. By William E. Hulme. Fortress. Pp. 250 paper. \$1.95. In correlating the counseling principles of psychology with the pastoral approach, Dr. Hulme, a Lutheran, attempts to show the links between theology and pastoral counseling. He first sets forth the principles of counseling as he sees them and then shows the theological resources which are underlying.

More Lives Than One. By Charles Bracelen Flood. Houghton Mifflin. Pp. 306. \$4.95. A novel of the Korean War and the effect that it had on more lives than one.

Take My Life. By Michael Griffiths. Inter-Varsity. Pp. 189 paper. \$1.25. On being a Christian in the modern-day world; on the problems Christians face.

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Clergy: Making Your Vacation Plans?

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

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

NEWS

Continued from page 5

bishops has not changed anything for the Anglicans who have never had any doubts about the validity of their own Orders and Sacraments. "But it has introduced a new factor for those who regard the theology of apostolic succession to be found in the Roman Catholic manuals of theology as the binding criterion for judging the validity of the Sacrament of Orders."

A graduate of Harvard, Mr. Hughes currently resides in Muenster, Germany. After studying Anglican theology at a seminary in Kelham, England, he returned to the United States and was ordained a priest in the Episcopal Church in 1954. He served parishes in the Dioceses of Newark and Arizona. He then became a Roman Catholic in 1962, and from 1962 to 1965 he was a member of the faculty of the Collegium Augustinianum, Gaesdonck bei Goch, Germany.

CURRENT AFFAIRS

Additions to Declaration

In the "Declaration by priests who are Negroes, on the personal policies and practices of the Protestant Episcopal Church in the United States of America; Addressed to the Presiding Bishop, the Rt. Rev. John E. Hines, and to the members of the House of Bishops, and to the Executive Council" [L.C., March 19th], the names of the following priests arrived too late to be printed with the original list of signers: the Rev. Messrs. Julian F. Dozier, Fort Worth, Texas; James W. Francis, Cincinnati, Ohio; Solomon N. Jacobs, Cleveland, Ohio; Vernon A. Jones, Tuskegee, Ala.; Richard C. Martin, Washington, D. C.; E. Dumont Morisseau, Detroit, Mich.; Earl A. Neil, Chicago, Ill.; Ivor A. Ottley, Hampton, Va.; Alvin E. Robinson, White Plains, N. Y.; Lee Owen Stone, Portland, Ore.; Joseph A. Thompson, Topeka, Kan.; Raymond A. Thompson, Richmond, Va.; B. D. Tomas, St. Louis, Mo.; S. G. Usher, Atlanta, Ga.; Joseph B. Weatherby, Detroit, Mich.; and Wallace L. Wells, Birmingham, Ala.

EXECUTIVE COUNCIL

Conversation in San Juan

More than eighty Churchmen from the United States participated in a major conference held April 10-14, in San Juan, Puerto Rico. The conference staff members were from the Executive Council. Responsive to the House of Bishops' recent statement on population, poverty, and peace, the participants worked at first-hand "conversation" considering the Church's role in the social, economic, and political changes in Latin America.

Significant participants included Msgr. Ivan Illich, S.J., director of the Roman

Catholic Center of Intercultural Formations, Cuernavaca, Mexico, and the Rev. Charles Frankenhoff, S.J., of the Social Science Research Center, University of Puerto Rico, also a Roman Catholic. Chairman of the conference was the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico.

The bishops of the Church have stated that no issue is more critical to the peace and stability of the world than international response to the hunger, economic crisis, and explosive population of developing nations; no subject more important to Christian witness than that of finding ways by which Churchmen and Church supported agencies can affirm their interdependence.

CHURCH ARMY

MCCA Participation

The commissioning service of John E. Haraughty, Jr., and James H. Kauluma as captains in the Church Army in the USA was held in Lane Methodist Church, Baltimore. The officiant was the Rt. Rev. Harry Lee Doll, Bishop of the Diocese of Maryland. Taking active part in the service were clergy from the Episcopal, Roman Catholic, Methodist, Lutheran, and Baptist Churches, which represent the Midtown Churches Community Association (MCCA).

The new captains have been active in this inner-city community work. Capt. Haraughty is a former salesman in Oklahoma. Capt. Kauluma had served the Church as evangelist and catechist in Ovamboland, South West Africa, before coming to the United States for Church Army training. *The Baltimore Sun* has called him the "missionary to the inner city."

National director, Capt. Robert Jones, C.A., preached, calling on all those present to renew their dedication as Christians, to re-affirm their Baptismal vows, and to share with these newly commissioned officers the work of Christ in the world.

IOWA

Churchwomen on the Way Out

Steps toward dissolving the Churchwomen of Iowa as a diocesan organization have been taken by the Churchwomen's board and by the diocesan council. Final action will be taken May 12th-13th at the Churchwomen's annual meeting in Davenport, when delegates will vote upon a resolution offered by a special five-member committee appointed to study the Churchwomen's structure, as a result of action at last year's annual meeting.

The committee, in its resolution, noted "a considerable amount of duplication of organization between the Board of the Episcopal Churchwomen, Diocese of

Iowa, and the Diocesan Departments of the Diocesan Council." It then called for dissolution of the organization and challenged the Women of Iowa to "invest themselves, their resources and their talents, through the Episcopal Church."

The resolution won unanimous approval when submitted to the Churchwomen's board, and subsequently was endorsed without opposition by the diocesan council at a meeting in Des Moines on April 3d.

OHIO

Inner-City Credit Union

The Episcopal Church is one of the sponsoring Churches of the Inner City Protestant Parish that provides numerous rays of hope for people living in the Cedar-Central area of Cleveland near St. Vincent's Hospital. Working out of the dilapidated, overcrowded, store-front location of St. Philip the Evangelist, an interdenominational church, people with diversified talents spend time and effort on the residents, be they Golden Agers or teens or in between.

After nine months of intense preparation, the ICPP Credit Union held its first meeting February 8, 1965. Thirteen strangers attended, joining in this project founded for poverty people. On January 14, 1967, at the first annual meeting, the report was made that in eleven months of operation, 131 members had savings of \$6,684.88; 21 loans had been made in the amount of \$11,499.78, but the loan balance was only \$8,944.97, as six loans had been repaid.

Experts in the credit union field were surprised at the success of this particular union dealing with low income membership. The report stated that: "There was an element not reckoned with in these calculations: the tremendous desire of the representatives in the Churches and the various ministries serving on the credit committee, the audit committee, and the board of directors, to learn all about their responsibilities in order to carry out their totally volunteer service to their fellow men."

The ICPP Credit Union hopes that in the future real estate loans can be managed so that the area people can break out of the ghetto into decent housing at 5 percent interest instead of land contracts with the interest rates of from 7½ percent to the Ohio limit of 8 percent.

The second hope is for consumer education and information to members in order to rid the people of high interest charges and high pressure salesmanship which has exploited them often in the past.

SOUTH WEST AFRICA

Seminary vs. Government

St. Mary's Theological School, founded in Ovamboland, in 1962, trains men for

the native ministry in the rapidly expanding work in the Diocese of Damaraland. South West Africa. Ovamboland is the large native "reserve" containing a quarter of a million Ovambos who make up half the population of the sparsely populated territory controlled by the government of South Africa.

The Rev. Martin Garrison, a priest of the Diocese of New York, began the work at the seminary in 1962, at the request of the American Bishop of Damaraland, the Rt. Rev. Robert Mize, Jr. The salaries for Fr. Garrison and for the Rev. J. P. Kirby, an English priest who joined him in 1963, were paid by the United Society for the Propagation of the Gospel, (USPG), London. Funds for the seminary buildings, completed in 1966, were the gifts of American Churchmen through the Episcopal Churchmen for South Africa (ECSA), New York, and South-West Africa Volunteer Enterprises, Inc. (SAVE, Inc.), Prairie Village, Kan.

The American warden, Fr. Garrison, was notified that the South African administration would not renew his residence permit beyond the end of 1966. So with the completion of the first regular course of seminary studies and the ordination of the seminarians he was forced to relinquish his post and leave the country. Fr. Kirby continues to be in charge of the seminary during the current year. The buildings also are being used for the high-school program that is filling a great need in Ovamboland. From the program it is hoped to produce a class of seminarians with higher academic standing, and to continue the seminary program in 1968.

EUROPE

Dean Comments on Demonstrations

At a service in the American Cathedral, Paris, April 9th, the Very Rev. Sturgis L. Riddle, dean, spoke of the desecration and burning of the American flag on the previous Friday.

The mob, "turned away by French police from the Place d'Ilena where Vice President Humphrey and Prime Minister Pompidou had placed a wreath at the statue of George Washington, went down Avenue George V, snatched the American flag flying over the entrance to the cathedral, desecrated and burned it together with a cap they had grabbed from one of our embassy Marine guards, all the while singing the 'International'.

"It seems particularly stupid and sacrilegious that this happened at a church, the symbol of peace and good will among men and nations, where many services of international amity have been held. The cathedral cloister enshrines the memorials of thousands of Americans who served and died protecting freedom in the first world war, a freedom these young

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ruffians so grossly abused on the very anniversary of our country's coming to the aid of theirs. This was pointed out in the French press itself."

The dean also said that we must not feel that this act "represents the sentiments of the great mass of French friends, many of whom came to the cathedral or telephoned to express their deep regret and indignation, and to reassure us of their friendship."

CANADA

Metropolitans Favor Union

The Church of Canada's four metropolitan archbishops have publicly opposed a campaign proposed against union with the United Church of Canada.

Their comments appeared in the *Canadian Churchman*, national paper of the Church, which had asked their opinions on a group known as "Canadian Confirmed Anglicans." The *Churchman* said it had received information that the group would be formed to oppose any implementation of the *Principles of Union* document approved by the two ecclesiastical bodies. It cited an article in *The Communicator*, an independent Canadian Anglican paper, which had claimed recently that there is evidence "that some bishops are having serious second thoughts about the direction of events, and this reportedly includes an archbishop." No names were mentioned.

The Most Rev. Howard H. Clark, Primate of All Canada and one of the four metropolitans, told the *Canadian Churchman* that "I still believe that our Church is right to seek union with the United Church and that the *Principles of Union* are a right basis for working out definite plans for this union. If I have second thoughts, they are about the difficulties we shall encounter in this adventure." He said the tragedy is that the Church needs the counsel of those who have "difficulty" with the proposed union, and he agreed there is a widespread feeling that the union is being "imposed from above" and that parish clergy and laity will not be given a voice. However, he pointed out that responsible and representative laymen and clergy have shared in all negotiations and decisions. The Primate said he would not favor a Church-wide plebiscite "because that is an individualistic democratic procedure, in which numbers of separate individuals express their judgment. The Church's democracy is the democracy of a fellowship, in which we meet together, discuss together, argue together, until we come to a common mind." He expressed hope that if any diocesan synod has qualms about any part of the negotiations with the United Church "they will memorialize General Synod."

The Most Rev. A. H. O'Neil, Archbishop of Fredericton, told the *Churchman*: "In Vancouver I voted for the

Principles of Union. It is my understanding that the various commissions which will be appointed will study all the questions and our synods will consider the reports of the commissions from time to time.

The Most Rev. William L. Wright, Archbishop of Algoma, said: "I am not guilty (of being the archbishop referred to in the *Communicator's* article) . . . I play for the other team. I have been a strong advocate of the unity movement for years. The cause of Christian unity will eventually triumph."

The Most Rev. Harold Sexton, Archbishop of British Columbia, said: "I am certainly not the archbishop alluded to in the *Communicator* article. . . . We are not in favor here of the *Communicator* because we feel it is not in accord with the spirit of the day."

In his article, the Rev. Maurice Hardman, the *Communicator's* editor, revealed the existence of Canadian Confirmed Anglicans (CCA) for the first time. He described them as persons who are "confirmed" or "persuaded" in the catholic and apostolic faith, who are determined to stand fast in loyalty to their confirmation and ordination vows "in spite of any bureaucratic, economic, community, sentimental, or private pressures designed to coerce, compromise. . . ." Fr. Hardman's article had hinted at the possibility of a "continuing" Anglican Church of Canada if the merger with the United Church of Canada comes about. He said lawyers (unnamed) are studying the legal aspects of the proposed union, especially disposition of Church property, legacies, and the protection of clergy pensions.

The *Canadian Churchman* said it had assigned its associate editor, the Rev. William Portman, to find some supporting evidence of the *Communicator's* account of the situation. Fr. Portman reported that he had confirmed his impressions of opposition to the *Principles of Union* in many western dioceses over the last year. He said it ranged from the elderly rural woman, concerned about what would happen to her mother's memorial plaque after the union of two congregations, to the evangelical concerned about the scriptural soundness of the *Principles*, to the Anglo-Catholic who fears his Church will become part of liberal Protestantism. [RNS]

AROUND THE CHURCH

The 50th anniversary of the Church Pension Fund was observed March 1st. On that date in 1917 the first pension assessments were received and the first checks issued—four for retirement benefits, two for disability, and three for widows' pensions. The initial retirement check went to the Rev. James D. S. Pardee, who had been rector of St. Andrew's, Northford, Conn. since 1901. He was ordained to the priesthood in 1869.

PEOPLE and places

Ordinations

Priests

Connecticut—The Rev. Messrs. Peter David Knight, curate at St. James', 25 West St., Danbury, Conn. 06810; Adam McNealy Lewis III, curate at St. Luke's, 1882 Post Rd., Darien, Conn. 06820.

Florida—The Rev. Messrs. Michael C. Boss, assistant at St. Christopher's, 3200 N. 12th Ave., Pensacola, Fla.; John M. Flynn, vicar of St. Michael's, Graceville, and St. Matthew's, Chipley, address, c/o the church, Graceville, Fla. 32440; Cameron M. Hess, priest in charge of St. Catherine's, 4758 Shelby Ave., Jacksonville, Fla. 32210; Frederick W. Peck, assistant at St. Luke's, 2961 University Blvd., Jacksonville, Fla. 32211; William A. Poppell, vicar of Trinity, Melrose, and Holy Communion, Hawthorne, address, c/o Trinity Church, Highway 26, Melrose, Fla. 32666; J. Thomas Staab, curate at St. Mark's, 4130 Oretga Blvd., Jacksonville, Fla. 32210.

Fond du Lac—The Rev. Robert J. Goode, novice in the Order of St. Francis. Ordained by the Bishop of Fond du Lac in the chapel of Our Lady of the Little Portion, Mt. Sinai, N. Y.

Harrisburg—The Rev. Thomas Joseph Martin, vicar of All Saints', 510 Beeber St., Williamsport, Pa. 17701.

New Mexico and Southwest Texas—The Rev. James Floyd Eubanks, Jr., curate at St. Andrew's, Roswell, N. M., address, Box 34 (88201). He is a former Methodist minister.

Olympia—The Rev. Messrs. Thomas Edward Murphy, assistant at Epiphany, 1807—38th Ave., Seattle, Wash. 98122; and George Steil Wilson, assistant at St. Luke's, 3615 N. Gove St., Tacoma, Wash. 98407.

Rhode Island—The Rev. Messrs. Terence Raymond Jarman, curate at St. Paul's, Pawtucket, R. I., address, 43 Sheffield Ave. (02860); John Henry Peterson, Jr., curate at Christ Church, 253 State St., Hackensack, N. J. 07601; Aaron Francis Usher, Jr., vicar of St. Thomas', 721 Douglas Ave., Providence, R. I. 02908; and Peter Hainsworth Whelan, curate at Christ Church, Westerly, R. I., address, 3 Granite St. (02891).

Deacons

Milwaukee—Stephen M. Bolle (son of the Rev. Victor Bolle), Berkeley Divinity School, 140 Prospect St., New Haven, Conn. 06511; Ben M. Cape, Jr., Seabury-Western Seminary, 600 Haven, Evanston, Ill. 60201; David G. DeVore, Nashotah House, Nashotah, Wis. 53058; Terry A. McCall, Seabury-Western Seminary, 600 Haven, Evanston, Ill. 60201; Michael Stolpman, Nashotah House, Nashotah, Wis. 53058.

Awards

The Episcopal Church Foundation, New York, has awarded fellowships for advanced theological education for 1967-1968 to: Mr. Bruce A. Eberhardt, Austin, Texas; the Rev. Messrs. Ronald A. Gestwicki, Madison, N. J.; Robert E. Hood, Gary, Ind.; Walter L. Krieger, Merchantville, N. J.; George W. Tuma, East Lansing, Mich.; William L. Weiler, Essington, Pa.; Frederic B. Burnham, Troy, N. Y., and Baltimore; James E. Gardner, Philadelphia; Charles W. Patterson, New York; Barrie A. Wilson, Quebec; and J. Robert Wright, D. Phil., Cambridge, Mass.

Changes for the 1967 Annual

published by Morehouse-Barlow
p. 66—Mission Church, Society of St. John the Evangelist, 33 Bowdoin St., Boston, Mass. 02114.

Armed Forces

Chap. (Capt.) David E. Knight, Chaplain's Office, 1st Ede, 1st A.D., Fort Hood, Texas 76544.

Marriage

Miss Thelma Vernal Anderson and the Rev. Theodore R. Gibson were married April 2d, in

Christ Church, Miami, Fla. Fr. Gibson is rector of Christ Church and served as local president of the NAACP for 10 years.

Resignation

The Rev. Andrew G. Kunz, rector of Trinity Church, St. Louis, Mo., has resigned for reasons of health. Address: c/o Bishop Cadigan, 1210 Locust St., St. Louis, Mo. 63103.

Addresses

The Rt. Rev. Gerald F. Burrill, 1320 N. State St., Chicago, Ill. 60610 (residence).

The Rev. Canon Peter J. Hide, 4 Orchard Circle, Pietermaritzburg, Natal, South Africa.

The Rev. Paul R. Savanack, Bishop's Office, Queen Emma Square, Honolulu, Hawaii 96813.

This and That

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, and Bard College Class of 1925, has been elected a trustee of the college.

The Rev. John M. Gessell, Ph.D., School of Theology faculty member, Sewanee, Tenn., has been elected a representative from the southeast region to the house of delegates of the Association of Clinical Pastoral Education now being formed. He is the only seminary faculty delegate of the region's four, the others being active chaplain supervisors in local training centers throughout the region.

The Rev. Canon Charles W. Hughes, rector of St. Alban's, Highland Park, Mich., has received the first Brotherhood Award from the American Legion Post 120 "for his outstanding service to the Church and the community."

The Rev. Joel W. Pugh, Jr., chaplain of the University of the South, has been notified of his inclusion in the publication, *Outstanding Young Men of America*.

The Rev. J. Robert Wright, instructor in Church history at Episcopal Theological School, Cambridge, Mass., has received the D. Phil. degree from Oxford University in absentia. Dissertation title: "The relations between the Church and the English crown during the pontificates of Clement V and John XXIII, 1305-1334."

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WASHINGTON, D. C.

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The Rev. C. E. Berger, D. Theol., D.D., r
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CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
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ST. PAUL'S 2430 K St., N.W.
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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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ST. PHILIP'S Coral Way at Columbus
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FORT LAUDERDALE, FLA.

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HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

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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

OUR SAVIOUR 1068 N. Highland Ave., N.E.
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Mass 7:30, Ev 7:30; C Sat 5

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Fri) Int 12:10, 5:15 EP

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Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys
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ex Sat; Sat 10; Thurs & HD 7:30 & 10

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The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
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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

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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

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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

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

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

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

ADVENT (Westmount),
4119 Maisonneuve Blvd. W. (at Wood)
One Block West of Atwater Metro Station
Sun HC 8, Cho Eu 11; Med HC 9:30; Fri HC 8

ST. JOHN THE DIVINE (Verdun) 962 Moffat Ave.
The Rev. Frank M. Toope, r
Sun H Eu 8, 10; Wed H Eu 9:30

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.