

# The Living Church

May 14, 1967

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# The Living Church

Volume 154      Established 1878      Number 20

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

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

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- Whit Monday
- Whit Tuesday
- Ember Day
- Whit Thursday
- Ember Day
- Dunstan, B.
- Ember Day
- Alcuin, Dn.Ab.
- Trinity Sunday

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

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

**THE LIVING CHURCH** is a subscriber to Religious News Service and Ecumenical Press Service.

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

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

## LETTERS

Most letters are abridged by the editors.

### Liturgical Reform

In reference to Mr. Burrigge's letter [L.C., April 9th] I would like to state that, in spite of the levity of his statement, a revised or unrevised celebration "tucked away in the 8 a.m. time slot" has little effect on a Church which still insists that Morning Prayer is the "chief corporate act of the Church." It is not a revised liturgy that we need, but rather a revised clergy and laity. Whether we use the liturgy of Prayer Book Studies XVII or the rite of the Prayer Book, the acting out of the will of God is still the same. One member of the present Liturgical Committee stated to me that Holy Communion could never become the chief Sunday service of the Church (in the USA) until the clergy — all of them — used the Daily Offices *daily*.

How possibly can a Church vote to change its liturgy when it does not know it? Anyone who has participated in the choral celebration at the Cathedral of St. John the Divine in New York knows that the Prayer Book can quite effectively be made to "work." Some of our younger, energetic clergy, presumably out of desperation to get young folk singing the Eucharist, have resorted to the idiom of entertainment music. I do not think we should have had to resort to such music if we made use of the various official publications which provide enough music for the completely sung celebration. What a pity it is that so many parishes still do not conclude the consecration by singing the Lord's Prayer to that magnificent plainchant whose origins go back at least to our Lord's time. But alas, we get caught up in the stupidities of ill-defined churchmanship, while the masses go hungry.

Some of the divisive changes put forth in Study XVII appear to this writer as nothing more than the incredible epidemic of chronology snobbery from which so many research scholars suffer. To say "And with your spirit" (after using "thy spirit" since 1549), and to say "is seated on the right hand of the Father" over against "sitteth" is a sacrificing of the poetry of the liturgy. If it has been good for 400 years, it might well serve another four hundred.

Before we change anything, let's first get our people Eucharistic-centered — in every sense of the word.

DAVID PIZARRO

Cambridge, Mass.

### The Rights of Episcopalians

From the parish leaflet of a large, eastern-city Episcopal church which is catholic and *really* catholic, I learn that a resolution has been adopted by its vestry that "if the Episcopal Church in the U.S. officially involves itself in a scheme of unity with other religious bodies in such a way that the substance of the Catholic and Apostolic Faith is compromised we would not have to go along with it against our corporate will. It does not seem likely (at this writing) that General Convention will take leave of its senses by trying to commit the Church in any such scheme. Such an act would without doubt precipitate a major schism within the Church — and even the boys whose stomachs are where their brains should be *re* reunion schemes are aware of this fact. The great majority of our bishops and deputies have proven themselves persons possessed of both

brains and prudence in the past, and we pray that it will ever be so. But it is also possible for things to change, so we want to make it quite clear that neither we nor our worldly goods intend being forced into any reunion scheme which is inconsistent with the Catholic religion as expressed in the traditional formularies of the Anglican Communion."

Since we are now living in a period in which "rights" and "protection" seem to be uppermost in the average person's mind, could it be that a few more of our Episcopal churches in the USA also would be interested in adopting such a resolution, to assure us that "our rights (as Episcopalians) are being protected?" We are rapidly approaching General Convention time and already "Open Communion" has been recommended for approval, even though there are differences of opinion on this. THE LIVING CHURCH is about the only periodical in the Church that reports the general news, and I would dare to say that 75 percent of Episcopalians do not read this magazine, and some have never heard of it.

I am told, "Don't worry. Our Church would never stand for any 'schemes'." Or, "Our people would vote the 'catholic' way." What way? That word "catholic" has one or two or three definitions for the average person. (I have been told that the Presbyterian Church is getting to be "catholic.") With so many changes now taking place in the Roman Catholic Church, you would think that our own Church would see the advantage and attempt to "strike it rich" since we have the most powerful weapon to do so — The Book of Common Prayer.

RUTH M. CAMPBELL

Abington, Pa.

### Tantamount cf. Paramount

Please permit me to be meticulous (which someone once described as characteristic of one who uses a magnifying glass to find fly-specks to complain about):

In *Editor's comment* [L.C., April 9th, p. 12] you just *must* have fallen for the all-too-common misapprehension that "paramount" and "tantamount" are synonymous. You say, ". . . clergy deferment (4D) should be treated similarly to any other type of student deferment rather than being, as it is, *paramount* to draft exemption. . . ." This says, ". . . deferment . . . is . . . dominant to . . . exemption. . . ." (for "paramount" = "dominant"), when surely you meant, ". . . deferment . . . is equivalent to . . . exemption. . . ." (for "tantamount" = "equivalent").

Agreed? If you really and truly meant "paramount," then I must confess I do not understand what you are saying at all.

WILLIAM X SMITH  
Vicar, St. Luke's Church

Eddystone, Pa.

**Editor's comment.** Touché, which is tantamount (N. B.) to saying we were wrong.

### Ambiguity and Validity

It seems to me that the obvious intention of the Church which administers the sacraments (not the intention of the individual minister of that Church) determines the validity or invalidity of a sacrament. Therefore the attempt to achieve sacramental unity by using a form of words which is

intentionally ambiguous in the administration of so-called "sacraments" makes such "sacraments" invalid, and is treating the words as if they were quite literally "hokus pokus" or magic. Any sacramental unity is vitiated by such methods. If Christian unity is essentially non-sacramental such methods are not only unnecessary but are deceitful.

(The Rev.) CARROLL M. BATES  
Retired

Newburgh, N. Y.

**Editor's comment.** Fr. Bates's reference is to the report that the Church of England and the English Methodists are considering a "service for the reconciliation of existing ministries" in which, it seems to him, there is intentional ambiguity in the use of words: L.C., April 16th, p. 7.

### "Go, Teach!"

Perhaps one useful function for us who used to be referred to as "aged and infirm clergy" is the recalling of centenaries. In these days of tension over ways and means of attaining that unity which is in accordance with the will of God, may I recall that in 1867 the Lambeth Fathers said:

*"We, bishops of Christ's Holy Catholic Church . . . solemnly record our conviction that unity will be most effectually promoted by maintaining the faith in its purity and integrity — as taught in the Holy Scriptures, held by the primitive Church, summed up in the Creeds, and affirmed by the undisputed Councils."*

Perhaps a little less attention to schemes for sneaking an historic episcopate and priesthood into groups of Christian brethren who deny the need or even the value of episcopate and priesthood might release time and energy for following Christ's command: "Go, teach." Unless there is agreement as to what the Christian religion is, any unity of orders or organization is but a shallow mockery and cannot give assurance that "the world may believe" that God has sent His Son. It could be that the councils, the creeds, the primitive Church were wrong; if so, we can scrap episcopate and priesthood. But if not, we cannot do better than "Go, teach."

(The Rev.) H. B. LIEBLER  
Retired

Mexican Hat, Utah

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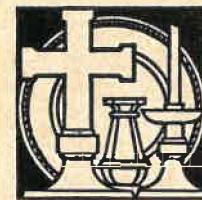
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# The Living Church

May 14, 1967  
Whitsunday

For 88 Years:

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## EXECUTIVE COUNCIL

### Staff Members Wire President

Eighty-one members of the professional and secretarial staffs of the Episcopal Church Center, New York, have sent a telegram to President Johnson, as a "matter of individual conscience." The text, released by two executive staff members, the Rev. Arthur Walmsley and the Rev. Jack Woodard, is as follows:

"We are Episcopal Church National Headquarters executives and office staff who supported you in 1964. This wire is a matter of individual conscience. We applaud the Viet Nam positions of Senators McGovern, Church, Hatfield, Gruening, Kennedy, Javits, Percy, Fulbright, and others including Pope Paul, U Thant, and *The New York Times*. We urge you to hear and to act upon the logic and the humanity in what they are saying before it is too late. We are offended by your statement about FBI watching of anti-war activity and by the similar statements of Secretary Rusk and General Westmoreland. These are efforts to stifle patriotic dissent from unwise and disastrous policies. In the name of God, stop the escalation, the bombing, the use of napalm, and anti-personnel fragmentation bombs, and the war propaganda, and negotiate seriously. Otherwise we must look for another candidate in 1968."

## ROCHESTER

### The Church and FIGHT

Sometime ago the Bishop of Rochester, the Rt. Rev. George W. Barrett, appointed a committee of fourteen to study the work of the Rochester, N. Y., civil rights agency FIGHT (Faith-Integration-God-Honor-Today) in every way possible, charging the three clergy and eleven laymen to "respect the extreme sensitivity of the situation and grave danger of lasting damage resulting from too quick or emotional a decision." The report was the result of many meetings and interviews, and several position papers prepared between January 4th and April 16th. The following quotations are not necessarily in sequence.

"Minister Franklin D. R. Florence, president of FIGHT, declined three invitations to meet with the committee. . . . The Industrial Areas Foundation (IAF) relationship to FIGHT was presented by Edward Chambers, the organizer assigned to Rochester. . . . The IAF did furnish quarterly statements accounting for the \$100,000 funding from

the churches to date. Permission to examine FIGHT's books was denied this committee."

The committee agreed that on the matter of bringing the organizer, Saul B. Alinsky to Rochester, the board of Urban Ministry and the Council of Churches had withheld information on their intentions and "the failure to explain what was intended aroused lasting suspicion and hostility."

"By general community standards, FIGHT's specific accomplishments are few and disputed. It exercised some influence in the Third Ward housing dispute. Its civil service school appears to lack equipment, curriculum, trained staff, overall direction, or many pupils. . . ."

"FIGHT has attacked nearly every organization attempting to deal with Rochester problems . . . FIGHT strives to create conflict in the city."

"The controversy between FIGHT and Kodak has been a tragedy of incredible error on both sides. Both sides have been painfully — almost naïvely — sincere, with Kodak feeling a need to maintain its reputation of fairness and justice in the community and FIGHT carrying a bitter awareness of the wrongs inflicted on the Negro people in this country for hundreds of years. It is these intangibles that make the situation unusually complicated; had both sides been seeking their own economic interest, even cynically, the controversy might have been settled long ago."

"Effect of continuing support: . . . FIGHT will continue for another year whether the Diocese of Rochester supports it or not. After that, Rochester Negroes will determine how long FIGHT continues, and in what form. . . ."

A refusal to support FIGHT "would be the first significant protest from a major sponsoring group against many of the actions of FIGHT, Friends of FIGHT, its present leadership, and the Alinsky program. Having contributed for two years, the Church would be saying in effect, that whatever good FIGHT has accomplished is not worth the damage it has caused, and that we should throw our support . . . to organizations which really show their commitment to the poor."

". . . FIGHT often speaks not only for the hard-core Negro unemployed but also causes the voice of Negroes in other strata of the society to be heard. FIGHT is unique. No other organization is designed to do the same job."

"Industrial Areas Foundation has shown no real understanding of the Rochester situation. There are no obvious, shining targets here for civil rights groups. To the contrary FIGHT has ignored a golden opportunity to unite the Negro community in an effort to cooperate with existing agencies, and to take advantage of a basically friendly climate. Instead FIGHT, following the inflexible Alinsky pattern, has attacked groups

and agencies which need and which would welcome its support."

"As a result of FIGHT's fighting with everyone in sight, the community has wasted two years in quarreling with FIGHT instead of concentrating on its very real problems."

"This amounts to a stunning indictment of community leadership including the religious establishment. . . ."

The committee recommended, by a vote of 9 to 5, that the Diocese of Rochester support FIGHT for a third and final year and that, by the same numerical vote, support should be included in the 1968 program budget of the diocese.

### Commendation for Kodak and FIGHT

Although they expressed criticism of the firm's handling of a controversy involving the civil rights agency FIGHT, two major Church bodies voted their proxies on large blocks of stock to support the management of Eastman Kodak.

In the case of the Domestic and Foreign Missionary Society, Inc., of the Episcopal Church, the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, said that the society had voted for the five directors nominated by management, on the basis of 5,614 shares of Kodak. Dr. Howard Spragg, treasurer of the board of Homeland Ministries of the United Church of Christ, announced that his Church's votes on 11,161 shares also had been for management's nominees. He was, however, critical of Kodak's handling of the Rochester controversy.

As part of his announcement on the voting in Flemington, N. J., Bishop DeWitt also said, "The Episcopal Church has investments both in Eastman Kodak and in the Negro community organization known as FIGHT, as we have in many companies and community organizations in other cities. We stand with Negro communities in their very real grievances and their urgent need for organizational power to participate fully in an open society. And we stand with the management of corporate enterprises which seek to manage their affairs for the well-being of the total community. The Episcopal Church takes the position that both parties to the dispute between FIGHT and Kodak have made mistakes and that each owes a responsibility to the community to find a resolution to their disagreement. . . ."

The bishop also said that "we com-

mend the leadership of Rochester, including both Eastman Kodak and FIGHT, for their roles in developing Rochester Jobs, Inc. This important pledge to provide job opportunities over the next 18 months, for 1,500 presently unemployed persons, and to prepare victims of inadequate education to fill those positions with the voice and assistance of the community organizations, is a significant achievement indeed. It may well be emulated by other communities. . . ."

#### WESTERN MICHIGAN

### Clergy Conference on Mission

A spring conference on college work was held for the clergy of the Diocese of Western Michigan, April 24-26, with sessions in Henry Hall, Western Michigan University, Kalamazoo. Emphasizing the theme of the mission of the Church in higher education, speakers included the Rev. John J. Kirvan, a Paulist Father at Wayne State University. He spoke on the "Restless Believer."

Celebrant of the late afternoon service of Holy Communion at St. Aidan's Chapel at the university Episcopal Center was the Rt. Rev. Charles E. Bennison, Bishop of Western Michigan. Co-celebrants were the Rt. Rev. George Selway, Bishop of Northern Michigan, and the Rt. Rev. Archie H. Crowley, Suffragan Bishop of Michigan. The Eucharist was celebrated at the chapel each morning of the conference by the chaplain, the Rev. John Cottrell.

Representing the Executive Council, the Rev. Daisuke Kitagawa, executive secretary of the college and university division, spoke on the "Perspectives of the Executive Council for Higher Education."

#### NEW YORK

### Draft Cards Burned

On April 15th the Rev. Thomas Lee Hayes, executive director of the Episcopal Peace Fellowship, was one of some 160 young men who publicly destroyed their draft cards during a demonstration in New York City's Central Park. Later he told why he had taken this course of action.

"Because I am a Christian . . . , because I am a priest of the Church . . . , because I am an American citizen, I have acted," said Fr. Hayes. In the name of Christianity, he said, "a war is waged in Vietnam which by every criterion of the 'just war' doctrine, not to say the light of Jesus himself is morally wrong . . . . I think this is where I am led by the Spirit of Christ.

"Because the Vietnam War presents a real dilemma to Christians," he continued, "the Church cannot pretend to be off in the distance, to turn a deaf ear and seem not to notice. Particularly, as the clergy of the Church are largely encouraged to avoid the draft rather than con-

front it through wholesale exemptions for clergy and seminarians, the Church itself must confront the draft. For my part, I refuse the 4-D exemption. Somehow I do not want to be a person like the priest in the story of the Good Samaritan who passed by on the other side."

His act, Fr. Hayes said, also was intended to protest conscription itself which should be allowed, he maintained, "only in the state of national emergency. We must refuse to support the trend toward conscription as a permanent state of affairs. It is my hope that the citizens of this nation will see that the 'Vietnams' of our day are made possible by a standing army of conscripted men at the call of a few military and political leaders."

### "Be Adventurous and Creative"

"We have come together . . . that we each may take courage to be adventurous and creative when we return to our own parishes. Such a meeting can develop a momentum within our diocese that may change the appearance and impact of the Church in this area," said the Rev. Clarke Oler, chairman of the department of Christian education of the Diocese of New York. The occasion was the diocesan consultation on Christian education, "A New Freedom," held April 22d, in White Plains, N. Y.

The principal speaker, the Rt. Rev. Paul Moore, Suffragan Bishop of Washington, said that "unless the Church speaks the freedom of the New Testament, it is not fulfilling its vocation in this day and age. The Church must 'free up' people so that they can respond in love to each other and to God. What we must do as individual Christians," said the bishop, "is to let go of the bridge and go with the stream [of history and events]. This is not license, but the acceptance of Providence."

He said that the reason why the Rev. Malcolm Boyd and Bishop Pike have, of all Episcopalians, evoked such great response among Christians and non-Christians is because they are "affirming the New." He also said, "We are all 'Gulliverized' by those tiny threads of the past, of commitments, the minor ties of obligations and allegiances which, while in themselves good, keep us from our primary obligation. Christ disobeyed all the minor obligations of life in order to obey God."

In addition to hearing Bishop Moore, the participants attended five separate forums concerned with the Church's ministry to adolescence, to young people, in public affairs, in understanding and "translating" the message of the mass media, and in the tensions and interactions of work in family life. The forum concerned with adolescence had a group of nine to twelve-year-olds talking of their religious beliefs and understandings in "public conversation." The children were questioned and encouraged to talk by the Rev. Samuel Ishibashi. A panel of teen agers also presented their "word" in the forum on young people.

#### HONOLULU

### Bishop Visits Vietnam

The Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, recently has returned from a visit to his missions in the Far East as well as to Vietnam and Thailand, at the invitation of Admiral U. S. G. Sharp, commander-in-chief of the Pacific. Bishop Kennedy has visited Vietnam for the past six years. He was able to conduct services, visit with many chaplains, and take confirmations for service personnel.

The bishop feels that his many visits to Vietnam give him a far different picture of the situation than one often finds experienced by those who have never actu-



Bishop Kennedy and crew members aboard the Carrier Kitty Hawk

ally seen what is going on, or by those who make a quick trip to the area and come back as instant experts. Though many oppose the position of the United States in the Vietnam picture, Bishop Kennedy believes this is the only thing we can do. He is pleased with the chaplains and military men who are serving there.

#### **WASHINGTON**

### **Alcoholism Considered**

Roman Catholic, Protestant, Jewish, and Episcopal leaders from Washington, Virginia, and Maryland met at the Diocese of Washington's headquarters on Mt. St. Alban, April 5th, to discuss ways to coordinate the many state and private resources for combating alcoholism. Sponsored by the Middle Atlantic Institute for Alcohol Studies, the meeting was called by the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, and the Rt. Rev. Paul Moore, Suffragan Bishop of Washington. Discussion centered around the means of alcohol education, the availability and advertising of alcohol, and the coordination of state and private resources for combating alcohol.

Speaking for the Institute, Dr. Ebbe C. Hoff, medical director of the Virginia state division of alcohol studies and rehabilitation, Medical College of Virginia, told the group that "suffering mankind" needs their help. "We don't have to like the illness nor man's behavior," Dr. Hoff said, "but we are called to love man, every man, because it is the will of God that every man be made glorious." Much has been done, but the frequency of alcoholism is increasing, and Dr. Hoff believes Churches can help by restoring suffering individuals and their families, and by restoring the suffering community.

The Institute plans two seminars (July 24th-28th, and October 16th-19th) to train clergy and laity in working with the problem of alcoholism.

### **Laymen Discuss COCU Problems**

Approximately 400 lay people of all ten Churches now participating in the Consultation on Church Union met recently at the Washington National Cathedral to discuss what seemed to them the major issues involved in the COCU proposals for Church unity. The Rev. Michael Hamilton of the cathedral staff acted as host and coordinator.

Among the difficulties confronting separated Christians in their quest for unity, the following were noted: Lack of information about each other; fear of changes; fear of uniformity; pride; the danger of one denomination's dominating the others; the insistence by some upon Apostolic Succession; and differences in Church government. Some of the "miscellaneous observations" by participants were: "The Holy Spirit is moving us to union";

"Union would cut down construction costs"; "We need to have Communion across denominational lines"; and "No one of us is completely satisfied with our present situation."

In his summing up of the conference, Canon Hamilton said: "While much of the tone of the reports of participants was hostile to tradition, it was not so much a rejection of the past as a desire to avoid previous mistakes. Tradition was not to be ignored, but rather to be used creatively in the light of contemporary needs."

#### **SEMINARIES**

### **New Curriculum at PDS**

The Philadelphia Divinity School has announced a new curriculum for use at the beginning of next year's Michaelmas term, that will be completely elective in academic subjects. A "Practicum" involving the student during each of his six semesters is the only required element in the program. It is designed not only to teach pastoral theology but also to stimulate theological reflection on practical problems. The "Practicum" involves the student in a consideration of the meaning of Christian ministry, pastoral ministry to individuals, public worship, the teaching ministry in the Church, and two semesters of homiletics laboratory. A full-time director of field work is responsible for the educational use of appropriate types of "field work positions" in parishes in Church related and community institutions to meet the students' needs.

With the flexible curriculum there will be a series of degree examinations offered each spring, and any matriculated student may sit for one or more when he and his advisor feel that he is ready. The subject matter will be the same as outlined in Canon 29 as being the "normal standard of learning and examining of the candidates for Holy Orders."

The students will be able to elect courses in the seminary, the graduate school of the University of Pennsylvania, or other approved schools, which will aid them in the degree examinations and also enable them to pursue special problems or interests in the broad study of theology.

#### **ARKANSAS**

### **New Definition to Ecumenism**

In Little Rock, participants in an interreligious symposium gave a new definition to ecumenism. Episcopal, Roman Catholic, and Jewish leaders, acknowledging that ecumenism was originally designated as dialogue between separated Christians, now hint that the conversation should be extended to such purely secular forces as communism.

The symposium was sponsored by Trinity Cathedral, St. John's Roman

Catholic Seminary, and Temple B'nai Israel. The principals for the two-day gathering were: The Rev. Dr. J. Langmead Casserley of Seabury-Western Seminary; the Rev. Roland E. Murphy of Catholic University of America; and Rabbi Marc Tanenbaum of the American Jewish Committee.

Dr. Casserley broadened the definition of ecumenism to incorporate not only interreligious dialogues but also those between Christians and representatives of purely secular forces. He said that interreligious dialogues should include Moslems and eventually representatives of other world faiths.

"As a Jew," Rabbi Tanenbaum said, "I am greatly involved and interested in Jewish-Christian dialogue and with dialogue between Christians. I believe that ecumenism in the sense of humanism for the whole family is what we are striving for." He said that it was imperative that Jews be included in joint undertakings in such areas as Africa and Latin America where, he said, "Marxists and Castroites have made great inroads on our youth because of their exclusion from Christian society."

Fr. Murphy characterized the nature of interreligious dialogues as an involvement of "charity, friendship, dialogue, and understanding." He conceded however, in answer to a question, that there were "problematic areas" in ecumenism—most important of which was the possibility of a concurrent laxity in religious dogma by parties to the dialogue. "You're not going to face the lion on the first round, though," Fr. Murphy said. "What is important is simply getting together."

[RNS]

#### **RHODE ISLAND**

### **An Ecumenical Silence**

Ecumenical talks and ecumenical services are good but they are not enough, the Very Rev. Ronald E. Stenning, dean of the Cathedral of St. John, Providence, said in his sermon at St. Teresa's Roman Catholic Church. Preaching at an ecumenical Common Prayer Service, Dean Stenning, in effect, called for ecumenical social action. Talks and services are only the starting point. Churches on an ecumenical basis can work together to bring their united power "to bear on the problems and issues of urban society and the inner city," the dean said.

The first Episcopal priest to preach from a Roman Catholic pulpit in Rhode Island, Dean Stenning spoke from his background as head of the diocesan department of Church and community relations charged with supervising Church work in the inner city. "The parishes sponsoring this service are inner-city parishes. Each of them in their own ways, and together whenever possible, must find ways to make their voices heard in the decisions which are made in and through and about this community of Provi-

dence," he said. Inner-city parishes, he said, should be concerned for the kind of ecumenicity that would have Baptists, Roman Catholics, Methodists, Episcopalians "and anyone else who will join with us, facing up to the fact that in our community authorities have been forced to close down part of a public housing project because of vandalism." Through the activity of dedicated clergy, social work programs, and charities funds, "organized religion has a great deal of money and manpower tied up in the inner city."

Yet the real question which must be raised, he declared, is "what effect does all this have? . . . How does it happen that here where Christianity is an important force in the lives of a majority of the citizens so little progress has been made in making real the brotherhood of man, in such issues as housing and employment and education. I submit," said the dean, "that for the most part the Christian Church, which you and I represent, has had very little involvement in these issues — and issues like them — nor has it done very much in finding a solution to them. We have participated in ecumenical silence."

The service was conducted by clergy and laymen from St. Teresa's, St. Andrew's Episcopal Church, and the Baptist Church of the Master. The benediction was given in unison by all clergy present, including a priest of the Armenian Apostolic Church.

The service was the third ecumenical event in a series started by St. Teresa's a year ago. The second was at the Baptist Church last December. [RNS]

## LOS ANGELES

### Laymen Meet in Palm Springs

Each of the 600 congregations of the Diocese of Los Angeles was entitled to send three delegates to the special diocesan conference for laymen that convened in Palm Springs, April 14-16. Special emphasis was placed on having people in the 21-27 age bracket attend. A designated committee of Church officials selected delegates from slates of nominees, both men and women, submitted by the priest in charge of each congregation.

The purpose of the conference, held at the Holiday Inn-Riviera, was "to help the diocese discover the relationship between the Episcopal Church and the community for which it is responsible under God," the Rt. Rev. Francis E. Bloy, Bishop of Los Angeles, stated. He gave the keynote speech at the conference. The Suffragan Bishop of Los Angeles, the Rt. Rev. Robert C. Rusack, also spoke. Dr. Edward B. Lindamen, manager, Interdivisional Projects, Apollo Program for North American Aviation, and Dr. Robert W. Oliver, associate professor of economics at California Institute of

Technology (Caltech), were featured speakers.

Delegates met in small groups after each speaker's presentation, probing points raised.

Immediately following the laymen's conference, 250 priests of the diocese met at the same place April 17-18, to hear the same speakers.

## PENNSYLVANIA

### The Image of the Church

Speakers at the 38th annual convention of the Religious Public Relations Council, meeting in Philadelphia, called on Church publicists to show less concern for the "image of the Church" and more for the "image of man." Mr. Louis Cassels, religion editor and columnist for United Press International, and James McGraw, editor of the independent religious magazine *Renewal*, both warned against preoccupation with the "image" of the institutional Church.

The two "hard hitting" talks prompted the assembly of 100 publicists at the closing session to adopt a resolution urging religious public relations practitioners to present "the bread of the Gospel rather than the stones of institutionalism," a phrase used by Mr. Cassels, and to "declare a moratorium on trivia," a request made by Mr. McGraw.

Mr. Cassels's main criticism was directed towards "the higher echelon in religious structures," charging that "their concern for a good image of the Church was so weighted that it was at the expense of making contemporary theological concerns relevant to the average man—who is not much concerned with the institutional machinery of the Church, but is very much concerned about his own spiritual conditions. The church should not be drum-beating or tub-thumping but sounding the clear call of the bugle and offering the 'Bread of Life' to secular man rather than the stones of institutionalism."

Mr. McGraw said that "in public relations there is the preoccupation with image to the extent of the suppression of truth. The fright of predicted reader or listener response and the necessary approval of ecclesiastical or organizational superiors dictate the form and content of the message. You present the image in the most clever, imaginative, cute, hip, up-to-date way possible. But be careful not to offend. By all means don't offend big money." Public relations should be divorced from Christian or religious communication, Mr. McGraw insisted. "The Word made flesh' commands our devotion to the divine truth regardless of the cost. The Cross demonstrated the 'high cost of dying' long before funeral practice reached its present abortive state. In proclamation of the Word you dare not be anything less than open, honest, and fearless to cut to the core of truth of the contemporary scene and human condi-

tions." He suggested that some of the pertinent areas for religious communication should be the right use of leisure, reform of abortion law, dissemination of birth control knowledge, elimination of capital punishment, and a total re-evaluation of our welfare system. [RNS]

## AROUND THE CHURCH

Dr. Paul Rusch, founder of the Kiyosato Educational Experiment Project, known as KEEP, is the only American trustee of both St. Luke's International Medical Center, and St. Paul's (Rikkyo) University, both in Tokyo.

The Rev. E. W. Andrews, rector of St. Mark's Plainfield, Ind., is offering, under the title of *Churchword*, a service which he describes as "professional publications and communications service to the Church." His assistant is Mrs. Edward A. Heffner, Milwaukee, Wis.

The Kankakee deanery of the Diocese of Chicago was the geographical area for the latest of the professional seminars sponsored by the diocesan Churchmen. Salesmen dealt with the problems of expense accounts, process, compromise, quality of product, quality of competitor's product, overcharging, and the over-all subject, "sticking one's neck out." The men expressed a desire for another meeting.

The Whitman Lectures at Nashotah House were given by the Rev. Dr. John Macquarrie, professor of systematic theology at Union Seminary. The lectures, open to the public, were endowed by friends and the family of the late Rev. Walter Freeman Whitman, professor of history and moral theology at the House from 1924 to 1953.

The Church in the Malagasy Republic, a former French colony, has consecrated its third bishop, the Ven. Gabriel Josoa, in a ceremony at St. Laurent's Cathedral in Tananarive. Consecrator was the Rt. Rev. Jean Marcel, Bishop of Madagascar. The Church in Malagasy has some 40,000 members and last year celebrated its centennial. [RNS]

Atlanta, Pittsburgh, Detroit, and Philadelphia were the sites selected for area meetings in mid-March, for the purpose of setting up local diocesan chapters of the Association for Episcopal Clergy, based in Berkeley, Calif.

## The Living Church Development Program

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

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\$513.70



To fly 80 people from New York to Puerto Rico and back at tourist rates costs \$9,720. To house and feed those 80 people for five days would

many readers. If the figures in the item be accurate the situation demands close scrutiny. So let's get on with the figures.

I stopped in at a travel agency and asked for the round-trip fares (tourist, of course) to New York from a city selected at random in each of forty states. It was reported that all fifty states were represented at the conference but I wanted to bend over backwards in the direction of underestimating rather than run the risk of exaggeration. Hence I disregarded possible expenses from ten states near New York. Upon putting the report of the travel agency on the adding ma-

ing Bishop Richards from Central America and Monsignor Illich from Cuernavaca and the Rev. Edmond Desueza from the Dominican Republic. But we'll leave all that out and stick to the \$25,000 figure. And that ain't hay!

How many average-size parish quotas would it take to underwrite that amount? Can we feel confident that we as a Church received \$25,000 worth of benefit? Did Latin America get \$25,000 worth? When one begins to think in terms of what might have been done in the way of missionary salaries or world relief or equipment in some African dioceses, etc., with \$25,000, it becomes a bit appalling unless we can be assured

# That Ain't Hay!



Dr. Morris

probably cost \$8,000. The latter figure is admittedly a guess. The former figure is actual.

Upon reading a news item [L.C., April 30th] that the Episcopal Church held a five day conference in Puerto Rico with 80 people from fifty states, my mind began at once to whirl with figures as I am sure must have been the case with

chine, it turned up a total of \$6,748.70. We now have:

\$ 9,720.00
8,000.00
6,748.70

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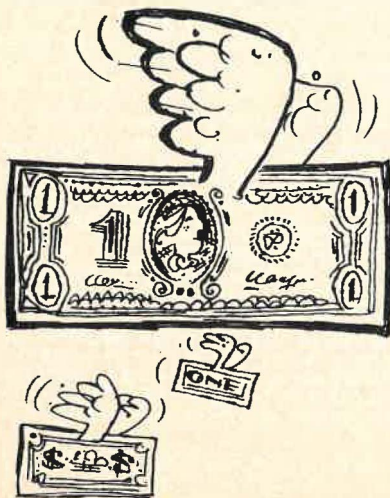
\$24,468.70

Anyone who has travelled knows how "the incidentals" mount up. By the time a couple of taxi fares or airport bus fares and a few tips and some extra restaurant checks have been paid there has accumulated an addition to the expense account which is not negligible. Don't you think it would be conservative and fair to say that the incidentals for 80 people might equal \$532? If you think that is exaggerating remember the travel expenses from ten states which were left out. It seems not unfair to round off our figure now at \$25,000. Of course there would be special expenses in arranging the details of the conference and setting up the materials and the physical facilities. There also would be the expense of bring-

that the investment paid discernible dividends to justify it. As one continues to reflect upon the claims set forth concerning the meeting, he cannot but wonder if the conference required the presence of so many of the bureaucracy at "815." It was reported that eleven persons from the Department of Christian Social Relations attended. (There are fourteen paid officials in that department listed in the *Annual*. One wonders if three had the flu or were being disciplined.) The news release identified by name five other department officials outside CSR. This suggests quite a few unidentified persons. Fifty delegates from the fifty states and sixteen from "815" still leaves fourteen to make up the eighty. Were the fourteen also from "815"? Could the conference possibly have managed to get along with fewer people from headquarters?

It has been proposed by the editor of *The Witness* that if there be not a controller with power at "815," there should be, and that if there is such the rest of the Church should be so advised and re-

*Continued on page 14*



**By The Rev. Frederick M. Morris, D.D.**

**Rector, Saint Thomas Church  
New York City**



# Personal Morality:

The reason that Christianity has remained the dominant faith of the people who have established the cultural pattern of the Western world is twofold. First, it is Truth, and men have recognized it as such. Second, it has never been afraid to come to grips with what might at first glance seem to be incompatible or even contrary to its tenets. In such encounters — sometimes easily, sometimes after agonizing readjustments — the incompatibilities have been reconciled, and Christianity has continued on.

History is replete with examples of this process. It should be sufficient to point as an example in the field of dogma to the emergence of the doctrine of the Trinity. When the strict monotheism of Judaism was challenged by the practical fact that worship began to center around and on the man called Jesus, the Son of Mary, a drastic evolution in basic philosophy had to take place.

In the field of communal ethics, the latent notion that God has invested each of His children with the potentiality of entering into the high estate of sonship to Himself, and the doctrine of the equality of each human being in the Body of Christ, was of course hostile to the practice of slavery and serfdom. However, it took many years for Christian communities to abandon the rationalizations they had employed to justify these institutions and to find the basis in revelation for condemning what they had once condoned.

It is trite to declare that we are in the midst of another revolution . . . another period of severe readjustment. But it is true, nonetheless. A doctor whose practice is confined largely to the campus of a large state university told me recently that the incidence of venereal disease among men and women students alike is alarming. It is close to being epidemic. This can only mean that pre-marital sexual relations among undergraduates is widespread. This, in turn, can only mean that the old-fashioned standards of sexual behavior no longer prevail as universally as they once did.

I am quite aware of the fact that many people are going to say: "Just because

many people sin is no reason to abandon our definition of sin." Yet there is this to be said. Rather than assert that first-century Christians were in flagrant violation of the first commandment, the Church re-examined her teaching and eventually had the temerity to re-articulate the doctrine of God. I am sure that



Lambert

## By A Parish Priest of the Church

there will evolve within our generation a revision of the code of sexual morality. At one time the fear of pregnancy kept many Christian women within the old bounds. The advent of the "pill" has changed that. Christian teachers well versed in all aspects of the moral teaching of Jesus Christ are already at work on this problem, and under the inspiration

of the Holy Spirit they will emerge from their studies with acceptable answers.

In the meanwhile what is the pastor on the parochial level to say to his young parishioners who are rejoicing in their new freedom from home restraints as they now live in the sophisticated atmosphere of the college campus—especially when he senses that his enunciation of traditional standards is not being heeded? I do not have a profound answer, but I have one which I have found does work.

Despite the new-found freedom a woman enjoys due to medical developments in the field of sex, we still have strong remnants indeed of the old double standard of morality. Men are still arrogant enough that they will seduce a young woman for the enjoyment they receive thereby, but will thereafter look askance at the partner of their lust and eliminate her from consideration as a life partner. It is outrageously unfair, but that is how it is, generally speaking.

This is what I tell young women who come to me with this problem: (1) I reiterate the traditional standards of personal sexual morality. (2) In our society the role of most young women is still to hunt a mate. (While an increasing number of women find satisfying careers in the world about them, the greater number by far still prepare themselves educationally so as to adapt themselves to be wives.) (3) Men still take a much lighter view of fornication than do women, and are much more prone to forgive themselves for infractions of the traditional standards than they are women. (4) While most men are not so caddish that they will maliciously ruin a girl's reputation by talking about her sexual lapses to their fellows, yet, in some mysterious way the reputation of a woman who is "loose" becomes public knowledge. (5) If, therefore, young lady, you want to make a good marriage, you had better keep your personal standards high.

A sub-Christian approach? Probably. But I find that it works, and until some Christian moralist comes up with a satisfactory alternate to it, I shall employ it in pastoral counselling.

## a *Sub-Christian Approach?*

## EDITORIALS

### Extravagance at "815"

Nothing is easier, and as a rule less helpful, than the old familiar verbal dart-game in which Churchmen who are not employed at "815" use as targets those who are. This is both our belief and our policy and we do not intend to depart therefrom. Serious, responsible criticism is quite another thing. Dr. Frederick M. Morris presents such criticism in his hard-hitting but constructive article, *That Ain't Hay* (p. 8). The point of his essay may be overlooked by readers who are fascinated, or infuriated, by his precise and telling cost figures. The figures are important only as they illuminate the problem itself. The problem is that it is very easy for people working at the headquarters of any institution or society, the Church included, to decide that something—let us say, a five-day conference in Puerto Rico with 80 people from 50 states—would be an excellent thing to have, well worth the cost, *since the money is available anyway*. It may well be true that if any of the critics were themselves on the inside rather than the outside in such a case they would be all for it. But if this is true it means actually that sometimes the outsider is in a better position than is the insider to answer the question: "Is this trip necessary?"

*The Witness* has proposed that there is needed at "815" a financial controller with power to curb spending on expense accounts and projects of questionable value or necessity. Dr. Morris seconds the motion, and so does THE LIVING CHURCH. We share the belief that there is need for a reduction of personnel and special services at headquarters "as an example of discipline for the rest of the Church and as an impetus to increased support of MRI, Church and Race, and such."

We invite all who feel that they have some helpful contribution to make to this discussion to join in it in the pages of this magazine. We request only that people bring their facts, figures, sober reasonings, and loving zeal for the spread of Christ's kingdom to this discussion, leaving their darts down in the recreation room.

### Politics on Church Time

Most Episcopalians, we are quite sure, would take it kindly if their servants at national Church headquarters would refrain from playing politics on official Church letterheads. The 81 members of the Executive Council staff who sent a political ultimatum to President Johnson about Vietnam (see p. 4) ask him, and the public, to understand that their wire is purely "a matter of individual conscience." This protestation should fool nobody except those who fancy that it might fool somebody. The signers of the message are saying that they are 81 good citizens who happen to

have two things in common: their working at the Episcopal Church's national headquarters, and their agreeing about Vietnam. They could have mentioned the second fact without mentioning the first. If their statement is indeed purely "a matter of individual conscience" why bring their position in the Church into it at all? As it is, by identifying themselves as "Episcopal Church national headquarters executives and office staff" they contrive to suggest that their voice is about as official as any voice of the Episcopal Church could possibly be. And may we justly wonder at whose expense this telegram was sent?

A marked copy of this issue of THE LIVING CHURCH is being sent to the President to inform him of one thing: The 81 signers of that very political sermon from Episcopal Church headquarters do not speak for the Episcopal Church. Neither, of course, does THE LIVING CHURCH; but then we don't identify ourselves as "executives and office staff" of that Church. As a practical politician, Mr. Johnson undoubtedly takes note when any group of citizens tell him he had better change his ways, "otherwise we must look for another candidate in 1968."

For your information, Mr. President: We estimate that there will be about 1,300,000 Episcopalians voting in November 1968. The 81 who signed that wire from headquarters the other day can deliver the votes of 81 of these.

### More Power to the P.B.

Now that the report of the Church's Mutual Responsibility Commission is public [L.C., April 30 and May 7], we can all talk freely — and very many of us assuredly shall — about the MRC's proposal for radical re-structuring of the Episcopal Church. THE LIVING CHURCH will provide a forum for all opinions which are responsible in spirit and constructive in content, and it will express its own mind editorially as the discussion proceeds.

The first thing we would say is that praise and thanks are due to Mr. Walker Taylor, of Wilmington, N. C., who has served as executive officer of the MRC and who prepared this report. This layman has been willing to grasp the nettle of a very thorny problem in the Church: the problem of administrative authority. Historically and traditionally — hence actually — American Episcopalians have been so afraid of the clerical Man on Horseback that they have withheld from their elected leaders the power and authority needed to be strong leaders. The Presiding Bishop of the Church is the ultimate case in point. He is expected to lead the Church, but he is given extraordinarily little actual power of command. Bishop Butterfield of Vermont is right in saying, "There's been a good deal of guilt feeling about what we've been doing to the Presiding Bishop. We expect him to be the big man out front, but we haven't given him the authority, time, or manpower to do the job demanded of him." The office of Presiding Bishop as now constituted carries little power

other than symbolic, little authority other than moral. We are strongly inclined to agree with those who urge a decided strengthening of this office. Let there be checks, balances, and safeguards, to be sure; but let there be freedom for a strong leader to give the Church a strong lead.

The Taylor Report specifically recommends such canonical changes as will identify and establish the Presiding Bishop as chief pastor to the whole Church and "chief initiator of national strategy, i.e., giving leadership therefor." In their exposition of Canon 2, "Of the Presiding Bishop," White and Dykman\* note: "The office of Presiding Bishop is a constitutional office, the tenure and duties of which are prescribed by canons of General Convention, and he has no duties or powers save as so prescribed." This, we think, is quite as it should be; but General Convention can enlarge his duties and powers. White and Dykman note further that the Presiding Bishop "has no traditional or common law duties or powers such as may reside in a diocesan." This means that if a diocese, or a diocesan bishop, or any person or jurisdictional unit of the Church chooses to reject the Presiding Bishop's counsel or decision the P.B. can do nothing about it. He has almost no real executive power, yet the Church looks to him for indispensable executive leadership.

Unquestionably, to our way of thinking, this situation needs to be corrected.

## Cleaning up the Bible —How Not To

There are problems, difficulties, even embarrassments in Holy Scripture to the modern Christian, which he can only explain as best he can without explaining them away. The one thing he may not do, as a Christian seriously professing to believe that the Holy Scriptures are in any real sense the Word of God, is to re-write them. For some years now Christians with a properly troubled conscience about past and present Christian anti-Semitism have been wondering what to do about the apparent anti-Semitism to be found in the Fourth Gospel. (We say "apparent" advisedly; to call St. John the Evangelist anti-Semitic *tout court* is in its own way as arbitrary, uncritical, and unjust as anything that Jew-baiters have ever said about Jews.) All readers of the New Testament have noted that in the Synoptic Gospels the enemies of Jesus among His Jewish countrymen are specifically identified as "scribes" or "Pharisees" or something else, but in John's Gospel they are referred to simply as "the Jews." Unquestionably, a person reading the Bible with no critical sense and with no knowledge of the historical background of these writings might infer from this Gospel that "the Jews" as an entire nation were enemies of Jesus. That such matters need to be most carefully and convincingly explained to the whole Bible-reading, and potentially Bible-misreading, public is very clear.

But to explain and to interpret the Bible is one thing,

to re-write it quite another. Dr. Dagobert E. Runes, a well-known writer in the fields of philosophy and social history, has undertaken to "expurgate" the Gospel according to St. John by re-writing it, simply dropping out all the passages he considers anti-Semitic and therefore, as he explains in his preface, "either erroneous or false." The passages which flunk Dr. Runes's purity test and therefore are omitted are St. John 2:13-22; 5:15-18; 7:19-23, 45-52; 8:37-59; 11:52-57; 12:10; 18:14, 19-24, 32, 35-36; and 19:4-8, 15-18, 31-37. At St. John 20:19 Dr. Runes comes to something he doesn't like, but instead of scuttling the whole verse he makes a tidy little change. All the manuscripts read, "On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you.'" (RSV) Dr. Runes cleans this up to read ". . . for fear of the Romans. . . ." Now we know who the bad guys were.

The publishers of this volume tell us on the dust jacket that here is the Fourth Gospel "edited in conformity with the ecumenical spirit of His Holiness Pope John XXIII." Whatever may be said about "ecumenical spirit" we are quite certain that blessed Pope John in heaven must be puzzled sometimes by some things that are said and done on earth in his illustrious name. We find it hard to imagine him giving his blessing to this or any other re-writing and censorship of the sacred page; and we hope that this brazen and disreputable revision of the Bible will not be followed by any similar effort by any crusader in any cause.



### A Prayer for Pentecost

O Holy Spirit of Creative Love Which once gave life and form to disordered darkness; O Spirit of Redeeming Grace Which turned the sin of the Cross to the salvation of the World; O Spirit of Dynamic Truth Which fired the souls of disheartened men giving light and life to Thy Holy Church:

Enter our lives today with the same creative, redemptive, and sanctifying power. Guide our bewildered minds with Thy gift of *Wisdom*. Steady our impatient hearts with Thy gift of *Understanding*. Direct our imperfect wills with Thy gift of *Counsel*. Support our human weakness with Thy gift of *Ghostly Strength*. Overcome our ignorance with Thy gift of *Knowledge*. Temper our religious pride with Thy gift of *True Godliness*. Lift us to a sense of true worship with Thy gift of *Holy Fear*.

So may we all be inspired and awakened by Thy Divine Indwelling that Thy Church may again speak to every man in his own language, and with one mind and one mouth glorify Thee Who with the Father and the Son liveth and reigneth Ever One God, world without end. Amen.


James D. Furlong

\*E. A. White and Jackson A. Dykman, *Annotated Constitution and Canons for the Government of the Protestant Episcopal Church*. Seabury Press.

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## Letter from London

Total control of nuclear weapons and their ultimate abolition but meanwhile limiting their possession to the United States, Soviet Russia, and China was the long-term aim of a resolution approved by the British Council of Churches under the presidency of the Archbishop of Canterbury.

The vote was by no means unanimous. Both Lieutenant-Commissioner F. A. Evans of the Salvation Army and the Rev. A. L. MacArthur of the Presbyterian Church of England, for example, criticized the inclusion of China among the bomb owners. Mr. Kenneth Johnstone, chairman of the British Council of Churches International Department, however, said it would be totally unrealistic to exclude China. It was pointed out that if Britain ceased spending approximately £200 million a year it would be in a better position to aid developing countries.

The resolution is in effect a confirmation of the Council's 1963 statement that nuclear weapons are an offence to God and a denial of his purpose for man. Only the rapid, progressive reduction of these weapons, their submission to international control, and their eventual abolition could remove this offence.

The Council also made a policy statement about Vietnam, expressing the belief that justice cannot be furthered by the continual prosecution of the war there.

The Council also proposed that medical termination of pregnancies should be permitted where continuation of those pregnancies would involve serious risk to the life or grave injury to the physical or mental health of the mother. But it also recorded serious doubts about the wider grounds for abortion now proposed in U. K.

Nearly three years ago the first British Conference on Faith and Order, held at Nottingham, passed a resolution calling upon member Churches of the British Council of Churches to covenant together "to work and pray for the inauguration of union by a date agreed amongst them. . . . We dare to hope that this date should not be later than Easter Day 1980." In one way or another, all the English member Churches took note of this resolution and in due course there was set up a standing conference to "explore the steps to be taken to respond to the Nottingham request and to make specific recommendations for action." The chairman of this conference has been Dr. Oliver Tomkins, Bishop of Bristol, while its secretary has been Dr. Kenneth Sansbury, sometime Bishop of Singapore and now secretary of the British Council of Churches.

The Standing Conference has just issued its first report called *Covenant — Commitment before God* (Church Infor-

mation Office 2/-). It was recognized from the outset that the participating Churches included some already officially committed to respond to the Nottingham initiative, some not thus committed or with definite hesitations, and some clearly unable or unlikely to respond. Nevertheless, it was agreed that all three groups ought to share in the exploration together.

The report does not make any formal recommendations but it suggests that the four Churches in England now approaching crucial decisions about Church union, namely Anglicans and Methodists on the one hand and Congregationalists and Presbyterians on the other, should take the initiative in working out the actual terms of a "covenant for union" in which they and other English Churches might join. This covenant could then be sealed in a solemn act of worship, perhaps in Westminster Abbey. As a result the covenanting Churches "would be fully committed to . . . corporate life, witness, and work together. . . . They would have taken a decisive step on the road to full Church union."

This report is physically a very modest document, a mere sixteen pages. But it is capable of having a very major effect.

The Churches have a real contribution to make towards improving relations between the police and the public says a report entitled *Police: A Social Study* (Church Information Office 5/-).

The work of a commission set up by the Church of England Board for Social Responsibility, it looks into such matters as contacts between police and public, the object of laws, the rights of the civil authority, social standards today, and the responsibility for law and order in a changing society. It comes down firmly against the idea of policemen carrying guns.

The commission, which is under the leadership of the Bishop of Birmingham, Dr. Leonard Wilson, and includes Roman Catholics and Free Churchmen as well as Anglicans, suggests it has only begun to delve into the problems and calls for further study and discussion.

Crossing the Atlantic in a sailing boat on your own seems to be habit forming. Now a woman is doing it. It seems to be the first time for the fair sex to have a go. Quite certainly it's the first time for a bishop's daughter. Elizabeth Leeson, 47, is the daughter of a very distinguished former Bishop of Peterborough, and she has left England in a 22-foot yacht.

Miss Leeson seems to be a person of strong convictions. She never drinks alcohol, tea, or coffee. And the object of her exercise? To study the habits of the Portuguese man of war jellyfish!

—DEWI MORGAN

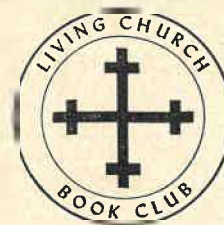
# Who is a member of The Living Church Book Club?

A Living Church Book Club member is the type of person who is sufficiently interested in the Church of God — his Church — to want to know what it is thinking and how it is progressing on more than just a superficial level. And that just simply is not every Churchman.

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As we said, the above description does not fit everyone. But one word of caution. Be careful not to sell yourself short. If you are a Churchman who is concerned, and sometimes aggravated, by what he hears from the pulpit on Sunday morning — who thinks that the Church definitely has a prophetic mission to fulfill in today's world — who knows that the past often provides clues and a foretaste of the future — who simply wants to be a better informed Churchman and therefore a better Christian — then the Living Church Book Club may well be for you. Why not send in the coupon below and find out?



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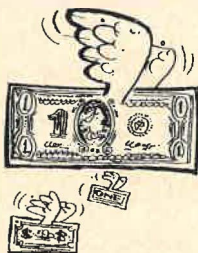
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## THAT AIN'T HAY

Continued from page 8

assured. I need reassurance and some evidence that expense accounts are carefully watched and frequently pruned with ruthless (though gentle) firmness. I suspect many other Churchmen would welcome such assurance.

The recent manifesto signed by all the Negro clergy of the Church protesting the failure to put into practice our oft-stated policies of non-discrimination in clergy placement was important and justified. I am thoroughly in agreement with the necessity for a more aggressive attack on this problem. But in the course of the manifesto were revealed figures about the proliferation at "815" which to me were shocking. During the last nineteen years the expansion of personnel at headquarters has grown from six departments with three divisions to eleven departments with twenty divisions. The growth in expense has been commensurate. I do not believe the mission of the Church is being prosecuted with an improved effectiveness commensurate



with the growth at headquarters. I believe we need to call for a reduction of personnel and special services at headquarters as an example of discipline for the rest of the Church and as an impetus to increased support of MRI, Church and Race, and such. The Church needs dramatic leadership in this whole area of the use of funds. It is an interesting exercise in imagination to jot down your idea of job descriptions for the executive secretaries, the associate secretaries, the coordinators, the associate coordinators (16 in the Home Department alone), the directors and associate directors, the supervisors, the managing editors and associate editors (28 in the Department of Christian Education), and so on through the list.

Finally, I believe that the contemporary fad of holding large and frequent conferences about the Church's urban problems, racial problems, international problems, or any other problems, needs to be re-examined and re-evaluated with the most conscientious and dedicated attention that can possibly be brought to bear. The mailing of the heavy MRI booklet at first-class postage rates was criticized as extravagant. I agree. But it was "small potatoes" compared to these other areas of action, and I am only seeking reassurance along with (I suspect) many others.

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# PEOPLE and places

## Appointments Accepted

The Rev. John E. C. Harris, former associate rector of Christ Church, Raleigh, N. C., is rector of St. Luke's, 908 W. Club Blvd., Durham, N. C. 27701.

The Rev. Eric Heers, former vicar of St. Matthew's, Fitzgerald, and St. Anne's, Tifton, Ga., is rector of St. Alban's, 213 S. Vine Ave., Marshfield, Wis. 54449.

The Rev. Lewis Hodgkins, former curate at All Saints', Anchorage, Alaska, is vicar of St. John's, Okanogan, and Transfiguration, Twisp, Wash. Address: c/o the church, Okanagon (98840).

The Rev. Nicholas H. Holt, former rector of Holyrood Church, New York, N. Y., is canon residentiary and assistant in the development of the new congregation for the Cathedral Church of Christ the King, Kalamazoo, Mich. Construction of the Cathedral will be started in June. Address: 4444 Timmerlane Drive (49001).

The Rev. Robert L. Howell, rector of Good Shepherd, West Springfield, Mass., will be rector of St. Chrysostom's, 1424 N. Dearborn Parkway, Chicago, Ill. 60610, June 1st.

The Rev. Hewitt V. Johnston, former curate at St. Luke's, Kalamazoo, Mich., is vicar of Christ Church, Charlevoix, Mich. Address: Box 385 (49720).

The Rev. Theodore H. Kampman, former priest in charge of St. Luke's, Wymore, Neb., is priest in charge of Trinity Church, Carroll, and Holy Trinity, Sac City, Ia. Address: 820 N. Adams, Carroll, Ia. 51401.

The Rev. Andrew G. Kunz, Jr., former rector of Trinity Church, St. Louis, Mo., is on the staff of Grace Hill House, St. Louis. Address: 2600 Hadley St., St. Louis, Mo. 63106.

The Rev. Donald A. La Vallee, former curate at Church of the Transfiguration, Cranston, R. I., is now rector of the church. Address: 1086 Narragansett Blvd. 02905.

The Rev. Edward D. Leche, former vicar of St. Paul's, Port Gamble, Wash., is vicar of San Juan Mission, East Sound, Wash. 98245.

The Rev. Henry I. Louttit, Jr., former rector of Trinity Church, Statesboro, Ga., is rector of Christ Church, 1521 N. Patterson St., Valdosta, Ga. 31601.

The Rev. J. Fletcher Lowe, Jr., rector of St. Barnabas', Lynchburg, Va., will be executive secretary of the department of Christian social relations for the Diocese of Virginia. Address June 1st: Mayo Diocesan House, 110 W. Franklin St., Richmond, Va. 23220.

The Rev. Kenneth D. Miller, former assistant at Grace Church, Westwood, N. J., is rector of St. Mary the Virgin, Ridgefield Park, N. J. Address: 150 Preston St. (07660).

The Rev. James D. McCallum III, former rector of St. Mary's, Kansas City, Mo., will be a missionary in the District of Central America. He will be assigned to St. Augustine's, Pearl Lagoon, Nicaragua, later this year.

The Rev. Alfred M. Niese, Jr., former curate at Trinity Cathedral, Newark, N. J., is rector of Church of the Atonement, 30th and Rosalie Sts., Fair Lawn, N. J. 07411.

The Rev. Richard T. Nolan, associate chaplain and instructor in religion and mathematics at Cheshire Academy, Cheshire, Conn., will be lecturer in philosophy at the University of Connecticut and visiting lecturer in philosophy and education at Hartford Seminary Foundation, June 1st.

## New Addresses

The Rev. Gray M. Blandy, 701 Orange Ave., Clearwater, Fla. 33516.

The Rev. Martin Garrison, Box 1521, Lusaka, Zambia, Central Africa.

The Rev. Ian George, Box 200, Woomera, S.A., Australia.

The Rev. Harold J. Hamilton, Ph.D., 191 W. Pearl St., Coldwater, Mich. 49036 (same position).

## Armed Forces

Chap. (Lt.) John F. Walker has received a citation for meritorious service March 8-June 20, 1965, as chaplain of the Third Battalion, Ninth Marines, Third Marine Division in Vietnam. "... Due to the heavy daily schedule he maintained, he collapsed from exhaustion and was subsequently medically evacuated. Upon his return to duty, he immediately resumed his heavy workload with renewed vigor. By his uncommon initiative, exceptional professional skill, and concern for the welfare of his men, without regard for his own comfort, Lt. Walker upheld the finest traditions of the Marine Corps and of the United States Naval Service." He is authorized to wear the Combat "V."

## DEATHS

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

The Rev. Francis Craighill Brown, 66, professor emeritus at Berkeley Divinity School, New Haven, Conn., died April 8th.

Dr. Brown, a 1922 graduate of the University of the South and Virginia Theological Seminary, was ordained to the priesthood in 1925, the same year as his seminary graduation. A former missionary, he was in China 1928-1930, where he was a curate at St. John's Pro-Cathedral, Shanghai, and professor of Church history at Central Theological School. The following years until 1943 he was priest in charge of St. Thomas, Sanford, N. C., and then rector of Emmanuel Church, Southern Pines, N. C., until 1949. He was dean of the School of Theology, Sewanee, Tenn., 1949-1953, when he went to Berkeley Divinity School as professor of pastoral theology. He retired June 30, 1966, for reasons of health and moved to Guilford, Conn.

The Eucharist was celebrated by the dean of Berkeley in the seminary chapel before the altar designed by Dr. Brown.

Survivors include his widow, Margery Pierpont Brown.

Joan Alward Eddy Miner, wife of the Rev. Malcolm H. Miner, died March 22d, in Seaside, Calif., after three years of cancer illness.

Since the Miner's marriage in May 1948, they have lived in North Brookfield, Mass., Oakland, Calif., Anchorage, Alaska, and Seaside, where Fr. Miner is vicar of St. Matthias'.

A memorial service and Requiem Eucharist were conducted by the Bishop of California at St. Matthias' on Easter Even.

Survivors, besides her husband, are two children.

Marguerite Dunbar Shepard, 86, communicant of Trinity Church, Bristol, Conn., and widow of the late Rev. Dr. Charles N. Shepard, died March 22d, in Bristol.

A Requiem Eucharist was celebrated in Trinity Church and interment was in West Cemetery, Bristol.

A daughter, Miss Katherine Shepard, survives her mother.

# CLASSIFIED

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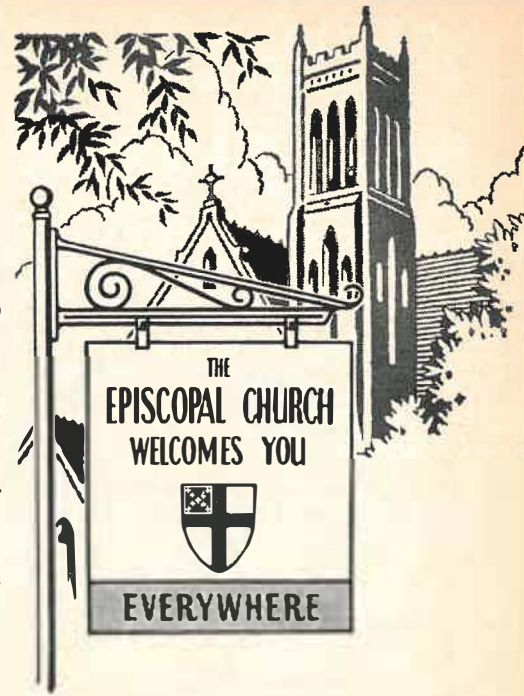
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 The Rev. R. Worster; the Rev. H. Weitzel  
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 Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
 7 & 6:30

**SAN FRANCISCO, CALIF.**  
**ADVENT** 261 Fell St. near Civic Center  
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 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.**  
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 Sun HC 7:30, 9, 11; Daily 7:15, 5:30; also Weds  
 HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

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**ST. PHILIP'S** Coral Way at Columbus  
 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

**ORLANDO, FLA.**  
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 Fri & HD 10; C Sat 5

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 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

**ASCENSION** 1133 N. LaSalle Street  
 The Rev. F. William Orrick  
 Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys  
 MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
 9:30; C Sat 4:30-5:30 & 7:30-8:30

**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, In-  
 structions; Int, Intercessions; LOH, Laying On  
 of Hands; Lit, Litany; Mat, Matins; MP, Morn-  
 ing Prayer; P, Penance; r, rector; r-em, rector-  
 emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations;  
 V, Vespers; v, vicar; YPF, Young People's  
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**ALL SAINTS'** at Ashmont Station, Dorchester  
 Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon  
 5:30, Wed 10, Sat 9

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**ST. JOHN'S** Woodward Ave. & Vernor Highway  
 The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c  
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**ST. LOUIS, MO.**  
**HOLY COMMUNION** 7401 Delmar Blvd.  
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**CHRIST CHURCH** 2000 Maryland Parkway  
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 Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
 H Eu, & EP

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 days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;  
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 Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;  
 Thurs HC & LOH 12; HD HC 12

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

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

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

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

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

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

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

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

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
 Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c  
 Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn  
 High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat  
 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low  
 Mass

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

**PHILADELPHIA, PA.**  
**ST. MARK'S** Locust St. between 16th and 17th Sts.  
 Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,  
 Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

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

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

**MONTREAL, QUEBEC, CANADA**  
**ST. JOHN THE EVANGELIST**  
 President Kennedy & St. Urbain  
 Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs  
 7:45, Wed 9:30; Fri 7; C Sat 4-5

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

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

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