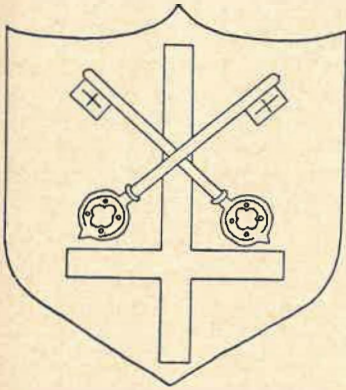


The Living Church

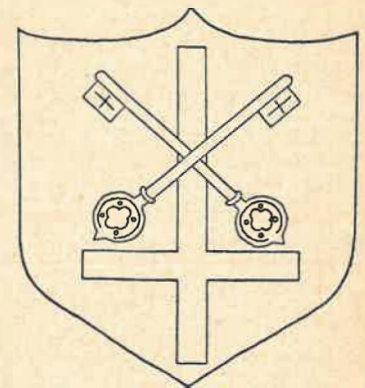
June 25, 1967

30 cents



Seventh-century Egyptian icon of St. Peter

RNS



O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord.
Amen.

The Collect for
Saint Peter the Apostle

The Living Church

Volume 154 Established 1878 Number 26

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

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THINGS TO COME

June

- 25. Trinity V
- 28. Irenaeus, B.
- 29. St. Peter, Ap.

July

- 2. Trinity VI
- Visitation of the Blessed Virgin Mary

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

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BOOKS

Biblical Ethics. By T. B. Maston. World. Pp. xx, 300. \$6.

Brave is the author who attempts to summarize in 300 pages the ethical content of all the books of the Old and New Testaments. Prof. T. B. Maston has done this and thrown in for good measure the Apocrypha, Pseudepigrapha, and the Dead Sea Scrolls. In some cases the books are dealt with individually and other times as collections. There are also sections based on subject matter. There are guides for study suggestions, an index of scripture texts, and a good index of subject matter. This book could probably best be used as a text by a small class of earnest students who like numerous biblical references in the text, many footnotes, and quotations from almost every writer who has ever mentioned the Bible.

It is an oversimplification to claim that theology and ethics represent St. Paul's total Christian approach to life. It is a bit surprising to find the Book of Esther has to do with race relations. *Biblical Ethics* is advertised as offering comparisons "of the teachings of Jesus, Paul, and other leaders" as if the Lord were simply another man. Certainly the author must believe in the divinity of Christ but he does not emphasize the fact. The whole matter of grace as received in prayer and the sacraments and as it applies to ethics will have to be supplied by the reader.

(The Very Rev.) L. S. OLSEN, D.D.
Grace Cathedral
Topeka, Kan.

* * * *

Jesus of the Parables. By Eta Linnemann. Harper and Row. Pp. xv, 218. \$4.95.

For many clergy, preaching in Trinity-tide is more difficult than at other times of the year. The lack of a seasonal theme and the weather are undoubtedly much to blame, but another contributing factor may be that so large a number of the Gospels appointed for the Sundays are parables and the parables appear to succeed so well in preaching their own sermon that one comes to despair of his ability to regild the lily in enchanting new ways each year. This despair of the preacher provides an example of the despair of the professor of New Testament; he is afraid that few priests preach as though they had ever spent an hour engaged in the modern, critical study of the New Testament. If they had spent such time they would know that the parables of Jesus are not stories with perfectly obvious meanings and, especially, that the meanings of the parables are not moral maxims and universal truths of religion. Jülicher, at the turn of the century, showed us that parables are not to be interpreted allegorically. Bultmann and others have shown that they are susceptible to form analysis, and

C. H. Dodd and Jeremias have demonstrated that they are to be understood in the context of Jesus's eschatological proclamation of the inbreaking of the Kingdom of God before He was crucified.

The point of all this is to say that anyone who has the task of preaching on the Trinity-tide Gospels and is not looking forward to it had better acquire Eta Linnemann's *Jesus of the Parables* as quickly as possible. Written originally to help teachers of religious knowledge in schools, Miss Linnemann's book is in two parts: an introduction of about fifty pages on the principles of parable interpretation, and an exposition of eleven parables (including those appointed as Gospels for seven Sundays after Trinity). Not only does she summarize recent scholarship, she also advances it by doing, as no one has before, an effective job of showing how Jesus used his parables to "bridge the chasm" between himself and his opponents, forcing them to come to a decision at the depth of their being. She does this by understanding the parables as "language events" and thus provides excellent examples of "the new hermeneutic." While her exposition of the parables focuses on them as they are to be understood in the historical context of Jesus's preaching, she is by no means unmindful of their significance for contemporary preaching.

(The Rev.) O. C. EDWARDS, JR.
Nashotah House

Booknotes

By Karl G. Layer

Cayman Bible Guide. By Robert Sevier Fuller. Caribbean Color Ltd. Pp. 132 paper. No price given. A simplified cross-referenced guide correlated to three versions of the Bible (KJV, RSV, and NEB) and designed to enable the layman to find names, subjects, and ideas in The Book with ease. An excellent little volume.

A History of the Ecumenical Movement 1517-1948. Edit. by Ruth Rouse and Stephen Charles Neill. Second edition. SPCK. Pp. 838. 55s. Since the first edition of this work appeared in 1954 it has been the magisterial treatment of Christian ecumenism in history, in English. For several years it has been out of print. This second edition contains corrections of factual errors and a revised and expanded bibliography. We are informed by the Committee on the History of the Ecumenical Movement, of the WCC, that it plans to issue a companion volume in the latter part of 1969 which will cover the main ecumenical developments since 1948, including the Fourth Assembly of the WCC in 1968. Anybody who would understand Christian ecumenism in terms of its history will find this work a rich mine of information—and most absorbing reading.

The Living Church

June 25, 1967
Trinity V

For 88 Years,
Its Worship, Witness, and Welfare

NEW YORK

Abortion Consultation Service

Episcopal clergy are members of a committee of 21 clergymen in the New York City area which has announced plans to offer counseling and help to women seeking abortions. Services offered will range from help with arrangements for the woman to keep her baby should there be no abortion, to referrals for abortions under proper medical care.

Under present New York State law, abortions may be performed only when the mother's life is in danger. A spokesman for the committee, which calls itself the Clergyman's Consultation Service on Abortion, said that "higher laws and moral obligations" transcend legal codes. The group issued a statement which said that "there is a period during gestation when, although there may be embryo life in the fetus, there is no living child upon whom the crime of murder can be committed."

Since the announcement of the Consultation Service was made public, there have been numerous calls for help not only from New York City but also from other parts of the country. An official of the group said the response indicated that "there is obviously a tremendous human need all over the country." In addition to calls from pregnant women, the Consultation Service has also had a number of inquiries from clergy in other parts of the country interested in setting up a similar service.

Episcopal members of the group are the Rev. Dr. John M. Krumm, the Rev. Neale Secor, and the Rev. Stephen Garmey.

Children's Service

For the 2,000 children who took part, the 57th annual Bishop's Service with the Children at the Cathedral of St. John the Divine, New York City, this year may be remembered as the day spring finally came. For the first day in weeks the sun broke through for the children to gather for picnic lunches on the cathedral close and then march in procession into the cathedral for the service.

Bishop Donegan, diocesan, told the youngsters, who ranged in age from toddlers to teens, that "there is enough food thrown away in the restaurants of New York City each day to feed 20,000

people for a week." He reminded the children that even in New York City, "not ten blocks from this cathedral," there are people who do not have proper food to eat or clothing to wear or adequate housing. He said he knew there was little the children could do about these problems now, but added: "It is my desire that as you grow up you will never forget these who are in need; that you will do all in your power to see that the wonderful gifts God has given us are shared by all, both in our own country and abroad."

Children from each of the 70 parishes represented brought their gifts to the altar during the service.

ARMED FORCES

Episcopal Conference in Germany

Approximately 250 military chaplains and lay people participated in the 13th annual Episcopal conference held in the General Walker Hotel, Obersalzberg, Germany, May 15-19, for all Episcopalians and other interested military personnel in the European theater. It was under the auspices of the USAREUR Chaplains Office, and retreat leader was the Rt. Rev. Arnold Lewis, Suffragan Bishop for the Armed Forces.

Special guests included Dr. Josef Brinkhues, Bishop of the Old Catholic Church in Germany, and the Suffragan Bishop, Dr. Otto Steinwachs. At one of the services these men celebrated according to the rite of their Church. At another Eucharist, "A Short Service of Holy

Communion" specially designed for use in the Armed Forces [L.C., May 7th], was initiated.

The conference program included classes for layreaders, altar guild, acolytes, children, choir, and for reviewing confirmation materials. The Rev. Norman Pittenger, senior resident member of King's College, Cambridge, presented the theme of the conference, "The Pattern of Christian Faith," in four addresses on: Christian Faith in God, in Christ, in the Spirit, and in the Understanding of Man. Following the pattern of group discussions after each lecture, the thoughts and feelings of participants were referred to Dr. Pittenger who then discussed them with the regathered conference.

The program culminated in a festival celebration of Holy Communion and Confirmation on the evening prior to departure. Bishop Lewis celebrated. In his sermon, the bishop left his hearers with the fundamental decision: "Would you rather have something—or be somebody?"

VIRGIN ISLANDS

First in Nine Years

Ground-breaking ceremonies were held in May for St. Ursula's Chapel on St. John's Island, U. S. Virgin Islands. The Rt. Rev. Cedric E. Mills, Bishop of the Virgin Islands, and the Rev. L. Seymour Clarke, priest in charge of the unorganized mission, were present for the occasion. The event marked the beginning of construction of the first new church in nine years in the Islands. The building will be of simple pre-fabricated construction.

For the past several years, members of St. Ursula's have met once a month at an open-air pavilion for Mass which is celebrated by a priest from St. Thomas Island.

COCU

Solemn Declaration

Since the initial release of the Solemn Declaration to the Consultation on Church Union, prepared by the Rev. Dr. J. V. Langmead Casserley for the American Church Union, over 100 bishops, priests, and laymen have studied it carefully. Some of their suggestions have been incorporated into the statement.

The declaration calls on COCU: "to make a new effort to comprehend and



The Rev. D. O. Wiseman, Bishop Lewis,
Bishop Brinkhues

do justice to the Catholic convictions of the great majority of Christians today as in the past . . . ; to make every effort to include Roman Catholic and Eastern Orthodox representatives in discussions from this point on . . . ; to consider the next step in world ecumenical dialogue as being the obligation of Eastern and Western Christians alike to find a way to a positive doctrine and affirmation of the role of the Papacy under God in the universal church."

The declaration states that "We Anglican Christians are not in the contemporary sense of the word 'protestant' and we quite understandably feel that we have no place in a merely pan-protestant scheme of reunion."

NORTHERN CALIFORNIA

Reaction to Myers

Speaking at the Mayor's Prayer Breakfast in Sacramento, June 7th, the Bishop of Northern California, the Rt. Rev. Clarence R. Haden, stressed the division of the state as far as the Episcopal Church is concerned.

"The press to the contrary notwithstanding, the Bishop of the Diocese of California is the bishop in charge of Episcopalians in the San Francisco Bay area only. His recent, well-publicized, sermonic plea pertaining to a possible role for the Bishop of Rome is in my opinion individualistic in that it obviates the duly authorized ecumenical commission which has been participating in the conference on Church union comprising nine other Christian bodies. He speaks for himself only, and we accord him that full right, but he speaks irresponsibly in that there is no way other than this that others may respond to his interesting proposal." The bishop then referred to the difference in doctrine and practice which "cannot be forgotten or minimized" between Anglican, Roman Catholic, Orthodox, and Protestant Christians. He urged his listeners not to hurt the progress of ecumenical relationships that have been made since Vatican II, nor hinder future progress toward "our Lord's desire that the Church be one."

Bishop Haden stated that in the areas of peace, poverty, discrimination, social service, and social change, there is no reason all faiths should not continue working together and strengthening the unified work. "There can be no question that the demands of the times require such unified and coordinated efforts." In the field of politics, the bishop said that there are many members of Christian Churches who maintain that the Church, meaning clergymen usually, should not be engaged in politics but should be concerned only with the proclamation of the Gospel. "This seems to me to beg the question, for the Gospel has to do with relationship—relationship of people to God and with one another. It is futile if

not fatuous to think that the Church's responsibility is discharged by proclaiming goals and ideals. In addition and as a direct result of the principles enunciated, the Church has to be concerned with the implementation of the principles, and this leads consequently to political activity."

NORTH CAROLINA

Privileged Communication Bill

A bill exempting clergymen from being forced by the courts to reveal information given them by communicants has been passed by the North Carolina house and sent to the senate, where it was favorably received by the senate judiciary committee.

Immunity would be granted to a clergyman unless the person with whom he has talked agrees that the conversation may be placed in evidence. The senate committee gave the bill unanimous approval. Pointing out that conversations between attorneys and their clients are considered privileged, one senator told the committee that "clergymen should have the same protection as lawyers."

Enactment of the legislation has been urged by numerous Church groups. Under existing laws, a clergyman can be compelled to testify if the presiding judge considers such evidence necessary for the proper administration of justice.

LONG ISLAND

Textbook Loan Law Criticized

The president of the Long Island Conference of Religious Elementary and Secondary School Administrators, an Episcopal priest, has stated that the Roman Catholic Church is not the only advocate of repeal of Article XI, Section 3 of the New York State Constitution. The Rev. E. Frederic Underwood, Ph.D., in a letter appearing in *The New York Times*, said that as president of the administrators' group, "I assure you that our organization with Roman Catholic, Episcopal, Lutheran, and Jewish members, voted unanimously for leaving the anachronistic Article XI, Section 3 out of the new state constitution."

As the letter appeared in the *Times*, the newspaper in a lead editorial called the New York court of appeals' decision upholding the textbook loan law "a major setback to continuing efforts to maintain separation of Church and state." The editorial expressed fear that the decision would be used as an argument to support efforts to repeal the constitutional amendment barring "direct and indirect" aid to Church-related schools.

In a 4 to 3 decision, the state court of appeals upheld the right of the state to lend textbooks to children attending parochial as well as public schools.

Dr. Underwood noted that the Diocese of Long Island officially endorsed the deletion of the article, the so-called Blaine Amendment, from the state constitution. He also declared that "our opponents say that the deletion of Article XI, Section 3, would 'open floodgates of financial aid to private and parochial schools.' This is not necessarily so. It would merely remove this ancient handcuff and allow the people's representatives to vote freely the will of the people. Repeal would also bring our now contrary law into harmony with the present federal law and practice, and give all children equal protection and benefits under the law."

On the argument that the "floodgates of aid" to parochial schools would not necessarily be opened, the *Times* editorial said: "It seems entirely unreasonable to argue that, because the court believes the textbook 'loans' to be unrelated to the support of parochial schools, the protection against the opening of the floodgates that prevent such support is no longer needed."

SEMINARIES

Christianity and Society at ETS

A topic of widespread concern among Churchmen, "Christian Ministry in a Secular Society," was explored during the fourth of the Episcopal Theological School's centennial convocations, June 6-7, Cambridge, Mass. Saul Alinsky, the social organizer; George Cabot Lodge, lecturer on business administration at Harvard and former assistant secretary of labor for international affairs; and Amory Houghton, Jr., chairman of the board of Corning Glass Works, provided three different perspectives in their addresses. Dean Samuel H. Miller of Harvard Divinity School gave a concluding summary and response at the end of the two-day meeting.

Mr. Houghton made a plea for the Church to make greater use of its laity, not just a tithing of money, but a tithing of time also. "We'll fix the rectory roof, but ask us for more. Ask us to carry the Gospel along with you. It will not embarrass us." He believes there is no conflict between operating a business strongly and efficiently and operating according to Christian social purposes. In discussing goals, Mr. Houghton said that the "first call of the businessman is to keep his business profitable." Only when he has achieved the goal can he indulge in "the luxury of concerning himself with the needs of mankind. If, in pursuit of a better world he takes his eye off this ball, he goes under. Then all is lost."

A panel member took issue with this viewpoint. The Rev. Merrill Boggs, associate director of the Cincinnati Industrial Mission, questioned whether "any organization, business or church, should make survival its major reason for operating."

So far as the Church is concerned, Mr. Boggs continued, if survival becomes its prime target "then it ceases to be the Church."

Mr. Lodge said that American preoccupation with pragmatism and failure to develop a common ideology were major hazards both in U. S. relations with other nations and in its own national development. He appealed to the Church to provide some "absolutes" on which an adequate national ideology might be based.

Commenting on the address, the Rev. C. Shelby Rooks, associate director of the Fund for Theological Education, felt that the lack of a common ideology was a strength rather than a weakness. "The diversity of ideologies is one of the strengths of our country. I would hate to think of the kind of ideology that would be acceptable to both Stokely Carmichael and Billy James Hargis." Mr. Rooks feels that something of value to this country would be lost if we attempted to present a single face to the world.

If clergymen are interested in improving the lot of the underprivileged, they must assume as their "prime function" the preservation of the political democracy, Mr. Alinsky told his audience, most of whom were clergymen. We have to have the political mechanism of a free and open society in which to work," declared the man who is frequently described as a professional radical. "We must try to avoid becoming a mass of free robots." Mr. Alinsky had high praise for both the American political system and those who devised it. "The American revolutionary leaders, whom you Churchmen like to refer to as 'founding fathers' because you're scared of the word 'revolution'—these men were extraordinarily sophisticated and politically literate people. They understood very well the world as it was and the world as they would like it to be." The documents these men produced, he continued, are as relevant in today's technological revolution as they were then. "For you ministers in these times your prime function becomes working to keep that political structure of American democracy. Without that, anything that any of us does will just be useless. If the political mechanism goes down, you no longer have the weapons with which to fight for the individual." The community organizer told the group he relies heavily on the Bible as a "source book for community organization. After all, Moses and Paul were two of the greatest organizers who ever lived." The Church must shift the central question from, "Is there life after death?" to "Is there life after birth?" he said.

One of the most crucial tasks of the Church in the secular world is to help man find God amid all the distractions of a technological society, and celebrate His presence, Dean Miller said in the concluding address of the conference. In

calling on the Church to identify and celebrate God's presence today, Dr. Miller said his concern was not with "His presence in the 4th century, but to identify God in the bewildering complex of the present experience, and celebrate the fact with all the rip-snorting joy that comes to a man when he feels he is in touch with ultimate reality." The ultimate demand of man, he said, "is to find ultimate reality. When this happens he knows he is a man and not a number."

Study Program at General

For the seventh consecutive year, General Seminary sponsored a study program for clergy at the seminary. Held May 28-June 2, the program was open to all clergy regardless of seminary affiliation.

The program faculty consisted of the Rt. Rev. Stephen F. Bayne of the Executive Council, who presented "Lambeth 1968—Issues and Directions"; the Rev. Rowland J. Cox, Episcopal chaplain at Princeton University, who lectured on "The Ministry in the Last Third of the 20th Century"; and the Very Rev. Samuel J. Wylie, dean of General, who chose "Contemporary Spirituality."

Commencement in Gambier

During the commencement ceremonies at Kenyon College, Gambier, Ohio, the Rt. Rev. John H. Burt, Bishop Coadjutor of Ohio, received an honorary D.D. degree. On the previous day, Bishop Burt had been the Baccalaureate speaker. The Rev. Philip Zabriskie, associate director of the Executive Council's Home Department also received a D.D.

Presenting the degrees was Kenyon President F. Edward Lund, who also conferred degrees on 140 graduates, 12 students from previous years who completed graduation requirements, and 21 students from Bexley Hall, the graduate school of theology.

ORTHODOX.

Ecumenism and Orthodoxy

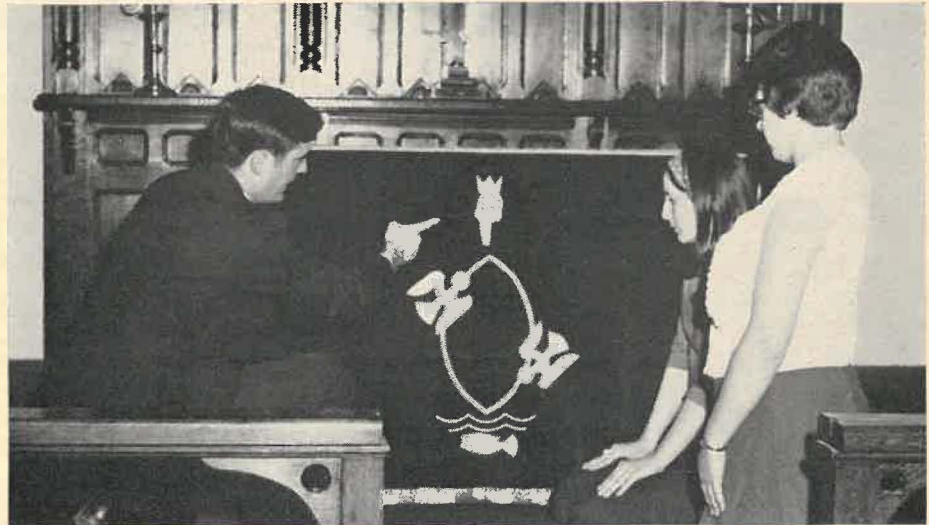
Developments in the Orthodox Church in Greece have become increasingly ecumenical following the forced retirement of the aging Archbishop Chrysostomos as primate, by the military junta [L.C., June 11th]. While the former archbishop was largely isolationist and anti-ecumenical in his outlook, his successor, Archbishop Ieronymos, has acted quickly to tie the Greek Church to other Orthodox Churches and to the ecumenical Patriarch Athenagoras in Istanbul.

Patriarch Alexei of the Russian Orthodox Church, in a wire from Moscow, had protested the ouster of Archbishop Chrysostomos as primate. He told King Constantine of Greece that "we are deeply afflicted by our sister Orthodox Church in Greece." He also complained of the "persecution of patriots and countless arrests." Archbishop Ieronymos, referring to the Russian Patriarch's protest, said that "the head of the Russian Church is not well informed about the situation."

Athens newspapers condemned the Russian Churchman's protest to the king. "It is peculiar," said *The Athens News*, "that Patriarch Alexei should raise such a matter when the Russian Church was literally dissolved under Stalin, atheism taught, and Lenin's dogma, 'the Church is the opium of the people' adopted. The Church was simply converted into a state organ and controlled by the party. All these (facts) were known to the patriarch, but there was not protest voiced by him."

In another development the Greek military government, through King Constantine, has filled five of 13 vacant bishoprics. The Holy Synod, as prescribed under new laws, nominated three men for each post.

Reporting that the government has a



An original symbol of the Trinity illustrates the teaching of St. Augustine — "The Holy Spirit . . . is that perfect love which joins together the Father and the Son and attaches us to them" (*De Trinitate*, vii:6). The hand symbolizes God the Father; the fish, God the Son; and the dove, the one Spirit which unites them. Here the rector of Grace Church, Pomeroy, Ohio, the Rev. Richard Martin, is explaining his design to high school students. Green velour is the background of the frontal.

"sincere desire" to support the Church in meeting some financial problems, Archbishop Ieronymos said Minister of Welfare Puladjas has promised that hospitals, orphanages, and similar institutions now under state administration will be placed, with financial aid, under the supervision of local bishops. Graduates of the School of Deaconesses of the Home Mission Department will be employed as social workers. The primate also said that the minister of foreign affairs would find the "necessary resources" to cover Church expenditures for necessary travel abroad, and that the Inter-Church Aid organization would be re-organized. This unit cooperates with the World Council of Churches in distributing relief aid.

The primate said that the minister of foreign affairs had invited him to visit Archbishop Makarios, President of Cyprus, in August. He accepted, and during the coming months he also will visit leaders of other Orthodox Churches.

PRESBYTERIANS

Attack COCU and Delta Ministry

The Mississippi Synod of the Presbyterian Church in the U. S. (Southern) has asked the national General Assembly to rescind its cooperation in the Consultation on Church Union, and has urged the national Board of Extension to stop supporting the National Council of Churches' Delta Ministry.

The action on Southern Presbyterian participation in COCU came as the synod approved a committee report calling on the body's General Assembly "to rescind the action by which it made our denomination a participant in COCU."

On the withdrawal of support for the Delta Ministry, a report stated: "The Delta Ministry is not performing a proper Church-related ministry; the Delta Ministry's past activity has been related to dissension and conflict . . . and the absence . . . of primary emphasis on spiritual endeavor."

PROVINCES

Vietnam War Attacked

Church and World Peace was the theme of a three-day conference sponsored by the department of Christian social relations of the midwest province. Speakers included the Rev. Francisco Ramos of Puerto Rico; the Rt. Rev. Albert Chambers, Bishop of Springfield; and the Rt. Rev. William Crittenden, Bishop of Erie. The Rev. Canon Frank V. H. Carthy was conference moderator of the meetings held in Chicago.

In his address to the conference, Bishop Crittenden attacked the war in Vietnam as "morally indefensible" and was interrupted by applause from his

audience when he asserted: "This war is barbaric and uncivilized. I think we ought to face that." He reported that in his last conference with Secretary of State Dean Rusk, Mr. Rusk admitted that more civilians than soldiers are being killed in the war. He charged that there are now 1,700,000 refugees in Vietnam whose plight is largely the result of American military action.

MICHIGAN

Acolytes and Ecumenism

The second triennial-ecumenical acolyte festival in Port Huron, Mich., was held in St. Paul's Church, where the rector, the Rev. T. E. Bennett presided. Led by the Salvation Army's 35-piece marching band, the mile-long festival procession marched from the church through the neighborhood and back to the church for Solemn Evensong. The vestments of Anglican, Orthodox, Roman Catholic, Lutheran, Armenian Apostolic, Salvation Army, and United Church of Christ acolytes and participants added to the colorful act of worship.

The preacher was the Rev. John G. McCausland, Father Superior SSJE, from Bracebridge, Ontario. At the seminar period following the service, the Rev. Peter Dougherty, a Roman Catholic, spoke on the Mass, and the Rev. Martin Ehlen, a Lutheran, spoke on the Holy Cross. The program concluded with a social hour.

EUROPE

Apartheid Attacked

One of the foremost critics of apartheid in South Africa, the Rt. Rev. C. Edward Crowther, Bishop of Kimberley and Kuruman, was denied a re-entry permit before he left for the recent *Pacem in Terris* conference held in Geneva. He was to have returned to South Africa June 2d.

Addressing the conference, Bishop Crowther said, "What is the prerequisite for coexistence in Europe, shaped and fashioned by the centuries, is not and cannot be the blueprint for Africa. . . . In Southern Africa we have today many of the classic ingredients of war. At the root of the political doctrine of apartheid lies the root cause of war—the rejection of man individually or collectively on the ground of his race. Racism is war. It is war within the soul of the discriminator. It is war within the soul of the victim. It is aggression against the human personality. Wherever racism is found, there is war in the spirit. For this to become activated in the visible pain and cancer of physical war requires factors of which our human history is all too full.

"When for instance a political creed such as apartheid becomes rationalized and based upon a pseudo-theological doctrine of man which is in effect a

rejection of common humanity, when it becomes legislated and brutally enforced, then the ceiling of physical and spiritual tolerance of it lowers. When hope for change through dialogue, interpersonal relationship, and free participation by the governed in his government goes, then the ceiling of man's hopes for his fulfillment which God made as high as the sky lowers still further. For every survival in such a case as a whole human being and not just a body, a man must burst through in order to find his true life. . . .

"The next decade could well see in Southern Africa the emergence of a situation which could show up Vietnam as a merely localized conflict. . . . Until the dignity of man is established as the foundation of all creeds and policies which are acted out, *Pacem in Terris* will be an unrealizable dream. The dream need not be shattered if the massive change of heart which is so urgently necessary can make coexistence the reality it must be, a reality of evolving mutual interdependence and responsibility in our respect for the dignity of man."

CHICAGO

Christianity and Teaching

As educators, do we have responsibilities to the public in what we say and do—as Christians? This was one of the questions raised at the 4th vocational seminar for educators held in May on the Circle Campus of the University of Illinois in Chicago. The seminars, sponsored by the Churchmen of the Diocese of Chicago, are held periodically not only for educators but for all professions.

Other questions and discussions dealt with professional integrity and quality education, and cheating because of pressures for grades.

ALBANY

Foreign Students Welcome

Members of the Episcopal Committee for Students of All Nations in the Diocese of Albany are already planning for the fall opening of colleges. The Rt. Rev. Charles Persell, Jr., Suffragan Bishop of Albany and advisor to the group, has issued a plea for support of this program by all Episcopalians in the diocese.

In existence for several years, the program started in Troy at Rennselaer Polytechnic Institute. Students from other countries are invited into private homes for a few days prior to college opening each fall, to acclimate them to American ways and customs in the midst of family life in this country. The plan spread to include colleges in Albany and Schenectady, and now includes college centers throughout the diocese.

The program is not limited to Christian students and often has included students of non-Christian backgrounds.

Letter from London

These words are being written on the day of publication of the report *Partners in Ministry* (Church Information Office 4/6d) but already the comments are falling fast and furiously—and are, for the most part, favorable.

Monica Furlong, prominent publicist and Anglican, wanted to embrace all the 21 members of the commission which produced it because “they have cut the umbilical cord which ties the Church of England to its history and in so doing they have given it the chance of life and growth in the twentieth century.” The Rt. Rev. Falkner Allison, Bishop of Winchester and one of the senior members of the English bench, calls it “undoubtedly the most radical report that has yet been published by any commission of the Church Assembly.” Addressing his diocesan conference on the day of publication he added, “I believe the report suffers from an obsession that true partnership between bishop, clergy, and laity means that all must have an equal share in every department of the Church’s life and ministry and in every decision affecting the welfare of the clergy.”

The commission, set up to give a considered opinion of the findings of the famous Paul Report on the same subject in 1964, has undoubtedly gone a lot further in its suggestions than that report did—and that is saying a great deal. Let us summarize the proposals of this 30,000 word document. (The comments in parenthesis are mine.):

1. Abolition of the parson’s freehold. (At present a man inducted into the charge of a parish cannot be removed except for some grave ecclesiastical offence).

2. Pooling of benefice endowments, income from glebe, and statutory fees. (At present there are glaring discrepancies between incomes. Thus, a tiny village parish, founded a thousand years ago, may have a long accumulation of endowments whereas a vast new housing area may have none.)

3. A new form of tenure of office, with or without a term of years but subject to review.

4. Abolition of private and other patronage. (Patronage, the right to nominate a man to a parish, at present can rest in the hands of an organization which need not be ecclesiastically based or in the hands of a private individual who may have inherited it from generations of ancestors, one of whom centuries ago built a church perhaps on his private land and acquired the right to appoint the parson. This right is at present a saleable commodity. Nowadays it is a very common thing for patrons to consult the diocesan bishop before making a nomination. Commenting on the patronage proposals, Bishop Allison said: “In seeking to secure the movement of clergy within the diocese, in consultation with the two bishops whom I am privileged to have as my colleagues, and with the two archdeacons with all of whom I share my pastoral responsibility, I constantly bear in mind the

very personal and individual matters which clergy have confided in me. Nothing would ever induce me to break these confidences with a commission and I can imagine, perhaps wrongly, embarrassing situations arising on a large diocesan ministry commission when I feel bound either to encourage or discourage certain appointments for reasons which I am not able to disclose. Far be it from me to suggest that a bishop should have the sole rights of presentation to all the benefices in the diocese. Nothing is



further from my wishes. But I do wonder whether the clergy as a whole would welcome the recommendation that every benefice in the Church should be in the hands of a large commission on which the bishop’s voice is only one among many.”)

5. A central ministry commission for the organization and management of the ministry, including recruitment, selection, and training, and also the maintenance of a central registry of clergy. (Commenting on this a *Times* leader says: “The present arrangements for the appointment, payment, and tenure of parochial clergy were doomed to condemnation. They offend against too many received ideas. They lack system; they bear the stamp of their origin in a society of rural settlements; they are rooted in property; they create ‘status differences’ between beneficed and unbeneficed clergy; they give an individual rather than a corporate emphasis; they distribute stipends not according to merit or responsibility but according to the incidence of ancient endowments; they tempt to social pretensions or alternatively confer on a man a station which is above his ideas; they impede mobility and stand in the way of centralized initiative. In short, they break just about every rule of management consultancy.”)

6. Appointment of a central authority to



review the pay of the clergy, dignitaries, and full-time layworkers.

7. Compulsory retirement for all clergymen, including bishops, at the age of 70. (There are at present some 700 serving clergymen over this age.)

On the question of payments the report says, “The Church cannot hope to attract men into the ordained ministry through exciting financial ambition. But it must enable the clergyman to fulfill

his task without fear of financial embarrassment, and with means to bring up his family in proper decency.” At present the average income of all incumbents is £1,233 a year. More than 26 percent get less than £1,110. (And, as one who has enjoyed several visits to your side of the Atlantic, may I say that there is not all that difference in the cost of living. Our basic charges are very rapidly catching up—and in some cases outpacing yours.) The report is convinced that the incomprehensibilities of the present stipend system of English clergy is a real factor in the relatively low level of lay giving to the Church.

To return to the *Times* leader: Members of the commission “disclaim any desire to push the clergy around or to regard them simply as instruments of official policy (as if they were old-fashioned Jesuits), and they set much store by the comprehensiveness of the Church of England and the independence of mind which its clergy have inherited. In this they perhaps betray an undisclosed uneasiness lest the abandonment of patronage, benefice, and freehold might diminish these values. Lay patronage, especially the patronage of trusts, is a better guarantee that different parties or hues of churchmanship has a place in the sun than the commission’s proposal for representative appointments boards. It is also a better way of implicating lay bodies in the affairs of the ministry. And the parson’s freehold is better protection against the malice of parishioners and the displeasure of ecclesiastical superiors than the mechanisms proposed by the commission. But both these institutions are capable of abuse, and they do retard the Church’s penetration of new social structures and impede the kind of corporately directed activity which the commission prizes.”

“The Vicar’s Charter” is the way the *Daily Mail* headlines its story, while “Dragooing the Clergy” is the headline which the *Daily Telegraph* gives its leader on the subject. All in all, this commission, the chairman of which was Canon Fenton Morley of Leeds and which included three bishops, three archdeacons, four other clergy, and eight laity including three women among its members, is going to be a talking point for quite a time to come.

DEWI MORGAN

The Living Church Development Program

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THERE'S THAT Word AGAIN!

I am seldom angry. It could be my age (45), my occupation (housewife), or my nature (phlegmatic). But one point is quite clear: the fact that I am the wife of a priest has nothing whatsoever to do with it. My early tantrums and the years as a senior flying officer's wife have tempered me. Frankly, there are times when I wish I were more disturbed, more upset. I miss this kind of emotional exercise.

Recently, however, I had the pleasure

of being mad, that is to say, quite carried away by anger. I found myself clinging to the kitchen cabinet to keep from throwing something. In my youth I was wont to let loose with anything that

By Mary Peddie
Church of the Holy Apostles
Barnwell, S. C.

wasn't either expensive or an heirloom. (I never tossed valuables.) The word which brought on my red face, glassy eye, and clinched fist, was uttered by someone near and dear. It happened this way:

The two youngest children were arguing. They enjoy it. They had reached the yelling stage, but neither had lifted a hand, nor had the cry, "Mother, please make him stop!" summoned me to the fray. It was a pleasantly warm day and the windows were open. No doubt the

neighbors could hear, had they cared to listen.

"I don't think they should be allowed to act like that. You must think of your husband's priestly *image*." I stopped dead in my tracks, aware of a shortness of breath and a slightly fevered brow. *Image* indeed. There was that word again. I am tired of it. One would think that an image is a scientific fact. The pseudopsychologists have bandied it about or spoken of it with solemn deference. A lot of things he may be, but my husband is not an imitation, likeness, copy, concept, or idea. He is a priest.

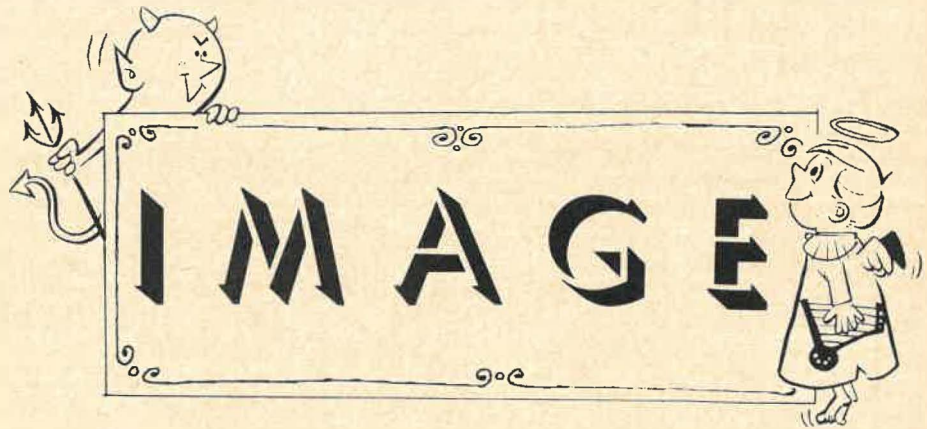
Possibly an explanation at that time rather than silence would have prevented the next remarks. "In small towns like this it is very important for him to maintain his image. Don't you care about what people will think?" My explosive and angry answer was, "No, I don't give a d--- what people will think!" I am sorry I said it that way. Other words could have been used. The precautions voiced were made in love and concern. Truthfully, if I tried to please all 124 communicants, their families, our friends, the townspeople—if I worried about what they would think if I did such and so, I would be a raving maniac. I am not. I enjoy the advantages of a small town, the goodness of the parishioners, the interest of our friends. I love each little monster in my Church school class. I am occasionally discouraged, frequently confused, but more often than not, enthusiastic about living. I am not interested in creating an image but in *being*.

Certain words such as "communication," "dialogue," "image," have been tediously overworked. Like icing on a layer cake they hide a multitude of mistakes. It would be wise to study them and use them in their more exact sense. Look up "image" in a dictionary. There is a many-lined definition for it. Scientifically there are such things as "real images" as on a photographic plate, and "virtual images" formed of virtual foci such as one sees in a mirror. Most of the descriptive words deal with mental conjurings. There is an archaic definition that has to do with an apparition. How do you like your ghostly priest—dressed in wispy black highlighted by a luminous white collar?

It is true that the priest is thought of as a type, a symbol, and a representation. Admittedly, there are men who cultivate this dubious aspect of their ministry. They should read again the bishop's admonition to "so endeavor yourselves . . . to fashion (the lives of you and yours) . . . that ye may be wholesome and godly examples and patterns. . . ." This is quite a different thing from a "symbolic representation" (image) of a priest. Patterns and examples involve being. Images imitate.

All of us would do well to think about this. Are we images, or are we patterns and examples?

Certain words such as "communication," "dialogue," and "image" have been tediously overworked.



Are we images, or are we patterns and examples?



EDITORIALS

Decently and in Order?

What follows this paragraph is a letter from a parish priest, the Rev. Vincent Rees Browne, rector of Grace Church, Ridgway, Pa. We present it here on the editorial page because it says with simple, direct, honest candor something that we totally believe. A living liturgy must be free to change; but it won't live for long if its changes are mere whimsical capers lacking both sense and dignity. Fr. Browne's letter reads:

"That was one time that I do not receive the Body and Blood of my Saviour; I receive only bread and wine. . . . It was fun—more like a show."

"It was like a show—only pretending to be *holy*. One girl got up and left; she was violently ill."

The first quotation is from a priest from the British Solomon Islands who has been our guest for about a year. The locale: one of our major monastic houses where he had gone for a retreat. The occasion was the



"crowning act" of the retreat, the celebration of the Holy Mysteries on the final morning. Apparently guitar and string bass and a "beat" did not convey to someone from such a primitive culture the reality that the young American "Mod," monk or beatnik, senses in the new liturgical look.

The other quotation was by a college student home on vacation. He is a mature person with an inquisitive mind. The locale was a coffee room in the basement of one of the college buildings. "A loaf of bread, a jug of wine" (literally), "and . . . ?" The chaplain (so I was told) poured each one present a glass of the wine and divided the bread. The Prayer Book form for consecrating these "elements" was (quote) "too long and involved," so (he claimed, with episcopal permission) he used a shorter form from a Presbyterian order. I fully expected to learn that the students of the campus had crowded into the service. Surely such a popularizing of the liturgy would be effective evangelism, especially at the convenient supper hour. Ten or a dozen attended. One left, physically sickened by the proceedings. One or two others could not bring themselves to partake.

One looks back on a quarter of a century in the priesthood as a moderate, but "marked" High Churchman, and remembers bishops who forbade the use of eucharistic vestments, the transposition of the *Gloria in excelsis*, and the audible recitation of the so-called "Last Gospel." And one wonders if jeans and sneakers and T shirts (with, of course, a stole to elevate it to the dignity of true sacramental worship) would have been more acceptable than "Mass vestments"; and the Pres-

byterian order than a quiet attempt to return to a more ancient order of catholic liturgy. Admittedly, I must be getting old—old and weary. I am not "with it" any longer. But it is interesting to find that my younger brother from Melanesia doesn't understand it either. And it is satisfying to have college kids return to their parish church and say, "How good to be home and to be able to pray in church again!"

Semantic Extremism

There is a very substantial difference, in our opinion, between the action of the 81 members of the Executive Council staff who wired their protest of the war in Vietnam to President Johnson [L.C., May 14th] and the presence of the Presiding Bishop at a public luncheon meeting with General Westmoreland (see the letter of the Rev. Thomas Lee Hayes, page 13). Bishop Hines was there to ask the blessing of God upon a meal and a meeting of people, not upon the guns in Vietnam. Mr. Hayes is guilty of semantic extremism when he calls Bishop Hines's appearance "on the podium" with the general "a terrible affront to the conscience of the Church." That's a big statement. And he is hardly all the way down to earth again as he continues: "His (the Presiding Bishop's) presence and his prayer were clearly interpreted in the public mind as a blessing of this war by the Church. This is absolutely contrary to everything the Church stands for in claiming to be the Body of Christ."

That some good Christian people may put this drastic and gratuitous construction upon Bishop Hines's "presence and prayer" at the luncheon for General Westmoreland must be granted. Clearly, Mr. Hayes does, as do those for whom he speaks. But we would remind them that when a clergyman is asked to offer prayer at any public gathering it is a very grave matter if he declines to do so. If Mr. Hayes were to charge that Bishop Hines in his prayer had invoked God's curse upon the enemy, or anything like that, we should face here a different issue altogether; but nothing of that sort is alleged, and of course nothing of that sort took place. If there are those who think that a clergyman's presence at the head table with a field commander is "a terrible affront to the conscience of the Church" they need to explain whom, and what, they mean by the Church.

The divine Founder of the Church in His incarnate life seems to have had some good friends among the military establishment; and even if that statement is at most conjectural, it is incontestably clear that He never refused to appear in the presence of anybody on the principle that his associations might prove "a terrible affront to the conscience of" the righteous.

We criticized the 81 signers of the telegram for identifying themselves as officials of the Episcopal Church when they expressed their very judgmental condemnation of President Johnson's Vietnam policy. If anybody will show us that Bishop Hines was judgmental in his praying we shall have to extend our criticism to him. But according to our information he was not in the least so.

CHRISTIANITY

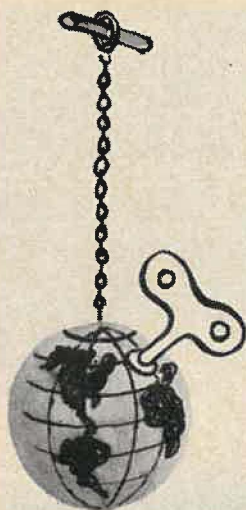
One afternoon at a luncheon meeting of a local ministerial association there occurred, during the business session, an ecumenical dialogue which, at one and the same time, was repulsive and enlightening. The question which has plagued my mind for some time is: What is the function of such an organization? That eventful afternoon the question was almost answered. The association was asked by one of its members to speak out as a body concerning a social injustice of our time. We were offered an opportunity to stop being a "club" and start being Christians. One of our group appealed for the passage of a resolution which would proclaim to the community that this body of "professional" Christians was in favor of permitting anyone who had the wherewithal to purchase or rent housing regardless of the color of his skin. Unfortunately all sorts of things were being read into the resolution that were not even implied or intended.

The concern that I wish to express is not specifically related to the resolution itself, but to the attitudes and comments of those present. The attitude and argument of those opposing the resolution seemed to be inconsistent with the basic tenets of the Christian Faith, i.e., love God and love your neighbor. The argument given by more than one clergyman present was that they would indeed support and sign such a resolution as an individual but not as a representative of their Church, for after all, they could answer for themselves only and not for those to whom they minister. In other words, they refused to put their professional reputation "on-the-line." In so many words they were saying their calling was to those that have no need for a physician—not to the sick.

Such attitudes amplify the need for a re-statement of the functions of the ordained ministry. I am reminded of the priest in the story of the Good Samaritan. For fear of touching a dead man and becoming "unclean," which would cost him his turn at officiating in the Temple, he passed by on the other side. Such an



attitude is still evident in today's ordained ministry. So many of us still want to play it safe—don't want to stir up the people to acknowledge their responsibilities. The Church is not, in many instances, practicing what it preaches. The question we must answer for ourselves and for those whom we have been called to serve and to lead is: What is the nature and meaning of Christianity? I have heard from more than one pulpit that Christianity is in the world but not of the world. The message here is that Christianity is not worldly or is not concerned with the human element of God's creation. The paradox which confronts us is that while



VS

CHRISTENDOM

By The Rev. Howard Meeks

Assistant, Holy Trinity Church
West Chester, Pa.

Christianity is a personal religion, it must also be concerned with society as a whole. We have been given two commandments by our Lord: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And the second is like unto it; Thou shalt love thy neighbor as thyself."

As individuals we have a God-given right to choose right from wrong, to choose our friends, where we will work, play, and live. No one is under any obligation or commandment to "like" anybody; but we are commanded to "love" everybody. And there is a real difference, not just a semantical difference. How is this made possible? The answer of course is that we are enabled to "love" everybody by the grace of God as exemplified through His Son and our Lord Jesus Christ. And this brings the social conscience right back to the individual's personal experience as a Christian. The struggle we face is what Kierkegaard referred to as "Christianity vs. Christendom," and is for us what the Spanish philosopher Unamuno discussed in *The Agony of Christianity*. There has always been a division of Christendom because of interpretation of doctrine and dogma and for reasons of liturgical preference. There always will be. But Christians must come to grips with the pressing social problems of our time and reach an agreement concerning the individual and corporate responsibility of those who are followers of a man who was concerned with healing the sick, feeding the hungry, clothing the poor, and visiting those that were in prison.

It is a travesty of justice and a mockery of God that men who profess to be Christians are unwilling—not unable—but unwilling to accept their Christian brothers as also being God's children and inheritors of the Kingdom of Heaven. Let us stop playing it "safe." Christianity is anything but a "safe" or "comfortable" religion. It is a vibrant, prophetic, and witnessing faith which seeks to bring all men closer to God. Let us take up our Cross and follow Him, even if it means social and/or physical death.

LETTERS

Most letters are abridged by the editors.

The Seminary

Far be it from me to argue for the maintenance of the *status quo*; but we do have a tendency, these days, to go off half-cocked in frantic and often unthoughtful directions after receiving "official reports" on the state of this or that which may concern us. Lest some of us tend to do so in regard to Dr. Pusey's report concerning the educational state of the clergy [L.C., May 28th], may I respectfully suggest it might be wise to give serious attention to the following points and questions?

1—How many of our present clergy have come into the Episcopal Church from

other Communions or as older men who have proved their unusual value as pastors, preachers, or administrators?

2—How many of our clergy are graduates of seminaries which give the bachelor degree only to the upper percentage of the graduating class?

3—From what sources does Dr. Pusey draw the statistics that nearly 2/3 of Episcopal seminarians have graduated from college with average grades of C or lower? (I myself was one of these!) Do these sources consist of all the records of the clergy as a whole? Did the colleges and/or seminaries make available to Dr. Pusey's committee individual transcripts of all the clergy? Without the specific consent and knowledge of the individuals involved this last would be unethical in the extreme both on the part of the com-

mittee and of the institutions involved. Or are these statistics merely the result of the very questionable "poll" method utilizing a selected, contemporary, "average" group?

4—Has there been a comparison of the work done in college to that done in seminary? How many of our clergy with college averages of C have been graduated by our seminaries with the same continuing average? How many of our seminary graduates have been, since the 1940s, students returned to graduate work after a period of time in the armed forces? To what extent do the seminaries find prevalent in their student bodies the common phenomenon of the "poor" student who discovers serious work?

5—What is the breakdown of the percentages quoted when one considers the divisions of our clergy into active, retired, semi-retired, and differing age groups?

(The Rev.) CLINTON H. BLAKE, JR.
Sugar Hill, N. H.

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Where is it possible to be graduated from college with average grades lower than C? Of course there's Reed College—no grades—and perhaps some colleges with a point system so that 70—80 is a C and this might seem lower than C—but—

So where did these seminarians go to college? This would be handy information for parents whose children are not too bright.

FRITZI RYLEY
Phoenix, Ariz.

In regard to our seminaries becoming "Flunk Out U" [L.C., May 28th], may I speak to the integrity of the seminaries?

Overheard in a college elevator was this remark: "If you don't do well here they send you over to Commerce to become an accountant." I doubt that ever worked and don't believe that failures at other professions become good seminary students. Professional people leave their first calling to enter seminary, but how many clergy become lawyers, doctors, or engineers? Class standing has meaning but neither in seminary nor in professional school does the A grade insure a successful career.

Scholarship is to be sought by all; scholars are rare people. But in my priest I look for a shepherd of a flock, for a personal minister. I want him to believe what he preaches, to be dedicated. He must meet minimum standards, but a *Summa Cum Laude* doesn't guarantee the student will be either a good "fox hole chaplain" or able to hold a position as a parish priest.

NATHANIEL H. WOODING, M.D.
Licensed Lay Reader
Diocese of Southern Virginia
Halifax, Va.

Having pitted the Holy Ghost, the House of Bishops, and Bishop Pike against each other in a most unequal contest in your letter column, I now ask the Church to consider whether or not the so-called delayed vocation is not in fact the Holy Spirit's answer to the same problems raised in your editorial. I left seminary in 1955, hustled for a living doing mental health work, teaching, editing publications, and doing personnel work in the year between then and 1956 when my sense of vocation truly concretized and I again took up the call to Holy Orders. I don't know that I am yet a good priest, but I am a better priest than I would have been

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had I sailed the quiet waters of elementary and secondary school, college and seminary straight through, and never been exposed to the turbulence and disorder of the world in its work-a-day complexities. The late vocation was my salvation and therefore a secondarily redemptive force in the lives of those I have served.

For those I have seen or shepherded into the ministry, the late vocations with their more mature and realistic perspectives and their better academic backgrounds have generally made better priests and pastors, though the Church with her obstinate infatuation with "the way things have usually been" continues to favor for bureaucratic promotion and preferment those who have followed the most beaten path. Is the Holy Ghost telling us that the delayed vocation is the ultimate remedy for the "flunk-out U" phenomenon, and that bishops, clergy, vestries, and seminaries had better begin to value and accelerate the trend rather than wonder at it?

(The Rev.) M. JOHN BYWATER
Rector, St. Paul's Church

Quincy, Fla.

The P.B.'s Prayer

In your editorial on May 14th you charge an implicit deception on the part of 81 members of the Executive Council staff who spoke out in their own names against the war in Vietnam. You point out, rightly, that these 81 have not the authority to speak for the Episcopal Church. Clearly they did not pretend to. In fact they made it quite clear in their statement that "this wire is a matter of individual conscience."

However, there is at least one man who presumably does represent the Church, and that is the Presiding Bishop who earns a salary paid by us. It was therefore a terrible affront to the conscience of the Church when the Presiding Bishop appeared on the podium—the only prelate—with his fellow Churchman General William Westmoreland at the AP luncheon in New York City on April 24th. His presence and his prayer were clearly interpreted in the public mind as a blessing of this war by the Church. This is absolutely contrary to everything the Church stands for in claiming to be the Body of Christ.

Point: There must not be a double standard in judging the actions of the ordinary office staff and our episcopal representation. Both the telegram and the bishop's presence must be judged in the truth of Christ. It is well to ask "at whose expense did the Presiding Bishop appear as the right arm of the state?"

(The Rev.) THOMAS LEE HAYES
Executive Director
Episcopal Peace Fellowship

New York City

St. Augustine's College

On a recent European trip I went to Canterbury to see if anything can be done to save William Temple's great vision of a central college for the Anglican Communion. Having just returned I have read the Rev. Halliwell Duell's letter [L.C., April 9th] about the "quasi silence" which surrounds the abandoning of the college and the hints that the reason for it is financial. I also have just read the Rev. Frederick Morris's article on spending by the Church in general and the cost of a five-day conference in Puerto Rico in particular.

The Anglican Communion has never had a better tool for the development of MRI than St. Augustine's College in Canterbury. No institution in Jerusalem or Rome can possibly take its place. Living and worshiping, studying and eating with priests from a great variety of backgrounds from all over the world at the Central College required the discipline of Christian love. All who have been privileged, for however short a time, to be members of the family of St. Augustine's lived under this discipline and found it one of the most excitingly Christian and in the deepest sense educational experiences of their lives.

It is hard to come at the facts about the steps which led to the disastrous decision to close the college but it is clear that the reason is not lack of funds but lack of vision and communication. Those who should be most jealous for the development of MRI seem, in this instance, to have shown that it does not work at the highest level. The total American contribution to the Central College was, I believe, in the neighborhood of \$15,000 per annum, far less than the probable cost of the five-day conference in Puerto Rico.

It may be too late to continue St. Augustine's next year or for some years to come, for in an interview which I was privileged to have with the Archbishop of Canterbury he seemed convinced that there must be an interim. All, however, who in one way or another have caught Temple's great vision of a Central College can keep it in their prayers, and talk, write, raise money, and organize to prevent our beloved but bumbling Communion from murdering one of the very few practical and imaginative ideas it has had in this century.

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

Lenox, Mass.

Disappointment Over Election

Announcement by the trustees of the Church Pension Fund that Mr. Robert Worthington has been elected president [L.C., May 28th], will, I feel certain, be regarded widely as one more affront to the clergy whom Mr. Worthington has for years been treating with such arrogant condescension.

I have provided the Church Pension Fund Investigating Committee with copies of clergy letters from 25 dioceses and missionary districts which share my very serious concern regarding several aspects of Mr. Worthington's management—from antiquated investment procedures to condescension and incomprehensibility in communicating with the clergy. I have hopes that abundant evidence of such management will be disclosed rather than whitewashed in the forthcoming report of the investigating committee, and that General Convention will take appropriate action, including the election of more clergy to the trustees of their retirement fund.

From personal investigation I have learned that if my pension assessments for the 12 years since my ordination had been invested in a commercial policy, my retirement benefits would be far greater than those of the Church Pension Fund. Presently I am among a growing number of worker priests who regard any investment in the CPF as financial absurdity, and who deeply regret that this system continues to be imposed on

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When Writing Schools
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THE LIVING CHURCH

so many clergy and churches. I hope that General Convention will take the necessary steps to bring about the long-needed reforms in this system or allow us to withdraw our accrued benefits.

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

Prayer for Enemies

One of our Saviour Christ's few specific directions in prayer is to pray for our enemies. During the Second World War, the Rev. Charles Fielding, as a parish priest, felt it an urgent need to guide his people in such a prayer; but strangely enough, he couldn't find one in the anthologies so he had to compose one:

O God, who hast taught us by thy Son to love our enemies and to pray for them: grant them such knowledge of thee, that no sin of ours may hide thy presence from them; and grant us so to love thee that we may forgive them and seek thy justice only; through the same thy Son Jesus Christ our Lord. Amen.

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

On Witnessing

Fr. Simcox's review of *Consequences: Truth and . . .* [L.C., May 21st] suggests that the pacifism of the early Christians resulted from their lack of political power, and that now, since Christians have power, we are irresponsible if we insist on witnessing and protesting with the methods exemplified and taught by our Lord. There were probably a number of sympathizers who looked at Jesus's going to Jerusalem

and His passive acceptance of the cross as irresponsible acts, and the success of His odd behavior could be evaluated by man's standards only long after the events. God's purpose is not often worked out by the ways we would think most expedient.

Jesus came into the world to turn men from hatred to love, from indifference to compassion. His ministry of reconciliation was based on the premise that hatred and violence can be overcome only by love and nonviolence. But you have frequently defended violence and the killing of men on the basis, not of the Gospel of Jesus Christ, but of political necessity. Is the wisdom of man greater than the folly of God who sent His Son "defenseless" into the practical world of men, to be scorned and murdered because He did not conform to the world's way of doing things? Are we not called to follow in our Master's footsteps?

EDWARD BEALS
Visiting Professor of Zoology
University of Wisconsin
Madison, Wis.

COCU

Please add my name to the growing list of those having no intention of going along with the pan-protestant COCU organization.

(The Rev.) J. E. M. MASSIE
Vicar, St. Edmund the Martyr
Arcadia, Fla.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

PEOPLE and places

Appointments Accepted

The Rev. Judd H. Blain, former associate in residence, San Juan Mission, Farmington, N. M., is associated with the General Learning Corp., Clinton Job Corps Center, Clinton, Ia. 52732.

The Rev. Lloyd A. Clarke, former rector of Wicomico Church, Wicomico Church, and St. Stephen's, Heathsville, Va., will be an associate at St. Alban's, Washington, D. C. July 15th.

The Rev. Michael Ellis, vicar of St. James', St. Clair, and St. John's, Sullivan, Mo., will be assistant at Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe, Mich. 48236, August 1st.

The Rev. J. C. Grant, Jr., former chaplain of Cate School, Carpenteria, Calif., is a chaplain with the U. S. Army in Vietnam. Home address: 516 Tampa Way, Vancouver, Wash. 98664.

The Rev. Charles S. Hotchkiss, former curate at St. Mary's, Tampa, Fla., is curate at St. Mark's, Fort Lauderdale, Fla. Address July 1st: 1750 N.E. 31st St. (33308).

The Rev. Roderick R. Ismay, former assistant at The Falls Church, Falls Church, Va., will be priest in charge of Grace Church, Red Hill; Good Shepherd, Hickory Hill; Buck Mountain Church, Earlsyville; and Good Shepherd of the Hills, Boonesville, Va. Address July 1st: c/o the church, Earlsyville, 22936.

The Rev. Philip A. Lewis, former rector of All Saints', Hoosick, and vicar of Holy Name, Boyntonville, N. Y., is chaplain and teacher at St. Agnes School, Loudonville, N. Y. 12211. He is taking services in his former charge during the summer.

The Rev. Hoyt B. Massey, former curate at St. Michael's, Orlando, Fla., will be vicar of St. Christopher's, 7500 Forrest City Rd., Orlando, Fla. 32810. July 1st.

The Rev. Laurence C. Maud is curate at St. Paul's, 9th St. and Madison, Chester, Pa. 19013.

CLASSIFIED

advertising in *The Living Church* gets results.

FOR RENT

SUMMER COTTAGE—Round Pond, Maine (near Boothbay). Waterfront property, privacy, easy housekeeping, one bedroom. Separate studio. Rental \$250.00/month. For details, please write: David Whitney, 44 Turney Road, Fairfield, Conn. 06430.

FOR SALE

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ALTAR GUILDS: Linen by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass. 01945.

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POSITIONS OFFERED

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

CURATE for South Florida parish. Full ministry, pastoral emphasis. Housing precludes children. Request biography, snapshot, references. Reply Box S-482.*

DIRECTOR of Christian Education in a progressive parish with comprehensive creative program. Seabury Curriculum. Standards consistent with Association for Professional Women Church Workers. Write the Rector, Trinity Church, Moorestown, N. J. 08057.

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.

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

EXPERIENCED priest desires position as assistant. Good pastor, sound Churchmanship. Reply Box J-485.*

PRIEST: Are you looking for a retired, soothing, pipe smoker, working for pittance? Then don't answer this advertisement! If you are a parish with latent potential, desiring to accomplish the evangelistic work for Jesus Christ; then answer now! Come let us strive together! Reply Box P-484.*

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

TEACHER, Churchman seeks Church affiliated prep school. Four years' experience (two secondary, two college) teaching English, mathematics. Please reply Box L-483.*

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.*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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The Living Church
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The Living Church

and is a graduate student at the University of Pennsylvania.

The Rev. Robert A. Mayo, associate at Trinity Church, St. Louis, Mo., will be rector of Church of the Messiah, 22 Church St., Woods Hole, Mass. 02543, August 1st.

The Rev. Frederick J. Masterman, formerly in mission work in Belize City, British Honduras, Central America, is vicar of St. Andrew's, Newfane, and St. John's, Wilson, N. Y. Address: 2658 Main St., Newfane (14108).

The Rev. Jay B. McLaughlin, rector of Emmanuel, Delaplane; Trinity, Marshall; and Grace, The Plains, Va., is rector of Grace Church, The Plains, Va. 22171, only.

The Rev. Jerry C. Monroe, former headmaster of Grace Chapel Day School, Jacksonville, Fla., is vicar of Holy Faith, Box 576 Dunnellon, Fla. 32630.

The Rev. William Muller is rector of Christ Church, Herkimer, and priest in charge of Trinity and St. Michael's, Middleville-Fairfield, N. Y. Address: 107 Mary St., Herkimer (13350).

The Rev. Edward R. Sims, vicar of the Kansas City Metropolitan Missions, Kansas City, Mo., will be rector of St. Francis', Potomac, Md. Address August 15th: 9304 Meridian Rd. (20854).

The Rev. David A. Storm, former curate at St. Stephen's, Spokane, Wash., is vicar of St. Hilda's,

Meadowdale, Wash. Address: 7116-196th St. S.W., Apt. 5, Linwood, Wash. 98306.

The Rev. Canon Arthur D. Tripp, former vicar of St. Lawrence, Muskogee, Okla., is rector of St. Mark's, 4045 N. Cincinnati, Tulsa, Okla. 74106.

The Ven. Donald M. Whitesel, former rector of Trinity Church, Tyrone, Pa., chaplain of The Grier School, and archdeacon of Altoona, will be rector of St. Luke's, Mount Joy, Pa. Address July 1st: 211 S. Market St. (17552).

The Rev. Roger Williams, former chaplain at the University of Idaho, Moscow, Idaho, is curate at St. Paul's, 323 Catherine St., Walla Walla, Wash. 99362.

The Rev. Charles L. Wood, Ed.D., former rector of Grace Church, Linden, N. J., will be rector of Holy Trinity, Ocean City, and vicar of the parochial mission of St. Paul's, Tuckahoe, N. J. Address August 1st: 114 Atlantic Ave., Ocean City, N. J. 08226.

The Rev. Eugene F. Yaeger, former assistant at Grace Church, Haddonfield, N. J., is assistant at Christ Church, Bordentown, N. J. Address: 25 Thortown Lane, Bordentown, N. J. 08505.

Restoration

On June 1st, the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, acting in accordance with

the provisions of Canon 65, Section 5, remitted and terminated the sentence of deposition pronounced on Richard E. Lockwood May 14, 1957, and restored him to the Order of the Priesthood.

Religious Orders

The Order of St. Francis—Little Portion Monastery, Mt. Sinai, N. Y.: On May 18th, the Rev. Fr. Paul was elected as minister of the American Congregation of Franciscans. On May 19th, the Rev. Bro. Lawrence made his solemn Profession. The Rt. Rev. Henry I. Louttit, Protector of the Order, received the vows.

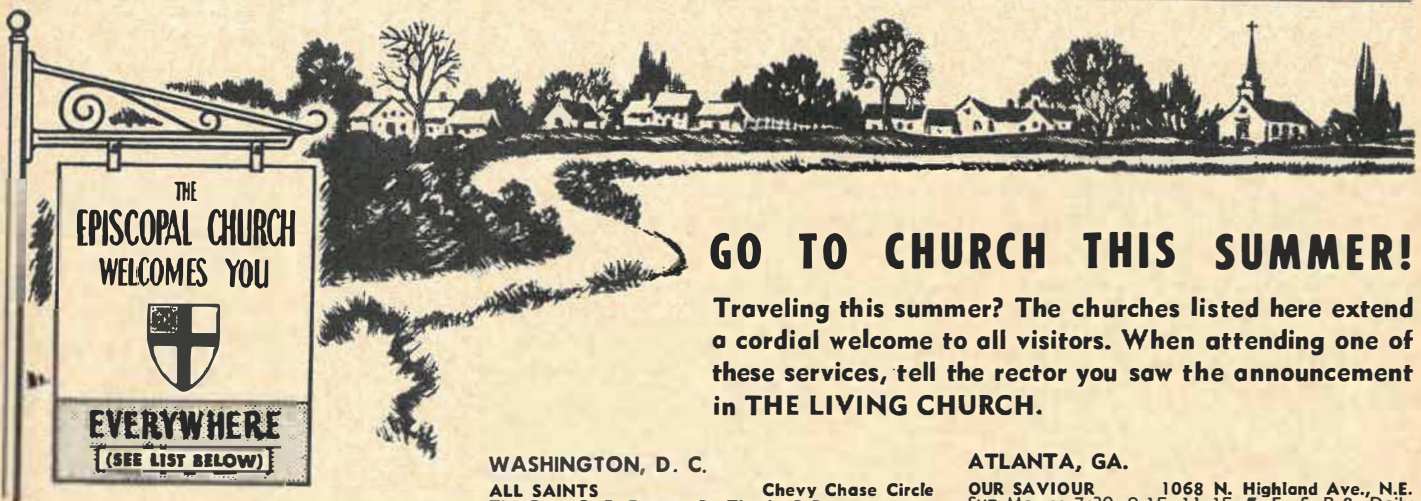
DEATHS

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

Helen Taylor Vinter, 75, wife of the Rev. Robert D. Vinter, died April 5th, in Redwood City, Calif., after a long illness.

The Vinters were married in September 1916, and lived in Wisconsin until Fr. Vinter retired in 1957, after 36 years as rector of Christ Church, La Crosse. They then moved to Redwood City.

Survivors, besides her husband, include a daughter, and three sons.



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. Walterstorf, 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. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

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 MP 7:15, HC 7:30, 10; Daily 7:15, 5:30; also
Wed 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 Son 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 Bkls. W. Ill. 78, US 34
Sun 7:30, 9:30

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

(Continued on next page)

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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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. Clay 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)

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S, Daily HC
7:30 ex Fri 9:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r
Sun 8 H 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;
Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

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

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Voillant, 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

The Living Church

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9, 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 Damrosch, r; the Rev. Alan B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 10 (sung); 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.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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

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

CHEROKEE, N. C.

ST. FRANCIS OF ASSISI
(in back of Redskin Motel)
Sun MP 9; Church open daily for prayer



ENTRANCE TO GRACE CHURCH PARISH HOUSE
UTICA, NEW YORK



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.

EPHAPHANY 38th & E. Denny Way
The Rev. E. B. Christie, D.D., r
Sun HC 8, MP 10; 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 10:30; Wed 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

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

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