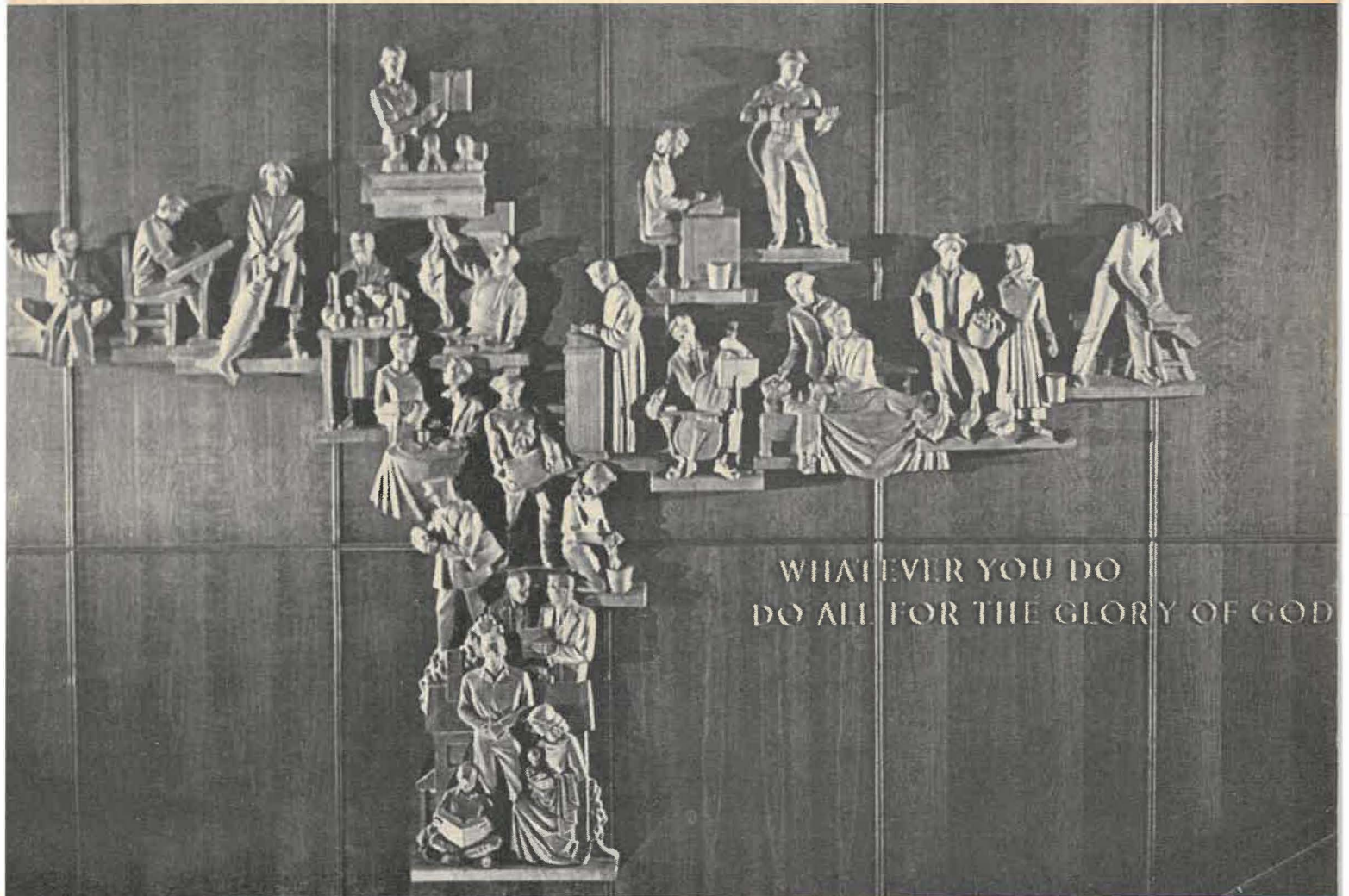


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# The Living Church

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and the Thought of the Episcopal Church.*

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14. Justin, M.
16. Easter III

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

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## BOOKS

**The Book of Religious Holidays and Celebrations.** By Marguerite Ickis. Music and Drawings by Richard E. Howard. Dodd, Mead. Pp. x, 161. \$5.

*The Book of Religious Holidays and Celebrations* is to Hanukkah and Christmas what Dennison's is to the birthday party. The use of the merchant's ideas and crepe paper (generically speaking) builds a heritage of memorable happy birthdays; information found in Marguerite Ickis's book multiplies our knowledge of inherited, deeply rooted, centuries-old pageantry, drama, and ceremony which are different but characteristic of all religious doctrines. Ritual explained can result in ridicule erased. The pages in which Miss Ickis gives simple but detailed descriptions of the Jewish holy days more than open the door to a sympathetic understanding of Judaism.

This book, abundantly illustrated with symbols, musical scores, folk dance instructions, and worship service programs, is a "how-to" manual for any who wish to plant a biblical garden or to elaborate, with dignified, authentic, and colorful ceremony, the observance of the Christian Church seasons in the home or Sunday school classroom. The explanations of legends will remind parents and teach children how our relatively recent customs originated—carols, candles, trees at Christmas time, etc. The community-conscious will find blue-printed ideas from Charlotte's (N. C.) Singing Christmas Tree, Fort Worth's Candelabra, Seattle's Christmas Ship, and many more. The internationally-minded will find charming ideas from the holiday customs of Diwali, Iran, Taiwan, in particular Moravia, and many other foreign lands. Sunday school teachers will find this book a useful and valuable supplement to their teaching curriculum.

HELEN S. HANLEY  
St. Paul's Church  
Milwaukee, Wis.

\*\*\*

**Where There's Smoke.** By Emily Gardiner Neal. Morehouse-Barlow. Pp. 191. \$5.75.

Emily Gardiner Neal's interest in the Church's ministry of spiritual healing covers several years now, beginning with, as she states, typical skepticism and very meager knowledge of Christ and His Church. Since that beginning, her personal transformation has been evidenced in several books on spiritual healing, and her active involvement in healing missions throughout the country. *Where There's Smoke* is another convincing addition.

After opening with a "Foreword to the Skeptic," she takes the reader through personal experiences and scriptural authority as she expounds the dynamics of



spiritual healing. Though spiritual healing is, to be sure, concerned with physical healing, it is not exclusively, or even primarily, that. "It means meeting Jesus face to face. When this confrontation occurs, they [those healed] find themselves recipients of a miracle which transcends . . . any physical cure." The healing ministry provides a powerful encounter with the living God, a setting in which people who have known about Christ have come to know Him in the power of His resurrection. Mrs. Neal's inclusion of many of her experiences with spiritual healing during her missions provides evidence of the mighty power of God at work today in the restoration of wholeness—spiritual, physical, and mental—to those who seek Him.

For the most part, the book is devoted to a survey of the scriptural basis for spiritual healing, and how the Church can and does utilize this neglected but powerful ministry. The author makes it clear that every part of the healing ministry should be conducted under the discipline of the Church. Prayer groups are discussed, including their potential of spiritual pride. The vast majority of them, however, functioning with the Church's blessing, are a source of tremendous spiritual power, not only to the healing ministry, but to the entire Church.

In discussing "The Means of Grace," the author points out how the healing ministry of the Church has, since our Lord's time, consisted of the laying on of hands, or anointing with oil (as in Holy Unction), or both, and some form of confession and absolution (as in the Sacrament of Penance). The ultimate means of sacramental grace is the Holy Eucharist, the Sacrament of Wholeness. The chapter devoted to the Holy Eucharist portrays the healing and intercessory power embodied in this sacrament.

Spiritual healing is given a thoroughly adequate basis in Holy Scripture, as Mrs. Neal explains. It is a source of reviving power within the Church, a ministry within which the power of the historical faith becomes real and evident. Within it Mrs. Neal finds a dynamic reply to the incessant attempts today to accommodate the faith to the unbeliever in a meaningless and impotent system of thought.

As a physician who believes in the dynamics and reality of spiritual healing, I recommend this book to all who are interested in this aspect of the Church's ministry. And all of us should be.

ROGER DEAN WHITE, M.D.  
The Mayo Clinic  
(On military leave)

\* \* \* \*

**The Man in the Glass Booth.** By Robert Shaw. Harcourt, Brace, & World. Pp. 180. \$4.50.

A strange and forceful character emerges in the person of one Arthur Goldman, a wealthy old real estate magnate, who, with his Jewish secretary,

Charlie Cohen, is concerned mainly with his business concerns until the day the Vatican Council proposed to exonerate the Jews of deicide. Something about this news sends Goldman (Is he German or is he Jew?) into a rage. Eventually there are many secret missions, furtive phone calls, and constant watchfulness, as Goldman insists he is being followed. Often he disappears into a room in his apartment to which only he has the key, a museum of hate created out of memories of Nazi concentration camps. After procuring great sums of cash, he makes an unexplained trip to South America. The climax of the story comes in Israel in a dramatic court trial, finally shedding light on the past actions of the enigmatic Mr. Goldman.

Robert Shaw uses the medium of dialogue almost exclusively in *The Man in the Glass Booth*. It's unfortunate that his choice of words is frequently in questionable taste.

FLORENCE MARQUARDT  
Christ Church  
Whitefish Bay, Wis.

\* \* \* \*

**The Unknown God?** Ed. by Hans Küng. Sheed and Ward. Pp. 158. \$3.95.

*The Unknown God?* is the second in the "Theological Meditations" series edited by Hans Küng, and was conceived in an effort to bridge the present gap between theology and Christian devotional literature. It is an effort "to tie theology and meditation together in various important ways, and to practice the two as a single activity," says Dr. Küng. It would be interesting to know for whom these books were designed: certainly for a highly literate readership, one would think.

The three essayists are Roman Catholic scholars of the University of Tübingen faculty, and all of them are existentialist philosophers. Fr. Haag's essay, "The God of the Beginnings and of Today," covers ground that will be familiar to most Anglicans, indeed almost too familiar. This simple kind of exegesis has long been a staple of our Bible study groups. Fr. Möller's essay, "Are we searching for God?", is stronger meat. Focusing on the concepts of the World, human freedom, and Nothingness, he gives us an introduction to existential devotional thought; there are some very good things here for all readers. Fr. Gotthold Hasenbüttl's "Encounter with God" is the most valuable essay of the three. He takes the thoughts of Lucretius and Sartre, and explores them carefully and sympathetically. He takes their denial of a god who is a human "need" as a starting point to arrive at a genuine notion of the God who appears as an Unknown Being, manifesting himself in the fullness of human acts and human willingness to "be there" for others. Yet he avoids that mod-

*Continued on page 14*

## THE GUILD OF ALL SOULS

ANNUAL MASS AND MEETING

Saturday, April 15th

All Saints' Church

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Solemn High Mass at 11 A.M.

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

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# The Living Church

April 9, 1967  
Easter II

For 88 Years:

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

## MINNESOTA

### Committee for Coadjutor Named

A 24-member committee has been appointed by the Rt. Rev. Hamilton H. Kellogg, Bishop of Minnesota, to nominate a coadjutor bishop for the diocese. A coadjutor was authorized for the diocese at its annual council in January [L.C., February 19th]. A special convention to elect the coadjutor is expected to be held next fall.

Co-chairmen of the committee are the Rev. Bernard Hummel, Edina, and David E. Bronson, Minneapolis. The Rev. Harlan Coykendall, Minneapolis, is secretary.

## SOUTH FLORIDA

### Support for Welfare

The Rt. Rev. Henry Louttit, Bishop of South Florida, has circularized the clergy of the diocese, and through them vestrymen and members of the Churchwomen, to support state legislation for Florida to meet its minimum welfare needs. "The state of Florida does not have an adequate social welfare program," he wrote. "This has been caused in part by the fact that the state has grown so rapidly, and we have had to change over from what was an agricultural and tourist community to an increasingly industrial community with an ever-expanding population.

"The Inter-Faith Agency for Social Justice, which has representatives from the Roman Catholic, Protestant, and Jewish bodies in Miami, is recommending certain legislation which would improve the situation materially. I suggest that these matters be called to the attention of your people, possibly through the vestry and the Churchwomen, and that those who care to do so might write to the representatives and senators from your area asking their support of these necessary changes," Bishop Louttit concluded.

The proposals include the raising of payments to families of dependent children to meet minimum needs (now below standard); expansion of the same program to include needy children whose parents are unemployed, not just children of one parent or disabled parents; increased child welfare for direct services to children, larger staff of trained workers, and increased salaries to secure and hold competent staff; implementation by

the state of social security health services to needy children and other needy persons not now able to obtain medical care for lack of money.

## MISSISSIPPI

### Synagogue Dedication

Two Catholic bishops—one Anglican and the other Roman—participated in dedication ceremonies for a new synagogue in Jackson, Miss., by installing a gift on the door of the temple. Taking part at Congregation Beth Israel Temple



Bishop Allin at the dedication

were the Rt. Rev. John M. Allin, Bishop of Mississippi, and the Most Rev. Joseph B. Brunini, apostolic administrator of Natchez-Jackson. Both Bishop Allin and Bishop Brunini affixed to the synagogue's doorpost a Mezuzah—a small metal or wooden case with a strip of parchment bearing passages from the Book of Deuteronomy. [RNS]

## ECUMENICAL MOVEMENT

### Papal Presidency Approved

One of the Church of England's leading ecumenical statesmen, the Rt. Rev. John Moorman, Bishop of Ripon, has publicly expressed the view that in the event of a reunited Church in which the Roman Catholic Church is included, it would be proper to recognize the Pope as the presiding head of the Church. Bishop Moorman's statement came in a

letter replying to questions put to him by the Belfast *Sunday News*.

In his letter Bishop Moorman said: "Should such a union of all Christians take place today it would include nearly a thousand million people, half of whom would have been baptized in the Roman Catholic Church. In drawing up a constitution for such a Church it would be natural for those who formed by far the largest part of it to have a bigger share than others; and it would seem to me natural—if the union had been made by all parties concerned—that the leader of the largest contributing body should be asked to preside over such an assembly." He noted that the Archbishop of Canterbury was on record as having expressed the same view of the matter.

When asked how he would explain his remarks to "many Protestants" who would interpret this as subjection to the authority of Rome, Bishop Moorman replied: "The problem as I see it has nothing to do with subjection or submission. The ultimate position of the Pope in relation to other bishops would depend upon Christian unity, and what sort of Church emerged out of the prayers and labors of Christian people.

The threat of violent Protestant protests induced Bishop Moorman to cancel a projected visit to Northern Ireland early in February, he being popularly associated with the movement toward *rapprochement* between Canterbury and Rome.

## CONNECTICUT

### Day of Prayer

A day of prayer sponsored by the Roman Catholic Diocese of Bridgeport and the Diocese of Connecticut, and attended by sixty clergymen of both dioceses and their bishops, took place in Ridgefield, Conn., on March 14th.

The Rt. Rev. Walter H. Gray, Bishop of Connecticut, celebrated the Eucharist according to the Prayer Book Rite and preached the sermon at the beginning of the conference. Several priests of the Church assisted. The Roman Catholic clergy and the Most Rev. Walter W. Curtis, Roman Catholic Bishop of Bridgeport, were observers. The conference concluded with a concelebration of the Eucharist involving Bishop Curtis as principal celebrant and homilist and with participating Roman Catholic priests. The Episcopalians were observers at that time.

Bishop Curtis and Bishop Gray spoke



of the growing unity which exists between the two Communions. Both emphasized the prayerful hope that one day they might be united and be able to celebrate the Mass together. The Rev. Robert N. Rodenmayer, executive secretary of the Division of Christian Ministries of the Executive Council, was guest speaker. He discussed the Eucharist and man's life in the world. Dr. Rodenmayer reminded the conference that man must discover Christ's presence in his daily life as well as in the Holy Communion.

The day of prayer was the result of a year's meetings of the official Episcopal-Roman Catholic Dialogue Committee of the two dioceses. The Rev. Charles M. Vogt, rector of Emmanuel Church, Stamford, served as conference chairman.

## **NORTH CAROLINA**

### **Ministry to Downtown Area**

The Downtown Ministry of Winston-Salem, N. C., has become an ecumenical project in expanding its program. Founded in 1966 by St. Anne's Church, the center, located in a downtown office building, has been open only in the mornings. Now, it will be open to the public from 9 A.M. to 5 P.M., Mondays through Fridays. Staffing the office will be clergymen representing the Episcopal, Christian, Methodist, and Baptist Churches.

The Rev. Downs Spittler, rector of St. Anne's, who directed the project of enlarging and staffing the center, pointed out that it was begun as a one-year pilot project open to all. Services of the clergy are free, and the office is designed to serve an area rather than a particular Church.

The program, directed by a board made up of laymen and clergymen of participating congregations, has as its goal: To counsel on problems, supplementing other community services; to provide opportunities and a place for business and professional people to discuss their faith and work; to provide a place for physicians, attorneys, court workers, and people from local business and industry to refer people for counsel; and to refer those with special needs to appropriate agencies. [RNS]

## **NEW YORK**

### **Graduate Pastoral Center**

Trinity Institute, a pastoral center to assist Episcopal clergy in learning new techniques in handling problems of the urban and revolutionary world about them, will open within a few months on Morningside Heights under sponsorship of Trinity Parish, Manhattan. The Rev. Dr. Robert E. Terwilliger, adjunct professor at General Theological Seminary, will direct the center. Dr. Terwilliger's appointment is effective June 1st.

According to the Rev. Canon John V.



Atlanta's Emmaus House

Stovall

Butler, the institute will furnish post-ordination training for clergy in the handling of civil rights demonstrations, interfaith marriages, homosexuality, legal difficulties, ecumenical interests, and segregated housing. Lecturers will be recruited from business, labor, politics, law, science, education, psychiatry, and theology. The institute is to be modeled after similar centers in the Netherlands, France, and Germany. Clergy "students" will use New York City as a laboratory of life for their intensive post-seminary training.

Also in the planning stage at the institute are a proposed "school of contemporary theology" for bishops, a program of vacation seminars for theological students, and an annual conference for Episcopalians on subjects "of current interest or controversy."

Dr. Terwilliger formerly served at Christ Church, Poughkeepsie, and St. James' Church, Los Angeles. He is on the staff of All Saints, Manhattan, and chaplain of St. Hilda's and St. Hugh's School, Manhattan.

## **ATLANTA**

### **More Inner-City Work**

The Diocese of Atlanta has launched a second major mission in the inner city of Atlanta. The latest move is in the Summerhill section of the city, a changing neighborhood where there is much poverty and an area in which riots occurred less than a year ago. The first major inner city mission undertaken by the diocese is an ecumenical work with the Presbyterian Church U. S. This is the Kirkwood Christian Center which is ministering to families in a poverty area of the city. The newest work, to be called Emmaus House, brings the Church into another changing neighborhood.

The January diocesan council made this project the first mission priority in the 1967 budget. Operating under the council mandate, a strategically located property consisting of two houses has

been purchased. The Rev. Austin M. Ford, who for twelve years has been rector of suburban St. Bartholomew's Parish, Atlanta, resigned that position to accept a call to establish and lead the new work.

In accepting the position Mr. Ford stated that, "no program is planned ahead. I will move into the community and try to become accepted as a part of it. Once this happens, and people come to know me, I hope that the ways in which I and the Church can be helpful in the community will be made known by the people themselves." Regarding worship at the center Ford stated, "a chapel will be equipped in one of the rooms" where he will be able to celebrate the Holy Communion for himself and others. He added, "I see this work as 'Pre-evangelism.' Whether a mission or parish will develop out of the work here we'll have to wait to see."

In summary Mr. Ford stated, "By opening the center, the Church expresses its wish to be present in the inner city, to share its life, to learn as well as serve. The chapel will symbolize the fact that in all ways we are depending upon God for strength and direction."

## **NEWS FEATURE**

### **Problems of the C.S.I.**

By JO-ANN PRICE

Dissension which has caused some 5,000 Backward Class Christians in the Madhya Kerala Diocese to break away as an independent Church from the nineteen-year-old Church of South India is "wholly non-theological" in nature and the result of long-standing problems. This is the view of the Rev. Canon John V. Butler, rector of Trinity Church, New York City, who returned in early March from a three-week fact-finding trip to India and the Philippines as vice-chairman of the Joint Commission on Ecumenical Relations.

In an interview with THE LIVING



CHURCH, Canon Butler said he sought to find out "how serious" the CSI schism is, to bring that Church the greetings of the Episcopal Church, and to attend the annual joint council meeting of the Philippine Episcopal Church and the Philippine Independent Church. Accompanying him in the Philippines was Dr. Clifford P. Morehouse, an ex-officio member of the commission and president of the House of Deputies.

It will be said by opponents of the Consultation on Church Union, Canon Butler observed, that a study of the Church of South India schism shows what happens to a newly merged Church—a breakaway early in its life. "To these people," he continued, "I would say that this (the Madhya Kerala dispute) is wholly non-theological, has nothing to do with creeds and worship, and that the major factors in it are entirely economic, social, and political. It is theological only in the narrowest sense. These are people who had a legitimate gripe, who were scorned for years, and to whom the Church has been deaf. One can't let the CSI entirely off the hook—it should have had more influence in this matter—but Kerala is very self-contained, very monochrome, and doesn't want any association with the rest of the Church."

The complexities of the Kerala situation were outlined in the report of a commission established in January 1966 by the CSI synod to investigate the matter and seek reconciliation. Members were Bishop H. Sumitra, former moderator of the CSI; Rajajah D. Paul; and the Rev. Geoffrey Paul. The report had been sent by Canon Butler to all members of the Episcopal commission.

The document recommended that major steps be taken to integrate Kerala's Backward Class Christians—some 50,000 impoverished lower caste people who have for years been subjugated and discriminated against by some 25,000 well-educated Syrian Christians who are leaders both in their communities and in their parishes. The commission asked for immediate election of an assistant bishop for the diocese, with special responsibility for pastoral care of Backward Class Christians; central financing for all 368 congregations; machinery for greater representation of Backward Class Christians in diocesan structures; a "massive effort" in education for Backward Class Christians; a study of the sale of church properties; and establishment of a coöperative loan society for the impoverished. Referring to the some 5,000 laymen in the diocese who have now broken away to form the "Travancore-Cochin Anglican Church" under leadership of a suspended CSI clergyman, the Rev. V. J. Stephen, the commission asked that appeals be made to them to return to the fold. The commission also urged that CSI cemeteries and churches be made available for use by the dissidents.

Even before the CSI commission began its inquiry, Mr. Stephen had made plans to form his own Church. This was done with U. S. financial assistance through Dr. Carl McIntire, president of the ultra-fundamentalist International Council of Christian Churches, according to Canon Butler. The schismatic clergyman also was consecrated a bishop by an American, James Parker Dees, of Statesville, S. C., who in 1964 renounced his priestly orders in the Episcopal Church after differences with the Church over his racial segregationist position. Dees is the Bishop of the Anglican Orthodox Church of North America.

"This is a very curious kettle of fish," Dr. Butler continued. "Here you have Dees, who is a segregationist, working with Backward Classes. You have McIntire, who is an opportunist, spreading dissension. The Communists are in on the deal too, because they are very strong among the best people—the Ph.Ds."

#### SCOTLAND

### Falling Membership

The annual diocesan statistical returns for the year ending Advent Sunday 1966 show that the membership of the Scottish Episcopal Church is still declining. The total number of persons attached to the Church has fallen by over 3,000—from 97,175 in 1965 to 93,951. Communicant members have dropped from 54,569 to 53,793. The Bishop of Edinburgh has pointed out, however, that the Episcopal Church is not alone in this atmosphere of decline for similar drops in numbers are reported from other Churches. Officials also are aware that stewardship campaigns have forced incumbents to prune ruthlessly rolls which were often out of date and carelessly kept.

Baptisms have fallen from 2,576 to 2,370, and confirmations are below 2,000—at only 1,857. Easter communicants have dropped from 52,057 to 46,236, a decline of nearly 6,000, but many clergy feel that even this figure is not reliable as the record is based on communions made in the Octave of Easter so does not disclose the actual number of separate individuals communicating.

One of the reasons for the fall in numbers is the movement of population. This has damaged most the rural dioceses, and the cost of keeping open churches for dwindling communities means that money is not available to build churches in new areas. The Rt. Rev. E. F. Easson, Bishop of Aberdeen and Orkney, addressing his diocesan council, suggested several ways of coping with the new situation. 1. People in the scattered areas should be cared for by itinerant priests. 2. In isolated congregations a leading layman could be ordained a deacon. 3. A number of worker priests should be recruited who would continue in their secular employment.

#### AROUND THE CHURCH

Sponsored by both the School of Theology of the University of the South and the Province IV department of college work, **the biennial Sewanee conference on the ministry was held at Sewanee February 24th - 26th.** The conference, which was open to college students and men and women now engaged in other professions, used the theme: Nothing human is trivial. Speakers included: the Rev. Alfred Shands, vicar of St. Augustine's, Washington, D. C.; and the Rev. John L. Denson, rector of Christ Church, Nashville, Tenn.

**A joint effort in the field of co-sponsoring a non-profit middle-income housing development for the Arbor Hill section of Albany, N. Y.,** largely populated by Negroes, marks what the Rt. Rev. Allen Brown, Bishop of Albany, has stated as "the greatest thing that has happened in Albany in a long time." The project sponsored by the Morning Star Baptist Church and the Cathedral of All Saints, Albany, will undertake to help persons displaced by the South Mall state office building now under construction. It will also aid people who have been displaced by other urban redevelopments.

**The 150th anniversary of its parish organization was celebrated by Trinity Church, Rutland, Vt.,** with a festival Eucharist, Confirmation, and closing with festival Evensong, February 19th. Among those taking part were: The Rev. Canon Donald Webster, rector; the Rt. Rev. Harvey Butterfield, diocesan and a former rector of Trinity; and the Hon. Philip H. Huff, governor. Though the present church building dates from 1865, Episcopalians in the area had their first services in 1794.

**The Council of the Diocese of Los Angeles approved changes in the 1967 diocesan budget to restore cuts made in the department of college work.** The budget changes which do not affect the total amount, allow for a full time chaplain at the University of California, Irvine, and at Claremont Colleges. These positions, already in existence, were not fully provided for in the budget approved at convention. Council has the authority to change items within the budget as long as it does not increase the total dollar figure approved by convention.

The Rev. **Manuel Val**, who is a priest of the Missionary District of Central America, and his wife and two daughters, have moved to **the Diocese of South Florida to spend six months in Pompano Beach** where Fr. Val will be a member of the staff of St. Martin's Church. Bishop Richards of Central America has coöperated with the Very Rev. H. Lyttleton Zimmerman, rector of the parish, in mak-



ing this possible in order that he may expose some of his clergy to life in the Episcopal Church in the United States.

The Rt. Rev. Noel Young Vaughan, Suffragan Bishop of Jamaica, has been elected Bishop of British Honduras, to succeed the Rt. Rev. Gerald Brooks. The bishop-elect will be enthroned in St. Joseph's Cathedral, Belize, B.H., when a date has been set. Consecrated in Llan-

doff Cathedral in June 1961 by the Archbishop of Wales, Bishop Vaughan has served in Jamaica since 1961.

The dismissal of Ken Jacobs, director of a film project at St. Mark's-in-the-Bouwerie Church, New York City, caused several dozen youths who had worked on the program to picket the church on March 5th. The project is part of a \$188,000 experimental program co-sponsored

by the church and the New School for Social Research, on a grant from the Department of Health, Education and Welfare's Office of Juvenile Delinquency and Youth Training. The demonstrators contended Mr. Jacobs had been a valuable teacher, and they asked for a full investigation. The Rev. Michael Allen, rector, said Mr. Jacobs had been dismissed because of "fundamental conflicts" in the program, which began July 1, 1966.

## Letter from London

Corby, which is not far from the geographical center of England, is a new town and is expected to mushroom rapidly in the next few years. Four Christian bodies, Anglicans, Methodists, Congregationalists and Baptists, have decided they wish to experiment with an interdenominational team ministry in which "The central act of worship should be a weekly Eucharist which would include the preaching of the Word. Full communion among the members of the congregation is essential to be consistent with the spirit of the experiment."

Accordingly, the proposed scheme asks that new members should be admitted by a form of initiation consisting of baptism, a public profession of faith in Christ, the laying on of hands by an Anglican bishop and team members with a prayer for the gift of the Holy Spirit, and participation in the Holy Communion.

The scheme asks for mutual recognition of all ordained ministers within the limits of the experiment. Failing this, it asks for either a joint celebration by an Anglican priest and a Free Church minister or a service each Sunday according to either the Anglican or the Reformed tradition which all would attend but at which not all would receive the elements.

The scheme makes it clear that it has been devised specifically for a new situation and it is "concerned strictly in terms of new areas, clearly designated as areas of ecumenical experiment, where suggestions could be considered which could not be countenanced in more established parts of the respective denominations."

"It rapidly became obvious that the scheme would not be possible unless, for the sake of experiment, we were prepared to lay aside some of our most strongly held denominational convictions and accept the validity of each other's claims to be part of the Church. To implement a scheme on the lines we have proposed demands courage and commitment to a degree beyond anything accepted before."

The Bishop of Peterborough, in whose diocese Corby comes, points out that the report has not yet been accepted. "This," he says, "is not a prescription; one could describe it as a kite which is being flown

by those who have to face situations similar to those confronting us in Corby. . . . It may be that we shall have to adapt ourselves to some arrangements that a good many would consider improper, but this is felt not only by Anglicans but by the Free Churches as well, especially where the laying on of hands is concerned. A lot of hot air is talked about ecumenical coöperation but here, as in other new towns, we have to get down to thinking on practical lines. I am sure," the bishop continues, "that this will be seized on as something sensational, but to my mind it is a provocative document designed to make people think about what faces all Churches in the future."

The British government has decided to postpone its decision about a fixed Easter until the fourth assembly of the World Council of Churches has expressed its mind in 1968. The Church Assembly has already in principle approved a fixed date.

Trinity College, Dublin, which though called a college is everything that a university is, is an Anglican foundation. Founded in 1591, its membership was long confined to Anglicans. Not until 1873 were religious tests abolished. Trinity College, as the fictional Irishman might say, is not only a university. It is one of the great ones of the British Isles. The National University of Ireland, also in Dublin, is the one associated with the Roman Catholics. So much for background.

The Roman Catholic Archbishop of Dublin, Dr. McQuaid, has put a ban on members of his Church attending Trinity College and raised a storm by doing so. And he has been attacked not only by Roman Catholic members of the staff of Trinity College but also by professors and lecturers at the National University. What Dr. McQuaid has said shows that he thinks that any connection with Trinity is dangerous to Roman youth. Accordingly, 61 Roman Catholic members of the academic staff (about one quarter of the lot, Roman Catholic students also numbering about a quarter of the total) have publicly expressed their resentment at the suggestion that they are unworthy to teach Roman Catholic students.

Trinity feels all the more sore about the accusation since as far back as 1874 the college authorities offered facilities to all Churches to set up schools of theology, the teachers of which could be nominated by the Church concerned. Sites for chapels were offered at the same time. A few years ago it seemed likely that a Roman Catholic chaplain to Trinity would be appointed. But it didn't happen. Instead Archbishop McQuaid nominated a chaplain who was firmly instructed never to visit Trinity but to get the students to come to him.

The Irish Roman Catholic bishops meet at Maynooth, one of their great theological colleges, in June, and will no doubt talk about this problem there.

Forgive me if I am wrong about this, but I believe that at your end of the Atlantic a mayor is a full-time paid officer. At this end, he is not. He is a citizen who through having served on a local government body has established himself as a man of repute and ability and in due course becomes chairman of that authority. In some cases his title is merely "chairman"; in larger areas he is called "mayor"; and in large cities he is called "lord mayor." It is an honorary office though it usually carries a grant towards expenses—and since he is always the chief host of his authority, they can be really high. So much by way of preamble.

In the city of Bristol, the present lord mayor is an Anglican priest, the Rev. Vyvyan Jones. And his diocesan, Dr. Oliver Tomkins, has given his blessing. "If," says Bishop Tomkins, "you want to get things done by political means, you have to reckon with the realities of the political scene. Politics is concerned with people and therefore I see no objection in principle to a parson who cares about housing or education taking an active part in politics to get desirable changes. The conflict arises, of course, over what is 'desirable.'"

Dr. Tomkins has said that the lord mayor should continue to conduct his Sunday services and his morning services, but he should be able to rely on his fellow clergy to help him out with his other duties.

DEWI MORGAN



When the General Convention of 1964 assembled in St. Louis, it was met by two variations on the same theme. One was a conspicuous sign on a large liquor store reading, "Welcome General Convention of Protestants," and the other was a set of memorials from four dioceses asking the General Convention to remove from the Church's official name the word "Protestant." The liquor store owner changed his sign, but the Church did not change its. Just what did happen in the 1964 General Convention and what should happen in the forthcoming one?

The memorials to change the name of the Church simply by dropping the word "Protestant" were acted on first in the House of Bishops. Because this is such an old issue—it has the dubious distinction

order although the clerical order favored passage.

If mere defeat of a change of name were all that occurred, we could end here. But several other things had already entered the picture to confound it. One was that the House of Bishops drafted a new resolution different from any of those submitted, and the other was something brand new, a proposed preamble to the Church constitution.

Of the various diocesan memorials presented to the House of Bishops, that from Chicago was quite explicit:

"RESOLVED, the House of \_\_\_\_\_ concurring, that the following amendments be made to the Constitution and that the proposed amendments be made known to the several dioceses and missionary districts in order that the same may be adopted at

concurring, that the Canons be amended by substituting "Episcopal Church" for "Protestant Episcopal Church" wherever the latter now appears. This resolution is to take effect when the preceding one has been passed by two successive General Conventions; and be it further

"RESOLVED, the House of \_\_\_\_\_ concurring, that the General Convention urge all dioceses, parishes, and other institutions of this Church to make the corresponding changes of name in their titles, wherever necessary, as soon as practicable after the final passage of the first resolution."

In acting on this and three other memorials in the House of Bishops, the Rt. Rev. Leland Stark, Bishop of Newark, on behalf of the committee on memorials asked and received the permission of the house to submit but one resolution in place of four. This one resolution to be

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Associate Professor of History  
North Central College  
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# THE CHURCH'S NAME

of being the oldest one before General Convention, going back at least to 1877 and even beyond—it was presented to the House of Bishops to be voted on without debate. The result was passage by a great majority (as confirmed by personal discussions which I had with several of the bishops). It seemed as though an old and wearisome question was finally getting settled. But when transmitted to the House of Deputies for their action, the bill ran into obstacles. In contrast to the bishops, the deputies spent some 2½ hours of wrangling with much parliamentary maneuvering. By adroit jockeying, some delegates were even prevented from speaking. Veterans of many General Conventions said that this session was the worst they had ever attended; even rebukes from the President of the House of Deputies against the obstructionist conduct went unheeded. The result was defeat of the bill by a close vote in the lay

the next General Convention in accordance with Article XI of the Constitution:

"A. That a new article to be numbered Article I of the Constitution be added to read as follows: Article I. The name of this Church shall be The Episcopal Church in the United States of America;

"B. That the Constitution be amended by substituting "Episcopal Church" for "Protestant Episcopal Church" wherever the latter now appears;

"C. That all articles of the Constitution be renumbered to conform to the action taken herein;

"D. That all references to articles of the Constitution contained in the Constitution or Canons be renumbered to conform to the action taken herein;

"E. That the title page of the Book of Common Prayer, and wherever else necessary therein (except in the Ratification and the Preface, documents of 1789), be amended to describe the Church as The Episcopal Church in the United States of America.

"And be it further

"RESOLVED, the House of \_\_\_\_\_

simple, "without explanatory material, and to be voted upon without debate," was the one the bishops passed by a large majority. Much briefer than any of the others, it read as follows:

"Resolved, the House of Deputies concurring, That the official name of this Church be changed by expunging the word "Protestant" from its title; and that steps be taken to effect the necessary constitutional and canonical changes in harmony therewith."

Everything appears to be satisfactory, yet this resolution contains two sources of trouble: 1) the term "expunging" and 2) the phrase "necessary constitutional and canonical changes." According to the Very Rev. John Leffler, chairman of the committee which handled this resolution in the House of Deputies, "Expunge" is a pretty strong word. . . . The first reaction to that word in the House of Deputies was to intensify the opposing convictions . . . ; and there was every



# Why It Was Not Changed

prospect of a worse battle between the Catholic and Evangelical elements . . . than we had ever seen before." Yes, although it is a perfectly accurate word, "expunge" is a strong word. It has the same implications as "liquidate" as used by Stalin. How much more could have been accomplished simply by using such a verb as "drop," "remove," or "omit." "The situation was further confused," reports Dean Leffler, "because the resolution from the House of Bishops left it up to our House [of Deputies] to spell out the necessary constitutional steps to implement the expunging." True enough. But the Chicago resolution had explicitly specified what steps to take in paragraphs A thru D. Then the bishops' resolution calling for steps to effect "the necessary constitutional and canonical changes" caused additional difficulty because of its silence about changes in the Prayer Book. In the House of Deputies, Dean Leffler's committee on amendments to the Constitution received this resolution but, of course, lacked any authority to act on a matter concerning the Prayer Book. Once again, the Chicago memorial in its paragraph E specifically provided for making necessary alterations in the Prayer Book.

The bishops' act of brevity resulted in the undoing of the bishops' action. The lesson is clear. The question of the Church's name will come up once more in the 1967 General Convention, and the Diocese of Chicago (by the action of its 1966 convention) will present the very same memorial as in 1964. But in 1967 the Chicago memorial must be used as it stands if the Church's name is to be changed.

What the committee on amendments to the Constitution then did was actually to amend the bishops' resolution out of existence and replace it with one propos-

ing a preamble to the Church constitution declaring that "The Protestant Episcopal Church in the United States of America [is] otherwise known as The Episcopal Church." (This proposal had first been publicly made in an editorial in the Church's official magazine, *The Episcopalian*, for October of 1964.) In last week's article we saw various unsatisfactory aspects of this preamble, the worst of which is its providing a method of promiscuously altering the Prayer Book and other official statements of the Church. The preamble comes before the General Convention of 1967 for final acceptance or rejection, and it should be rejected.

Defeating the proposed preamble would leave us right back where we were before with the certainty of only one official name, "The Protestant Episcopal Church in the United States of America." To reduce the old argument about the suitability of this name down to a few brief terms, we would say that the name is unsuitable because its key word, "Protestant," no longer means what it did when adopted in 1780. In that day "Protestant" meant "non-Popish," and the designation "non-Popish Episcopal Church" was an accurate one. But with the passage of time "Protestant" has come to mean "non-Catholic, non-Roman, Dissenting," so that today the designation "non-Catholic, non-Roman, Dissenting Episcopal Church" is both an absurdity and a monstrosity.

The big trouble, of course, is not the one of semantic accuracy but of partisanship. Low Churchmen want to retain the "Protestant" that High Churchmen want to drop. Unfortunately, this partisan dispute has utterly obscured the entire question—which fundamentally is a linguistic one—and has done so ever since the impact of Tractarianism on the Church in the 1840s. In the early part

of the nineteenth century, particularly in the 1820s and '30s, the changing meaning of "Protestant" was felt and led to proposals for a different name from "Protestant Episcopal." The likelihood of altering the Church's name in accordance with the changing meaning of the word "Protestant" was then hurled aside by the great High and Low Church conflict centering about the Oxford Movement in the 1840s and thereafter.

To solve this problem, Churchmen must first accomplish the difficult task of setting aside their partisan preferences, next realize that this is a question of linguistic accuracy or inaccuracy, and then act accordingly. Yet on having said this, there is still the continuing fear among Low Churchmen that removing the word "Protestant" is a denial of the Reformation's effects on this Church or—even worse—an official "de-Protestantizing" of the Church. The objective fact is, however, that the heritage of this Church from the English Reformation, the changes in doctrine that it made relative to medieval Catholicism, is not altered one iota by removing the word "Protestant." Nor can the doctrine or nature of the Church be altered by a change in name.

Because the name "Protestant" today means something very different from what it meant when adopted in 1780, the Church's official name should be changed merely by dropping the now inaccurate word "Protestant" from the title. After tussling with this issue for ninety years the General Convention should finally settle it. Church legislators should learn from past mistakes, especially those of the most recent General Convention. Both houses should adopt the Chicago memorial as presented because this document apparently provides all steps necessary to make the change.

# How It Can Be Changed



## EDITORIALS

# Remarriage and Mixed Marriage: III

In his lectures\* we are considering, Dr. Montefiore deals with two problems: the remarriage of divorced persons, and mixed marriages involving Roman Catholics. His thesis is that the Roman Church in the Second Vatican Council committed itself to an admirably Christian position concerning personal freedom, but has yet to make its rules governing mixed marriages square with that high position. We fully agree, and heartily second his appeal to the Roman Catholic authorities to look at this anomaly, in the spirit of Vatican II.

Our trouble is with Montefiore's proposed solution to the problem of remarriage of divorced persons. He holds that Christ's counsel concerning marriage is like certain other dominical counsels, in that if a Christian fails the first time he can repent and try again. There is a totally vitiating flaw in this argument. As we pointed out last week, a Christian can quarrel with his neighbor, repent, make peace with his neighbor, and get on from there, resolved not to repeat this sin. *A*, having divorced or been divorced by *B*, and perhaps largely or entirely for his own most grievous fault, may likewise repent. But if, in that event, *A* brings *C* to Church to receive the nuptial blessing upon his second union, how can it be said that he has repented and put away his offense against *B*? It may be that *B* was largely or entirely at fault. Or it may be that *B* has since married *D*, so there is no opportunity for *A* to reclaim *B* as his wife. Montefiore feels that because such complications are so common it is simply more realistic, and more compassionate, for the Church to make the best of the bad mess and let *A* marry *C*, wishing him better luck this time.

This is in line with so much present-day thinking by Christians which has so much to say about compassion, and so little to say about the Cross, in the Christian life. For the argument, imagine the worst conceivable plight for Mr. *A*: his wife walked off with another man, leaving him with several small children. Everybody properly sympathizes with him. But who says, and on what grounds, that he absolutely must marry again? Suppose further that Mr. *A* is a Christian who takes seriously the vows he made when he married *B*. As such, he may say to his friends and comforters: "I know you think my wife is a trollop and an unfit mother for my children. But one day she may come back. She is still my wife—till death do us part. Whether she returns or not, this is the truth; and if I must go through life without her, God's grace will be sufficient for my needs."

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



If this sounds fantastically unrealistic and superhumanly good to any Christian reader, we would direct his attention to some words which every person married in the Church makes his own, as a solemn vow and commitment to God, when he marries: ". . . for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part . . . ." This is meant to be standard, normal, and unexceptionable; not a course for holy heroes only. And, in fact, there are multitudes of faithful Christian men and women who have suffered cruel failure or misfortune in marriage but who have chosen faithfully to abide by their vows. Montefiore says this is simply impossible for some people. "Not all men can possibly live celibate lives, such as a divorced person who remains single has to lead," he declares, offering not a shred of support or evidence. This thing is being said all the time by all sorts of people, with nobody bothering to substantiate it; it is in fact a twentieth-century superstition.

We don't know what the answer to this very real and heartbreaking problem is. We are only sure that Montefiore's answer isn't the right one, for Christians. To the inevitable criticism that we have simply condemned and rejected one answer without coming up with a better one of our own we reply: (a) there is no obligation to come forth with a more excellent way when exposing and rejecting an error; (b) we hope for a helpful discussion resulting from our comments; and (c) the Christian answer to this problem may already be well known—but not especially well liked.

(Conclusion)

## Wanted: A New Subtitle

Mr. Clarence C. Smith, of Waynesboro, Pa., has a good idea (see his letter on page 11), and we take it up with alacrity and gratitude. For some time we have been unhappy with the subtitle of our magazine—"A Weekly Record of the News, the Work, and the Thought of the Episcopal Church." We need a new one. This one is accurate enough, as a description of THE LIVING CHURCH; but it reminds us somehow of Huck Finn's description of the Widow Douglas, as "dismal, regular, and decent." Mr. Smith's criticism of it makes sense. He evidently thinks, bless him, that the magazine is lively and vital enough to deserve a more exciting subtitle. What do you think? If you can suggest one that we feel we can adopt to replace the old tag, you will receive one year's subscription to the LC, on the house.

Nominations for a new subtitle are hereby solicited. We expect that "certain lewd fellows of the baser sort" (their ancestors are identified in Acts 17:5) will submit mean ones, which we shall receive with our monumental meekness and colossal humility. One of this number, unto every good work reprobate, keeps writing us to recommend changing the name of the magazine from *The Living Church* to *The Dying Sect*. This remains an interesting suggestion, even though its novelty has long since worn off; but the title of the magazine itself is not up for revision. Only the subtitle is.



# 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.

## A Tired Subtitle

Doesn't your editorial staff contain a person or group that could compose a brief expression at the masthead that could be added to "A weekly record of the News, the Work, and the Thought of the Episcopal Church"—or replace it? Even though the quotation above may not seem to everyone like a report on "the minutes of the last meeting," there is nothing to stir one's interest or stimulate one's opinion about the basic cause of the magazine's existence.

The editorials do express opinions. If they are well written and unprejudiced they make one think—and upon occasion alter or change preconceived ideas. The articles may be controversial, but as long as "equal time" (or space) is given both sides, differences indicate those who express them are alive.

Could not the basic philosophy of your magazine, the overall objects it wants to accomplish, the framework within which all the above is encompassed be distilled? If the answer is negative, why not ask your readers to try it? It would arouse interest. It might make them think more about that living Church of which all baptized people are members.

CLARENCE C. SMITH  
Waynesboro, Pa.

Editor's comment: See editorial page.

## Liturgical Movement

In his excellent article on the Liturgical Movement [L.C., March 5th] Dr. Frank S. Cellier makes this statement: "In the eucharistic action of the members of the Body, the Head of the Body pleads his eternal oblation to God."

What does this pleading mean? I am enthusiastic about the Liturgical Movement but it often seems to me to be hampered by an adherence to medieval concepts which have acquired dignity through the years but which, on close examination, may be found to have more to do with the pagan view of sacrifice than the Christian. If God is, as our Lord has revealed Him to be, love, then why must He be pleaded with? Is not this a continuance of the notion that in Christ the Love of God pays the price for human sin required by His justice? It is really a strange notion and seems to imply a kind of divine schizophrenia, does it not? Sin, as we know, is separation, and its overcoming is effected by love. The problem is and always has been our failure to love God, not His failure to love us, and His love is supremely expressed in the sacrifice which He offers in the Incarnation to our pride in order to win us to Himself.

In his admirable statement on our participation in the sacrifice by offering ourselves to God, Dr. Cellier only fails to make clear how sin in this great sacrifice of love is overcome. To be made sacred, to be sanctified, means simply to be made holy. And to be made holy means to be made whole,

hale, healthy. How many people today think that they wish to be sanctified, sacred, or even holy? Probably very few. But everyone wants to be whole, and very many in a very unwholesome society are not. I am not suggesting that words like sacred and holy should be abandoned but that they need to be explained.

Perhaps as the people of God understand what is being done in worship we shall see again the essential unity between what is done on Monday afternoon no less than on Sunday morning, and find ways of making clear that what is done on Sunday is not simply a ceremonial representation of what is done during the week, but is the same thing being done in concert by the people of God in order that they may have wholeness, love, and power to do it alone during the week?

(The Rev.) ROBERT S. S. WHITMAN  
Rector, Trinity Parish  
Lenox, Mass.

Thank you for the articles on the Liturgical Movement. I'm only sorry they could not be more in number and greater in depth. I have just completed devouring Prayer Book Studies XVII and was interested in the comments of Fr. Hoornstra. He is quite right when he says we must have informed people when this comes up at General Convention. This whole movement is so wonderful when properly presented and understood, that it pains me when some misguided souls think it consists solely of ripping altars away from walls, etc. I do hope that more of this will appear from time to time, particularly in light of what many of us feel will be a most crucial issue at General Convention, i.e., can we get on with a trial period or will we study it to death?

Please keep up the so-called "controversial" articles. We have great need of them, not because some quarters think of them as being sensational, but simply because they remind all of us that the Gospel is for all men at all times and in all places. I'm both amused and shocked at some of these dear old bigots who hurl their thunderbolts of righteous indignation at homosexuals, alcoholics, and other "unmentionable" members of society. Their responses should serve to remind us that our work is far from done, and that our Lord Himself would no doubt be roundly castigated were He with us on earth today exercising His ministry among the "unmentionables."

(The Rev.) DONALD L. ELKINS  
Assistant, Trinity Parish  
Seattle, Wash.

Regarding "Our New Liturgy," I was in a group that reviewed the proposed changes, and they were not received with much enthusiasm.

I feel that if the Eucharist will still be tucked away in the 8 A.M. time slot in most churches, why bother. Most Episcopalians think the order of Daily Morning Prayer is the Liturgy anyway and wouldn't show up on the field to hear the new signals called at such an early hour.

ALBERT E. BURRIDGE, JR.  
Buffalo, N. Y.

## Standing for Something

Finally, someone—John W. Alcorn in "Good Fellows to Everybody" [L.C., March 19th]—has spoken well what the vast majority of the laity feel. We either stand for

something, or we fall. We pray our Presiding Bishop, "Mr. Protestant," might read and inwardly digest this article.

(The Rev.) CARL D. SWANSON  
Rector, Epiphany Parish  
South Haven, Mich.

## Updating the Faith

Recently it came to my attention that there is a movement in the Church to "bring up to date" the Holy Scriptures, and to make it possible for lay people not only to read the Epistle or the Gospel, but also to administer the chalice, and various other such changes. Indeed, it is being proposed that the Bible and the Book of Common Prayer shall be "done over" so that they are cast in "the language that we speak to each other."

I am sure that the present Old and New Testaments are not so "way out" that a reasonably intelligent person cannot really grasp what is being set forth. It seems to me that if the clergy have not got the minds to make clear what the Gospels and Epistles tell us, then it is better that we have no clergy. And I am wondering if the Church can survive under such circumstances.

(The Rev.) DON FRANK FENN  
Retired  
Baltimore, Md.

## Peacemakers

In regard to your article, "The Church and the Conscientious Objector" [L.C., March 12th], this quote from the late Henry R. Luce (*Time*, March 10th) gives one answer:

"The Sermon on the Mount says: 'Blessed are the peacemakers.' It does not say blessed are the peacelovers. There's nothing special about a peacelover. 'Blessed are the peacemakers'—those who work for it, by every means, by diplomacy, by the use of force, but especially by their work to build institutions of justice and habits of reliance on law both within nations and between them."

I like it.  
Mrs. EDWARD T. (ELIZABETH R.) FRAIM  
Renovo, Pa.

## Those Headlines

I couldn't care less what the postman would think when THE LIVING CHURCH is delivered to my door. The subjects alcoholic clergy, ministry to the homosexual, and abortion are timely, and it's about time we became aware of many social problems that influence all members of the Church.

Don't be frightened by those who themselves are frightened. Keep up the *avant-garde* approach.

(The Rev.) PETER WALLACE FLEMING  
Rector, St. David's Church  
Lakeland, Fla.

I agree with those who protest to those "awful" headlines. I am not concerned about the postman who reads them. I am more





concerned about our newly confirmed or those "on the fence" thinking of Confirmation or affiliation with the Episcopal Church. I remember back in my college days the first time I saw a professor (a priest) drunk on the train enroute to my college. Had I not been strong in the faith I think I would have not entered the priesthood.

I agree with you that we ought to deal with such subjects as you mention, but I also feel you were in bad taste in using such headlines. It was not at all necessary. I think St. Paul would agree. Why offend thy brother? I write as one over forty years in the priesthood and a regular subscriber to THE LIVING CHURCH since 1926.

(The Rev.) SAMUEL H. SAYRE  
Vicar, St. Mary's Church  
Colonial Beach, Va.

We asked our postman today what he thinks, and he said all he sees is our name label. So the squeamish can relax. You may be disappointed, as I am to some extent, that we don't excite others. Keep up the good work. "Stir up, we beseech Thee, O Lord!"

(The Rev.) CHARLES E. WOOD  
Colville, Wash.

Regarding your occasional use of a headline style on covers of THE LIVING CHURCH, neither psychologically nor in terms of journalistic taste is there so much as one pinhead of anything amiss. Headlines are just as appropriate a means for one news media as for another. Perhaps a greater sensitivity to the conditions and needs of people in daily living as involved in those headlines is actually what is needed, and not the excommunication of headlines.

Where there is the least sensitivity to the issues which give rise to headlines, the more fastidious will be the reactions to the headlines which call attention to the issues. As you have noted, a great deal of the present "tenderness" about "image" is a big factor in this. Don't be jostled by those who are concerned with "niceness." Many "sorts and conditions of men" always will try ever so urgently to call an ace of spades by the name of queen of hearts.

BILLY NALLE  
New York City

### "Spirit" or "Ghost"?

No doubt you have received many letters from far more learned people than I regarding Prayer Book Studies XVII: "The Liturgy of the Lord's Supper." I shall, therefore, confine myself to one particular point, namely, the uniform substitution of the translation "Holy Spirit" for "Holy Ghost." "The reason for this up-dating of the English usage of the rite is obvious." (p. 29) I express my opposition to this proposed change for the following reasons:

(a) It is, I believe, a generally accepted principle of English style that short, simple, Anglo-Saxon words are generally to be preferred to Latin derivatives.

(b) While no question of doctrine as such is involved, it is true that "Holy Ghost" connotes a Person much more effectively than does "Holy Spirit." Even in its most degenerate popular usage "ghost" suggests a supernatural being. On the other hand, "spirit" has been so misused in popular speech that for most people it means merely some sort of a vague influence, e.g. "The spirit of dear old Siwash."

(c) In the interests of variety and to avoid one-sidedness, it is desirable that both translations be used interchangeably.

(d) The proposed change would render many musical settings for the Creed, Gloria, etc., unusable.

(The Rev.) NELSON W. MACKIE  
Rector, St. Alban's Church  
Centredale, R. I.

### Another Interpretation

The report of the Executive Council's action on the paper on "Black Power" [L.C., March 5th] not only contains factual inaccuracies but conveys a false impression of the efforts of members of the council, including Mr. Laughlin and me, to have an accurate and constructive resolution adopted.

It was Bishop Marmion, chairman of the Department of Christian Social Relations, not Bishop Murray, who requested the recess, called the meeting of the *ad hoc* revision committee, and moved the original title. The request of two members that consideration of the revised document be deferred could hardly be termed a "wave of protest" against voting at that time.

The re-draft by Mr. Laughlin and me, which failed by only one vote to be substituted for the original, was offered not as a "change of emphasis from the original document" but as a clearer and more accurate resolution. The title "The Negro American and Mutual Responsibility and Interdependence" was suggested as more appropriate for the resolution which dealt with all aspects of the Church's effort to alleviate the problems of racial inequities—not just the more limited "Black Power" slogan which means so many widely different things to different people.

The *ad hoc* committee consisted of Bishops Marmion (chairman), DeWitt, and Murray; Mrs. Harold Sorg, Dr. Charles B. Willie, Mr. Laughlin, and me. After council action on the two matters upon which the committee could not agree, the title change and the open housing section, the resolution as revised by the committee was adopted with not more than one or two negative votes. This unanimity is evidence of the Christian spirit in which the members of council dealt with this very complex question.

CHARLES M. CRUMP  
Executive Council Member  
Memphis, Tenn.

### The Clergy and the Draft

In response to Fr. Layer's editorial, "Military Duty and the Clergy" [L.C., February 12th] I proposed the following resolution to the department of Christian social relations of the Diocese of Newark which passed it unanimously and submitted it to the forthcoming annual diocesan convention of the Diocese of Newark. I hope this letter will stimulate others to bring this issue before their annual conventions so that Christians may vote and express their convictions to their representatives in government. The draft law is currently under review. The time to act is now.

(The Rev.) GUY WALSER  
Armed Forces Committee Chairman  
Diocese of Newark  
Newark, N. J.

### RESOLUTION

"WHEREAS there is a great need for

chaplains in the United States Armed Forces and for a Christian witness in these services, and

"WHEREAS military service is an opportunity for growth and maturity and an invaluable experience in coöperation and discipline, and

"WHEREAS certain sects claim that all their members are ministers and are therefore exempt from the draft, and

"WHEREAS it is manifestly unjust that clergy should occupy a privileged position of safety at home while members of their flock risk their lives in the defense of their country, therefore be it

"RESOLVED that the 93rd Annual Convention of the Diocese of Newark urge the United States Government to abolish the Selective Service Classification 4D so that divinity students be treated in similar fashion to other students and that Ministers of Religion be treated as all other professional personnel, and be it further

"RESOLVED that copies of this Resolution be sent to the Chairman of the Armed Services Committee of the Senate, The Hon. Richard B. Russell, and to the Chairman of the Armed Services Committee of the House of Representatives, The Hon. L. Mendel Rivers."

Your editorial urging an end to draft exemptions for clergy and seminarians aims in the right direction, but just misses the proper target. There is also a punitive note, which is unseemly and unnecessary, and the original resolution includes a fallacy in asking that clergy and seminarians be treated "similarly to all professional personnel." It should be sufficient simply to argue that former, positive reasons for the exemptions no longer exist—mainly that of assuring a steady input of personnel into the ministry. Incidentally, this did not, in fact, work in WW II. My class at GTS ('46) was the smallest in 125 years.

The error of fact is the assumption that there is some special way of utilizing drafted "professionals." There is not. Only drafted medical doctors are necessarily used as such. A drafted parson would likely serve as a personnel clerk or medic, but might very well emerge as a combat infantryman.

But the proper target is not the seminarian or the ordained clergyman, but the *pre*-seminarian. What virtue is there in interrupting a man's theological studies? What gain is there in snatching a young parson out of his parish to carry a rifle for two years? The time for military service is either before seminary, or else, as a genuine volunteer, after ordination and pastoral experience, as a chaplain.

NEUNERT F. LANG  
Holloman A.F.B., N. M.

**Editor's comment.** We made no assumption that all drafted professionals are utilized in some special way. We simply maintained that the clergy deferment (4D) should be treated similarly to any other type of student deferment rather than being, as it is, paramount to draft exemption.

### Bloodless Sacrifice

Pardon my ignorance, but when was I, as an Episcopal priest, ordained "to offer the



bloodless Sacrifice of the Eucharist" [Editorial, March 12th issue]? I do not find such language in the Second Office of Instruction, nor in the Ordinal; and where oh where, pray, is it to be found in the New Testament?

If I am not mistaken, the true priestly work of the Christian minister, under the High Priesthood of Christ, consists of intercession, though of course he has also the great privilege of "celebrating Holy Communion" (as the Prayer Book puts it, p. 294) and of therein leading the congregation in making their "sacrifice of praise and thanksgiving."

(The Rev.) DAVID R. KING  
Rector, St. John's Church

Elizabeth, N. J.

**Editor's comment.** The phrase "this our sacrifice of praise and thanksgiving" identifies the Eucharist as a sacrifice; the distinction in the Prayer Book Canon between Christ's bloody sacrifice on Calvary and the eucharistic "perpetual memory" thereof identifies the Eucharist as a bloodless sacrifice; it is the office of a priest to celebrate the Holy Communion (second Office of Instruction); this Church intends to perpetuate the order of priesthood which has been in the Church from the Apostles' time (Preface to the Ordinal); the New Testament Epistle to the Hebrews expounds the great theme of Christ's bloodless sacrifice in heaven (His eternal priestly intercessory offering) under the New Covenant; and, after all, all offering, all intercession, is sacrifice. So why deny this term to the great sacramental offering and intercession?

### The Annual

Mr. Mann's caution [L.C., March 12th] that the *Episcopal Church Annual* cannot report changes automatically would never have entered my mind. But that does not remedy the strange fate which has overtaken me in the 1967 *Annual*.

My first name was revised by misreading the middle initial H as a double T. In the clergy list I am listed as holding address at my previous post, though on the diocesan page I am located where I really am. Then I learned that all corrections are to be made on special forms "which all diocesan offices have." I therefore betook myself to my diocesan office, and the forms were not there, and at the last checking they still were not there. I wrote the *Annual* in desperation, and got no reply.

So I remain baffled about how to proceed to correct errors, not of proper reporting but seemingly originating in the *Annual's* office. Surely if Mr. Mann can appeal to us to report changes, then I can appeal to him to record those changes we do report.

(The Rev.) C. H. MEACHAM  
Episcopal Chaplain

Illinois State and Illinois Wesleyan Univs.  
Normal, Ill.

### Meaning of "Anglo-Catholic"

Your editorial "This Strange Church and COCU" [L.C., March 12th] inspires confi-

dence in the dependability of the tie to the Anglican Communion of its members in the USA, which is gratifying. However the closing sentence, in its reference to Anglo-Catholics, deserves clarification. Some Anglo-Catholics in the USA accept the term "Episcopalian" to describe themselves, but other Anglo-Catholics in Canada allow another term, "Anglican," as a description for themselves. Therefore an "Episcopalian" is a variety of Anglo-Catholic instead of otherwise. The 1931 Bonn Agreement results in another type of Anglo-Catholic, namely the Dutch, or German, Old Catholic, or those others drawn to the Church by them and who become communicants of an Anglican parish in the USA or Canada, no longer finding it necessary to organize another denomination.

HAROLD F. BICKFORD  
Los Angeles, Calif.

### "Clerical 'Antics' "

I have been an Episcopalian all my life, but I have lately ceased to attend church because I have become horrified and disgusted by what I can only term the "antics" of the clergy.

I was brought up on the idea of "God and Country"—that love of country was second only to love of God. But when Churchmen set out to indoctrinate our young people with subversive ideas, to instruct them about the "justice of the cause" of their country's enemies, to rally them into law-breaking mobs, to advocate and abet violence and disorder, the morality of the Church is not one cut above that of the criminal who lurks in the streets. The institution known as "The Church" might as well lock its doors and go home.

(Mrs.) CORNELIA MCCARTHY  
Bronxville, N. Y.

### Parishfield

I have recently received the news, via mimeographed letter, that Parishfield will have to cease its operations after June 1, 1967. This is a tremendous loss to the entire Episcopal Church.

The development of Parishfield (with the encouragement of Bishop Emrich of Michigan) by the Rev. Francis Ayres, and joined within a year by the Rev. Gibson Winter, marked a serious attention to the lay renewal within our Church. Through Parishfield lines of communication were established with many of the lay centers in Europe, and serious analysis of the mission and work of local parishes was begun on a coöperative basis with congregations extending across the Great Lakes area. Suzanne de Dietrich, Heinrich Kramer, Stephen Neill, Hans Reudri-Weber, and many others, Protestant, Orthodox, Roman Catholic, as well as Anglican leaders were brought to the United States to share their knowledge.

Parishfield has brought remarkable gifts to the Church, has generated powerful energies, and has greatly enlarged and deepened our understanding of the Church's mission. It has given so much new life and new wisdom that its passing needs our most careful and grateful attention.

(The Rev.) JOHN PAUL CARTER  
Executive Secretary  
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# BOOKS

Continued from page 3

ern idolatry which reduces Christ to a certain kind of openness and sympathy towards one's fellow man. This essay alone is worth the price of the whole book, yet the whole book is worthwhile.

Fr. Küng's indictment is true: we are apt to speak one language in our theology and another in our devotion, and this is impoverishing to them both. This series will fill a need, and further volumes should be worth watching for.

(The Ven.) STANLEY ATKINS  
The Archdeacon of Milwaukee

\* \* \* \*

**Awareness of Dying.** By **Barney G. Glaser and Anselm L. Strauss.** Aldine. Pp. 293. \$6.95.

"Once upon a time a patient died and went to heaven, but was not certain where he was. Puzzled, he asked a nurse who was standing nearby: 'Nurse, am I dead?' The answer she gave him was: 'Have you asked your doctor?'" So begins the preface to *Awareness of Dying*. Christian clergy, physicians, attorneys, and other professional people, along with enlightened laity, will appreciate the fact that this book deals with the subject of death. Not "passing away" or "over the garden wall." Barney G. Glaser and Anselm L. Strauss point up a deficiency to be found among many, even Christians, that we are unwilling to talk about death. Our secular age seems to say that "life is preferable to whatever may follow it, and we do not look forward to death unless in great pain."

The book raises the moral question: "Is it really proper to deny a dying person the opportunity to make his peace with his conscience and with his God, to settle his affairs and to provide for the future of his family and to control his style of dying much as he controlled his style of living?" Who decides the answer to this question—the physician, the patient, the family, the clergyman? The answer must depend on various ethical, moral, and human considerations.

This is not intended as a manual of moral theology. It does point up the need for more writing on the subject. Perhaps a good sequel would be "The Christian Awareness of Dying." Those who deal directly or indirectly with the dying will be rewarded with some of this book's helpful suggestions.

(The Rev.) CLARENCE T. ABBOTT, JR.  
William Temple House  
Portland, Ore.

## Booknotes

By Karl G. Layer

**The Journals of Eric Norelius.** Edit. by G. Everett Arden. Fortress. Pp. vii, 207 paper. \$2.75. Norelius was a Swedish missionary of the American frontier.

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The Rev. Ernest F. Campbell, former assistant rector of St. George's, Minneapolis, Minn., is dean of the Cathedral of Our Merciful Saviour, Fairbault, Minn. Address: 727 S. E. 1st St. (55021).

The Rev. W. Michael Cassell, Jr., former assistant at Our Saviour, Jenkintown, Pa., is chaplain of DeVaux School, 3100 Lewiston Rd., Niagara Falls, N. Y. 14305.

The Rev. Howard T. Cutler, former rector of Holy Innocent's, Kingston, N. C., is rector of St. Andrew's, Box 3044, St. Andrew's Branch, Charleston, S. C. 29402.

The Rev. Clark H. Dorman, former canon pastor of Cathedral Church of St. Luke, Orlando, Fla., is rector of St. Gabriel's, 414 S. Palm Ave., Titusville, Fla. 32780.

The Rev. Thomas O. Edmunds, lecturer in pastoral theology at Seabury-Western Seminary, will be assistant professor of pastoral theology at the seminary, 600 Haven St., Evanston, Ill., September 1st.

The Rev. John C. Grainger, former executive director of Kanuga Conferences, Hendersonville, N. C., is rector of St. Paul's, Petersburg, Va. Address: 1679 Westover Ave. (23803).

The Rev. C. Clyde Hoggard, former vicar of St. Peter's in the Valley, Valley Station, Ky., is on the staff of the job corps, Rochester, N. Y. Address: 43-C Manor Parkway (14620).

The Rev. Dwain A. Jenista, former curate at Emmanuel Church, Norwich, N. Y., is vicar of Bethany Church, Larned, and Holy Nativity, Kinsley, Kan. Address: 807 Main St., Larned (67550).

The Rev. David R. King, former assistant at Grace Church, New York, has for some time been rector of St. John's, 61 Broad St., Elizabeth, N. J. 07201.

The Rev. W. B. MacHenry, former vicar of St. Mark's, Ritzville, and the preaching station, Othello, Wash., is rector of St. James', Deer Lodge, and temporary curate at St. John's, Butte, Mont. Address: c/o the church, 307 Cottonwood, Deer Lodge, Mont. 59722.

The Ven. Richard E. McEvoy, archdeacon in the Diocese of New York, and secretary of the Church Mission to the deaf and secretary of the New York Training School for Deaconesses, has been appointed chaplain to the Bishop of New York. Address: Diocese of New York, 1047 Amsterdam Ave., New York, N. Y. 10025.

The Rev. Ernest Neckermann, former vicar of Christ Church, Sheridan, St. Paul's, Virginia City, and Trinity Church, Jeffers, Mont., is vicar of Holy Nativity, Whitefish, and St. Matthew's, Columbia Falls, Mont. Address: 214 S. 2d St., Whitefish (59937).

The Rev. James S. Paget, former vicar of St. John's, Great Bend, and St. Mark's, Lyons, Kan., will be rector of St. Mark's, 4716 Clifton St., St. Louis, Mo. 63109, April 15th.

The Rev. Harold W. Payne, former deacon in charge of Christ Church, Walnut Cove, N. C., is deacon in charge of the Church Center, Burlington, and St. Andrew's, Haw River, N. C. 27258.

The Rev. Neal Piper, former rector of Christ Church, Ironton, Ohio, is rector of Trinity Church, Hamilton, Ohio. Address: 407 Marcia Ave. (45013).

The Rev. Charles M. Riddle III, rector of Calvary Church, Tarboro, N. C., is also priest in charge of St. Luke's, Tarboro.

The Rev. George C. L. Ross, rector of Grace Church, Freeport, Ill., will be rector of St. Mark's, 2618 N. Hackett Ave., Milwaukee, Wis. 53211, April 16th.

The Rev. William E. Smith, former assistant at St. Mary's, Staten Island, N. Y., is rector of St. Luke's and St. Matthew's, 520 Clinton Ave., Brooklyn, N. Y. 11238.

The Rev. Richard A. Wakefield, former vicar of St. Matthew's, Auburn, Wash., is representative of the Bishop of Olympia to the coordinated hospital ministries, Seattle. Address: The Diocese of Olympia, 1551 Tenth Avenue E., Seattle, Wash. 98102.

The Rev. L. G. Wappler, former staff member

of St. Mary the Virgin, New York, N. Y., is rector of Holyrood Church, 715 W. 179th St., New York, N. Y. 10033.

## Ordinations

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Atlanta—The Rev. Robert A. Mackie, curate at St. Bede's, 2901 Henderson Mill Rd. N.E., Atlanta; The Rev. George William Poulos, curate at St. Martin's in the Fields, 3110 Ashford-Dunwoody Rd., Atlanta, Ga. 30319; the Rev. Theodore Martin Williams, curate at St. John's, 3480 Main St., Atlanta, Ga. 30022.

Connecticut—The Rev. George Curtis Anderhegan, curate at St. John's, 1180 E. Main St., East Hartford, Conn. 06108; and the Rev. Byron David Stuhlman, curate at Christ Church Cathedral, 45 Church St., Hartford, Conn. 06103.

Los Angeles—The Rev. Messrs. Randolph K. Dales, curate at St. David's, 11580 Magnolia Blvd., North Hollywood (91601); Todd H. Fast, non-stipendiary ministry at St. Anselm's, 13091 Galway, Garden Grove (92641); Michael T. Flynn, curate at St. Mark's, 1014 E. Altadena Dr., Altadena (91001); Kenneth L. German, priest in charge of St. Andrew's, Ojai, address, Box 1159 (93023); A. John Higgenbotham, curate at St. Barnabas', Eagle Rock; F. William Mayo, curate at Messiah, 614 Bush St., Santa Ana (92701); Alfred J. Morris, assistant at St. Paul's, 242 E. Alvarado, Pomona 91766; Anthony F. Rasch, assistant at St. Luke's, 2563 Foothill Blvd., La Crescenta (91014); Leonard N. Shaheen, assistant at St. Alban's, 490 Farragut Circle, El Cajon 92020; Richard H. Thom, assistant at St. Michael and All Angels', 3646 Coldwater Canyon, Studio City (91604); Douglas C. Vest, curate at St. Andrew's, 1231 E. Chapman, Fullerton (92633); and Craig M. White, non-stipendiary ministry at Advent, 4976 W. Adams Blvd., Los Angeles (90016).

Michigan—The Rev. David C. Fox, assistant at St. Timothy's, 15810 Wyoming Ave., Detroit, Mich. 48238.

Minnesota—The Rev. Messrs. Joseph Clark, curate at St. John the Evangelist, St. Paul, address, 937 Lincoln Ave.; Miles O. Cooper, curate at Gethsemane, Minneapolis, address, 3422 Fremont Ave., Minneapolis (55408); James William Howie, curate at Trinity Church, 403 Quinn St., Elk River, Minn. 55330; John Husband, priest in charge of St. Andrew's Mission, Duluth, Minn., address, 2739 Lake St. S.; and Salvatore Mastretta, curate at St. Christopher's, Roseville-St. Paul, address, 2598 Herschel Ave., St. Paul (55113).

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Rhode Island—The Rev. Messrs. Terrence Raymond Jarman; John Henry Peterson, Jr.; Aaron Francis Usher, Jr.; and Peter Hainsworth Whelan.

Tennessee—The Rev. Howard Eugene Haws, priest in charge of St. Thomas', Humboldt, and Holy Innocent's, Trenton, Tenn.; the Rev. Thomas Alvin Pantle, priest in charge of Resurrection, Loudon-Lenoir City, Tenn.

Washington—The Rev. Frederick L. Eastham, assistant at Holy Trinity, Collington, Md., address, 2919 Stonybrook Dr., Bowie, Md. 20715.

## Correction for the 1967 Annual

Published by Morehouse-Barlow  
p. 323—The Rev. G. Paul Musselman, 482 Mountainview Dr., North Plainfield, N. J. He retired from St. Paul's, Westfield, N. J., in 1964.

## Illness

The Rev. Cortland R. Pusey, former associate rector of Church of the Redeemer, Baltimore, Md., is non-parochial for a time, because of illness. Address: 714 Belfield Ave., Drexel Hill, Pa. 19026.

The Rev. Luther Williams, vicar of St. John's, Morganfield, Ky., is on leave of absence because of illness. Address: RT3, Box 282, Boone, N. C. 28607.

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## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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## THE LIVING CHURCH



# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

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

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

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

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

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

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

## FORT MYERS, FLA.

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

## MIAMI, FLA.

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

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

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

## CHICAGO, ILL.

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

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

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1s, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying on of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## EVANSTON, ILL.

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

## BALTIMORE, MD.

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

## BOSTON, MASS.

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

## DETROIT, MICH.

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

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BROOKLYN, N. Y.

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

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys MP & HC 7:15 (HC 10 Wed); EP 3:00

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-  
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;  
EP Tues & Thurs 5:45 Church open daily for prayer

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

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev &

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

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30  
ex Sat; Sat 10; Thurs & HD 7:30 & 10

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
The Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.  
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

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

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

**THE PARISH OF TRINITY CHURCH**  
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

## FORT WORTH, TEXAS

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

## RICHMOND, VA.

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

## SEATTLE, WASH.

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

## MONTREAL, QUEBEC, CANADA

**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. 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

## 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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