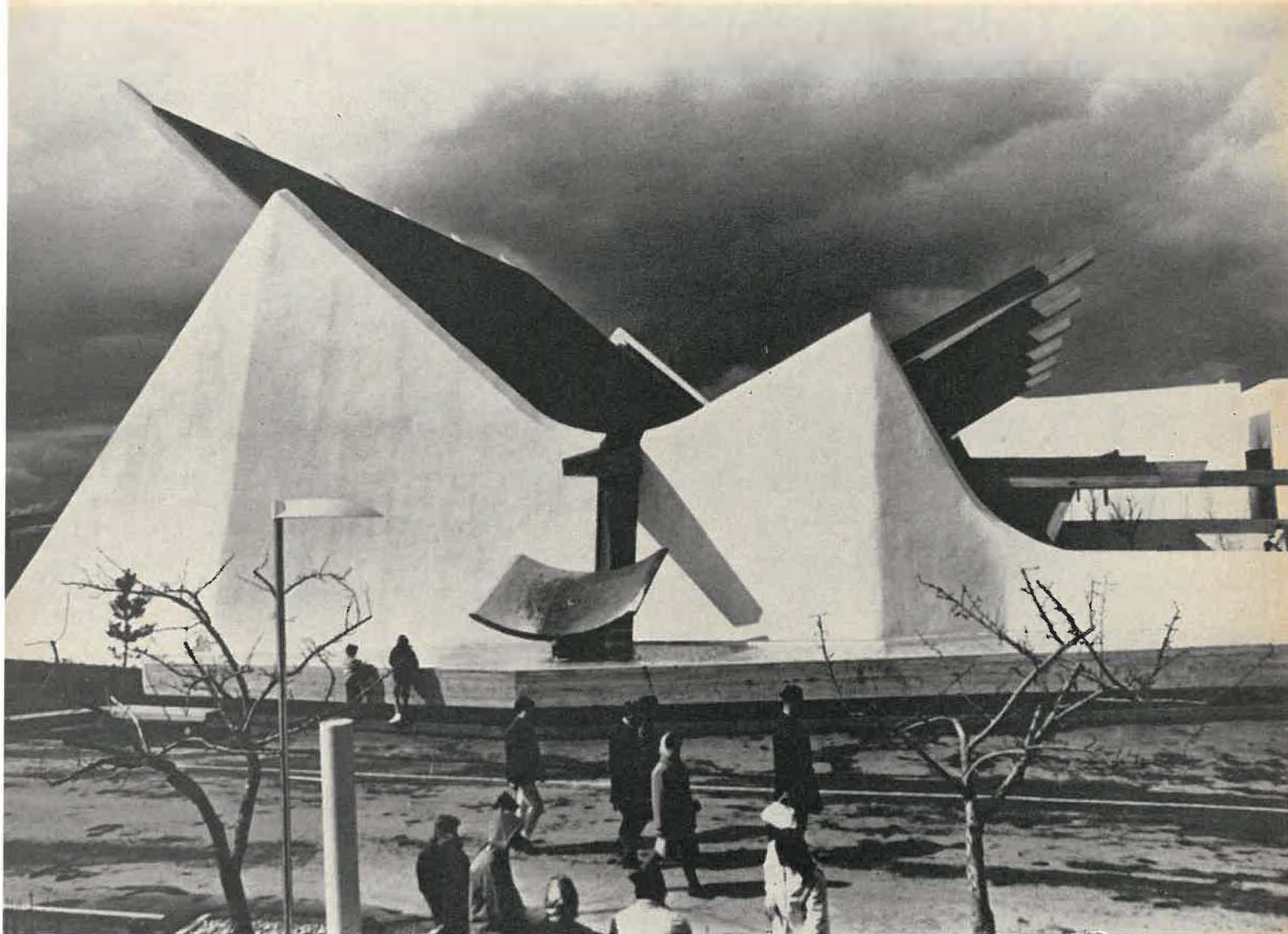


# The Living Church

June 11, 1967

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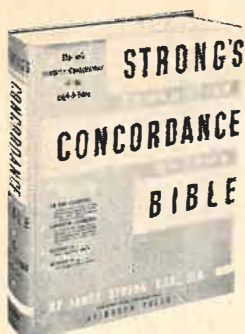
The Christian pavilion at Expo 67; see page 3

INS

**O** LORD Jesus Christ, who saidst unto thine Apostles,  
Peace I leave with you, my peace I give unto you:  
Regard not our sins, but the faith of thy Church; and grant  
to it that peace and unity which is according to thy will,  
who livest and reignest with the Father and the Holy Ghost,  
one God, world without end. *Amen.*

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# The Living Church

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

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## THINGS TO COME

June

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14. Basil the Great, B.
16. Joseph Butler, B.
18. Trinity IV Ephrem, Dn.

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

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

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

**Mary of Nazareth: Myth or History?** By Bonaventura Rinaldi, C.P., Trans. by Mary F. Ingoldsby. Newman. Pp. xiv, 222. \$4.50.

The prospective reader of *Mary of Nazareth: Myth or History?* should not, by the title, be misled into assuming that Bonaventura Rinaldi thinks of the Blessed Virgin in terms of mythology. He considers the Marian problem from two points of view: typological and historical. Those who find typology a congenial subject will appreciate and enjoy the author's considerable scholarship and penetrating spirituality. The profusion of references attests to the immense research behind his presentation.

Fr. Rinaldi lets no subject or legendary text relating to woman, pagan or Old Testament, escape the net with which he draws them into the orbit of his thesis: that these myths pre-figure the Blessed Virgin (myth here being defined as the imaginary representation of reality, spontaneously outlined by the mental apparatus, in this case man's need for love, grace, and tenderness). One wonders whether the pagan element is valid or necessary for creating the proper perspective in which a Christian ought to hold the one who bore the Incarnate Son of God, Mary, Ever-Virgin, Theotokos, Mother of God. The typology becomes more familiar and acceptable when he passes to the Old Testament.

In the New Testament the historical Mary of Nazareth gives historical reality to the myths which are seen as pre-figuring her. Each reader will form his own answer to the question of whether the author has contrived too much in order to justify his thesis. Mine is in the affirmative. John Macquarrie's treatment of the theology of Mary in *The Principles of Christian Theology* is more congenial to this reviewer than Fr. Rinaldi's effort.

(The Rev.) F. S. ARVEDSON, S.T.D.  
*Chapel of St. John the Divine  
Champaign, Ill.*

\* \* \* \*

**Voice from the Desert.** By Albert Peyri-guère. Trans. by Agnes M. Forsyth and Anne Marie de Commaille. Sheed and Ward. Pp. 158. \$3.95.

Evelyn Underhill writes, "There is a temper of soul which seems peculiar to the great French teachers of the spiritual life." This book by Albert Peyri-guère continues the tradition set by such men as St. Francis de Sales in his *Introduction to the Devout Life*, Fenélon, and Abbé de Tourville in their letters giving spiritual direction.

*Voice From the Desert* is a series of letters written over a period of 28 years by a priest who wanted to be an anchorite and yet was almost overwhelmed by ministering to the pressing needs of the Berbers among whom he lived. The letters were sent from North Africa to a nun in France who longed to be alone with God

but had to give most of her time to her teaching duties. Fr. Peyriguère, her spiritual director, showed her the solution: "If work takes the whole day, then turn this duty into prayer." He advises, "Don't look for Him apart from your active life for that's where He is."

The mystical assurance is summed up in "it is He who is us," which is in keeping with St. Paul's statement to the Galatians: "It is no longer I who live, but Christ who lives in me."

The ecumenical spirit of the translators is noted in that Bible quotations are taken from various English versions including the AV and the NEB.

This book illustrates the immortality of spiritual influence in that Fr. Peyriguère endeavored in his life to follow the rules for spiritual development as set forth by Charles de Foucauld. *Voice From the Desert* will help any one who really wants God to be supreme in his life and "to see Jesus in every human being" (Foucauld). (The Rt. Rev.) ROBERT E. GRIBBIN, D.D.

*Bishop of Western North Carolina (ret.)*

✦ ✦ ✦ ✦

**Priest and Revolutionary.** By Peter N. Stearns. Harper & Row. Pp. 209. \$5.95.

*Priest and Revolutionary* is an introduction to the life and work of the French priest and social writer Lamennais who exercised a profound influence at the beginning of the 19th century. The author is Dr. Peter N. Stearns, a historian on the faculty of the University of Chicago. The book is carefully organized, and the prose is simple and lucid. Dr. Stearns gives careful documentation for each chapter, but banishes it to an appendix where it will not annoy the general reader while still remaining available to the specialist.

The most interesting part of the volume is in chapters four and five which tell of the "Avenir" movement and the response to it. I think that the earlier chapters are less than fair to the Restoration Monarchy and its aims. The later chapters seem to me to be too generous to Lamennais.

To read the life of Hugues-Felicite Robert de Lamennais is to be reminded of a melancholy fact: intelligent and good men can do more lasting harm than stupid and bad ones. Lamennais used his great talents to aid those who opposed the constitutional monarchy of Louis XVIII. That monarchy was overthrown, and France ever since then has been seeking a form of government worthy of the great genius of her people. Lamennais fought against the constitutional rights of the French Church, advocating always the extreme doctrines of the Ultramontanes. Today the whole Roman Catholic Church is in agony to undo the harm that the Ultramontanes have done to her. Lamennais wanted men to give up their political strivings and to surrender all authority into the hands of the Pope. He

saw that the French monarchy would not do any such thing, and so he changed sides and became a liberal and a democrat. He found that liberals and democrats had no use for a Church which combined in itself the corruptions of a former age and the pretensions of the new Ultramontanism. He found, too, that the Papacy had no wish to make peace with the principles of the revolution. Lamennais fell out of favor with Rome, and excommunicated himself in 1836. From then until his death he was a political and social reformer, and not an influential one, dying in 1854.

Dr. Stearns rightly emphasizes the prophetic gifts of Lamennais who was wrong about many things but did foresee most of the questions that vex Church and state today. He does justice to Lamennais's wonderful eloquence, to his personal charm, his love of human nature. He points out that Lamennais did not have the formal theological and historical training that he needed. This led to his shipwreck — this and a curious discipline of thought and feeling that is evident in his writings and in his behavior. Stearns is right in thinking that Lamennais's case should be a warning to the Church in an age of reform; this alone would make this book worth reading.

The book seems rather costly for so few pages, but the author has added forty pages of excerpts from Lamennais's writings, and this is a wonderful bonus.

(The Ven.) STANLEY ATKINS  
*The Archdeacon of Milwaukee*

### Booknotes

By Karl G. Layer

**The Language of the King James Bible.** By Melvin E. Elliott. Doubleday. Pp. x, 227. \$4.95. (Indexed, \$5.95). A concise and highly practical glossary explaining and translating archaic and difficult-to-understand words and phrases in the KJV.

**The Home Book of American Quotations.** Edit. by Bruce Bohle. Dodd, Mead. Pp. xv, 512. \$10. A thoroughly documented dictionary of quotations by and about Americans. From Emerson to Eisenhower; from Franklin to LBJ. A valuable tool in many ways for the preacher.

**Light at Eventide.** By Johan Lunde. Augsburg. Pp. 172. \$3.95. A collection of 38 devotions designed for older people and written by a sometime bishop of the Lutheran Church of Norway.

### On the Cover

Pictured on this week's cover is the controversial Christian pavilion at Expo '67 in Montreal. Water falls from the roof onto a concrete open book and then into a pool at the base of the building.

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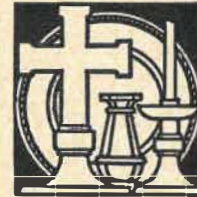
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# The Living Church

June 11, 1967  
St. Barnabas

For 88 Years:

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

## ECUMENICAL RELATIONS

### Anglican-Roman Commission Meets

Beginning with a concelebration of the Eucharist in All Saints' Episcopal Cathedral, Milwaukee, May 24th, where Roman Catholics were observers, the fourth meeting of the Joint Commission on Anglican-Roman Catholic Relations in the United States was officially opened. Meetings continued through May 26th at Nashotah House Seminary, closing with a celebration of the Mass at St. John's Roman Catholic Cathedral, Milwaukee, where Episcopalians were observers.

Making a joint announcement after the last service, the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, and the Most Rev. Charles H. Helmsing of the Roman Catholic Diocese of Kansas City-St. Joseph, said:

"Since the time of the Reformation, the doctrine of the Eucharistic sacrifice has been considered a major obstacle to the reconciliation of the Anglican Communion and the Roman Catholic Church. It is the conviction of our commission that this is no longer true. We have made a careful study of the documents of the Second Vatican Council, the Lambeth Conference Report of 1958, the 1949 Statement of Faith and Order of the Protestant Episcopal Church in the USA, and other statements of the contemporary position of both our Churches. From these statements, it is clear to us that the findings of modern biblical, theological, and liturgical studies have transcended many of the polemical formulations of an earlier period. We believe that it is of the utmost importance for the clergy and laity of our two Churches to acknowledge their substantial identity in this area of the Eucharistic doctrine, and build upon it as they go forward in dialogue. Whatever doctrinal disagreements may remain between our Churches, the understanding of the sacrificial nature of the Eucharist is not among them."

The bishops also stated that the group is in agreement on the following:

"The Church is the Body of Christ and is built up by the Word through the Eucharist. "Baptism is the entrance into the eucharistic community. In the Holy Eucharist Christians are united with Christ as the fulfillment and perfection of their baptismal union with Him.

"In the Lord's Supper we participate at the same time in Christ's death, resurrection, and ascension; the Christian community is thus transformed in grace and the pledge of future glory is given to us.

"Our communion with Christ in the Holy Eucharist is also communion with one another. Such union is achieved through the Holy Spirit.

"Christian people participating in Christ's priesthood through baptism and confirmation are meant to be a living sacrifice to God. That sacrifice finds its fullest expression in the eucharistic offering of the priesthood of the people of God. Such sacramental offering of the whole people is made possible through the special action of the ministerial priest who is empowered by his ordination to make present Christ's sacrifice for his people.

"The sacrifice of the Holy Eucharist is not just the sacrifice of the cross but the sacrifice of Christ's whole life of obedience to the Father, which culminated in His death on the cross and His glorious resurrection. We offer nothing we have not first received; because of our incorporation into Christ at baptism, He offers us in Himself to the Father."

Other Episcopalians taking part were: the Rt. Rev. Edward R. Welles, the Rt. Rev. John M. Allin, Dr. Clifford P. Morehouse; the Rev. Massey H. Shepherd, Jr., Prof. George A. Shipman, the Rev. Arthur Vogel, the Rev. William J. Wolf, and Dr. Peter Day.

Other Roman Catholic participants included: the Most Rev. A. Wycislo; the Rev. Thomas E. Ambrogio, the Rev. Bernard J. Cooke, S.J., the Rev. Lawrence B. Guillot, the Rev. John Hotchkin, Prof. Thomas P. Neill, and the Rev. George H. Tavard.

## PENNSYLVANIA

### Call for Change on Vietnam

In a telegram sent to President Johnson, 520 Philadelphia-area citizens, including many Episcopalians, called for revision of American policy in Vietnam. It read: "Anticipating the forthcoming holiday truce in the Vietnam warfare, the undersigned citizens of the Philadelphia area express to you our endorsement of the proposals set forth by Dr. Eugene Carson Blake on April 26th, and urge you to revise American policy in Vietnam in the light of his proposals."

It was signed by adult citizens from all walks of life, including physicians, dentists, clergy, social workers, businessmen, lawyers, architects, engineers, librarians, artists, nurses, labor leaders, accountants, journalists, one photographer, and one writer. Many signers did not identify their occupations.

The signatories of the telegram were solicited in a joint letter signed by four

clergymen, one of whom was the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania.

## MILWAUKEE

### Eucharistic Experimentation

Three Milwaukee clergy of separate Communion, with a congregation of some 60 priests, nuns, and laymen, participated in a "dry run" of a perhaps-possible Eucharist service of the future. The 45-minute service in a room of the Salvatorian House, at Marquette University included the breaking of a loaf of dark bread served to the participants, and the passing of goblets of wine to each. Celebrants were the Rev. Bernard J. Cooke, S.J., chairman of Marquette University theology department; the Rev. Patrick Anderson of Martin Luther Evangelical Lutheran Church and the Rev. Philip Talmage, Episcopal priest and librarian at Marquette. They sat on chairs beside an end table with a floral arrangement.

After explanatory remarks by Fr. Cooke to the congregation, many of whom were students in his class on theology of the Eucharist, everyone sang to guitar accompaniment, "There is one Lord, there is one faith, there is one baptism, one God Who is Father." Scripture readings from Jeremiah and the Gospel according to St. John were discussed by both the celebrants and members of the congregation. Individual petitions were offered and a greeting of peace was expressed by an embrace or a handshake.

The congregation then processed into another room where the altar held the plates and goblets. The clergy in street clothes wore stoles. The three men read the Canon of the Mass especially written for the service. After the distribution of the bread and wine, a "lively meal song" composed by Sr. Germaine Habjan, Glenmary sister attending Marquette, was sung by all. After another song, the people were blessed and told to be a "blessing to all that you meet."

## PORTUGAL

### Cabral Consecrated

Dr. Daniel de Pina Cabral, a priest of the Lusitanian Church, was consecrated Suffragan Bishop of Lebombo, a diocese in the Province of South Africa, in the Portuguese territory of Mozambique. Bishop Cabral is the first Anglican prelate

to be consecrated in predominantly Roman Catholic Portugal, the service being held in the Cathedral Church of St. Paul, Lisbon. He succeeds the Rt. Rev. Stanley Pickard, who was present for the ceremony.

The new bishop is a student of law, having graduated from Lisbon University. He also attended the Divinity School of the University of London. Like many other priests of the Lusitanian Church, he took a secular post, and until recently held an important administrative position in a large bank in Oporto. At the same time he was vicar of the Good Shepherd parish.

In addition to Bishop Pickard, the Bishop of Portugal and the Archbishop of Capetown took part in the service. The archbishop was the chief consecrator. Also present were: the Bishop of Rhode Island, representing the Presiding Bishop; the Bishop of Southwell, representing Canterbury and York; Bishop Küry of the Old Catholic Church; the Primus of Scotland; Bishop Bayne; the Bishop of Puerto Rico; the Assistant Bishop of St. Alban's (England); and the Bishop Of Gibraltar. The Superior of the Opus Dei in Portugal and other Roman Catholic priests also were in procession. For the first time in the history of the Lusitanian Church, the Cardinal Patriarch of Lisbon sent a representative and the Portuguese government did the same. The faculty of law of Lisbon University was represented by one of Bishop Cabral's former professors.

#### **ORTHODOX**

### **Archbishop Enthroned in Athens**

Preaching at his enthronement in Athens, Archbishop Ieronymos of Athens and All Greece, called for strong ecumenical ties with the non-Orthodox Christian Churches. The former professor of canon law at the University of Thessaloniki and chaplain to the Greek royal family, cautioned that "constant and long preparation must precede every Greek Orthodox Church participation in pan-Christian conferences."

The enthronement in Athens Cathedral followed by less than a week the archbishop's election by a newly constituted nine-member Holy Synod. His predecessor, Archbishop Chrysostomos was ousted by the military junta now ruling Greece, which decreed he was too old and could not be exempted from a law which requires bishops over 80 to retire.

As a professed ecumenist—he had served as a member of the central committee of the World Council of Churches—the 62-year-old Archbishop Ieronymos is in striking contrast to his ultra-conservative predecessor who has been noted for consistent opposition to any relationship or dialogue with the Roman Catholic Church. Alluding to various internal

problems of the Church in Greece, the new archbishop said a first requisite for their solution was to change certain negative attitudes into "love, sacrifice, devotion, simplicity, unity, and apostolic zeal." He emphasized the great need of filling existing pastoral vacancies and raising the educational standards of the Orthodox clergy. He noted that among the 8,000 priests in Greece there are only 300 graduates in theology. A murmur of approval came from the congregation when he announced that all the emoluments of his office, except his personal salary, would be used toward helping establish a hospital for clergy.

#### **COCU**

### **ECCPU for a More Ecumenical COCU**

A group of Churchmen who believe that the approach to Church Union represented by the Consultation on Church Union needs modification has been organized as "The Episcopal Committee for Promoting Unity." The group has named as its chairman the Rev. Darwin Kirby, Jr., rector of St. George's Church, Schenectady, N. Y. The Rev. George B. Wood, rector of Trinity Church, Fort Wayne, Ind., is serving as treasurer.

A spokesman said that the group hopes to have a continuing educational role within the Church, that it represents a broad spectrum of belief and practice. The purpose of the group, this spokesman said, is to urge a more completely ecumenical approach to Church unity, in which all major Christian traditions would be represented.

### **Criticism of Organization Plan**

At a regular meeting May 16th, at the Valley Forge Military Academy, Wayne, Pa., 40 members of the Philadelphia branch of the Catholic Clerical Union,



Bishop Gilson

composed of clergy from the Dioceses of Pennsylvania and New Jersey, voted unanimously to condemn the proposed action by the Consultation on Church Union that would proceed to set up a form of organization for a united Church of the 10 participating Christian bodies without waiting for the framing of a constitution or the official approval of the respective Churches.

The clerical action by resolution stated that the proposal was "uncanonical, premature, unwise, and potentially gravely destructive of the cause of Christian unity." It noted that there had been no correction or denial of the COCU announcement as reported in the public press, and that no official approval has been given to the *Principles of Church Union* proposed by COCU, by the General Convention of the Episcopal Church. In discussion it was observed that this was true also of a number of other Churches participating in the consultation. The resolution points out that the Episcopal representatives on COCU have no authority to commit the Church and were specifically limited to the four basic principles of union—agreement on the Holy Scriptures, the Apostles' and Nicene Creeds, the Gospel Sacraments of Holy Baptism and Holy Communion, and the Apostolic ministry of bishops, priests, and deacons, as set forth in the Chicago-Lambeth Quadrilaterals.

The original resolution was offered by the Rev. John R. Chisholm, rector of St. Paul's, Doylestown, Pa.

#### **CSI**

### **RCs Convert**

It is reported that about 1,000 Roman Catholic converts in Kothamangalam, Kerala, are to become members of the Church of South India "in protest" against alleged discrimination against them by the Roman Catholic Church.

The converts, members of the Harijan or untouchable class of Hinduism prior to conversion to Christianity, say the Roman Catholic Church has failed to end discrimination against them and has not so far ordained a single priest from their community. These converts are members of the Harijan Catholic Mahajana Sabha of which a priest, the Rev. Joseph Kochuparambil, is director.

The number of Roman Catholic Harijan converts in Kerala is estimated at 400,000—nearly 16 percent of the total number of Roman Catholics in the state.

[RNS]

#### **HONOLULU**

### **Gilson Retires**

The Rt. Rev. Charles Packard Gilson, Suffragan Bishop of Honolulu since 1964, has retired. During that time he had lived in Okinawa. Bishop Gilson had previously lived in Taiwan, helping to raise it to

the status of a missionary district of the Church, when the Rev. James Chang Lee Wong was consecrated the first Bishop of Taiwan.

The people of Okinawa presented their retired bishop with the distinguished service cross of the diocese as well as the seal of the diocese, "for the outstanding service he had given to this missionary field."

His retirement home is in Rhode Island where he and Mrs. Gilson now live, and the bishop is assisting in that diocese.

#### **AFRICAN METHODIST EPISCOPALIANS**

### **Opposition to Civil Rights Tactics**

The civil rights movement is losing the support of the general public because of the tactics of some groups and leaders, it was declared at an assembly of a large Negro Church body in Philadelphia. This criticism was contained in a report to the 151st Philadelphia Annual Conference of the African Methodist Episcopal Church, which has 109 congregations in eastern Pennsylvania.

The social action committee of the conference called for more moderation and full obedience to the law by civil rights groups, and offered a disclaimer of Black Power. Its report called picketing, marching, sit-ins, boycotts, and similar demonstrations a "waste of force." The Church committee suggested that social justice be sought "through the many civic groups in a sane way . . . reasonable and within the law." It added: "We have not depended upon God enough in our fight for rights guaranteed by the Constitution. We have broken away from the leadership of sane organizations and have gone after a few men who are inflated by their own ego (and) apparently more interested in getting their names in print than about the actual welfare of their people. Some of our clergy act more like hirelings than shepherds. The ministers who believe in the social teachings of Jesus should stabilize this movement from the pulpits, and bring this boat we are all on to an even keel."

The African Methodist Episcopal Church, with 1.2 million members, had its beginning in Philadelphia before 1800. It is one of the several Communion in the Consultation on Church Union. [RNS]

#### **SEMINARIES**

### **Seabury's New Curriculum**

In preparation for the meetings of the corporation and board of trustees of Seabury-Western Seminary, Evanston, Ill., members received a resumé regarding the proposed new curriculum. At the seminary for the meetings, members and faculty spent one evening in informal discussion of the proposed matter in order to have a better understanding of the changes. The faculty committee on cur-

riculum has met each week since the winter of the last academic year on the proposed changes.

The last revision of the seminary curriculum occurred in 1958. At that time the preparation for canonical examinations was a major factor in changing scholastic programs. That goal is still in the over-all picture, but the courses will be so planned that they will draw strength from each other and illumine subjects from several viewpoints.

Required courses have been reduced in number and the accepted minimal standard for each has been raised. Concentration in a student's chosen field will be possible under tutorial direction. Also, the lecture system will be augmented with many "learning situations" such as the use of Chicago as a laboratory for the "doing" of theology. New programs for seniors working under supervisors in nearby parishes and institutions will make field work a learning situation. In all, a wide range of possibilities will be shown to seminarians.

#### **ATLANTA**

### **Consecration Set**

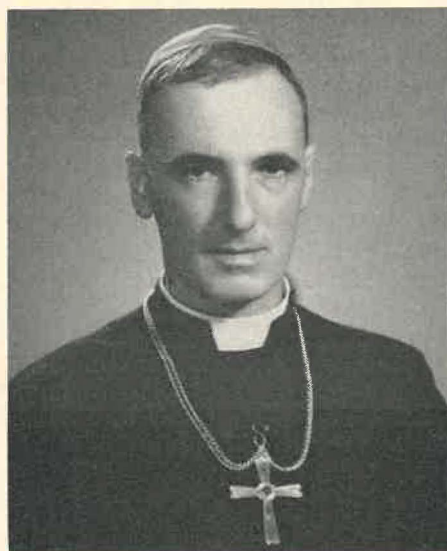
The Rev. Milton L. Wood, canon to the ordinary of the Diocese of Atlanta, will be consecrated suffragan bishop of the diocese June 29th. The 10 AM service will be held in the Cathedral of St. Philip, Atlanta, Ga., with the Presiding Bishop as consecrator.

#### **EPISCOPATE**

### **Bishop Completes Tour**

The Rt. Rev. Richard Rutt, Assistant Bishop of Taejon, Korea, has completed a two-month lecture tour of the United States. The bishop, who is editor of the Korean Hymnal (1962) and who has had a number of writings published, spent his time lecturing to scholarly societies and speaking on the Far East and the work of the Church in Korea.

During his stay on the North American



Bishop Rutt

continent, Bishop Rutt visited Chicago, Milwaukee, New York, Montreal, Philadelphia, Tennessee, Nevada, and San Francisco, among other places.

In addition to being Assistant Bishop of Taejon, the bishop serves as THE LIVING CHURCH correspondent for Korea.

#### **SCOTLAND**

### **Mixed Marriages Considered**

The Roman Catholic Church's policy on mixed marriages was attacked as an obstacle to coöperation with Protestant Churches in a report published in Edinburgh by a committee of the Church of Scotland (Presbyterian).

The report expressed the Church and Nation Committee's views: "So long as the Church of Rome insists that the validity of a mixed marriage is dependent on obedience to its own canon law, and refuses to recognize as valid a marriage celebrated before a minister of the Reformed Church, no real progress can be made to our mutual understanding and coöperation." It is also recommended that it is not advisable for Church of Scotland ministers to participate in Roman Catholic weddings where mixed marriages are involved. The full General Assembly of the Church will be asked to endorse this recommendation at its next meeting.

The committee also stated that it would be ungracious merely to issue a condemnation of the Roman instruction. In the new spirit of friendship "we must be able to discuss our differences, including deep divergencies in doctrine and practice. There is undeniable evidence that many in the Roman Catholic Church are deeply disappointed with the instruction, and this is a sign of hope. The Roman Church may indeed think again and we must be ready to examine any new proposals. Meantime, the problem remains as vexing as ever, causing much misery and heartbreak, and estrangement."

The committee said that by refusing, like other Reformed Churches, to take part in the Roman Catholic marriage ceremony as now allowed, the Church of Scotland would help the Roman Curia to realize that what is needed to promote Christian understanding and coöperation is not the polite gesture and the relaxing of a few conditions imposed on the non-Roman Catholic, but a "radical revision" of the law on mixed marriages. [RNS]

#### **TENNESSEE**

### **Mission Moves Forward**

The Southeast's far-reaching inter-Church design for 20th century mission moved a significant step forward in Nashville, Tenn., when 30 persons from numerous Communion gathered for the review and approving conference of the Southern Regional Training Center Proj-

*Continued on page 12*

# Letter from London

Twenty-eight-year-old David Collyer, youth chaplain to the Bishop of Birmingham, England, has been nominated priest-founder of a new international and ecumenical religious order. Planned to give social workers all over the world a loosely-organized fellowship, the order is an outcome of a conference on youth, organized by the World Council of Churches in Geneva. The intention is to combat the sense of loneliness often felt by the Christian social worker whose time is spent among way-out youth, whether Dutch provos, or California beatniks, or whatever.

David Collyer, who runs an informal club and coffee bar for rockers in Birmingham says: "One of the problems which came out of the conference was the question of loneliness and isolation where a social worker was in a field not covered by the welfare services. People can become very isolated if they experiment, if they do not know institutional social work. So I have been asked to become the priest-founder of this order, and three-quarters of the delegates said they would like to become involved in it."

The order is non-denominational but it is hoped that members will adopt a simple rule of prayer at certain times of the day and will also exchange information.

A joint liturgical group which has no official status but which includes a number of names which command respect has just published a report suggesting radical changes in the Kalendar.

Christmas, Easter, and Whitsun or Pentecost, remain the highlights of the year. But the Christian year should start in the fall, nine Sundays before Christmas, and should be concerned with preparation for the coming of Christ and include emphasis on the great themes of creation, fall, covenant, and election. The fourth Sunday before Christmas should be the time for concentrating on the eschatological element at present spread through Advent, and the Sunday next before Christmas should be the feast of the Annunciation, transferred from March.

Christmas should be followed by its own nine Sundays, each concerned with different topics: the Wise Men, the Presentation in the Temple, the Baptism of Christ, the First Disciples, the Wedding at Cana, and the Friend of Sinners, thus moving logically from the birth of Christ to the beginning of his ministry.

Next should follow a period of nine Sundays in preparation for Easter dealing largely with the development of Christ's ministry as well as the Temptation, Conflict, and Suffering. The Transfiguration should be removed from August to the third Sunday before Easter.

Easter and the five following Sundays would be as at present and it is suggested that the remaining Sundays of the year should be known, as in the Roman Church and the Church of South India, as Sundays after Pentecost.

The joint liturgical group includes representatives from the Church of England, the Church of Scotland (Presbyterian), the Baptist Union, the Congregational Church, the Scottish Episcopal Church (Anglican), the Methodist Church, and the Churches of Christ, with a Roman Catholic observer.

The report comes at an interesting time in England since for the first time the traditional state holiday on Whit Monday has been divorced from the Christian festival and fixed in the future for the last Monday in May.

Archiepiscopal approval to Britain's entry into the European economic community was given when Dr. Ramsey, speaking in the House of Lords debate, said it would present all the Christian Churches of Europe with an immense opportunity of acting together.

"The outcome" said the Archbishop, "is not altogether easy to foresee, but it will reach far beyond what can at first be negotiated or planned. I find it a most exciting prospect, and I believe we ought to help our fellow-citizens to see how exciting the prospect is." England would have a chance of gaining "a sense of a European culture in which so much of our own culture was once rooted. And we shall, or we should, be bringing into Europe something of our own good sense. The very name Europe," he said, "speaks of a Christian civilization of which we are all the heirs, a civilization now tired, distracted, and corroded from within by some of the terrible trends of modern history. I see the entrance of Britain into the European Community as giving immense opportunity to all the Christian Churches in Europe—Roman Catholic, Anglican, Protestant—without pretending that their problems of unity are yet solved, to be acting together with a new vigor to rebuild the foundations of faith and morality."

Education is always a sensitive topic in this country. The most recent example of a Churchman to hit the headlines on the topic is the Rt. Rev. Cyril Eastaugh, Bishop of Peterborough, whose May diocesan newsletter advised people to vote against any electoral candidate who supports a "closed" system of schools. An exclusively state controlled educational structure, he says, would be completely totalitarian and must be resisted because "it constitutes a barefaced attack on the basic rights of men and the responsibility of parents."

In reply Councillor Harry Stedman, Chairman of the Peterborough Education Committee, attacked the bishop for making "an obviously political intervention. I did not know we had such a dedicated politician in the bishop." The bishop also has been attacked by one of his clergy, the Rev. Philip Cauwood, who has identified himself with socialist policy which aims at such a "closed" system.

Bishop Eastaugh has denied that his statement was designed to influence local elections. "It is a matter," he said "which concerns every individual, and it is only unfortunate that it has become a political issue."

For 33 years Dr. W. R. Matthews was distinguished as one of the great deans of St. Paul's Cathedral—and history has provided many of them. His period of office included some of the stormiest years in the cathedral's long story. He had occupied the deanery for only five years when it became cluttered with all the tools of firefighting, blast-protection, and the other appurtenances of wartime attack.

Dr. Matthews is distinguished for many things, not least the impressive scholarship which has remained fresh into a ripe age. But it is probably for his air-raided duties followed by his cathedral's restoration that he will best be remembered. Of all his line, he approaches nearest to the Wren epitaph, "If you seek a monument, look around you."

It is now a year since Dr. Matthews announced his retirement. At the time of writing no successor has been named. It is evidence of the difficulty of finding the right man to fill a vital but difficult niche. He will need to be a distinguished preacher; he will need to uphold a tradition of scholarship; he will need the gifts of an administrator; he will need the graces involved in taking one's place in a great city where great men abound. And, more than any of his predecessors, he will need to know how to raise money. For while Londoners and others will always willingly sacrifice to maintain Wren's unique fabric, the wherewithal for daily running and current expenditure is not so easily forthcoming. The cathedral has a serious deficit on this score. And it will prove a challenge to the new dean, whoever he might be.

DEWI MORGAN

## The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters. Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

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If one were to talk with the clergy of almost any Episcopal parish, he would find that among the many people who come to the church for counseling there are a number with the problem of homosexuality. Advising them must be difficult, for not only are there many varieties of inversion, but each homosexual has a different view of what he can and should do about his problem. At the moment one can find in print almost every imaginable opinion on the subject of homosexuality — from some writers who condemn any manifestation to others who are much more lenient.

The average person's reaction to the mention of homosexuality is likely to be one of disapproval, shock, contempt, or fright; most act in the way they would if someone were to tell an off-color story at a ladies' tea. To be revolted or to attempt to ignore the problem is certainly not the Christian attitude.

"Homosexuality" means a sexual feeling for a person of the same sex; in ordinary usage the term is applied to men, but strictly it can be used for either sex. "Overt" homosexuals are those who give physical expression to their sexual feelings, whereas "latent" homosexuals are those who do not — or who are not even aware of their homosexual tendencies. Psychology has offered a number of explanations for the occurrence of inversion. A widely accepted one is that the problem results from a halt in psychological growth at an early stage of development; thus it is a state of immaturity. This theory, however, does not successfully account for the cases of truly great and apparently well-adjusted men who happened to be homosexuals. We must beware of accepting over-simplified explanations.

The Church's view of overt homosexuality has always been unequivocal: Any sexual act outside marriage is a serious sin. Homosexuals who lead a life of abandon to all their physical desires but claim to be practising Christians may deceive themselves and all the members of the Church, but what they are attempting is impossible. Homosexual acts are explicitly condemned in both the Old and New Testaments; the Church has never wavered from its apparently stern view of this sin. The common defense, "I didn't ask God to make me this way, so what seems unnatural to others is natural to me," is painfully naïve. Through the efforts of psychiatry we now know beyond much doubt that God did not create anyone homosexual. True, the inversion happens usually at a time when the child cannot control his reactions, but, to use an analogy, we do not say God "causes" the automobile to run over the infant who is maimed for life.

This article is reprinted, with permission, from *The Messenger* for March 1967 of the Church of St. John the Evangelist, Boston.

# The

# CHRISTIAN

What should be the attitude of the man who perhaps gradually — or in a critical moment — discovers he has homosexual tendencies? As with the person who has brain damage, a physical disability, or chronic illness, we do not say that since he is not responsible, nothing can or should be done. Instead we make every effort to help the person overcome or at least adjust to his problem.

The question of curing homosexuality is still widely debated. There are a number of psychiatrists who claim to have effected permanent cures; others have had occasional successes. Unfortunately many of the cures turn out to be illusory and patients revert to homosexuality even after years of normal life. To be changed the homosexual must desire to be heterosexual. Here is the first hurdle, for, as surprising as the fact may seem, many — if not most — homosexuals have no real desire to be different in spite of the suffering their problem causes them. To many there is something about the "gay life" that is exciting and free of the world's responsibilities and values.

The homosexual who perhaps wants a family or has tired of the continual frustration and anxiety of his life is the one who is most likely to be cured. Even then, however, he faces a problem: the cost of treatment. Most psychiatrists charge \$15 to \$25 for a one-hour session; at this rate the patient who goes once a week will spend about \$1000 in a year.



There are now mental health clinics which charge considerably less for their services, but they exist only in the large cities. To say, as one recent pamphlet does, that all homosexuals have a serious duty to go to a psychiatrist is to ignore these barriers.

Even if the homosexual can begin

By James  
Church of St.  
Boston

# HOMOSEXUALITY



# TIAN

# and



can he hope to rebuild his personality around a firm faith which is free of fear and will enable him to become the fully mature man he was intended to be. Often a priest can guide a prospective patient to a reliable psychiatrist.

But what of the homosexual who is unsuitable for treatment, who perhaps does not wish to be married or who may have other reasons for not undertaking therapy? Must he be abandoned to his desires? First he must pray for God's help in dealing with his problem and in becoming a useful member of the Body of Christ. He should find a reputable priest who can counsel him and can hear his confessions with regularity. And then—the hardest part of all—he must exercise self-control, avoiding obvious occasions of sin. He must learn to shun even the appearance of evil but at the same time not fall into puritanical notions about sex. His attitude toward forming close relationships with people must be a cautious one for in his case friendships easily become sexual. On the other hand, reputable writers counsel confessors not to tell homosexuals to avoid all companionship. It is possible for a friendship between homosexuals to be a beautiful relationship, a source of strength to them both—as long as sexual aspects of their love are sublimated.

Marriage is not the cure for homosexuality, and inverts who marry with the false belief that they are cured or

that they can disguise or solve their problem are running a serious risk of ruining the lives of the wife and any children. There have been many cases of homosexuals who married and led model lives for years but suddenly one day felt a desire they could not control and simply left their families. Marriage brings enough difficulties of its own without adding to it the problem of homosexuality.

The situation of the homosexual is obviously a rather bleak one, at least on the surface. Resisting what can be almost a constant temptation is by no means easy, but then, neither was carrying the cross to Calvary. The Christian homosexual has the opportunity of sharing in the sufferings of Christ in a way which relatively few humans can know, and Christ lives to tell us that suffering can be redemptive. The homosexual must face the fact that his trials may be almost continual, but he must also be aware that God will never desert him while he is striving to do better. He also must learn to walk the narrow line between giving way to his passions and becoming hard and unbending.

Church and civic leaders have been discussing the problem of homosexuality more and more in recent years. Organizations exist to aid the homosexual in coping with his problem; there have been numerous efforts to change laws and hiring practices which discriminate against homosexuals. In Europe some liberal thinkers in the Roman Catholic Church have begun to take much more lenient views of inversion and have even suggested that homosexual "marriages" are preferable to the promiscuity most inverts practice. A priest in a recent issue of *THE LIVING CHURCH* argued that two people who love each other, whatever their sex, have a right to give expression to their love. Another writer maintains that the sin for which the city of Sodom was punished was not homosexuality but a sin against hospitality. If their interpretation of the Old Testament story is true, then the Church has based a large part of its objections to inversion on a misunderstood story.

There is little question that the Church will examine the problem of homosexuality more closely in the years to come. Whether its views will change is unpredictable. But decidedly there should be a change in emphasis from horror at perversion to a Christian compassion and readiness to receive the homosexual into the family of God. Let us keep in mind that the homosexual who gives no physical expression to his desires is no worse than the unmarried heterosexual who abstains from sex. And even in considering the homosexual who strives but continually falls, we have always before us the example of our Lord, who was not ashamed to be accused of associating with sinners.

therapy he must still face the issue of choosing a psychiatrist. The therapist is in a unique position in regard to his patient for he often is granted great authority and influence. A Christian should choose a psychiatrist who is at least sympathetic toward religion. Only with the help of an understanding doctor

. Dutton  
the Evangelist  
Press.

# QUALITY

## The Proposed New Liturgy

*Prayer Book Studies XVII\** may not be challenging *Death of a President* for top rung of the best-seller list, but it is being talked about wherever Episcopal clergy congregate this spring. A good sign this is; it means that the book is accomplishing its purpose. We want to offer some comments of our own between now and General Convention and shall do so on this page.

First off, after several careful readings we can say that we like the proposed liturgy very much as a whole and we find it most promising for its express purpose. Its purpose — lest we forget — is *not* to replace the Prayer Book rite which is the only lawful rite of Holy Communion in the Church, nor to provide an optional alternative to the established rite. Its sole purpose is to provide a basis for continuing study and experimentation, looking toward the next revision of the Book of Common Prayer — whenever that may be. Frankly, we are disturbed to know that some clergy are acting as if they are at liberty to take the proposed rite as a replacement of the Prayer Book rite here and now.

There can be no lawful liturgical use of this trial rite before General Convention authorizes it, as we hope and trust it will in September. No priest may use it, no bishop may permit it lawfully. This is indisputable. Yet some are using it, and they ask: Why not? We answer: For several reasons.

First, there is already too much individualism, disorder, and sheer chaos in the Church's worship. The Episcopal Church loses many of its people, and fails to draw many from the outside who would eagerly join it otherwise, because of this disorder. To the worshiper who visits one parish after another, as many do in this migratory age, the prevailing liturgical smorgasbord situation within the Church serves only to give the impression that there is no real order in this Church despite all the bragging about the Prayer Book. Any step which can only increase the chaos is deplorable. And in this case it seems utterly unnecessary since from now until General Convention is a matter of weeks. This time can be most profitably spent, by clergy and laity both, in study and discussion of the proposed liturgy as

\*Copies may be secured from The Church Hymnal Corporation, 20 Exchange Place, New York, N. Y. 10005.

### Sunday

**B**itter wine, stale dry disc  
In a flaccid hand.  
The acrid smell of age, wood rot, and night animals.  
From the mouth of a non-man  
The ritual words sink in dead air.  
And shapeless, shuffling, nothing goes  
Back to the narrow shelf to bend  
And form a question with a curved spine.  
A hollow rite?  
Or eternity in a silver cup?

Nancy Montgomery

a preparation for its trial use later. To begin using the rite liturgically before such study of the text and rationale is an injustice to the rite itself which is not getting a fair hearing in this way. Moreover, the unlawful use of it can only create prejudice and resistance against it on the part of those Churchmen who cling to the principle of due process.

If some clergy start using this liturgy now, and like it, and decide that it's for them and for their parishes, the result will be two competing rites within this small and inwardly troubled Church, as if it didn't have enough tensions already. To "adopt" this rite now is to bypass the General Convention which alone has authority to decree rites and ceremonies in the Church. The consequences of such action can only be disastrous in the end.

The right use of *Prayer Book Studies XVII* at this time is careful study. Because we want to see this fine effort of the Standing Liturgical Committee succeed in its mission we want it to advance through the proper and lawful channels. It deserves this right treatment.

## New Church Outlook in Greece?

Americans traditionally dislike take-overs of political power by military juntas like the recent one in Greece, and it remains to be seen whether the generals now ruling the little land where democracy was born will do much good or much harm. But one thing they have already done merits at least discreet and tentative applause, and that is their replacement of the aged Chrysostomos as Archbishop of Athens with the Most Rev. Ieronymos Kotsonis. In his address at his enthronement, the new archbishop made it clear that his mind and his intentions are strongly ecumenical and that the predominantly suspicious and hostile attitude toward the rest of Christendom which still prevails throughout the Greek Church will get no encouragement from him.

If anybody questions the truth and justice of the judgment expressed in the preceding sentence, let him read a book just off the (Fordham University) press by Mario Rinvoluceri entitled *Anatomy of a Church: Greek Orthodoxy Today*. The author of this book, an ecumenically minded Roman Catholic journalist, spent three years in Greece talking and listening, securing the data for this book. The most devoted friends of Greek Orthodoxy — and this includes most Anglicans — are forced by the facts to recognize that the clergy and people of the Greek Church, especially the clergy, manifest an unhappy blend of ecclesiastical chauvinism, ignorance, and fear of exposure in their dealings (which are mostly non-dealings) with other Christian bodies. That there are facts of history, and of theology, which at least explain this attitude, without justifying it, is granted. But Christians must never let themselves be paralyzed by their history.

The new Archbishop of Athens talks like a man determined that the venerable Greek Church under his leadership will turn its face from inward to outward, from the past to the present and future. We hope and pray that it will be so.

## 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.

### Extravagances at "815"

The missionary quota of the Diocese of Quincy for 1967 is \$22,404. This means that the Puerto Rico conference [L.C., April 30th] cost more than this entire diocese is sending to "815" this year.

The laity hear much from the clergy at every member canvass time about the need for stewardship — which usually means that they should give more for the Church's work. If we want our people to continue this sense of obligation, there should be an equal sense of stewardship in the spending of their money.

Dr. Morris has said [L.C., May 14th] some things which have needed to be said. I can only hope that it will lead to needed reforms.

(The Rev.) JAMES H. DAVIS  
Rector, St. John's Church

Kewanee, Ill.

Jesus was distressed at the way the Temple was managed, but He commended the poor widow for giving her all to support it. She loved it because it was God's House. So we, too, ought to be "cheerful givers" no matter what kind of *bons vivants* may sit in Moses's seat.

We hope the reports are exaggerated. But my wife and I can testify (from our experience in another diocese) that the most expensive meals we had were in connection with Church affairs. Is it any wonder that our friends have returned from General Convention with raised eyebrows? If the conventioners go in for fancy parties, will these same men be inclined to put brakes on the appetites of "815"? The place to start getting our feet on the ground is Convention.

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

Pipestone, Minn.

I started in the mission field 36 years ago and promptly wished the Executive Council could visit one of our Indian reservations. I wish now that the Council had visited China, Africa, and other less advantaged peoples 100 years ago and again 50 years ago. We say we believe that in Jesus God visited our backward world and took a reading of us. I think that visit was far more costly, but God made the trip anyway.

Recently, at the insistence of an Indian layman, the Church's National Advisory Committee on Indian Work came, held their meetings, and visited two of our reservations. The trip opened eyes to Indian conditions.

Too many may have gone to Puerto Rico and spent too much, but we worry more about the dollar sign than the sign of the cross. Had we not been so, China might have been helped more at a better time and been enabled to avoid her sad situation of today.

(The Ven.) VINE V. DELORIA, D.D.  
Archdeacon of South Dakota

Sioux Falls, S. D.

I am in partial agreement with the ques-

tions raised by Dr. Morris about proliferation of staff members at "815" in recent years and about uneconomic use of postage. However, I feel that at least some of the article's facts and conclusions involving the mid-April Christian social relations conference in Puerto Rico were "wide of the mark." I attended this conference as CSR chairman for the Diocese of New Hampshire. My conference expenses (which I believe to be average or above) came to \$338 in contrast to the \$532 average cited.

Diocesan CSR people like myself (I am also a "quota" paying parish priest) need to confer at least once a year if we are to do the work expected of us. If we had not met in Puerto Rico, we would probably have met somewhere within the continental limits of the United States. Thus the really relevant cost figure is the difference between the cost of the Puerto Rico conference and the cost of a comparable conference held "stateside." Unfortunately such a figure was not given in Dr. Morris's article.

I believe my attendance at the Puerto Rico conference cost my diocese only a little more than if I had gone, say, to Chicago, Denver, or San Francisco. And, from my point of view, the benefits gained more than outweighed the small extra cost. We met to discuss the implications for the Church and nation of the very rapid changes taking place in Latin America. By meeting on the scene we were able to listen to a number of people with first-hand knowledge of the subject. In addition, we benefitted greatly from being able to "see for ourselves" and to sample briefly the Latin American "atmosphere" which is quite different from that to which most of us are accustomed. The result was a conference which came to grips with its important subject quickly and effectively. Unfortunately that is not always true of such conferences.

(The Rev.) BAYARD HANCOCK  
Chairman, CSR Commission  
Diocese of New Hampshire

Plymouth, N. H.

### Christ and Vietnam

Shame on the Rev. Thomas Lee Hayes, executive director of the Episcopal Peace Fellowship for his acts and words [L.C., May 14th]. He claims to be led by the Spirit of Christ in his tearing up his draft card and in his recent remarks about Vietnam. The same Christ also said, "Render therefore unto Caesar the things that are Caesar's, AND unto God the things that are God's." We also read in the scriptures that we are our brothers' keepers.

What about the distant, small nation threatened by international Communism both from within and from without? What about the 50,000 people massacred, assassinated, or otherwise murdered by the Viet Cong? Mr. Hayes should go back to his Bible and read it more accurately. Christianity has no blueprint for either peace or war. The same Lord, who said, "Blessed are the peacemakers," also said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." As far as I can figure out, this is the "sword of conscience" and this conscience is in terms of loving sacrificial service for one's fellowmen the world over.

If we believe in the blessings of democracy and freedom for mankind, if we believe that the Vietnamese people want this free-

dom, or prefer it, we have no other choice at the moment but to help them, even at great cost.

(The Rev.) FRANK W. MARSHALL, JR.  
Chaplain, U.S. Army Reserve  
Bayonne, N. J.

### "Open" Communion

Though I was brought up in the Episcopal Church I must have been forty years old before I knew that it was not customary in all Episcopal churches to ask communicants of other Churches to join us at the Communion table. Consequently the rigid attitude of THE LIVING CHURCH and those who write to it has been very distressing to me. Am I to believe that a substantial number of Episcopal clergy stand before God's altar and read our beautiful open invitation to communion, and don't believe a word of it? That is hypocrisy, and Christ hated hypocrites.

Reading the article against sharing this service with communicants of other persuasions by John W. Alcorn [L.C., March 19th] I could not help paraphrasing Luke 18:10: "Two men went into a church to pray. One was an Episcopalian, the other a Presbyterian. The Episcopalian said in a loud voice I thank thee God that I am not as other men are, even like this Presbyterian here. I believe in all the articles of the Episcopal Church. And the Presbyterian, standing afar off said God be merciful to me a sinner. This man went down to his house justified rather than the other."

Are our churches not as full as they should be because we do not sufficiently stress the great love that Christ had for all of us? Christ said, "and I, if I be lifted up, shall draw all men unto me." And He suffered death upon the Cross to bring about this brotherhood of mankind. How terrible it is that we Episcopalians cannot wholeheartedly welcome to God's house our brothers and our sisters and our mothers who do the will of God and worship Him in spirit and in truth.

THOMAS M. PETERS

Morristown, N. J.

With regard to the bishop who invited even unbaptized persons to receive Holy Communion [L.C., May 7th], may I quote the late Rt. Rev. Irving Peake Johnson, Bishop of Colorado:

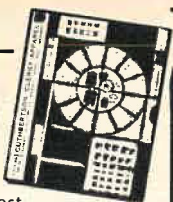
"To say that because you have a lovely house, it is your duty to put out a sign, 'Come in to dinner,' is to wreck your lovely home and turn it into a cafeteria. A home must have walls . . . to preserve the house rather than intentionally to exclude the public. When we have pulled down the walls, we shall have nothing to offer the public. . . . The seats in the church should be free to all; the communion rail is free to all who are willing to be identified with Christ. There is a sort of parlor socialism which would open the communion rail to all. . . . That is putting the cart before the horse. To sit in church involves no obligations; to receive the sacrament of the altar without the sacrament of the door (Confirmation) is no kindness to the irresponsible who prefer to climb up some other way. To demand Confirmation before Communion is to do things decently and in order, and it excludes no one but those who refuse to put on the wedding garment."

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**NEWS**

*Continued from page 6*

ect. The group approved a statement of purpose, by-laws, and program direction, and renamed the project the Association for Christian Training and Service — ACTS.

ACTS began to take form under the sponsorship of the pilot diocese program of the Diocese of Tennessee. A \$48,000 grant from diocesan and national sources has financed previous conferences, consultations, and research under the direction of the Rev. William A. Jones, Jr., of Memphis, and an ecumenical advisory committee. Originally a single center building was planned, but now a regional training process is envisioned with staff dispersed throughout the southeast. Dr. G. Willis Bennett of Louisville Baptist Seminary is chairman of the nine member ACTS advisory committee.

Fr. Jones, commenting on the May meetings in Nashville, said, "How good to recall that ACTS was baptized on Whitsun Tuesday by the vote of persons from 10 states and 13 communions. And thanks be to God for the vision of the Diocese of Tennessee which has allowed us to launch this enterprise in such a reasonable and serious fashion." Communions represented at the conference were: African Methodist Episcopal, Cumberland Presbyterian, Disciples of Christ, Lutheran-Missouri Synod, Methodist, National Baptist Inc., Presbyterian Church U. S., Progressive National Baptist, Roman Catholic, Southern Baptist, United Church of Christ, United Presbyterian, and Episcopal Churches.

**NEW YORK**

**Emanu-El Assailed**

The Western Hemisphere's central Jewish group has written 2,000 Jewish leaders charging that Congregation Emanu-El of New York has opposed many "dynamic and important programs" in the last 25 years. The letter from the Union of American Hebrew Congregations was a result of the recent withdrawal of Congregation Emanu-El, the world's largest Reform Jewish temple, from the central group in a dispute over the union president's criticism of United States policies in Vietnam as well as internal union issues [L.C., May 28th].

The union's letter disclosed Christian interest, quoting a personal letter from the Rev. David Hunter, deputy general secretary of the National Council of Churches, as criticizing "acts of withdrawal for reasons of dissent in any part of the religious structures of our society."

Dr. Julius Mark, senior rabbi of the temple, upheld the right of the union's president, Rabbi Maurice Eisendrath, "to express his views on Vietnam or any other subject—including his intemperate attack upon President Johnson in a recent is-

sue of *American Judaism*—provided he makes it crystal clear that he is speaking for himself and not for the Reform Jews of America."

**ALBANY**

**Ecumenical Institution**

The institution of the Rev. John L. Wolff as rector of Trinity Church, Watervliet, N. Y., included the Father Superior of the Order of the Holy Cross as preacher; the Suffragan Bishop of Albany; a Roman Catholic priest as formal emissary of the Roman Catholic Bishop of Albany, representing all Watervliet Roman clergy; and many other Church as well as civic representatives. Seven Episcopal priests participated in a celebration of the Eucharist.

In procession in addition to the Episcopal complement were the Hon. Hugh Donnelly, mayor of Watervliet; Roman Catholic nuns; Protestant clergy; Roman Catholic clergy; a friar from Siena Roman Catholic College; and members of several Episcopal religious orders.

**NEW ZEALAND**

**Bishop Translated**

The bishops of the Province of New Zealand have chosen the Rt. Rev. J. W. Chisholm, who is now Assistant Bishop of New Guinea, for translation to the Diocese of Melanesia. Bishop Chisholm, at present in England, has accepted.

After serving a curacy in London, the bishop was priest in charge of Menapi in 1952, and then sub-dean and diocesan chaplain of the Dogura Cathedral in the Diocese of New Guinea. He will take his place in Melanesia later this summer, succeeding the Rt. Rev. A. T. Hill, whose retirement is effective June 30th.

**CONVENTIONS**

**Arkansas: April 19-21**

The convention of the Diocese of Arkansas, meeting in St. Mark's, Little Rock, heard the bishop's request for a coadjutor, the deferral of a capital funds drive, and the defeat of motions allowing women to serve as delegates to conventions or on parish vestries.

The Rt. Rev. Robert R. Brown, Bishop of Arkansas, made the request for a coadjutor during his address to delegates who later in sessions gave consent for the election. The tentative date probably will be in June. The bishop also spoke of the coming visit of the Archbishop of Canterbury to the diocese, the General Convention, the canvass, and the consecration of the coadjutor. He recommended the deferral of the capital funds drive due to lack of free time for the leaders working on all of the diocesan affairs. The convention concurred.

The decision was made to reduce the Christ Church School, Forrest City, from

the eighth grade to the sixth grade as its top educational level. The school had been started in 1924, to educate Negro children. It is felt that the educational picture has changed sufficiently to merit the cut back. The school is faced with an inadequate number of children for the upper grades and cannot compete for faculty.

Delegates voted to accept Guatemala as a companion diocese under the MRI relationship. The Rev. Philip M. P. Leach spoke on the work of the Church in that area. Another guest speaker was the Rt. Rev. William Wright, Bishop of Nevada.

Special recognition in the form of the Bishop's Cross Award went to the Rev. Edgar E. Shippley for his leadership of the Retreat Singers; the Rev. Rufus Womble for his leadership in diocesan affairs; Mrs. Jack Bridgeforth for her service on the Christ Church School board and on the Churchwomen's board; and Mr. J. P. Baker for his leadership in lay affairs.

## Missouri: April 21st

The Episcopal Church will start no new work in the Diocese of Missouri unless it is ecumenical, the Rt. Rev. George L. Cadigan, Bishop of Missouri, told clergy and delegates at the annual convention that met in Hannibal. Sessions were held in the Presbyterian Church, a somewhat larger facility than Trinity Church.

The bishop also asked the convention for a strong stand in favor of placement of clergy of the Church without regard to race or sex. He said that the Church is segregated in her attitude toward women, citing refusal of General Convention to seat women deputies, and unwillingness of vestries to employ women who hold theological degrees.

In business sessions, approval was given to the MRI companion relationship with the Diocese of Natal. Approval also was given to a plan of financing—the Missouri plan—by which all assessments and apportionments will be replaced with parish pledges beginning in 1968.

The committee report on open or guest Communion was accompanied by several position papers, and the convention adopted a three-part statement, part of which called on every diocesan congregation to examine the meaning of the central importance of Holy Eucharist in the life of the parish (or mission) and to examine its practice of worship in terms of its understanding.

A report on the study of the COCU documents recommended that the Episcopal Church continue its membership in the Consultation on Church Union and that the Joint Commission on Ecumenical Relations be authorized to participate in the development of a plan for consideration by the governing bodies of the several Churches concerned.

## South Carolina: April 21-22

Women should have a greater part in the life of the Church, the Rt. Rev. Gray Temple, Bishop of South Carolina, told the delegates attending the 177th annual diocesan convention, held in St. Philip's, Charleston. "The time has come for this diocese to face up to the place of women in the life of our Church." Later in convention, delegates approved the right of women to serve on vestries.

Bishop Temple reported that most of the \$2.5 million to \$3 million worth of property now owned by the diocese is not needed for Church purposes and the diocesan executive council is recommending that any or all of the real estate be sold. He stated that there is need for planning a new diocesan headquarters because "the present building is more attractive than efficient." In speaking of the stewardship program, he said that from a dollar standpoint, it proved unspectacular, though "there is a renewed sense of loyalty to the mission of the Church."

Delegates adopted a resolution on the Church's involvement with the Consultation on Church Union (COCU) "opposing any further steps by General Convention to implement the principles" of COCU, until the "doctrine and discipline of the Church, as constituted from such union be clearly discernible and is faithful to the whole Faith as held by this Church and contained in the manual of Doctrine and Discipline and the Book of Common Prayer."

In action on the word Protestant in the corporate title of the Church, a resolution was adopted stating that because "the proposed change in the title to be acted upon at General Convention this year is confusing and a memorial by the Diocese of Chicago to be presented to General Convention provides for the orderly and clarifying change in name to The Episcopal Church in the United States of America, which more accurately defines this Church," the Diocese of South Carolina went on record as approving the Chicago memorial.

## Spokane: April 21-22

Meeting at the Cathedral of St. John the Evangelist, Spokane, Wash., within ten days of the retirement of its presiding officer and the consecration of his successor, the convention of the Diocese of Spokane confined itself to routine business and disposed of that in record time. A budget of \$201,709 was adopted. A memorial to General Convention asking for the seating of women deputies was adopted without debate. The convention accepted a report of its ecumenical commission which commended *Principles of Church Union* as a document which represents "considerable advance" towards reunion, although "there remain serious defects which should be corrected before

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it is taken as the basis for a concrete plan for union."

At the convention banquet, which was addressed by the Rt. Rev. Lane Barton, Bishop of Eastern Oregon, the Rt. Rev. Russell S. Hubbard, diocesan, was presented with a purse of \$6500, \$500 for each of his thirteen years of service to the jurisdiction which became a diocese under his leadership. He and Mrs. Hubbard will make their home at Sequim in Western Washington.

#### THE PHILIPPINES

### New President for Trinity

Arturo M. Guerrero, Ph.D., former dean of student affairs, dean of admissions, director of summer institutes, and professor of education at the University of the Philippines, assumed the duties of president of Trinity College, Quezon City, May 16th. He succeeds Dr. Arthur Carson who retired.

Dr. Guerrero was an instructor in the College of Education at the university at the outbreak of WW II. He then served as librarian in the U. S. Army, AFPAC, returning to the university staff in 1946. In 1963, President Guerrero received the Ph.D. degree from Stanford University. Author of many articles, he has lectured on both sides of the Pacific Ocean.

Trinity College is operated by the Philippine Episcopal Church and the Philippine Independent Church, with a board of trustees.

#### AROUND THE CHURCH

An overflow congregation attended the annual **missionary rally and presentation of the lenten offering for MRI**, held in **St. Paul's Cathedral, Fond du Lac, Wis.**, April 16th. The goal for this year's offering was \$5,000, but contributions totaled over \$7,000, for a pre- and post-natal clinic in the Diocese of Masasi, East Africa. The \$4,000 offering for Lent 1966 had also been sent to Bishop Huddleston for work in Masasi. Special music for this year's service was provided by the Northwestern Military and Naval Academy, Lake Geneva, who with bagpipes, bugles, drums, and trumpets piped the children into the cathedral.

**The Church of India, Pakistan, Burma, and Ceylon**, with the concurrence of the Archbishop of Canterbury and the Anglican Executive Officer, **has recommended** the Rt. Rev. **John Sadiq**, Bishop of Nagpur, India, as **regional officer** for the CIPBC. Bishop Sadiq's original appointment expired in February 1967, but it has now been extended until the date of the Lambeth Conference, July 25-August 25, 1968.

Although bishops "customarily reside within their jurisdictions," the Primate of All Canada, the Most Rev. **Howard H. Clark**, Bishop of Rupert's Land, is **seeking permission to move from his see and ecclesiastical province to Toronto**,

to be nearer the National Church headquarters and to give attention to the proposed Church union negotiations with the United Church of Canada.

**St. George's Church, Schenectady, N. Y.**, is celebrating the twentieth anniversary of the rectorship of the Rev. Darwin Kirby, Jr. by **committing itself to doubling its giving to the work of the Church outside the parish**. Fr. Kirby has insisted that this is the only recognition he wants.

The Rev. Canon **Donald H. Wattley**, an authority in the field of canon law, **delivered the 40th Hale Memorial Sermon**, entitled "Canonical Legislation in Recent Years," at **Seabury-Western Theological Seminary**, April 13th-14th.

**St. Paul's Church, Malden, Mass.**, marked its **100th anniversary** the week of April 16th-23d with special services, a banquet, and a display of historical pictures.

At the **annual meeting of the Guild of All Souls**, held at All Saints' Church, Orange, N. J., April 15th, all officers and members of the council were re-elected for the coming year.

**Robert L. C. Chamberlain, Jr.**, was **presented with an academic hood** on April 9th, by the congregation of **St. Andrew's, Princess Anne, Md.**, in appreciation of his services as lay reader while the parish was without a rector.

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#### MEMORIAL

**IN LOVING MEMORY**, Walter E. Bentley, priest, rector emeritus, St. Stephen's Episcopal Church, Port Washington, L. I., New York. Founder of the Actors' Church Alliance of America; called to the Higher Life, June 9, 1962.

#### CAMPING

**FAMILY CAMPING**—Clergy and Churchmen. Swimming, boating, fishing on beautiful Deer Lake near scenic St. Croix River. Golfing near by. One hour from Twin Cities. No scheduled activities, but water-front and camp directors on duty. Vacancies in July and August; family of four only \$75 per week (slightly higher for larger families). Includes individual living quarters, meals, and boats. Write: The Rev. W. H. Steinberg, St. Paul's Parish, 1917 Logan Ave., S., Minneapolis, Minn. 55403.

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**ASSOCIATE RECTOR** for growing suburban parish; Youth, Education emphasis, but full ministry offered. Annual salary increment. Reply Box G-479.\*

**DIRECTOR** for program serving handicapped as well as older persons. Must have interest in working with volunteers. Program part of multi-function church-related agency with broad range of health and welfare services engaged in finding new and improved ways of serving those in need. Experience with social agency important. Would consider recently retired person from social work or allied field. Retirement plan; liberal vacation. Apply Rev. **Arnold Purdie**, Executive Director, Episcopal Community Services, 225 S. Third Street, Philadelphia, Pennsylvania 19106.

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**WANTED: HOUSEMOTHER** or Housefather for boys' school in Eastern Pennsylvania. Reply Box G-480.\*

**WANTED: Women teachers** for biology, history and P.E. Private Episcopal girls' boarding school in midwest. Reply Box M-476.\*

#### POSITIONS WANTED

**PRIEST**, 35, S.T.M., desires position as curate, rector, or vicar. Eucharist centered parish. Reply Box P-467.\*

**PRIEST**, young, family, comprehensive Churchman, seeking rectorship; excellent educational background. Capable preacher; experienced educator and counselor. Enjoy pastoral ministry. Reply Box W-478.\*

**RECTOR**, 51, ready for change, desires south or southwest. Details on request. Reply Box H-477.\*

**TRAINED**, experienced Christian Education Director desires change as same, or, as parish assistant. Full program of education, with Church school, teacher training, music as specialties. Reply Box W-481.\*

#### SUMMER SUPPLY

**ARMY RESERVE CHAPLAIN** to be at Ft. Hamilton, N. Y., during August. Will take Sunday Services for use of Rectory. Fr. E. C. Smith, 8271 52nd St., N., Pinellas Park, Fla.

**EL PASO PRIEST** desires July supply in or near Baltimore in exchange for accommodations. Wife, two children. Reply Box D-475.\*

\*In care of **The Living Church**, 407 E. Michigan St., Milwaukee, Wis. 53202.

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## DEATHS

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

The Rev. John Booth Clark, 79, retired priest of the District of South Dakota, and father of the Rev. Paul A. Clark, died March 12th, in St. John's Hospital, Huron, S. D.

Except for his first year and a half of life, and his educational years, Fr. Clark lived in South Dakota. A 1912 graduate of Trinity College, and 1915 graduate of Berkeley Divinity School, he was ordained to the priesthood in 1916. He was superintending presbyter of the Rosebud Mission until 1927; of the Sisseton Mission until 1934; and of the Standing Rock Mission until 1956. During that time he was in charge of St. James', Moberg, 1940-1957. Following partial retirement in 1957, he again was in charge of the Sisseton Mission and from 1958 through 1961 in charge of Trinity Church, Mission. In 1962 after participating in the ordination services of two Sioux Indians, he was awarded a gold Niobrara Cross, a rare tribute to his many years of service.

The Burial Office and Requiem Mass were conducted by the Bishop of South Dakota, Trinity Church, Mission, and interment was in the churchyard.

Survivors include four daughters, another son, and seventeen grandchildren. He was preceded in death by his wife, Rebecca, and one son, Robert.

The Rev. Arthur Leonard Dixon, 74, perpetual deacon at St. Andrew's, Clawson, Mich., died March 26th while reading Easter services at the church.

Mr. Dixon, a native of England, became a lay reader at St. Andrew's in 1958, attended the School of Theology of the Diocese of Michigan, and was ordained to the diaconate in 1964. He was a millwright with the Ford Motor Co., 1925-1940, and with General Motors Pontiac division, 1950-1958. He had also served with the British Army in France during WW I.

Survivors include his wife, Nellie Steward Dixon, three sons, eleven grandchildren, four great-grandchildren, a brother and a sister.

The Rev. Paul Dué, 69, retired priest of the Diocese of Louisiana, died February 27th, in a Pineville, La. hospital after an extended illness.

Fr. Dué was a graduate of the College of Charleston and the Virginia Theological Seminary (1922).

He was ordained to the priesthood in 1923. After serving churches in Kentucky, Ohio, Pennsylvania, and West Virginia, he went to Louisiana in 1937 as rector of Christ Church, Covington. In 1941 he went to St. Mary's, Franklin, where he remained as rector until his retirement in 1957.

Services were conducted by the Bishop Coadjutor of Louisiana at St. John's, Thibodaux, La.

Survivors are a daughter, Mrs. N. R. deGravelles, one son, Paul, and three grandchildren.

Evangel Wright Greene, 64, communicant of St. Paul's, San Antonio, Texas, and member of the diocesan executive board of West Texas, died March 20th, in San Antonio.

In addition to her duties with the diocesan board, Mrs. Greene was active in her parish and in other diocesan affairs. She was also a member of the Daughters of the King.

The Burial Office and Requiem Mass were conducted in St. Paul's and interment was in Fort Sam Houston National Cemetery.

Survivors include her husband, Capt. John N. Greene II, two children, and eight grandchildren.

Gretchen Gabrielle Streett, 16, eldest daughter of the Rev. David C. Streett, rector of St. Bartholomew's, North Augusta, S. C., died April 15th, in Rosewood Hospital, Owings Mills, Md., following a long illness.

Before entering Rosewood Hospital, Gretchen had lived in St. Gabriel's Home for Children, All Saints' Convent, Catonsville, Md., and Vineland School, Vineland, N. J. She had Batten's Syndrome. Memorials have been established at the Lynndale School, Augusta, Ga.

A Votive Mass was celebrated in Grace and St. Peter's, Baltimore, where her father read the Burial Office for a Child. Interment was in Greenmount Cemetery, Baltimore.

In addition to her father, she is survived by her mother, and two sisters.



## GO TO CHURCH THIS SUMMER!

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

### LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

### LA JOLLA, CALIF.

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

### LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. R. Worster; the Rev. H. G. Smith  
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. Fann, asst  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

**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.

### DANBURY, CONN.

**ST. JAMES'** Downtown West St.  
The Rev. F. Graham Luckenbill, r  
Sun 8, 9:30, 11; Thurs 10

### 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, 10, 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.

**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

### ORMOND BEACH, FLA.

**ST. JAMES'** 44 S. Halifax Dr.  
Sun HC 7:30; MP & HC 10; Daily HC; C Sat 4:30

### TAMPA, FLA.

**ST. MARY'S** Henderson at San Miguel  
The Rev. John Mangrum, r  
The Rev. Chas. Hotchkiss, c  
Sun HC 8, 9:15, 11 (1S); MP 11 ex 1S; Daily MP  
& HC 7; Thurs HC & Healing 10

### ATLANTA, GA.

**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

### 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

**ST. MARGARET'S** 2555 E. 73d (cor. Coles)  
One block west of South Shore Drive  
Sun HC 8, 9, 11

### KEWANEE, ILL.

**ST. JOHN'S** W. Central Blvd. & S. Chestnut  
Near Interstate 80; 2 Blks. W. Ill. 78, US 34  
Sun 7:30, 9:30

(Continued on next page)

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## LAKE FOREST, ILL.

**HOLY SPIRIT** 400 Westminster Rd.  
The Rev. Frederick W. Phinney, r  
Sun 7:30, 10:30; Tues 7; Wed 9:30

## PLYMOUTH, IND.

**ST. THOMAS'** N. Center & W. Adams  
The Rev. William C. R. Sheridan, r  
Sun H Eu 7 & 9

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 9:30; 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

## ST. JOHN THE EVANGELIST

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

## ROCKPORT, MASS.

**ST. MARY'S** 24 Broadway  
Sun 8 HC; 10 HC (1S & 3S), MP (2S & 4S);  
HD HC 9. Church open daily

## 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

## FLINT, MICHIGAN

**CHRIST CHURCH** East Hamilton at Bonbright  
Sun HC 8, 10; Wed HC 6:30, 10; Thurs HC 6;  
HD HC 6; Daily MP 7, EP 7:30

## HOLLAND, MICH.

**GRACE CHURCH** 555 Michigan Ave.  
The Rev. Wm. C. Warner, r; the Rev. D. L. Clark, c  
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

## STURGIS, MICH.

**ST. JOHN'S** Williams & S. Cloy Sts.  
The Rev. Benjamin V. Lavey, r  
Sun HC & Ser 8 & 9:30 (Sung)

## 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

## RENO, NEV.

**TRINITY** (Downtown) Island & Rainbow  
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, ass't  
Sun HC 7:45; MP & HC 10 (summer schedule)

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
The Rev. F. W. Dorst, r  
Sun HC 7:30, 10; Thurs HC 10:30; Fri & HD 12:05

## GREENE COUNTY RESORT AREA, N. Y.

**GLORIA DEI**, Palenville; Sun 8:15  
**CALVARY**, Cairo; Sun 9:30  
**TRINITY**, Windham-Ashland; Sun 11:15

## 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

## GENEVA, N. Y.

**ST. PETER'S** Genesee at Lewis  
The Rev. Norman A. Rimmel, D.D., r  
Sun HC 8, 9:30, 11

## 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

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

**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

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 8, 11 MP Ser 11 ex 1S; 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 10, 11 (High); EP 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

## RESURRECTION

115 East 74th St.  
The Rev. Leopold Damosch, 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; Daily ex Sat  
HC 8:15; Tues 12:10; Wed 5:30. Church open  
daily 7:30 to midnight.

## THE PARISH OF TRINITY CHURCH

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

## ST. PAUL'S CHAPEL

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

## CHAPEL OF THE INTERCESSION

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

## ST. LUKE'S CHAPEL

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

## ST. AUGUSTINE'S CHAPEL

292 Henry St.  
The 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

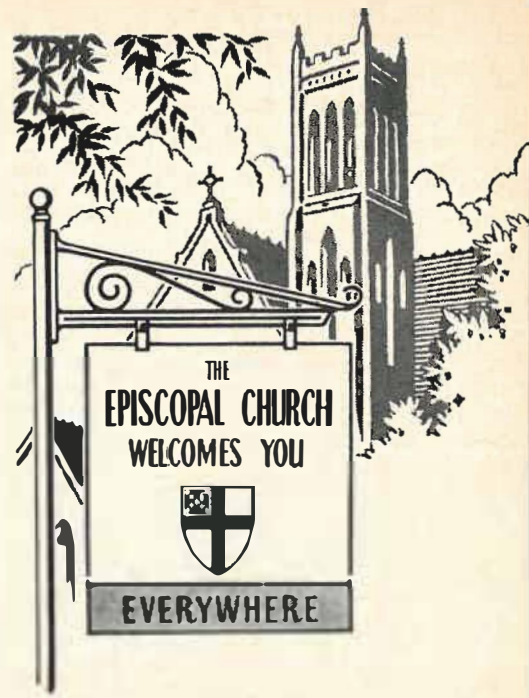
48 Henry Street  
The Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily; 7:45 Matins, 8 Mass, 5 EP

## UTICA, N. Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, STD, r; the Rev. Richard  
J. Koch, ass't r; the Rev. Lawrence C. Butler, ass't m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10



CHURCH OF ST. JOHN THE EVANGELIST  
MONTREAL, QUE., CANADA



## SANDUSKY, OHIO

**CALVARY** First & Meigs St.  
Sun H Eu 8 & 10 1S, 3S, HD; MP other; Wed H Eu 6;  
Fri H Eu 7; HD 7 & 9:30; Church open daily for  
prayer

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 9, 11; Weekdays 7:30 (ex Sat); Wed  
12:10; Sat 9:30; C Sat 12-12:30

## NEWPORT, R. I.

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

## DALLAS, TEXAS

**ST. MATTHEW'S CATHEDRAL** 5100 Ross Ave.  
The Very Rev. C. Preston Wiles, Ph.D., dean  
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu; Daily  
H Eu 6:30, Wed & HD 10; C Sat 5

## BURLINGTON, VT.

**ST. PAUL'S CATHEDRAL** 120 Bank  
The Very Rev. Robert S. Kerr, dean  
Sun 7:30 HC; 10 MP, HC & Ser; 6 HC; Daily MP 9,  
EP 5; Mon & Fri HC 7; Tues, Thurs, Sat HC 10;  
Wed HC 5:15

## RICHMOND, VA.

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

## SEATTLE, WASH.

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

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
The Rev. John B. Lockerby, r  
Sun 7:30 H Eu, 10 Mat & H Eu

## 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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