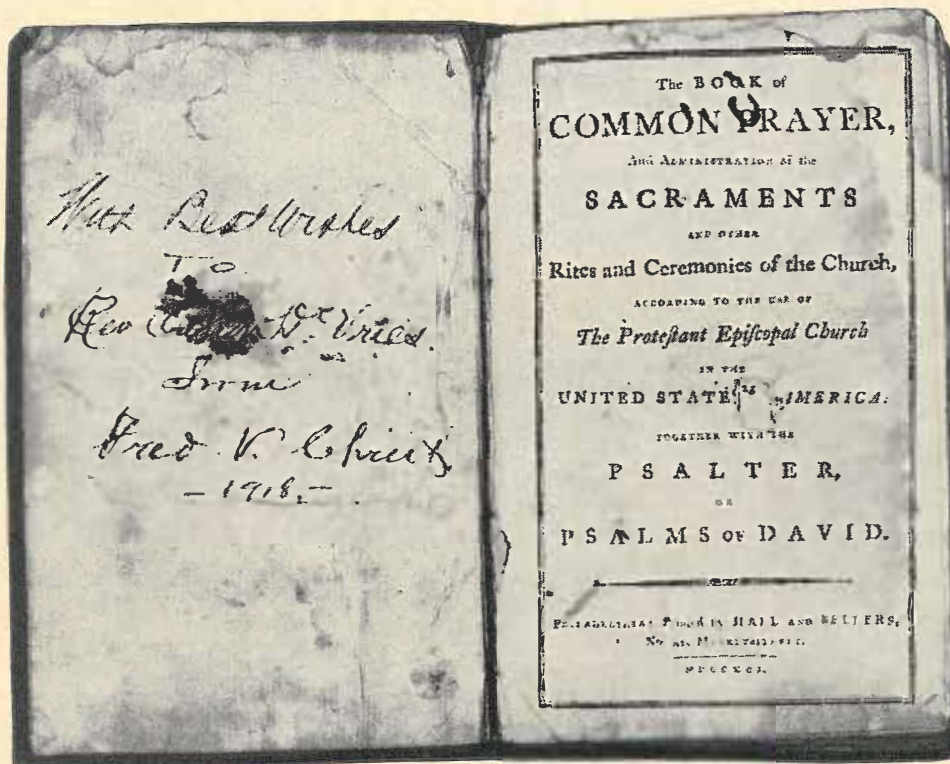


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The Living Church

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

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DEPARTMENTS

Books	10	Letters	2
Deaths	15	News	4
Editorials	9	People and Places	14

FEATURE

Reply from Vietnam D. C. Latham 8

THINGS TO COME

June

4. Trinity II
5. Boniface, B.M.
9. Columba, Abt.
10. The First Book of Common Prayer
11. St. Barnabas, Ap.
Trinity III

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

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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.

The Protest from "815"

I was appalled to read [L.C., May 14th] that 81 persons identified as "Episcopal Church National Headquarters executives and office staff" had issued an ultimatum to President Johnson. The right of individual conscience to express itself is not to be abridged, but that 81 employees of the Church, implying authority to speak for the Church by virtue of their identification with the headquarters of the Church, should threaten the President of the United States, is disgusting.

Perhaps these 81 individuals who are convinced of the righteousness of the ballot would be willing to make their continued employment by the "National Headquarters" contingent upon the approval of the Church, and perhaps THE LIVING CHURCH would be willing to publish a ballot, that the Church may vote on whether or not these 81 individuals should, in fact, continue as "Episcopal Church National Headquarters executives and office staff."

(The Rev.) JOHN C. HUGHES
*Rector, St. Andrew's by the Lake
Michigan City, Ind.*

Having read the article about the professional staff at the Church Center sending an anti-war message to the President, may I present a statement by the rector, wardens, and vestry of the Church of the Epiphany in Baltimore, composed before the article of mention was read in THE LIVING CHURCH?

"The Rector, Wardens, and Vestry . . . desire to express in the Minutes of the Vestry, as voted upon at a meeting of the Vestry on Tuesday, May 9, 1967, that they support the policy of the Federal Government of the United States of America in opposing the efforts of Communism in oppression of free nations in the world, and in particular, the efforts of our government and its allies in Viet Nam."

(The Rev.) JOHN NORMAN HILL
*Rector, Church of the Epiphany
Baltimore, Md.*

More and more there is the hard voice of the prophet speaking to his people in your editorials [L.C., May 14th]. In this day in which there are so many uncertain sounds, I hope that you will continue to "Blow the Trumpet in Teko'a, and raise a signal" (Jer. 6:1).

(The Rev.) ROBERT M. DURKEE
*Rector, Grace Church
Medford, Mass.*

I have no desire to engage in the argument between you and the "81" except to say I agree with the message in the telegram. I am convinced that war is sin and in this day and age does not make sense. At the Lambeth Conference in 1958 the bishops of the Church reaffirmed "that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ," and declared "that noth-

ing less than the abolition of war should be the goal of the nations, their leaders, and all citizens." As a catholic Christian I am bound to give due regard to the voice of the bishop who speaks to us in the name of Christ. History shows that war sets the clock of civilization back and has led to the corruption and downfall of great and proud nations.

(The Rev.) MELVIN ABSON
Geneva, N. Y.

In criticizing the 81 members of the Executive Council staff for wiring the President about Vietnam, you have given him the impression that all save the 81 are behind him, without even an estimate of those who endorse what the 81 said. If our Christianity is to reach beyond church doors, we must speak out in politics as individuals and as groups. You have done your best to minimize the stand taken by 81 fellow Episcopalians.

The really alarming feature of your editorial is the evidence it gives of Episcopal clergy in responsible positions being all too eager to jump into any war that happens to be around without considering the Christian viewpoint or what the effect will be on non-Christians. Moreover, it is entirely out of line with the best ecumenical thinking of Christian leaders — clergy and laymen from various Churches meeting in Washington, for example — and ignores those who are deeply concerned with what our Lord would have us do in the modern world.

ELIZABETH F. BUTCHER
Santa Fe, N. M.

Since when do the professional and secretarial staffs of the Episcopal Church Center in New York have a right to use the Church's name in a political telegram to the President? Isn't it about time our priests stick to running the Church and leave the war to the armed forces generals? I'm sure they would resent it if the generals tried to run their churches. And I think any priest who destroys his draft card or encourages any other man to shirk his duty to his country isn't worthy of being an American citizen and should be deposed and jailed for at least five years.

ELEANORE M. VAUGHN
Valparaiso, Ind.

Good Samaritanism in Vietnam

Chaplain Westling's sermon "Which of These Three?" [L.C., May 7th] which you publish because, as you stated, what he says "needs saying to all American Churchmen" seems ironically appropriate facing your editorial entitled "Honesty in the Pulpit."

The chaplain says, "... we (Americans in Vietnam) are the only Samaritans now that they (Vietnamese) can meet and know. And we must know and bring that Christian compassion to Vietnam even while many . . . back home are busy shouting: ' . . . Leave the wounded traveler in the ditch to die.' " He then goes on to warn against the fallacy of seeing ourselves as the savior of the world. He evidently is unable to see the equal fallacy of his claim that Americans in Vietnam can be likened to the Good Samaritan of the parable he takes as his text. The Samaritan of the parable did not beat the traveler insensible into the ditch with one hand and then bind up his wounds with the other.

Your editorial calls for honesty in the pul-

pit in a different sense. But is not honesty in the pulpit both to the integrity of the sense of scripture and to the realities of present-day history and political developments, equally mandatory for anyone who claims to speak in God's name? I expect to be called unpatriotic and even traitorous by representatives of the state for my protest against our policies and actions in Vietnam; but I do not expect this from the Church of which I am a priest, or from brother-priests. Perhaps my latter expectation is naïve.

(The Rev.) G. R. CAIN
*Chaplain, Salisbury School
Salisbury, Conn.*

Editor's comment. American "Good Samaritanism" in Vietnam is a real and big fact which Chaplain Westling reports as an observer. We think this "needs saying to all American churchmen" partly because too many American Church spokesmen never mention it.

Parishfield

I would like to see some discussion in your magazine about the formal termination of the Parishfield Community in Detroit. It seems to me that the Diocese of Michigan and the Executive Council of the Church should help us to understand why this program withered.

CLARENCE C. CASE
Lansing, Mich.

Editor's Comment. We should welcome an authoritative answer to Mr. Case's request; we cannot provide it ourselves.

"Man for All Seasons"

In these days of petitioning the Church for "heresies," clergy having to deal with demonstrators, proposed liturgical changes, language revisions, etc., I would commend to all Churchmen the *Letters of John Mason Neale*.

Many will wonder who John Mason Neale was, not realizing that they are more familiar with his legacy to the Church than with any other of the "catholic movement" figures of the 19th century. No less than thirty of our best known hymns were translated by him.

But what is most interesting are his views and comments on issues and problems that beset the Church then, as now. He was "picketed," chastised by his bishop and fellow priests for sticking to his convictions. Many of his dearest friends left the Church—they were so convinced of its errors—but his steadfast faith in her not only kept himself and his family from deserting, but many others as well. Here, truly is a man to whom we Anglicans can point as "A Man for All Seasons."

ALINE L. JANNENGA
Milwaukee, Wis.

Repentance is but a kind of table-talk, till we see so much of the deformity of our inward nature as to be in some degree frightened and terrified at the sight of it.

William Law, *Christian
Regeneration* (1759).

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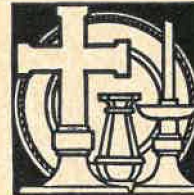
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Trinity II

For 88 Years:

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EXECUTIVE COUNCIL

Laymen's Division Dissolved

By MARJORIE HYER

The Executive Council at its quarterly meeting, May 16 to 18, in Greenwich, Conn., unanimously approved a recommendation of the General Division of Laymen's Work to dissolve that division. The reason, according to L. Dale Pederson representing the division before the Council, was to give the men of the Episcopal Church more flexibility in meeting the needs of both the Church and the world. He said the action was prompted by "the call of MRI to the whole Church to examine purposes and existing structures and to take radical action where indicated."

The Presiding Bishop, the Rt. Rev. John E. Hines, put it another way. He said the elimination of a special division for men's work was a clear indication that the division and its predecessor, the Presiding Bishop's Committee on Laymen's Work, "has worked itself out of a job." He noted that the division's programs "have so drawn the laymen into the central stream of Church life that the categorizing of laymen as a separate entity is no longer either logical or tenable."

Programs and activities previously carried on by the division will be transferred to the Department of Christian Education and the Home Department. In addition, the Presiding Bishop is to appoint what he termed "a strong interdepartmental committee with additional advisory members drawn from among lay members of the Executive Council" to develop new programs and emphases of particular concern to the laity. It was stressed that such programs would focus on the Church's total program with and for all adults, both men and women.

Council member Hugh C. Laughlin of Toledo, Ohio, pointed out that the dissolution of the division "doesn't mean that every diocese that has a laymen's organization ought to disband. If they have such an organization and if it's good, it ought to continue," he said.

Joint Urban Work

An ecumenical giant step was taken by the Council in a unanimous vote committing the Church to a joint approach to urban work in the metropolitan areas of the nation's cities. The agreement approved by the Council calls for cooperative action in planning, financing, and

carrying out urban work. Other signatories to the agreement are urban departments of the United Church of Christ and the United Presbyterian Church. The agreement specifically invites other Com-munions to join in the program.

At the national level, the agreement calls for a "joint planning process for urban program," the establishment of joint funding procedures, maintenance of "a comprehensive interdenominational communication system," and development of a common strategy for implementing public policy on critical issues. A national joint urban executive committee is envisioned to implement the program, with at least one staff person from each participating church's urban work department and "three additional members to be named by each denomination."

In supporting the agreement, the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, said the cooperative program was necessary "so we don't go down the road as we have in the past, acting as though we were the only ones involved in experimental projects in the cities." Under terms of the agreement, individual dioceses may still undertake urban work individually. But they will be

Continued on page 11

ECUMENICAL RELATIONS

WCC & RCs Meet

Meeting May 15-19, the Joint Working Group of the Roman Catholic Church and the World Council of Churches heard reports on progress in certain areas of mutual concern: proselytism, mixed marriages, bilateral conversations between various confessional bodies, women's work, and medical work.

Consideration was given to the nature of ecumenical dialogue, and a document on the matter will be published soon. The role of the Churches in the life of the world, and the particular obligations of cooperation in the field of service activities, economic justice and development, international affairs, and world peace were discussed. A statement was prepared on these and other questions, which constitutes the second official report of the working group. The parent bodies of the representatives will study the statement during the summer and during the August meeting of the Central Committee of the WCC. The report-statement will be made public after adoption by the two bodies.

The meetings were held in Ariccia,

Rome, and represent the fifth major gathering of the Joint Working Group. At the conclusion of the last meeting in Ariccia, the members were received by Pope Paul VI. The next meeting of the group will take place in Italy in December.

NCC

Human Conscience Considered

War and peace, affluence and poverty, race, Vietnam, birth control, secularism, and psychology claimed the attention of 178 religious leaders who met May 7-8, in Boston, for the first national inter-religious conference on the human conscience. Sponsored by the National Council of Churches, the Synagogue Council of America, and the Bishops' Committee for Interreligious Affairs, and made possible by a grant from the Ford Foundation, the conference consisted of five working groups, addresses, discussions, and reports. Each report was drafted to reflect the discussions only and not the policies of the sponsoring organizations.

On war and peace: Urged "structural support in concrete social policies" for the "basic right of dissent . . . especially during the stresses of actual war." If such provisions are made for young people, similar recognition should be given to adults, who, for example, conscientiously refuse to pay war taxes. The "religious community also should support the right of conscientious participation in and support of the government's policies in Vietnam."

On racial justice: There appears to be no "party line" in the major religions represented at the conference. The slowdown in the nation's approach to racial problems was lamented and religious communities were urged to begin probing the reasons for the slowdown.

On civil law and conscience: "Religion in general upholds the law, but (it) accepts the right of the individual conscience to protest, even to the point of defying the law and accepting the penalties for such defiance. Civilization has been moved forward because enough people challenged the status quo."

ROCHESTER

John Mulder not Re-elected

John G. Mulder, the Eastman Kodak Co. executive who signed an agreement

later repudiated by the company to hire 600 unskilled Negroes, was dropped May 18th as an assistant vice president of Kodak. He was the only executive not re-elected at the annual organizational meeting of the 15-member board of directors for Kodak. Mr. Mulder does remain as an assistant general manager of the company's Kodak Park Works, a photographic film, paper, and chemicals plant in Rochester, N. Y.

Last December 20th, after a long series of negotiations, Mr. Mulder signed an agreement with FIGHT (Freedom, Integration, God, Honor—Today) committing Kodak to hire 600 unskilled Negroes who would be selected and counseled by the social action group (organized by Saul Alinsky) and trained by the company. Two days after the agreement was signed the Kodak executive committee repudiated it on the grounds that it was illegal, discriminatory to whites, and unauthorized. "Neither I nor anyone else in the company's general management knew of the document before Mr. Mulder signed it," said William S. Vaughan, Kodak's board chairman.

Kodak and FIGHT now have an arrangement whereby over the next 18 months job opportunities will be provided along with necessary training for 1,500 presently unemployed persons [L.C., May 14th].

NEW YORK

Temple Quits Union

Temple Emanu-El, the largest Reform Jewish congregation in the world, has quit the Union of American Hebrew Congregations because of the UAHC's president's criticism of United States policies in Vietnam. Alfred R. Bachrach, president of the congregation, charged that Rabbi Maurice N. Eisendrath, UAHC president, had assumed the role of spokesman for the entire reform movement of 652 congregations in the United States. "Such a position is unauthorized and impossible," Mr. Bachrach said. "There is no such thing as a spokesman for Reform Judaism on social and political issues."

This is the second time in recent years that the congregation has withdrawn from the union. On July 21, 1964, the temple left the union in a dispute over the method of selecting the UAHC's 150 board members, rejoining July 1, 1965, under a compromise agreement. UAHC board chairman, Mr. Irwin Fane of Kansas City, Mo., hinted that the old dispute might still be at the core of the situation.

A member of the temple's board, Mr. Louis Broido, indicated that he would be joined by other board members to bring the matter up again at the next board meeting. He said that a bare quorum had attended the meeting when the withdrawal action was taken.

Recently Rabbi Eisendrath had joined other religious leaders forming a unit to

work for the end of the bombing in Vietnam "now and without conditions." Mr. Bachrach said that the leaders at Temple Emanu-El found many of the rabbi's statements "offensive."

The temple is the largest single supporter of the work of the UAHC. Mr. Bachrach said the congregation would continue to support Hebrew Union College, Cincinnati, which trains reform rabbis. Half of its contributions to the Union go to the college. [RNS]

SOUTH DAKOTA

Bishop Honored by Indians

"First Among Eagles" is the name given by the Dakota people to the Rt. Rev. Conrad Gesner, Bishop of South Dakota since 1954. The honor came to Bishop Gesner at the end of four days of meetings concerning the National Church's advisory committee on Indian work. Meetings were held in Pierre, the state capital.

"In Indian culture this honor is not given lightly," Maurice Bull Bear of the Pine Ridge Reservation said, as he made the presentation in Dakota language. "You have been with us a long time and have proven your faithfulness and your leadership. Now we honor you as 'Chief in Spiritual Things'."

During the meetings that included trips to both the Cheyenne River Mission and the Standing Rock Mission, three main needs emerged: more men and money in this time of crisis (the Latter Day Saints Church has a budget of \$1.5 million and 80 missionaries for South Dakota alone); more Dakota leadership in the Church; more pastoral or one-to-one relationships resulting from Christian education geared to the Indian people.

Guests included the Hon. Nils Boe, governor of South Dakota; Mr. Robert Bennett of Washington, D. C., commissioner of Indian Affairs; the Rt. Rev. Daniel Corrigan, Home Department of the Executive Council; the Rt. Rev. George Matsuda, Bishop of North Dakota; and the Rt. Rev. Philip McNairy, Suffragan Bishop of Minnesota.



Bishop Gesner and Maurice Bull Bear

PNCC

Fraternal Conference

A fraternal conference between members of the Episcopal Church and the Polish National Catholic Church was held recently in Wilkes-Barre, Pa., at the call of the Rt. Rev. John S. Higgins, Bishop of Rhode Island, and chairman of the sub-committee on the Wider Episcopal Fellowship of the Joint Commission on Ecumenical Relations.

Participants from the Episcopal Church were: Bishop Higgins, the Rt. Rev. Drs. Frederick Warnecke, Lauriston Scaife, and Walter C. Klein; the Ven. J. Ralph Deppen; and the Rev. Messrs. Leonard H. Flisher, Donald J. Davis, and Robert B. MacDonald (secretary).

Among the Polish National Catholics were: the Most Rev. Leon Grochowski, and the Rt. Rev. Drs. Francis C. Rowinski, Thaddeus F. Zielinski, Eugene Magyar, and Joseph Soltysiak. Clerical and lay members of the Supreme Council of the PNCC also attended.

Papers were presented from both Churches on ecclesiastical relations with Orthodoxy, Roman Catholicism, and Protestantism. There also were informative papers on theological education in both Churches.

Since 1946 the Episcopal Church has been in full communion with the PNCC.

CALIFORNIA

Appeal for End to Capital Punishment

The Bishop of California and the dean of the diocesan cathedral have made a joint appeal to Governor Ronald Reagan to support efforts to end capital punishment in the state. The Rt. Rev. C. Kilmer Myers and the Very Rev. C. Julian Bartlett, bishop and dean respectively, addressed their appeal in the form of a letter to the governor. The document confirmed the unity of opinion between the two men on the subject which had been called into public question by the failure of Grace Cathedral's bells to sound a knell when Aaron Mitchell was recently executed for murder. The dean's decision at the time was based on his conviction that the action was not the most effective witness.

The letter to the governor included an appeal for clemency to all the men now awaiting execution on death row at San Quentin.

SPAIN

Some Religious Liberty

The final text of Spain's religious freedom law has emerged virtually intact with the approval of a committee of the Cortes (parliament). After the presentation of 253 proposed amendments and three proposals for rejection of the text and complete re-drafting, the text as approved

represents important gains—at least in theory—for Spain's non-Roman Catholic minority.

Conservative forces were successful in their effort to prevent extension to non-Roman priests and ministers of the exemption from military service which Spain grants to Roman Catholic priests. In other respects, however, the condition of Spain's non-Roman minority estimated at 30,000 but closer to the 150,000 claimed by their leaders, is significantly improved. Their churches may now have signs signifying the buildings as churches, and non-Romans will be allotted their own areas for the burial of the dead in local cemeteries.

A passage of potentially great importance is the carefully worded Article 9, paragraph 2, on the vexed subject of "proselytism," stating: "Religious freedom protects the right of individuals and confessional bodies authorized by law, which are legally recognized, not to be hindered in teaching, either by word of mouth or in writing, their faith, within the limits laid down in the articles of this law."

Reports on the debate in the Cortes indicated that there is still a strong, traditional Church element in Spain which resists the idea of admitting non-Roman Catholic groups to full equality. According to some observers, this element may lead to a strict application of the letter of the law rather than an application in the more tolerant spirit of Vatican II. [RNS]

PRESBYTERIANS

Confession 1967

The United Presbyterian Church approved its new Confession of 1967 and rejected a proposed amendment which would have deleted a controversial phrase. The action was taken May 22d in Portland, Ore.

The Confession, which writes pronouncements on civil rights, war, peace, poverty, and morality into its statement of theological belief, calls for broadening of international understanding and efforts to ease areas of strife "even at the risk to national security."

The Washington, D. C. Presbytery proposed removal of the clause about national security as "unnecessarily provocative." The Rev. Edward L. R. Elson, Washington, D. C., said that churches have lost members because of the clause. He requested a clarifying statement if the amendment should fail. The amendment was defeated in a standing vote which, to one observer, appeared to be about four to one.

The new confession does not supplant the historic confessions of the Presbyterian Church. The book of Confessions now contains the Nicene and Apostles' Creeds; the Scots, Heidelberg, and the second Helvetic confessions; the Westminster confession of faith; the shorter catechism; the Theological Declaration of Barmen; and the confession of 1967.

ORGANIZATIONS

Military Service Considered

Under the auspices of the Church Society for College Work, an independent organization of some 2,500 members, an *ad-hoc* committee of students, faculty, and politically active citizens has examined the government's selective service policies and procedures from the Judeo-Christian ethical perspective. The Rev. Dr. Gibson Winter, professor of social ethics at the Divinity School of the University of Chicago, and the committee members participated, December 4-7, in a conference on the draft sponsored by the Center for Continuing Education at the University of Chicago. Following those sessions, the members then met to prepare the statement, *Military Service in a Free Society*, published by the Church Society for College Work.

The statement, in three parts and conclusion, includes discussion of the system, inequities of the system, alternatives, lottery, and conscientious objection.

NORTHERN CALIFORNIA

The Philippines Visit

In honor of the completion of the Bishop Haden Institute, a school built by the Diocese of Northern California in Cabadbaran, Mindanao, for the Philippine Independent Church's Diocese of Augusan and Surigao, the diocesan, the Rt. Rev. Delfin Callao and a leading layman, Col. Juan Rivera, have just completed a one-month tour of Northern California. The Philippine school has been named for the Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California, as a token of esteem, appreciation, and thanksgiving for the leadership and aid from the bishop and the people of Northern California.

During their visit in California, Bishop Callao and Col. Rivera brought news to companion parishes from their friends in the Philippines. In turn they were able to glean much from the Californians to take back to their Church. Bishop Callao confirmed two classes for Bishop Haden and celebrated Mass in approximately 20 churches, using the rite of the Philippine Independent Church.

The Diocese of Northern California will send a priest-teacher to Mindanao to teach at the Bishop Haden Institute, and to assist Bishop Callao in organizing classes to upgrade the general educational level of his clergy.

NEWS FEATURE

Tertius Noble Commemorated

By The Rev. JOHN NORRIS

The 100th anniversary of the birth of Dr. T. Tertius Noble (1867-1953), who was associated for many years with the

music of the Episcopal Church, was noted two days after the anniversary date with a commemoration on May 7th, in St. Thomas Church, New York.

When he was 25, Dr. Noble became organist and choirmaster of Ely Cathedral, England, and six years later at York Minster. In 1912, he accepted a similar position at St. Thomas, New York, where under his direction and with his specifications a new organ was built into the then new church building. During his years at St. Thomas, he also founded a choir school for boys. He was a member of the joint commission of the Church which prepared and published the 1916 Hymnal. He remained a member of the commission for many years and was a consultant to the tunes committee of the commission which prepared and published the 1940 Hymnal.

Most of Dr. Noble's writings are in the better Victorian style of composition. Included in them are three complete settings of the canticles for Morning and Evening Prayer, an Evening Service in g minor, and several Communion Services. He wrote extensively for the organ and produced a number of fine harmonizations for the free accompaniments of hymn tunes. The 1940 Hymnal contains several: 576-Ora Labora, 598-Ely Cathedral, 29-Mauburn, 84-New England; harmonized versions of 357-In Babilone, 346-St. Elizabeth; and alternate harmonizations for the 3d stanza of 440-Watchman.

The Rev. Gerald O'Grady, a St. Thomas Choir School alumnus, preached at both morning and evening services at St. Thomas. Among the choral works sung at the services were: "Te Deum in B minor"; "Glory to God in the Highest"; "Magnificat and Nunc Dimittis in B Minor"; and anthems "Grieve not the Holy Spirit of God," "Fierce Was the Wild Billow," and "Souls of the Righteous." The latter is probably the most universally known and beloved of Dr. Noble's anthems.

SOUTHERN OHIO

Town Meeting at Christ Church

What will happen to our city of Cincinnati in 25 years? This question was discussed, May 15th, by a panel at the Town Meeting sponsored by Christ Church as part of its sesquicentennial celebration. Mr. Charles P. Taft and his committee assembled the panel, representing business, science, religion, city planning, and the social sciences, for the program held in the Shubert Theater.

The discussion moderator was the Hon. Potter Stewart, associate justice of the United States Supreme Court. Archibald C. Rogers of Baltimore, a distinguished architect and city planner, presented his material in the light of his profession. From the religious and educational point of view, the discussion was led by Mrs. Harold C. Kellerman, associate professor of

pastoral theology and Christian education at the Episcopal Theological Seminary, Alexandria, Va. From the point of view of the social sciences, Bayard Rustin, executive director of the A. Philip Randolph Institute, New York, spoke. Dr. Caryl P. Haskins of Carnegie Institute, Washington, spoke from the scientific view. Business was represented by Francis L. Dale, president of the *Cincinnati Enquirer* and of the Cincinnati Reds.

TENNESSEE

Women's Convention Changes Structure

At their annual meeting, the Churchwomen of Tennessee expressed their willingness to work without the diocesan board-overseer type of planning as has been done for more than 15 years. Structure changes recommended by a committee that had studied the possibilities of such change, went into effect by action of the convention. The purpose of the new plan is to free each parish and mission group to discover its own mission and to handle it, with aid from district leaders, if desired.

The budget adopted at the meeting indicates that the "mission specials program" by which the Churchwomen educate overseas seminarians, will continue as before. Altar work remains under the supervision of a diocesan chairman.

CONVENTIONS

Oklahoma: April 6-8

Fountainhead Lodge on Lake Eufaula was the scene for the convention which marked the thirtieth anniversary of Oklahoma as a diocese, and the fifteenth year of Bishop Powell's consecration. All Saints', McAlester, served as host.

The convention petitioned General Convention to:

(✓) Seek to have the National Council of Churches preface each statement, report, or release with a notation that the governing bodies of all member churches do not necessarily approve the action.

(✓) Provide for the election of all of our representatives to the NCC, with the possible exception of eight who might serve by virtue of offices in the Protestant Episcopal Church.

(✓) Give approval of the newly proposed liturgy for trial use and study throughout the Church.

In other actions the body:

(✓) Adopted a modified preferential ballot.

(✓) Called for a full scale review of diocesan fiscal procedures. The rapid growth of the diocese and an increasing number of churches failing to meet assessments suggested the need for restructuring.

(✓) In a vote by orders, refused to condemn a house-passed bill, which if it passes the state senate, will greatly liberalize abortion laws in the state of Oklahoma.

(✓) Passed once more, on a first reading, changes in the constitution which would allow women to serve as delegates to the convention.

About 500 were present at the convention banquet to hear the Presiding Bishop. The Rt. Rev. David E. Richards, Missionary Bishop of Central America and chief shepherd of Oklahoma's companion diocese, and the Rev. Earl Kragnes, executive director of the Oklahoma Council of Churches, were among those who also addressed the convention.

Nevada: April 7-9

At a meeting of the council of the District of Nevada held in April 1966, a decision was made to study the possibility of reorganizing the function of the district. After consultations within the district, the proposal was presented to the 1967 convocation, meeting in Sparks, and was adopted by the delegates. Under the new administrative structures there was no need to elect an executive council for the district. The advantage of the plan is thought to be in "putting the planning process at the level where plans are implemented."

In other action taken, a total budget of \$137,240 for 1967 was adopted.

Speaker at the opening evening service held in Trinity Church, Reno, was the Rev. C. Howard Perry, rector of St. John's, Olympia, Wash., who spoke on the partnership plan of 50-50 giving. Fr. Perry is also a member of the department of promotion for the Executive Council.

Following a joint meeting of the district's council and council of advice, on the first morning of convocation, the delegates met to hear the Rt. Rev. William Wright, Bishop of Nevada.

South Florida: April 13-15

A commission given to consideration of quotas, assessments, and the partnership plan recommended to South Florida's diocesan convention, meeting in Tampa, that the quota system be retained, pointing out that "it really is a matter of voluntary giving as it stands." The program budget of \$1,207,846 was adopted for 1968. The budget for 1967, as adjusted, is \$1,063,558.

A year ago an amendment was approved permitting women to serve as delegates to diocesan convention. On the second reading this year the amendment lost by seven votes in the lay order. However, the canons of the diocese were amended to permit women to serve on vestries and mission committees.

In his address to the convention, the Rt. Rev. Henry I. Louttit, Bishop of South Florida, said that he hopes to ask the General Convention of 1970 for permission to divide the diocese into three dioceses. A commission has been studying the feasibility of the division, and its

recommendations for such an action were approved by delegates.

In other action the convention: Approved the preliminary and exploratory conversations which have already taken place within the Consultation on Church Union; expressed encouragement to General Convention to consider the petition [L.C., March 19th] presented to the Presiding Bishop (and others) by Negro priests of the Church and to rectify "any continuing inequities founded on racial prejudice which exist in any area within the life of this Church"; expressed its disapproval, by resolution, of the proposal on "so-called guest communion," conveying same to the Presiding Bishop, and "to any other appropriate authorities."

Guest speaker was the Rt. Rev. John E. Hines, Presiding Bishop, who called on Christians "to affirm again their spiritual warfare against discrimination and injustice."

Three missions were granted parish status: Holy Redeemer, Lake Worth; St. Stephen's, New Port Richey; and St. Benedict's, Plantation. Six new organized missions were recognized: St. John's, Clearwater; St. Barnabas', Immokalee; St. Mark's, Marco Island; St. Christopher's, Orlando; and Atonement, Fort Lauderdale.

AROUND THE CHURCH

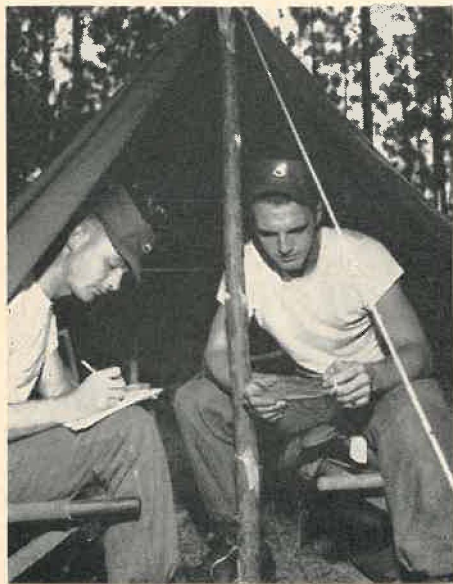
The Very Rev. **Alexander Schmemmann**, dean and chaplain of St. Vladimir's Seminary, Tuckahoe, N. Y., discussed "**Traditional Worship in a Swinging World**" on April 2d in the **Cathedral of St. James, Chicago**. Fr. Schmemmann is also professor of Church History and Liturgical Theology at the Russian Orthodox seminary. His lecture is the third in a series of ecumenical dialogues being sponsored by the cathedral and Chicago's diocesan department of education.

The Rt. Rev. **James L. Duncan**, Suffragan Bishop of South Florida, was presented a **certificate of appreciation** by the Florida Regional Board of the Anti-Defamation League of **B'nai B'rith** for his services as chairman of the Metropolitan-Dade County Community Relations Board during 1965-1966. The certificate cites Bishop Duncan for "advancing the highest concept of American traditions and keeping open and viable the channels of communications so necessary in establishing intergroup understanding."

Shortly after his arrival in Rhode Island, April 17th, from East Pakistan, the Rev. **Birbal Haldar**, curate at Christ Church, Khulnah, East Pakistan, will begin a year of study and work at **St. Mary's Church, East Providence, R. I.** Fr. Haldar, who attended Church schools in East Pakistan, and Bishop's College, Calcutta, was ordained to the priesthood in 1966, by the Bishop of Decca.

We have just returned from an operation in the Gulf of Tonkin. This time we acted as escort for a carrier, but there will be many other missions our destroyer will be called upon to perform while we are over here. Day after day and night after night I watched the jets take off from the carrier and wondered if they would all return. I have seen our guns bombard the shore line, and I have seen the guns of the Viet Cong hit our ships as well. And I knew that over on the beaches our men were being killed in the marshes and the rice fields.

I am an Episcopal priest serving as a chaplain in the United States Navy, presently on duty in Vietnam. I'm a volunteer for this job (as are all chaplains), and I want to say that although I do not like war any more than the next man, I passionately believe in what we are doing



over here and will help in whatever way I can to win this war. That is the main reason I volunteered. That statement, I know, will distress, antagonize, and upset many Churchpeople, but it's about time that the armchair diplomats at home who have never had to contend with the ravages of war learned that our world is not the nice cozy place they think it is or would like it to be. The ordinary American at home in his comfortable surroundings with only a very limited knowledge of what actually is going on over here has absolutely no foundation whatever to judge the facts in this case. Having been vicar of a church for eight years before deciding to fulfill my military obligation, I know the insidious trap we can fall into of judging events and people from an isolated position. But the

idealistic, comfortable atmosphere of the university and the suburb is a far and lonely cry from the harsh reality of Iwo Jima, Pork Chop Hill, and DaNang.

For those people who say that we should never have gotten into this conflict, I ask the question: What was the alternative? During the Korean War, General Ridgeway was asked by his men, "What the hell are we doing in this god-forsaken place?" And he answered them: "The real issues are whether the power of Western civilization, as God has permitted it to flower in our own beloved lands, shall defy and defeat Communism; whether the rule of men who shoot their prisoners, enslave their citizens, and deride the dignity of man, shall displace the rule of those to whom the individual and his individual rights are sacred; whether we are to survive with God's

Reply from Vietnam

hand to guide and lead us, or to perish in the dead existence of a Godless world."

Actually, it is fruitless to pursue the question of whether or not we should have gotten involved in Vietnam. The fact of the matter is that we *are* there. The cry now being raised (from people who should know better as well as from those who don't know better) is that we should get out—or else compromise at any price. I find it hard to believe that the lessons we learned (or should have learned) in Korea have been so quickly forgotten. Far too many Americans unfortunately believe that the rest of the world is just as concerned about peace as we are and that all we have to do is smile and pat them on the back to make things better. One would think that the Chinese Communists in Korea helped to

destroy that dangerous illusion. It doesn't take a great expert in foreign affairs to figure out that communist doctrine demands these "brush fire" wars, and the choice of the free nations is either to stop them or to be conquered. "Oh, that's impossible," some will say. "You're overstating the case." But that is what people thought about Berlin after the war, and Hungary, and Cuba, and the Dominican Republic, and Korea. How many countries will it take before the free world is convinced?

In an article in the March 12th issue of *THE LIVING CHURCH*, Mrs. Hope D. Bronaugh talks about the Church and the conscientious objector. A number of statements in her article upset me, but one in particular (with all due respect for her sincerity) typifies, I think, the hysterical type of reasoning prominent among so many people today. She says: "The conditions of a 'just war' doctrine are manifestly not present in the Vietnam war with the terrible suffering of civilian populations, the use of napalm on villages where women, children, and old men with their fishing nets are burned along with enemy soldiers who may or may not be there, the destruction of crops and defoliation of jungle, and the uprooting of whole communities with the disruption of normal family and community life."

Where, I wonder, did Mrs. Bronaugh get her information for these statements? Does her information come from newspapers and all those groups that have made holy pilgrimages to Vietnam and then returned with stories of atrocities being committed by American soldiers? She implies that our basic doctrine is to go into these villages and wipe out everything that either moves or is stationary. And this is just not true. If most Americans really knew some of the restrictions that our men are under in fighting this war, they would realize that we are doing everything possible to prevent just those things Mrs. Bronaugh talks about.

Unfortunately war is war, and it is inevitable that some innocent people will get hurt. But it is also true that many of these women, children, and old men are killing off *our* boys every day. We have had to learn the hard way that what looks like an innocent fishing boat actually has a torpedo affixed to it ready to blow a hole in one of our ships; what looks like an innocent old man or an ordinary village woman is in reality a walking bomb ready to hurl himself or herself at our soldiers and blow them up. If anyone in Vietnam is engaged in a wholesale slaughter of the population and the uprooting of community life, it is the Viet Cong and not the Americans. Why is it that so many who write these protest articles fail to mention the atrocities committed by the North Vietnamese? If their information about what is going on is as good as they seem to think it is, then

By Chaplain Donald C. Latham

Lieutenant, United States Navy

Continued on page 13

EDITORIALS

Selective Service Responsibly Considered

We cannot praise too highly the paper entitled *Military Service in a Free Society*, published by The Church Society for College Work, not only for its intelligent approach to selective service but especially for the sane, responsible spirit in which this approach is made. (See story on page 6.) All too often, Church spokesmen take a merely scolding and censorious line when they address themselves to government policies and procedures which they don't like. There is none of that in this paper. The Churchmen who have prepared it have clearly done what Christians are obligated to do whenever they make critical judgments: they have looked at the problem and the task of national defense from the viewpoint of those whose work it is to deal with these. If either President Johnson or General Hershey reads this paper he will recognize that the thinking expressed in it is realistic and responsible, not just preaching.

We commend it to all our readers. Copies can be ordered from The Church Society for College Work (17 Dunster St., Cambridge, Mass. 02138) for 35 cents each, single copies.

A False Slogan, Otherwise Fine

People on the side of the Lord and His holy angels in the strife of truth with falsehood need to keep their own slogans under constant critical review. A slogan false in itself is always a liability to a good cause. This applies, we submit, to the slogan which proclaims that the Church is the most segregated institution in America today. (A common variant of it calls Sunday morning the most segregated time of the American week.) The purpose of this slogan is the praiseworthy one of stabbing American Christians wide awake to their own failure to practice what they preach about brotherhood.

The only trouble with it is that it isn't true. There are societies and institutions in America which are far more segregated than the Churches, as anybody must realize the moment he checks the slogan against the true and sensible avouch of his own eyes. As a factual assertion the slogan is nonsense; and to continue to use it in the good cause is to risk making the whole cause look like nonsense.

The Episcopal Church, the one we know best, admittedly has a long way to go, before it can claim to practice what it preaches. Nevertheless, this Church—unlike scores of other morally reputable societies—violates its own law and contradicts its own preachment whenever and wherever it tolerates any kind of racial discrimination within its own life. Of lawful segregation in the Episcopal Church there is none whatever. Of *de facto* segregation in all its subtle and hypocritical

forms there is still far too much despite substantial progress that has been made in recent years. It is by no means true, however, that the Church is the most segregated institution in America. There are hundreds which out-Herod it, among these being almost all fraternal societies (dedicated by their very name and nature to the propagation of "brotherhood"). Can anybody inform us of the existence of a single racially integrated lodge of Free and Accepted Masons anywhere in this land? We are in no position to assert that there are none such, but we have never heard of one. There are "lily-white"—and "lily-black"—societies beyond number in America: the White Citizens Councils, the Black Muslims, most country clubs, most service clubs among them. To say that the Church lags behind these bodies in racial integration is patently absurd.

The angry, hysterical slogan should be discarded, regardless of the good intentions behind its use. It is the kind of offense against truth which can never be of any real help against the big lie of racism.

"Folk-rock Combos" in Church

We did not hear the recent performance of the Drunken Lords, a "folk-rock" combo of prep school students, at St. James' Church in New York City. We might have liked it very much if we had, and it might have helped us to worship God more purely in spirit and in truth. It is reported that the drummer, three guitarists, and singer who make up the combo performed their own musical settings of familiar prayers. There is no reason under heaven, or in heaven so far as we know, why prayers sung in church (and why not sing prayers?) cannot be sung to guitar and drum just as fittingly and reverently as to pipe organ and in plainsong. We have no problem with all this at all. Our only quarrel is with a remark made before the performance by a mother of one of the performers: "I think that anything that drags people into church is O.K., don't you?"

This we feel constrained to answer: No, we don't. To be sure, the Church is a house of prayer for all people. Something that Dom Gregory Dix once wrote comes to mind as pertinent: there is a sense in which the Church's public worship has every right to be vulgar. By "vulgar" he meant what we should mean by "popular" if we used that word more carefully than we generally do: "of the people." It is on this principle that the use of the "folk-rock" combo in worship can be justified and even commended; but on the principle that "anything that drags people into church is O.K."—never.

A Prayer for Healing

Most merciful Father, visit we pray thee, with thy Holy Spirit thy servant,
Give him increase of faith, hope, and courage,
and grant that he may put his full trust in thy
loving mercy and receive all the benefits of thy
healing grace, through Jesus Christ, our Lord.
Amen.

Charles R. Stires

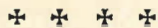
Sex Is Dead and Other Postmortems. By Earl H. Brill. Seabury. Pp. 127. \$3.50.

The title of this book reminds one of some covers seen on the paperback shelves, which serve as enticements for contents that do not always parallel or live up to what is advertised by the covers. For those who might be misled into thinking that this is another treatise on moral theology or the state of sexual mores today and consequently pass it by, a word of warning: Don't! *Sex Is Dead and Other Postmortems* is an extremely provocative book and well worth reading. The book is advertised as being witty, but this does not do it justice since there is a fund of intelligence and understanding applied to the contemporary problems covered in this little volume.

Earl H. Brill tackles twelve problems which are often inter-related. I found his two chapters "Mass Communications and the Self-fulfilling Prophecy" and "The Power of Negative Thinking" to be quite helpful in assessing some of the trends seen in theology and in the affairs of the Church. In the chapter "Blast-off to Nowheresville," the author brings up questions about our space program which seem to me to be necessary and overdue. Others will find particular interest in the chapters dealing with marriage, the use of our new leisure, secularization, etc. Mr. Brill raises questions in an able and entertaining way and by doing so should cause every reader to do some thinking on the important social, political, and religious issues facing us today.

It is refreshing to read a book which is at once skeptical of many of our pet ideas and yet is written with good humor and optimism. Certainly every clergyman will find this book an antidote for the gloomy nihilism flooding us; but also, anyone interested in a Christian view of current events will benefit from the sane optimism proclaimed by Chaplain Brill. The reader will be entertained, but should come away with more than just a few chuckles.

(The Rev.) RICHARD H. MOSES
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Moline, Ill.



Seeker of Unity. By Louis Jacobs. Basic Books. Pp. 168. \$5.

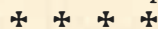
Aaron ben Moses Ha-Levi Horowitz was a Hasidic Rabbi of the late 18th and early 19th centuries, one of the chief disciples of Rabbi Schneor Zalman, the founder of what is called *Habad* Hasidism. Hasidic Judaism in general and *Habad* Hasidism in particular have often been accused of pantheism or, at least, of having strong pantheistic overtones. In *Seeker of Unity* Louis Jacobs, rabbi of the new London Synagogue in England, has set himself the task of refuting such accusations.

In brief, Rabbi Jacobs's thesis is that

the oft-quoted phrase of *Habad* Hasidism that "all is in God" should be considered not an example of *pantheism* (God is imminent but not transcendent) but rather of *panentheism* or *acosmism*. The former term originated with K. V. Krause (1781-1832) and has also been used with reference to the works of Baruch Spinoza.

After a brief biographical section, Dr. Jacobs considers in depth the thoughts and teachings of *Habad* Hasidism, largely through the position of Aaron Horowitz, and would seem to be successful in defending his position. It should be said, however, that the reasoning seems a bit circular in some places and heavy going in others. All in all though, this is a very worthwhile book for the shelves of individual scholars or libraries whose interests or scope are broad enough for such a specialized inquiry as this.

(The Rev.) ALFRED T. K. ZADIG
St. Michael's Church of Trinity Parish
Fairfield, Conn.



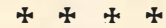
The Names and Titles of Jesus: Themes of Biblical Theology. By Leopold Sabourin, S.J., Trans. from French by Maurice Carroll. Macmillan. Pp. xviii, 354. \$7.95.

We are by now accustomed to seeing books on biblical theology organized in terms of the various titles applied to Jesus in the New Testament, in addition to the older format which followed the topics of traditional systematic or dogmatic theology, and the newer historical one which follows the lines of change and growth within the New Testament itself. Leopold Sabourin's *The Names and Titles of Jesus* will take its place with its predecessors as a useful and well-documented study, drawing together a considerable amount of material.

It is the footnotes which make the book of real value to non-Roman Catholics; they not only display the author's great erudition and acquaintance with most of the pertinent publications on the subjects, but they often are more interesting and exciting than the text of the book itself. For the text suffers from a six-decades-old disease of Roman Catholic biblical scholarship from which we are only just now recovering: a fear of coming to terms with contemporary historical and theological investigation of the Bible lest it reveal discrepancies with official formulations of the Roman Church's biblical commission early in this century. The book is a reflection of Roman Catholic piety not greatly modified by research of New Testament scholars in this century in respect to dating, authorship, literary interrelationships, oral tradition, and Hellenistic studies; yet the footnotes show, more than adequately, Fr. Sabourin's acquaintance with such materials. We must therefore conclude that either the book was aimed at the mass audience of the faithful who might be shaken by hints of such changes in our knowledge—a

possibility that seems to be refuted by the very mass as well as the content of the notes—or we must wait for the further spread of Vatican II's effects and for the time to arrive when the author may safely and happily revise the book to accord with a more contemporary understanding of the historical situation of the New Testament materials. It is more than obvious that Fr. Sabourin is capable of the task.

(The Rev.) EDWARD C. HOBBS, Ph.D.
Graduate Theological Union and
Church Divinity School of the Pacific



Christmas Eve: Dialogue on the Incarnation. By Friedrich Schleiermacher. Trans. by Terrence N. Tice. John Knox Press. Paper. \$1.75.

Christmas Eve, an "occasional piece" by Friedrich Schleiermacher, the great nineteenth-century German philosopher-theologian, is an essay in dramatic form. The subtitle promises an essay on the Incarnation, but in fact, despite the brevity of the work, it touches upon a good many aspects of orthodox Christian belief. Of particular interest are the nineteenth-century formulations of theological problems which are of no little concern to us in our day. Also, there are some valuable insights concerning the relation between Christian religious experience and aesthetic experience.

The translation is eminently readable, and there is a valuable account of the life and works of Schleiermacher.

MARY CARMAN ROSE, Ph.D.
Goucher College

Booknotes

By Karl G. Layer

Birth Control and Conscience. By M. H. Mothersill, M.D. Pp. 107 paper. No price given. Available from the author: 3650 College St., Indianapolis, Ind. 46205. The author strongly advocates adequate measures for birth control. It is his purpose here to examine, from the viewpoint of birth limitation, the "consciences" of Roman Catholics, non-Romans, Buddhists, Communists, and the peoples of Japan and India.

Systematic Theology. By Paul Tillich. Harper and Row. Pp. xv, 442. \$12.50. All three volumes of Tillich's theology in one—"Reason and Revelation; Being and God," "Existence and The Christ," "Life and the Spirit; History and Kingdom of God." An invaluable and handy volume for the theologian and student.

Schools Abroad of Interest to Americans. Second edition. Porter Sargent Publisher. Pp. 352. Cloth \$4.40; paper \$2.20. Revised and expanded, the volume lists and describes 700 elementary and secondary private schools in 100 countries. Included are American-sponsored private schools, international schools, and schools following native curricula.

COUNCIL

Continued from page 4

expected to keep the other two Churches informed of both the planning and progress of such efforts.

Ecumenical Growth

The joint urban work was but one manifestation of what Bishop Hines said was an "almost daily" confrontation with "new or improved opportunities to explore how Christian bodies can work together more effectively." He cited a number of examples in the field of Christian education: coöperation with the United Church of Christ on the publication of a Youth Ministry Notebook; joint efforts with Methodists to find effective ways of reaching unchurched young adults; and joint leadership training ventures in New England with the United Church of Christ.

In his report on the Christian Education Department, the Rt. Rev. Henry I. Louttit, Bishop of South Florida, also noted continuing work with the United Church of Christ on ways to help public school educators teach about religion in accord with the Supreme Court rulings on the subject. Noting that programs in such areas are almost nonexistent, Bishop Louttit said: "Church people need aid on helping the public school teachers in this field and the public school teachers need help in teaching about religion in the public schools."

Bishop Hines also pointed out that the Consultation on Church Union, at its latest meeting in Cambridge, Mass., had asked the participating Churches "to discover what more they can plan and do together partly by communicating to each other, where desirable, their plans and ongoing work. This suggests the possibility," the Presiding Bishop continued, "that the Consultation member Churches, themselves, may develop additional strategies that will enable the process of growing together."

Proposed General Church Program and Budget

The Council spent considerable time in a detailed review of the presentation of the proposed general church program and its accompanying budget of \$17.6 million for 1968-69. A "dress rehearsal" was conducted of the presentation planned for regional and provincial meetings of deputies to General Convention. Members of the Executive Council, assisted by national staff, will conduct such presentations. Included in the program are 358 separate items, arranged by priorities. The proposed program for the next triennium is based on 11 goals:

- (✓) "To support a broad program of renewal within the discipline of the five MRI imperatives;
- (✓) "To strengthen the witness of the Church;
- (✓) "To work with all our resources for peace;

(✓) "To study ways in which the Church may counsel people more effectively;

(✓) "To strengthen the total education program of this Church;

(✓) "To strengthen our clergy;

(✓) "To affirm and strengthen the leadership and responsibility of the laity both in the Church and the world;

(✓) "To encourage the establishment of self-governing national and regional churches;

(✓) "To work with Churches outside our Communion;

(✓) "To participate in a frank appraisal of the total structure of the Church;

(✓) "To recognize the full stewardship responsibilities of the Executive Council."

Commenting on the proposed program and the manner of presentation, Bishop Hines stressed the priority of program over budget. "We aim first," he said, "not at money, but primarily at the work of the Church in response to mission." If the General Convention adopts the program as it now stands, it will require 5.8 percent of the Church's estimated total receipts for 1968 to be forwarded to the national budget. This is in contrast to 4.5 percent or \$12.5 million—for 1965, the last year for which complete figures are available.

Overseas

The Rt. Rev. Stephen F. Bayne reported that agreement had been reached on the future of the missionary district of Okinawa which includes 12 congregations with 11 clergy. After considerable discussion with Church leaders in Okinawa, in Hawaii, and in Japan, it has been decided that Okinawa will become a separate diocese, but "with the clear understanding that it is to become a diocese of the Church in Japan within 10 years," said Bishop Bayne. The next decade will be looked upon, he explained, "as an intensive period of planning for reunion with the Japanese Church." He added that the decision has been received "with great gratitude by the Church in Okinawa and the Church in Japan."

Four companion diocese relationships were approved by the Council. They were the Dioceses of Milwaukee and Fond du Lac with the Dioceses of Masasi and Dar-es-Salaam of the Church in the Province of East Africa; Missionary District of Idaho and the Diocese of Kootenay, British Columbia; Diocese of Arkansas with the Diocese of Guatemala; and the Diocese of Missouri with the Diocese of Natal, South Africa.

Higher Education and Other Matters

A wide-ranging study of "the proper concern and effective strategy for the Church in relation to the entire field of higher education" was authorized. A study committee, to be named by the Presiding Bishop, is to complete its work and report before the end of 1969. The move grew out of an earlier committee named to study the American Church Institute, the 60-year-old unit concerned with providing financial assistance, advice, and moral encouragement to schools



SEX is Dead

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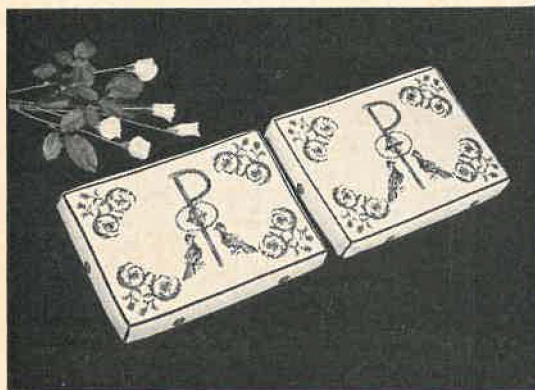
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and colleges concerned primarily with Negro education. This committee also recommended the termination of the American Church Institute. The Executive Council voted this action with the stipulation that, for the coming triennium, funds be appropriated for the collective benefit of St. Augustine's College, St. Paul's College, and Voorhees College, by the Executive Council in an amount "at least as large as the total of the funds" appropriated for the current triennium.

Changes also were advocated in the Church School Missionary Offering. A financial report indicated that last year's offering total—\$272,978.68—represented a decline of \$45,000 over the previous year. The General Convention will therefore be asked by the Executive Council to approve a resolution stating that future Church School Missionary Offerings from children will go for a special purpose or purposes which shall be designated by the Council. The designations will be made at least a year in advance and special promotional materials about the designated projects will be prepared. Considerable sentiment was expressed to the effect that the failure to designate a special purpose for the offerings was one reason for the decline in funds last year.

In connection with the Presiding Bishop's Fund for World Relief, it was noted that the needs of the fund were 50 percent greater this year than in 1966, while the income continues the same.

Mrs. Robert Durham, reporting for the General Division of Women's Work, reported that the United Thank Offering to be presented at the triennial meeting would amount to "probably \$5 million." She said the women's division had no restructuring proposal parallel to that of the men's division ready at this time but that the matter was under consideration in the much more highly organized women's unit. "We consider our work so very closely related to the Council as a whole that we want to do our restructuring as a part of any general restructuring of the Executive Council itself," she reported. According to Mrs. Durham, the restructuring question would be considered at the triennial in the context of depth exploration of such questions as: What is women's work? What are the goals of women's work? "Even though the women can't be members of the House of Deputies, this is a portion of the total restructuring of the Church they can address themselves to," she said.

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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VIETNAM

Continued from page 8

surely they must also be aware of the other side of the story. If they could see some of the mangled and torn bodies of marines and soldiers that I have seen, I don't think they would be so quick to assume that we are the warmongers.

In a society where such a statement is looked upon with suspicion, I am not ashamed to say that I'm proud to be an American. I'm proud to wear the uniform of my country, and I'm proud of having the opportunity to serve in a cause which I believe is just and right. I do not believe that war itself will ever solve the prob-



lems of the world, but I do know that without the application of some military force the world will be quite unsafe for you and me to live in . . . unless, of course, one doesn't mind living under Communist domination.

T. R. Fehrenbach, in his book *This Kind of War*, states in his last chapter: "Korea showed, or should have shown, that all is not easy in this world, that for the rest of this century things may not get better but will probably get worse, and to talk despairingly of going up in smoke or frying in radiation is no answer. If the free nations want a certain kind of world, they will have to fight for it, with courage, money, diplomacy—and legions of men. Korea showed that a free government must be prepared to do the unpopular thing, even if it destroys itself. Governments are not important; nations and people and what they stand for, are. If liberal, decent societies cannot discipline themselves to do all these things, they may have nothing to offer the world. They may not last long enough."

And to that I add a hearty and resounding "Amen."



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PEOPLE and places

Appointments Accepted

The Rev. Millard H. Breyfogle, rector of St. Luke's, Marianna, Fla., will be rector of St. Catherine's 4758 Shelby Ave., Jacksonville, Fla. 32210, June 15th.

The Rev. Daniel W. Carroll, former vicar of Christ Church, Cordele, Ga., is rector of Christ Church, 1904 Greene St., Augusta, Ga. 30904.

The Rev. William S. Cooper, former assistant at Christ Church, Norwiche, Conn., is vicar of Trinity Church, Meredith, N. H. Address: High St. (03253).

The Rev. James F. Eubanks, former curate at St. Andrew's, Roswell, N. M., is vicar of the Lincoln County Missions, N. M. Address: Box 557, Hollywood, N. M. 88335.

The Rev. Mercer L. Goodson, former rector of St. Mary's, Texarkana, Texas, is rector of St. Nicholas', 8800 Popplewell, Fort Worth, Texas 96118.

The Rev. John T. Harrison, former rector of Grace Church, Birmingham, Ala., is rector of St. Michael's, 3101 Waters Ave., Savannah, Ga. 31404.

The Rev. Warren E. Haynes, rector of St. Andrew's, Maryville, Tenn., will be rector of Christ Church, Savannah, Ga. Address July 1st: 18 Abercorn St. (31401).

The Rev. Cameron M. Hess, former assistant at St. Catherine's, Jacksonville, Fla., is priest in charge of St. Alban's, Jacksonville. Address; 1161 Hickory Cove Rd. (32205).

The Rev. John H. Ineson, former curate at Christ Church, Binghamton, N. Y., is rector of Trinity Church, 18 Trinity Ave., Lowville, N. Y. 13367.

The Rev. William A. Jarvi, former vicar of St. Matthias', St. Paul Park, Minn., is associate rector

of St. George's, Minneapolis, Minn. Address: 116 Turnpike Rd. (55416).

The Rev. John C. Lathrop, former rector of St. Timothy's, Compton, Calif., has for some time been vicar of St. George's, 4467 Commonwealth Ave., La Canada, Calif. 91011.

The Rev. William deJ. Rutherford, former rector of Strass Memorial, Tazewell, Va., is priest in charge of Our Saviour, Columbia Rd., Martinez, Ga. 30907.

The Rev. William G. Shepherd, former personnel officer of the Executive Council, is a consultant with Industrial Relations Counselors, Inc., New York, and supply priest in the Diocese of New York. Address: 8 Hadley Rd., Armonk, N. Y. 10504

The Rev. Michael G. Swan, staff member at St. Peter's Pro-Cathedral, Helena, Mont., will be rector of Good Shepherd, Canajoharie, and priest in charge of Holy Cross, Fort Plain, and Trinity Church, Sharon Springs, N. Y. Address June 4th: 111 Cliff St., Canajoharie, N. Y. 13317.

The Rev. Alan D. Walbridge, former rector of St. John's, Westfield, Pa., is rector of All Saints', Pittsburgh, Pa. Address: 3577 McClure Ave. (15212).

The Rev. Robert J. Webb, former chaplain to the University of Oklahoma, Norman, Okla., is rector of St. John's, Crawfordsville, Ind. Address: 607 Thornwood Dr. (47933).

The Rev. George R. Whitney, former assistant at Christ Church, Grosse Pointe, Mich., is rector of Trinity Church, 30205 Jefferson Ave., St. Clair Shores, Mich. 48082.

The Rev. Hamilton C. Witter, former curate at Holy Cross, Tryon, N. C., is rector of St. Andrew's, Canton, N. C. Address: 99 Academy St. (28716).

Ordinations

Priests

Louisiana—The Rev. George Palmer Pardington III, curate at Grace Church, 100 W. Church St., Hammond, La., and chaplain at the John Long Jackson College Center of Southeastern Louisiana University.

Michigan—The Rev. Donald K. Hartsuff, assistant at St. Columbia's, 1021 Manistique, Detroit (48215).

Spokane—The Rev. Woodrow V. Epp, vicar of Good Samaritan, Colfax, and Holy Trinity, Palouse, Wash., address, W. 207 Fairview Ave., Colfax, Wash. 99111.

Tennessee—The Rev. Howard Eugene Haws, priest in charge of St. Thomas', Humboldt, and Holy Innocents', Trenton, Tenn., address, 1932 McKnight St., Humboldt (38842); the Rev. John M. McGinnis, on the staff of the Cathedral Church of St. Mary, 692 Poplar Ave., Memphis, Tenn. 38105.

Upper South Carolina—The Rev. Robert Barron Dunbar, assistant at Church of the Redeemer, Greenville, S.C., address, Box 8155, Station A (29604).

Perpetual Deacons

Europe—Edward T. Cate, printer and publisher, assists at St. Christopher's, Frankfurt am Main, address, 6 Frankfurt am Main, Ludolfuss Str. 13, Germany.

Michigan—Thomas C. Tupper, assists at Trinity Church, Center Ave. at Grant St., Bay City, Mich. 48706.

One Moves, One Stays

The Rev. Roger Craig Bell, rector of Church of the Advent, Jeannette, Pa., did NOT go to Pontiac, Mich. [L.C., May 7th].

The Rev. Robert Craig Bell, former student at General Seminary and former Presbyterian minister, and recently ordained to the priesthood, IS the assistant at All Saint's, Pontiac, Mich. Address: 230 Chippewa (48053).

Renunciation

On April 26th, the Rt. Rev. Thomas A. Fraser, Jr., Bishop of North Carolina, acting in accordance with the provisions of Canon 60, Section 1, and Canon 64, Section 3 (b), and with the consent of the clerical members of the standing committee,

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OPPORTUNITY

FRIDAY, JUNE 23—Weekend Conference, Princeton Seminary, Princeton, N. J. "What Is Man Doing Now?" Keynote, Chaplain Myron Bloy; Responder, Rev. Dr. Arthur McGill. Brochure, Dean Ross Greer, 571 Centre St., South Orange, N. J. 07079.

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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.

ORGANIST-CHOIRMASTER—Small Jersey parish (N.Y.C. metropolitan area) needs part-time musician. New three manual organ. Multiple Choir system. High standards maintained by liturgically advanced congregation. Reply Box T-473.*

WANTED—New York City woman in her 50's or 60's as companion to healthy woman in her 70's, June to October, at summer home, Oceanfront, Plymouth, Mass. Light housework. Must drive. \$50.00 per week for what amounts to paid vacation. New York City phone CH3-7021, after 6 p.m. Or, reply Box C-468.*

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

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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.*

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

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accepted the renunciation of the ministry, made in writing, by Leland Shattuck Jamieson. This action was taken for causes which do not affect his moral character.

New Addresses

The Rev. L. Seymour Clarke, St. Andrew's Church, Box 2786, St. Thomas, Virgin Islands 0801.

The Rev. Sidney Ellis, Drawer A, Germantown, Tenn. 38038.

The Rt. Rev. Arthur R. McKinstry, retired Bishop of Delaware, Box 3994, Greenville, Del. 19807.

The Rt. Rev. W. Moutrie Moore, Jr., Box 17025, Raleigh, N. C. 27609.

The Rev. Charles W. Nelson, retired, 45 Locke Rd., Hampton, N. H. 03842.

The Rev. Henry Shute, retired, Mimosa Dr., Harrison, Ark. 72601.

Armed Forces

Chap. (Capt.) John D. Vincer, CHC, USN, Dist. Chap., Hdqtrs. Naval Dist., Navy Yard, Washington, D. C. 20309.

Honors

The Jonathan Daniels Fellowship Awards from the Episcopal Theological School, Cambridge, Mass., to: James Stewart of Claremont School of Theology, Claremont, California, \$1500; and Katherine Havice of Union Theological Seminary, Richmond, Va., \$400.

This and That

Diocese of Lexington—New officers of Diocesan Youth are: president, John Bloomfield of Good Shepherd, Lexington; vice president, LeRoy Jenkins of St. Andrew's, Lexington; and secretary, Charles Woods of Trinity, Danville. Regional officers are: Bluegrass—Kent Downey; Mountain Region—Burmah Smith; and Ohio Valley—Brinda Bramel.

Mr. Richard Jones, former manager of the Church Supply House for the Diocese of Rhode Island, is assistant sales manager at Morehouse-Barlow Co., New York.

Miss Margaret L. Sheriff, former director of Christian education at St. David's, Baltimore, Md., is curriculum editor for Morehouse-Barlow Co., New York.

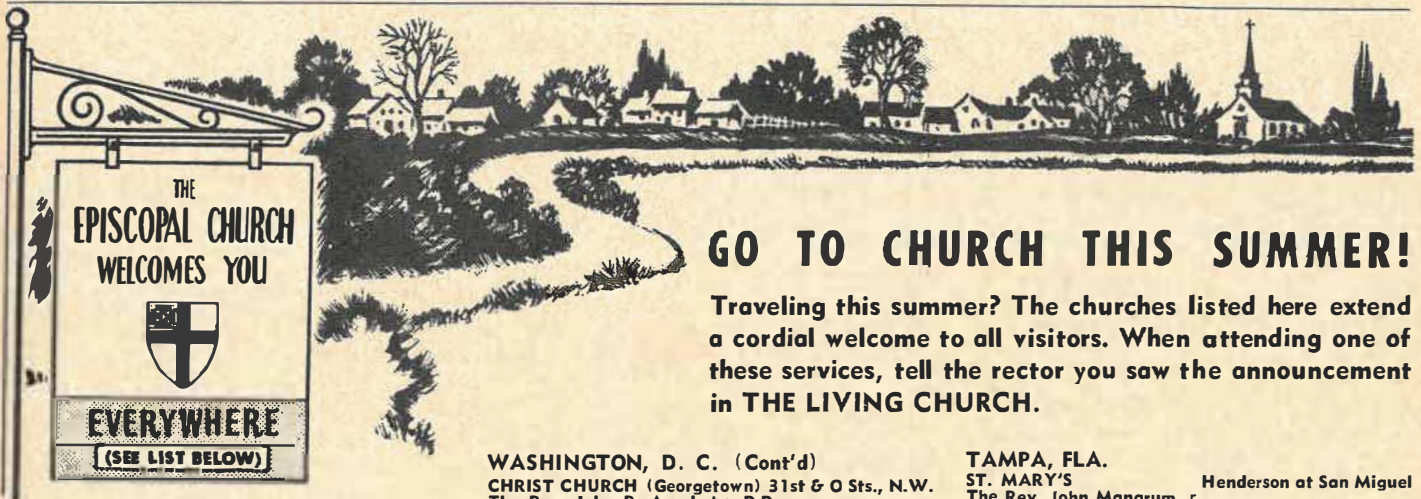
DEATHS

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

Minnie S. Davis, 101, widow of the late Rev. Dr. John H. Davis, communicant of St. James', Albion, Mich., and grandmother of the Rev. Kenneth G. Davis, died April 8th, in a convalescent home in Albion.

After the Davis's marriage in 1893, he became a physician and a priest of the Episcopal Church. At the time of his death in 1925 he was rector of Emmanuel Church, St. Louis, Mich. Since then, Mrs. Davis had made her home in Albion. On her hundredth birthday, she received messages from Church and civic dignitaries on the national, diocesan, and state levels. Services were read by her grandson, the Rev. Kenneth G. Davis.

Survivors include two sons, A. G. Davis and T. S. Davis, both doctors, four grandchildren, and eight great-grandchildren.



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 Watsoka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays 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

WASHINGTON, D. C. (Cont'd)

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

FORT MYERS, FLA.

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

MIAMI, FLA.

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

ORLANDO, FLA.

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

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 (HS); 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

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. Cotes)
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

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; apppt, 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.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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

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

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. 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 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

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

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9, 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

The Living Church

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

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30

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.

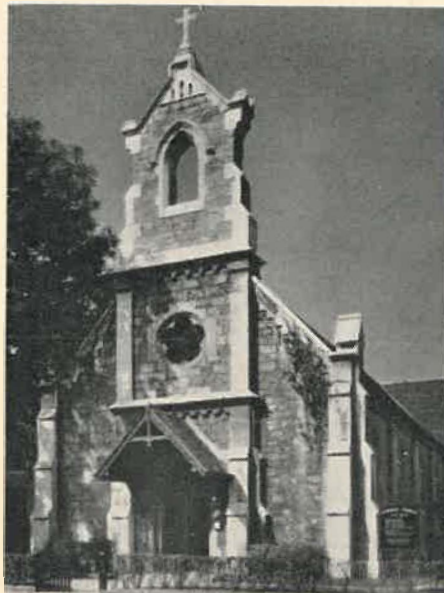
GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, STD, r; the Rev. Richard J. Koch, ass't r; the Rev. Lawrence C. Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

SANDUSKY, OHIO

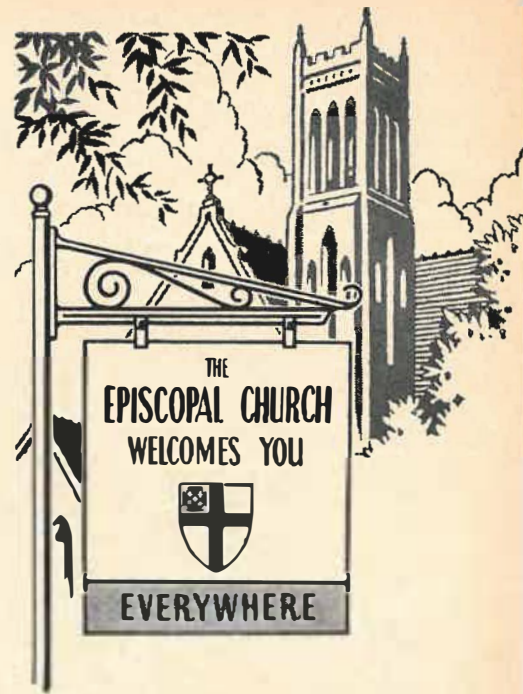
CALVARY First & Meigs St.
Sun H Eu 8 & 10 1S, 3S, HD; MP other; Wed H Eu 6;
Fri H Eu 7; HD 7 & 9:30; Church open daily for
prayer

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



THE AMERICAN CHURCH (Emmanuel Episcopal)
GENEVA, SWITZERLAND



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

FORT WORTH, TEXAS

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

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

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

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MONTERREY, N. L. MEXICO

LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Eng), 11:30 (Spanish); Wed & HD 6:30
(bi lingual)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Paul R. Williams, r
Mr. Stanley J. Smith, Lay Assistant
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)