

# The Living Church

August 27, 1967

30 cents



Cardinal Shehan (L) and Fr. Cassell in front of the St. Francis de Sales Center [See P. 6]

J. Smith

## The Vietnam War: *No Alternative?*

[Page 2]

# Is There No Alternative To

There are not only two sides to the war in Vietnam—namely that the Viet Cong and the North Vietnamese are the villains and the Ky government and the United States the heroes, or that the United States is the aggressor and suppressor of a pure Vietnamese freedom movement—but a great variety of hues and colors in between. And there will be no solution other than death, destruction, revenge, and hatred unless Americans can begin to look below the surface of these two contrary and unalterably opposed alternatives. *The Enemy In Vietnam* by Frank J. Starzel [L.C., March 26th] was as good a presentation of the first point of view as can be read; THE LIVING CHURCH has yet to publish an article on the other side of the issue, which seems to me to be quite within the discretion of the editors. Perhaps they have not even been offered one! My concern is with the inability of Americans and Churchmen to see in Vietnam more than a mortal combat between Communists (bad guys) and Non-Communists (good guys). My concern is with the increasingly war-like stance of American policy and direction symbolized so dramatically by the proposal of the Smithsonian Institution to erect (it is hoped with a congressional appropriation of 40 million dollars) an Armed Forces Museum Park on the banks of the Potomac, to glorify the engines of death created by American technology.

Certainly some persons will already wish to dismiss me as a “bleeding-heart,” a “fellow traveler,” or worse, a “subversive.” I am proud and thankful to be an American; what ambition, hard work, and sense of justice I have, I owe to the hard-working middle-class effort at achieving a place in the sun which characterized my forebears, like so many Americans who come from neither nobility nor aristocracy but whose ancestors fled from such oppression in Europe. That should, I think, enable more of us to exercise our consciences and our moral sense in looking at what Vietnam and the military establishment mean, not only to American life but to the other people of the world who don't necessarily see us in the way we like to think of ourselves.

With regard to Vietnam I cannot agree with some elements of the peace movement who paint the picture as if Ameri-

cans were the only “bad guys” and the Viet Cong as if they were the only “good guys.” Perhaps, though, some members of the generation under 30 have been so morally offended by the opposite characterization that they “over-react.” Neither can I countenance inhuman acts of military destruction by Americans just because the Viet Cong do not fight the guerrilla war according to our standards. No doubt General Braddock thought the American colonists were “dirty fighters” because they hid behind trees instead of marching abreast onto the field of battle.

“War is a repulsive enterprise,” wrote Mr. Starzel. Yet we grow more and more tolerant of it. American affluence and prosperity depend upon the fact that the budget of the United States has more than 60 percent of its expenditures going

**By The Rev. John M. Scott**

**Rector of  
St. Mary's Church, Hamilton Village  
Philadelphia, Pa.**

for military purposes, and when one adds veterans' benefits and other payments for previous wars the total approaches 89 percent of the budget. War is not only repulsive; it is very profitable. The Suffragan Bishop of Washington has calculated that at the present rate of spending it is costing us \$323,000 to kill one Vietnamese. The United States worries about the balance of payments and encourages stop-gap holding actions by selling armaments to more than 60 nations among which are India and Pakistan who could not have gone to war two years ago without these armaments. If some American

soldiers in Vietnam are shot with our own weapons it is not entirely because the guns were captured. In 1966, for the first time, the world's food production fell behind the population growth; yet we have destroyed food supplies in South Vietnam among the people we are trying to protect from the Communists. It is doubtful that the children, women, and elderly who died as a result of U. S. action asked to starve to death rather than to have a communist government. In other words, when are we going to examine ourselves and what we are doing? When are we going to try to feel with Asian feelings, to look with Asian eyes? We granted independence to the Philippines but tolerated the re-entry of the Dutch and French into Southeast Asia. We have tried, I believe clumsily, to develop a non-communist government in South Vietnam that really has the support of the people. We have notably failed but are not willing to let the Vietnamese go their own way even if it is to Communism, and more likely a Titoist type at that. Naturally, the governments of several other Southeast Asia countries want our continued presence in Vietnam, but these are governments made up of the elite. Asia lives in villages and does not know what our concepts of democracy are. We have wealth and power—incredible amounts of both. That is what the Asian sees. We can dominate Asia or we can help Asia to get on its own feet. We profess the latter, but our actions and expenditures on war far outstrip all the other aid programs.

If we have established the fact that we are not going to be pushed around, that we don't condone communist aggression, then, because of our power and our role of policeman in the world, we must accept the responsibility for our actions. If we have proved a point in Vietnam, that a military takeover by the Communists is not tolerable, we cannot impose the same military takeover ourselves. We have to seek for negotiation and not a surrender. Other people have to save some face, too. We have to take some risks and allow Vietnam to go its own way which may not be always what we might want. In the long run, our own best interests will be served if we are

*Continued on page 13*

## The VIETNAM

## War?

## 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.

### COCU

It seems evident, in the light of various merger schemes and happenings in some parishes that many people need to be told *once again* that our COCU delegates have been empowered only to *discuss* and not to *commit* the Episcopal Church to any kind of merger with the Protestants. However, to read of their activities in the press (which have not been repudiated) concerning immediate plans for uniting ministries and members of the Episcopal Church and nine protestant Churches under an interim governing council, it seems the Episcopal delegates are assuming much, much more than they were ever given.

I submit that if General Convention empowers our COCU delegates to continue *discussing* a possible "submergence" sometime in the future along the COCU lines, in which the Episcopal Church has everything to lose and nothing to gain, our delegates and all dioceses should be reminded as forcefully as possible of the limit of the delegates' authority. As it is now, our delegates and some parishes are acting as though COCU were a *fait accompli*, and that starting tomorrow Episcopalians could start referring to themselves as "United Protestants" instead of members of one branch of the Catholic Church, which we still are.

BETTY J. RICHARDS

Atlanta, Ga.

There once was a swimming coach. He was an impressive coach. He knew all the right terms, all the theories. Walking along the edge of the pool he would talk of the importance of proper style, the need for vigorous—indeed exhaustive—exercise. He had no end of exhortation. But he never allowed himself to enter the pool. Indeed, some dared to doubt that he could swim at all.

We who claim a clerical ministry must often look like that swimming coach to swimmers and spectators alike; both to men in the Church who are finding tastes with others of what life truly is in Christ, and to those outside distracted by our posturings beside the pool.

So too in the current controversies over COCU. We stand at the side of the pool and argue endlessly whether the breast-stroker really belongs in the same tank with the back-stroker; whether the swimmers should start at the east end and swim west, or at the west end and swim east. But is this of crucial importance when the issue is whether we risk learning to swim at all? Theology is after all reflection—reflection upon the life we taste in finding Christ at work among us. But to reflect, you first must live—must taste the life; or accept the need to join in searching for it. To all of us the invitation is open: take the risk, come on into the water, find out what it is to swim.

Perhaps we may never be able adequately to describe what it is to swim. But I don't think that will keep us from swimming. We

may even, despite the lack of definitive analysis, recognize the other swimmers with us, and rejoice with them in sharing the experience of it.

(The Rev.) RICHARD W. COMEGYS, JR.  
Curate of Christ Church

Dover, Del.

### Man for All Ages

In her letter [L.C., June 4th] Aline L. Jannenga names John Mason Neale as a "Man for all Seasons." July 14th is the 84th anniversary of the preaching by the Rev. John Keble of his Assize Sermon. John Henry Newman reported Keble as saying:

"If I mistake not, by the manner in which the Old Testament is quoted in the New—that as regards reward and punishment, God dealt formerly with the Jewish people in a manner analogous to that in which He deals now, not so much with Christian nations as with the souls of individual Christians."

Might the Rev. John Keble be nominated as "Man for all Ages"?

(Mrs.) ARTHUR W. AYERS

Port Clinton, Ohio

### Memorial Day

If it will help "Name Withheld" [L.C., July 16th], on May 28th, Trinity I, both celebrations of the Holy Eucharist in this Church were with the special intention: ". . . for those who have given and are giving their lives in the service of our country and the freedom of all men." Following the creed, intercessory prayers were offered for the armed forces, *Memorial Days* (PB, 42), *For Our Country* (PB, 36), and *For the Faithful Departed* (PB, 332).

Every Sunday at both services the following prayer is offered:

"O Lord of Hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect our armed forces in every peril of land and sea and air, and more especially those for whom our prayers are now desired. . . . Shelter them in the day of battle, and in time of peace keep them safe from all evil; endue them ever with loyalty and courage; and grant that in all things they may serve as seeing thee who art invisible; through Jesus Christ our Lord. Amen."

(Adapted from several sources)

Admittedly, all of this is very little, but it is something more than "Name Withheld" suspects.

GEORGE E. JOHNSON

Vicar of St. Christopher's Church  
Tampa, Fla.

### Good News from Durham

Re: Your editorial "On Suppressing Good News" [L.C., June 18th].

The good news is not suppressed here in the south—at least not in Durham, N. C. The good news is published in every parish bulletin, in every Saturday edition of *The Durham Sun*:

St. Titus Episcopal Church:

Sunday Schedule: 8:00 AM Holy Communion; 11:00 AM Choral Eucharist and Sermon

(Summer: 9:45 AM Choral Eucharist and Sermon)

At St. Titus colored and white parishioners, colored and white acolytes, colored and white ushers join with our Lord in offering to the Father the Eucharistic Sacrifice. Colored and white share with Him the Lord's

Supper. Many of the parishioners drive from 12 to 15 miles every Sunday to be with our Lord, not to stare goggled-eyed at a black and white mosaic. Maybe if more parishes would let Christ integrate by His Body and Blood rather than try to integrate Him into a service of Morning Prayer only, you would not need to ask for good news. Most of the white parishioners are white southerners; and the priest, Fr. Nathaniel Porter is colored.

VALLIN D. ESTES, JR.

Chapel Hill, N. C.

### Rummage

I cannot resist disagreeing, at least partially, with the author of "So I'll Wear My Rummage" [L.C., July 16th]. I also wear my rummage, but I am not in the least averse to wearing other people's rummage also which I have done on several occasions. If other members of our parish, more affluent than I, can afford to discard clothes they are tired of before they (the clothes) wear out, I am most happy to benefit from their affluence. About seven years ago at our church rummage sale I paid \$2 for a coat in very good condition and wore it almost daily for five winters before it really wore out. I am not the least bit ashamed of the fact nor do I see anything degrading or non-Christian about buying or selling rummage. As a matter of fact, I (and many others also) enjoy going to rummage sales. Why make a great theological problem about such a thing? If it benefits both the seller and the buyer, can it be un-Christian?

JINNIE PILLSBURY

Milwaukee, Wis.

### Masonry and Segregation

It is unfortunately true that most of the lodges under lawful Masonic jurisdiction are white in the United States, but there are exceptions. Alpha Lodge No. 116 of Newark, N. J., is composed of Negro members and is recognized by the Grand Lodge of New Jersey. Bro. Theodore M. Welles of that lodge, a Negro, has been appointed Grand Chaplain of that Grand Lodge and is scheduled to visit about 10 lodges a month, according to the *Royal Arch Mason*. I understand there is also a lodge in New York state composed of both white and Negro brethren, but I do not have the name and number. Also some of the Caribbean and Jamaican islands are thus composed.

One must remember that in order for a person to become a member of a lodge he must have the unanimous consent of the members present, and no one can be questioned about his vote which is secret. So one can see that it will take a long time for the fraternity to be desegregated. A church does not need the unanimous consent of its parishioners for a Negro to belong. It takes a good deal of money nowadays to join a lodge. With the employment situation as it is, not many Negroes have the money even if they have the inclination or the ability to join. Likewise, our Church has the reputation of being for the well-to-do, college graduate. The Baptist Church, having a reputation for being the Church of the less educated and less affluent, has therefore attracted a greater percentage of Negro members.

I resent the implication that one is a bigot because he belongs to a lodge. One could just as well be considered one for

being an Episcopalian instead of a Baptist. I for one would have no objection to a Negro becoming a member of my lodge or parish, but I can't speak for my brethren.

STANLEY CLARKE WYLLIE, JR.

Dayton, Ohio

### Prayer of Humble Access

By the definition of the July 2d editorial, I must be a traditionalist. Therefore, I do take issue with omitting the Prayer of Humble Access from the Eucharist. The modernist may indeed characterize it as "just another wail of contrition." Certainly there is penitence expressed, particularly if one emphasizes that alone, and the same case can be made for the *Agnus Dei*, the *Kyrie*, or even the Lord's Prayer. But far more is it drenched with humility and a great sense of man's creaturely status before God. Perhaps because the prayer does so aptly remind man of who and what he is before he "enters into the joy of sacramental union with the Lord," it is a stumbling block for the modern man who cares very little for humility or acknowledging his real status. Also it does remind us of the essence of Communion, "that we may evermore dwell in him, and he in us." The saints have found such a thought adequate in depth and joy for a whole lifetime of effort.

Because the commission has produced a remarkable revision of the service, I do hesitate to seek changes. Still the prayer's omission would violate a norm expressed by the commission itself: "... to conserve all the real values of the old order."

NAME WITHHELD

Alexandria, Va.

### Vietnam

I was happy to read the excellent article "Reply From Vietnam," by Chaplain Latham [L.C., June 4th]. I hope the armchair diplomats took note of Kosygin's recent remark that if the war is to end it is up to Hanoi and the South Vietnamese. An obvious fact to the informed.

It is interesting to note that many chaplain veterans of Vietnam, myself included, have been ignored by our bishops, from the Presiding Bishop on down. Yet some of these same people, who apparently do not want the facts, sign great pleas calling for withdrawal of involvement.

(The Rev.) ELMORE W. LESTER  
Rector, All Saints Church

Brooklyn, N. Y.

### Anglicans, Unite!

Many good things could come out of the forthcoming General Convention, providing there are people present such as Margaret B. Clarke. Three cheers for her recent excellent letter [L.C., June 18th]. Fellow Catholics, we must unite in person or in spirit this September in Seattle, for the very existence of the Episcopal Church is threatened. Anglicans, Unite!

J. ROGER GOODYEAR  
BARBARA ANN GOODYEAR

Portland, Ore.

### Cloth and Near Cloth

Re. *Cloth and Near Cloth* [L.C., July 16th]:

The whole concept that there is a "lay point of view" and a "clergy point of view" (usually called "professional") in the councils of the Church I find repugnant. There

is only one point of view, that of God the Holy Spirit whom we invoke so piously at each convention. Is not God's will one, and is not that the truth that the whole *laos* of God seeks? Bishops' wives for bishops: deliver me!

(The Rev.) HARRY W. SHIPPS

Vicar, Church of the Holy Apostles  
Savannah, Ga.

**Editor's comment.** Perhaps there ought to be only one "point of view" in the councils of the Church. But is it so in fact?

I regret greatly your having printed the article concerning the election of women deputies to General Convention as I do not feel that such a ridiculous suggestion should be dignified by publication. At least you had the wit to editorialize about it saying that this is not a proper matter for consideration by General Convention.

I live in a diocese where women are seated as delegates to diocesan convention. I have yet to see a clergy wife sent as a delegate to our convention—even from one of the small missions in one of the remote parts of the diocese noted for its remote parts and small population. Therefore, I find it extremely difficult to believe that this diocese would send a clergy wife as a deputy to General Convention. I also find it extremely difficult to believe that General Convention would be inundated with clergy wives from large and heavily populated dioceses that have so many capable lay people to choose from.

Should this suggestion again be dignified by being brought to the floor of convention it will serve only as a "red herring" and, once again, the proposal to seat women as deputies will be defeated—a matter which should bring down the wrath of God upon the heads of all those who vote against the proposal.

LUCILE J. WEST

President, Churchwomen of Arizona  
Phoenix, Ariz.

Mr. McFaddin, and your readers, may be interested to know that the very reason he gives for opposing the election of women was the reason why the House of Laity of the Church of the Province of South Africa rejected, on second reading in 1950, an amendment to Article VI of the provincial constitution adopted on first reading in 1945, omitting words which confined membership in the provincial synod to male communicants. In the CPSA the provincial synod meets but once every five years. It consists of three houses. The proposed amendment was defeated in the House of Laity by nearly two to one.

The report of a joint commission to consider the problem of giving the women of the Church a voice in the legislation of the General Convention, made to the Convention of 1952 (*Journal*, appendix 34, p. 608) is highly misleading. It seems that the commission appointed a Miss Anderson to make inquiries, and that on the basis of information supplied by the *South African Embassy* (Can you believe it?) she reported:

In South Africa women have been made eligible for voting membership in the House of Laity only since 1950. A resolution to that end was adopted by the 1949 Synod and confirmed in 1950. (Jnl. 1952, p. 670).

I must not take your space with mention

of numerous other errors in the report of this commission, which might be termed a masterpiece of ineptitude. One other error however does demand mention. In the second paragraph of this report an entirely incorrect idea is given of the seating of a Mrs. Dyer in the Convention of 1946, by omitting the facts recorded on pp. 218-219 of the *Journal of 1946* in addition to those given on p. 102 of the same, to which the commission confines itself. The omitted facts show that although Mrs. Dyer was seated, there was no recognition of her right to a seat.

SPENCER ERVIN

Bala-Cynwyd, Pa.

A pox on those fiery-eyed women who are pressing for admission to the vestries and General Convention! Have they taken any long, hard looks at what they're getting us into? Women already do three-fourths of the Church work as it is; one of these days we will find ourselves left to do it *all* if these women have their way. Do they suppose the good fairy is going to starch and iron that heap of acolytes' surplices while they're sitting at vestry meeting?

Can't we let the men have anything safe from aggression by the ladies, or was C. S. Lewis right about that, too? A word of warning to these would-be delegates and vestrywomen: Take over General Convention, take over the vestries, and you will find you've crowded the men right out of the Church. It will be an all-girl chorus that joins the angels and archangels on Sunday morning. And, really, ladies, would you want your son to marry a bishopess?

MARY TOBERMANN

Springfield, Ill.

### Prayer Book Changes

I agree with your position [L.C., July 2d] that the General Confession should be recited each time the Holy Communion is celebrated, but I am very disturbed about your reasoning for leaving out the words, "Provoking most justly Thy wrath and indignation against us."

You say that God is without passions, that He cannot have a bad temper, that He cannot be provoked. This passionless God is not the God I see revealed in the Person of Jesus Christ who could grab a club and drive the money changers out of the temple. Your passionless God is a philosophical concept. The God of Abraham, Isaac, and Jacob, the God of history, the God revealed in Jesus Christ is a Person who can certainly be provoked by our sins, and, therefore, we must ask for His forgiveness.

(The Rev.) HOWARD C. OLSEN  
Rector, St. Barnabas' Church

Warwick, R. I.

I heartily disapprove putting the *Gloria* in the middle of the service, and when the congregation says the Prayer of Humble Access and the final prayer they lose all meaning because everyone is saying it at his own rate. If this keeps up we soon won't need priests at all. The bishop can consecrate barrels of wine, the sermons can be taped, and who will need a priest? I think one reason that the Episcopal Church is losing out on many conversions is the fact that it doesn't listen to the people. We have a few at the top who would take us into a hodge-podge of Protestant Churches, and

what worries me even more are those who would take us back to Rome. And I'm accused of being a conservative. I think the Episcopal Church is just what it should be.

ELEANOR M. VAUGHN

Valparaiso, Ind.

Thank you for your continuing series of editorials on *Prayer Book Studies XVII*, and particularly for "What About the General Confession?"

Your answer to the "radical proposal" of making the General Confession optional (for the most part) seems the only sensible one, both from the logical and from the sacramental points of view. And, lover of the Prayer of Humble Access though I am, I must admit that your argument against its use in the setting where we now find it is, again, the only sensible approach.

But it distresses me that you are (if I read you correctly) in favor of doing away completely with the Comfortable Words. Admittedly the use of all four verses is, under most circumstances, protesting too much. Why not keep them but leave it to the discretion of the celebrant whether to use all, or some, or none of them? If the General Convention should decide to delete the words entirely from the Holy Communion, then it will have been deprived of a significant part of its beauty and meaning. Who could hope to find better capsule summaries of the Christian faith and of the efficacy of the Eucharist than those of the first and third of the Comfortable Words?

FRED LAMBERT, JR.

Chapel Hill, N. C.

## Bishops of Rome and California

One cannot understand the lack of unanimity for Bishop Myers's suggestion that the Bishop of Rome become the mouthpiece of Christendom. [L.C., June 18th]. After all, if he were, then we would not have to listen to the Bishop of California propound, no matter who he was.

(The Rev.) A. A. VALL-SPINOSA, D.D.

Rector, St. Thomas Church

Medina, Wash.

## Clergy Retirement

Fr. Zneimer's letter about retirement [L.C., July 30th] is very interesting. Retirement should be permissive and not compulsory. There are many men in holy orders today who are recent arrivals and are in similar positions to that of Fr. Zneimer. The compulsory retirement seeks to put all men and their capabilities in the same category and says, in effect, a man over a certain age is not capable of being an effective bishop, priest, or deacon. It is true that men of advanced years are not as avid in the doorbell-pushing ministry as they were when young deacons fresh out of seminary. No one should expect them to be as "hot" physically as they were then. But this is not to say that they cannot effectively administer the sacraments, fulfill their vocations in the preaching of the Word, or lead their flocks by the still waters.

Again I refer to the same issue and to Canon Nobes's article, *Let Bishops be Bishops*. If we were to let priests be priests and not be responsible as "chairman of the board" of the vestry, they would not be worn out at age 68 or 72 and would have, possibly, quite a few more years left in which to be active priests. Every man is

different from another, both in his capabilities and in the length of time he has to exercise those capabilities, and we should recognize this fact.

It is suggested that a retirement board be set up on the diocesan, consisting of clergy, medical, and lay persons who would decide on the retirement of clergy, and that their deliberations not be circumscribed by the age of the clergyman. Along with this the permission to retire at the current canonical ages would not be ruled out. There are those clergymen who are avid for retirement and look forward to it, to the day when they can sit in a rocking chair and watch the children on their way to school. I suggest that these men take a good look at themselves and also at their vocations.

(The Rev.) GEORGE R. CLARK

Vicar of Church of the Good Shepherd  
Hansford, W. Va.

## Retired Churchpeople

I was much moved by Mrs. Neal's article [L.C., July 2d]. I would like to hear more about what is being done for the retired, especially those who fall into the "semi-invalid" category whose minds are still active. I keep feeling that they could make a great contribution to the Church and the communities in which they live instead of feeling "shelved and useless," as so many of them do. I feel that most clergy spend a significant amount of their time ministering to this age group; I know I have and do. But I also feel that we have a hard time understanding their problems.

As to locale I think Santa Barbara would be the ideal place for a home. It has a beautiful climate the year round, is oriented to the needs of older people, has an excellent adult education program, friendly bus drivers, a retired business and professional men's club, and, which would be a most important consideration for the type of home Mrs. Neal has in mind, branch houses of two Orders, male and female. From a practical standpoint it would be relatively easy to purchase one of the large old estates in that area when it came on the market; these sell for ridiculously low prices.

(The Rev.) JOHN A. DIRKS, JR.

Vicar, St. Matthew's Church

Prosser, Wash.

## An Appeal

Do you ever get shelf-worn or dog-eared copies of good reading material which we could receive from you *gratis*, to be placed in the reading room of the prison library? One of my duties as chaplain is to obtain worthy books of any type for the men to read.

(The Rev.) C. V. NAUGLE

Chaplain, Lehigh County Prison

Jasper Acres R. #1  
Macungie, Pa. 18062

**Editor's comment.** I hope that many readers will respond to Fr. Naugle's appeal, but that they will disregard his suggestion that shelf-worn or dog-eared books will do. It will be good for the prisoners' souls as well as minds to get some books that look like honest-to-God gifts to human beings from other human beings who care. A further thought: maybe people in prison can use some good entertaining stuff as well as edification.

# The Living Church

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\*Member

†Member

## EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE 414-276-5420

## STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

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## FEATURE

Is There No Alternative to the Vietnam War?

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## THINGS TO COME

### August

- 27. Trinity XIV
- 28. Augustine of Hippo, B.
- 31. Aidan, B.

### September

- 3. Trinity XV

**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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# The Living Church

August 27, 1967  
Trinity XIV

For 88 Years,  
Its Worship, Witness, and Welfare

## THEOLOGY

### Special Committee Reports

A rejection of the concept of heresy as "anachronistic" and a conviction that the Episcopal Church "not only should tolerate but should actively encourage free and vigorous theological debate" are among the contents of the report of the Committee on Theological Freedom and Social Responsibilities released on August 14th by the Rt. Rev. Stephen F. Bayne, Jr., chairman of the committee.

The committee of 11 members was appointed last January by the Presiding Bishop to advise him concerning the theological situation faced by the Episcopal Church, in the aftermath of the heresy charges made by some of his fellow bishops against the Rt. Rev. James A. Pike, resigned Bishop of California. Bishop Pike is not mentioned in the report since the committee had been instructed to deal with issues rather than personalities, but he was among the 10 special advisers of the committee.

In its report the committee addresses itself to three questions: (1) What obligations does the Church have for encouraging theological discussion and social criticism? What procedures should it provide to fulfill those obligations? (2) What obligations should participants in such discussions assume? (3) What is heresy? How should the Church define, detect, and deal with it? "Any risks the Church may run by fostering a climate of genuine freedom are minor compared to the dangers it surely will encounter from any attempts at suppression, censorship, or thought control," the report states.

The report reaffirms the Church's duty to maintain its distinctive identity and continuity as a "community of faith centered around the historic revelation of God in Christ." Therefore, the committee finds that "without censuring or condemning any individual for his ideas, the Church may find it necessary on occasion to 'disassociate' itself from theological views which it believes to be subversive of essential Christian truths." Concerning the responsibility of the individual in such matters, the report says: ". . . we certainly do not uphold a narrow verbal orthodoxy which requires a person to give literal assent to some particular formulation of doctrine, yet we do believe that if an individual finds himself unable, in good conscience, to identify with the living tradition of the Church, reflected in

the Bible, the Creeds, and, especially for Anglicans, in the liturgy of the Book of Common Prayer, he should as a matter of personal integrity voluntarily remove himself from any position in which he may be taken to be an official spokesman for the whole community."

The committee declares in its report that heresy trials have no place in modern Church life and recommends "drastic revision" of canon law to make sure that the Church never again can be plunged into the "anachronistic" spectacle of a heresy trial by the action of a small number of bishops. Among its recommendations for change in the canons is the proposal that ten bishops, rather than three as at present, be required to file a presentment for a trial. It is also proposed that the consent of at least two-thirds of the bishops qualified to vote in the House of Bishops must be obtained for the trial of a bishop.

The report will be submitted to the 62nd General Convention for approval.

Members of the committee, in addition to Bishop Bayne, were: the Rt. Rev. George W. Barrett, Bishop of Rochester; Louis Cassels, religion editor of UPI; the Rev. Theodore P. Ferris, rector of Trinity Church, Boston; the Rt. Rev. Everett H. Jones, Bishop of West Texas; the Rev. Dr. John Macquarrie, professor of systematic theology at Union Seminary; the Rev. Dr. Paul S. Minear, professor of New Testament at Yale Divinity School; the Rev. Dr. Charles P. Price of Memorial Church, Harvard University; Professor George A. Shipman of the Graduate School of Public Affairs, University of Washington; and Dr. David L. Sills, editor of International Encyclopedia of the Social Sciences.

Serving as special advisers to the committee were: The Rev. Dr. J. V. Langmead Casserley, professor of philosophy and theology at Seabury-Western Seminary; the Rev. Dr. John Knox, professor of New Testament at Episcopal Theological Seminary of the Southwest; the Rev. Dr. Eric L. Mascall, professor of historical theology at the University of London; the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington; the Rev. John Courtney Murray, S.J., professor of theology at Woodstock College; the Rt. Rev. James A. Pike, of the Center for the Study of Democratic Institutions; the Rt. Rev. John A. T. Robinson, Bishop of Woolwich; Mrs. Harold Sorg, member of the Executive Council of the Episcopal

Church; the Rt. Rev. Albert T. Stuart, Bishop of Georgia; and the Rev. Dr. Arthur A. Vogel, professor of apologetics and dogmatic theology at Nashotah House.

Cover Story:

## MARYLAND

### Shared Facilities

For the first time in fifty years the Roman Catholic deaf in the Archdiocese of Baltimore have a central place of worship—All Saints' Episcopal Church, 1845 W. Baltimore St.

Recently, Cardinal Shehan presided at a Mass marking the opening of the St. Francis de Sales Center for the [Roman] Catholic Deaf, at All Saints' Church. The Episcopal church and parish house are being used as worship and activity centers by the deaf group under the spiritual direction of the Rev. William Hiskey. He also celebrates a weekly Mass in sign language every Sunday at 12:30, following the services for the All Saints' congregations whose vicar is the Rev. John Cassell.

A free-standing altar has been provided by the Roman Catholics to permit their priest to celebrate facing the people. Fr. Hiskey signs the sermon, the lections, and the vernacular parts of the Mass. Lectors assist by signing the lections and the peoples' responses as necessary. Fr. Cassell says that undoubtedly he will also use the free-standing altar for his parish celebrations.

This is the only known instance of the Diocese of Maryland and the Roman Catholic Archdiocese of Baltimore sharing a church center for worship and other activities.

## JERUSALEM

### Archbishop MacInnes Reports

"We were right in the middle of things when the war (Arab-Israeli) broke out and there was a certain amount of damage to our property done from both sides though no attempt was made to enter our buildings. There was some damage to the school, one shell through the cathedral roof, a lot of windows broken, and one or two direct hits on the stonework. I think it will cost about £3,000 to put things right.

"We did not do much except house some 65 persons, none of whom was in-

jured. We had only one wounded man to tend, and later removed him to a hospital. All the ordinary services were dislocated, electricity, water, and telephones, and the streets were a maze of fallen wires. We have now put most of our glass back and we have begun to have visitors in the hostel. Water, light, and telephones exist once again, but there are a number of hardships that people have to suffer. The banks closed June 5th, and there is no sign at present (July 27th) of their re-opening. I am told that even if they did re-open they have not got the cash to meet what people would require. This means that many people who are well-off find it difficult to get money to buy bread. Currency problems also are made more difficult by the fact that in Jerusalem we are compelled now to use Israeli currency whereas in villages outside Jordan dinars are still legal currency.

"Canon Zimmerman and Canon Adkins were with us all through the fighting, as were Bishop and Mrs. Cuba'in (of Jordan, Lebanon, and Syria).

"One of our major tasks has been to try to coordinate the work of the various voluntary agencies seeking to do relief. St. George's has now established an information centre and we have a weekly meeting here of all the main charitable organizations which have, to all intents and purposes, pooled their resources. We receive reports from them and keep a file and index of what is being done in each area."

## LAYMEN

### H. C. Barlow To Retire

Harold C. Barlow, vice president and general manager of Morehouse-Barlow Co., Church publishers and book sellers of New York, Chicago, San Francisco, and Los Angeles, will retire October 1st. He is to be succeeded in both positions by his son, Ronald C. Barlow, treasurer of the company.

Mr. Barlow joined the Morehouse Publishing Co., Milwaukee, in 1924, and became sales manager in 1932. In 1935 he took charge of the branch bookstore just opened in New York, and a short time later the company moved its headquarters there. Since then he has served in several capacities with the merger of Morehouse-Gorham Company in 1938, and with Morehouse-Barlow Company in 1959. He was instrumental in enlarging the scope of the business with the acquisition of existing bookstores in Chicago, San Francisco, and Los Angeles, making them part of the Morehouse company.

Mr. Barlow has been active in Church work all of his life. In Milwaukee he was an acolyte at All Saints' Cathedral, a member of the National Commission of Young People, a member of the Brotherhood of St. Andrew, on the national board of the Order of St. Vincent, and often a delegate to youth conferences. In

the Diocese of New York he has served with the department of Christian education, and as a deputy during part of the 1958 General Convention. He has been a vestryman of St. Thomas' Church, Mamaroneck, N. Y., and of St. Peter's Church, Port Chester, N. Y.

Mr. and Mrs. Barlow will divide their time between their homes in Lauderdale by the Sea, Fla., and Great Barrington, Mass. He will continue as a director of Morehouse-Barlow Company.

## LOS ANGELES

### Community Service

Located at 555 19th St., San Diego, Calif., the Episcopal Community Service is a multiple service organization divided into three main areas: chaplaincy, youth consultation, and the rehabilitation program under which the Work Project operates.

Letters of application received from 237 men in confinement in 1966 in various California state correction institutions were answered by letter and subsequently 76 men were paroled directly to ECS Work Project as the employer. Having the Work Project to turn to as an available resource for those who are serious about doing something for themselves, is of great value. By working two or three days a week, a man can earn enough to pay minimum living expenses and use the remaining time to look for steady employment.

ECS provides a general labor pool for gardening, yard work, roto-tilling, light construction, cleaning of house walls, ceilings, windows, and floors, hauling of trash, and other labor around house, office, rentals, store, plant, or church. The Work Project also provides transportation, trucks, tools, insurance coverage, and all office paper work.

The Church Counselling Service, under the direction of the Rev. Walter Neary, assists the Church and clergy in



Harold C. Barlow

providing counsel to its members who have personal and family problems for which they are seeking help from the Church. A number of clergy have used the service and others have referred families to it. The service also is developing a training program for clergy interested in pastoral counselling. Troubled adolescents and their families turn to the Youth Consultation program of the ECS for assistance in handling their problems. In a six-month period last year caseworkers dealt with 28 referrals, but because of a shortage of staff, there was a waiting list of 15 troubled young people.

The Rev. Arthur G. Elcombe is executive director of this Church agency supported by the Bishop and other Churchmen of the Diocese of Los Angeles; County of San Diego; California Department of Corrections; United Community Services of San Diego County; and in 1966, the Executive Council.

## EASTON

### Clergy Confer on Cambridge Riot

The Bishop of Easton, the Rt. Rev. George A. Taylor, and the Rev. Messrs. R. B. Gribbon, D. F. Etherton, Waldo I. Peterson, and Barclay Stanton were among those who attended the clergy conference in Cambridge, Md., to hear advice, opinions, and suggestions from clergy in areas most heavily populated by the recent rioters.

Clergymen of the specifically Negro churches in Dorchester County said that as they interpreted the situation, the majority of the Negro citizens in Cambridge had repudiated the riot, to the extent that some volunteered to arm themselves with guns in order to protect the firemen at the trouble spots. They felt that a "criminal element" had been urged to burn and loot. Several of the clergymen said that "these are the people who are never inside a church, and [who are] almost impossible to talk to." All of the Negro churches refused space and sanction for the advertised Rap Brown speech.

It was noted that while progress in race relations is better, much remains to be done such as: improvement in housing, the clergymen stating that some places rented to Negroes are "deplorably unfit for human habitation"; integrated education; more neighborhood police patrols; and an integrated fire department.

## VIETNAM

### Lewis Visits

The Rt. Rev. Arnold M. Lewis, Suffragan Bishop for the Armed Forces, paid a visit August 3d to Danang, meeting servicemen and confirming a class prepared by Chaplain (LCDR) Christopher B. Young, USN.

The bishop, who has visited Danang each of the past two years, was impressed

with improvements in the area. He is a former active service chaplain himself, having served with the US Army 1940-1946, and remains a chaplain in the USAR.

Bishop Lewis plans to report on his observations in Vietnam to General Convention next month.

#### **ORTHODOX**

### **Youth on Vietnam, Rioting, Drugs, Unity**

Four resolutions, one calling for an end to civil disobedience and racial rioting, the second supporting the Johnson administration's Vietnam policy, the third condemning the use of psychedelic drugs, and the fourth calling for love and understanding among all Christians, were passed at the closing session of the 16th International Conference of the Greek Orthodox Youth of America (GOYA).

Meeting in Chicago July 22-28, GOYA's policy-making body, the General Assembly, responded to recent racial discontent in Newark, Detroit, and elsewhere, describing civil disobedience as a "violation of the very human rights to which our fellow citizens are entitled, among which are the right of safety, tranquility, and of property in their daily living." It called for continued efforts "to gain justice and equal opportunity for all and to eliminate conditions which breed despair and violence."

The Vietnam resolution supports a stand taken by GOYA's national council last October. The Chicago group also urged the United States to continue efforts to attain a justifiable and honorable peace in Vietnam by demonstrating to all that aggression cannot succeed.

In condemning mind-expanding drugs and other psychedelic experiences, GOYA called for "promotion of the spirit of religious conscience which can truly renew the mind rather than merely 'blowing it'."

A fourth resolution described the recent meeting of Greek Orthodox Patriarch Athenagoras I and Pope Paul VI in Istanbul as the latest effort to bring the Christian Church into closer harmony. The group declared its hopes in such efforts and joins "in the prayer that Divine Wisdom guides these efforts to bring about unity based on Christian Faith, Truth, love and understanding."

#### **SOUTH CAROLINA**

### **David Yates Dies**

The Rev. David Watts Yates, 63, rector of St. Timothy's Church, Columbia, S. C., died July 15th after a fall. Prior to his going to Columbia he had been rector of Otey Parish, Sewanee, Tenn., for seven years. He also had been rector of the Chapel of the Cross, Chapel Hill, N. C., 1945-1959.

Dr. Yates was valedictorian of the class

of 1931 at the University of the South, and received the B.D. degree from Virginia Theological Seminary in 1934. He served as secretary of the board of trustees of the University of the South and was also on the board of trustees of St. Augustine's College, Raleigh, N. C., which conferred an honorary doctorate of humane letters on him last June. Under his rectorship, Otey became the first parish in the Diocese of Tennessee to desegregate.

A fellow clergyman, in a letter to THE LIVING CHURCH, December 13, 1964, said of him: "I feel duty-bound to make a testimony in the name of hundreds of people who would not be Episcopalians or even Christians without the self-emptying ministry of David Yates. My prayer as only one of David Yates's many 'sons' in the priesthood, is that I may never forget that only the grace of God and the fellowship of the Holy Spirit, and not programs and gimmicks, can feed the sheep."

#### **HONOLULU**

### **Religious Cultural Institute**

In Hawaii plans are being made for a Religious Cultural Institute whose purpose will include the promotion of ecumenical studies and activities with special emphasis on East-West philosophy and religion. It would be of great value, its proponents say, to the Center for Cultural and Technical Interchange between East and West, which was established by the U. S. Congress in 1960, and is administered by the University of Hawaii.

Under discussion since 1965, the proposed new institute has been brought closer to realization with the formation of a 16-man sponsoring committee that includes Episcopal, Roman Catholic, Protestant, and Buddhist leaders, as well as prominent educators and civic representatives. Headed by Hung Wai Ching, Chinese businessman, the committee includes the Rev. John Engelcke, assistant rector of St. Peter's, Honolulu, representing the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu; the Rev. Seido Ogawa, executive director of the Honolulu Council of Churches; Msgr. Charles A. Kekumano, chancellor of the Roman Catholic Diocese of Honolulu; Msgr. Daniel J. Dever, superintendent of Roman Catholic schools; the Rev. Yoshiaki Fujitani, of the Honpa Hongwanji Buddhist Mission; Dr. Mitsuo Aoki and Dr. Winfield Nagley of the University of Hawaii; Dr. Abraham Kaplan of the University of Michigan; State Senator Vincent H. Yano; and representatives of the East-West Center.

The institute, according to the prospectus, would promote research by scholars and provide for direct involvement of students with scholars in seminars, forums, and symposia. Financing of the institute would be sought through na-

tional and local foundations based on a joint appeal from the various religious bodies choosing to take part.

#### **AROUND THE CHURCH**

Altar, lectern, and rail of the **contemporary-style parish house, first building of the Church of the Good Samaritan, Knoxville, Tenn.**, were designed and built by communicants John T. Fine and Stan Cooke. The corner altar is the focal point of the chairs which are placed in a fan arrangement.

The **Mormon Tabernacle** (not to be confused with the Mormon Temple), the seat of the twice yearly general conferences of the Church of Jesus Christ of Latter Day Saints, is **100 years old**. Put together with considerable use of dowels and strips of rawhide to compensate for the lack of steel nails in pioneer days in Utah, the building is a Salt Lake City landmark. Its cornerstone was laid in July 1864.

**Nine members of the senior EYC of the Diocese of South Florida are helping to build a church in Clapham, Jamaica, South Florida's MRI companion diocese.** They are working alongside Jamaican youths, for this is a doing-with-others project. The adult screening committee had to consider construction skills along with others in selecting the nine boys and girls from the 75 applicants. The EYC not only raised money for the travelling expenses of the nine but also for the materials needed in the construction of the church.

The **Association of Episcopal Cathedral Organists and Choirmasters was organized** at the second annual gathering of the musicians held in Washington, D. C. All organists and choirmasters in diocesan cathedrals or see churches are eligible and invited to join. President of the AECOC is James Litton, Christ Church Cathedral, Indianapolis, and host of last year's meeting. Other officers are: Raymond Glover, Christ Church Cathedral, Hartford, Conn.; Richard F. Weber, All Saints' Cathedral, Milwaukee; and Clifford Berry, St. Luke's Cathedral, Orlando, Fla. All Church musicians are being asked to speak to their General Convention delegates who will be considering the requests of the Joint Commission on Church Music. This is the first step in efforts to realize a sound budget for the Joint Commission, the Church's only body concerned with the music of the Episcopal Church.

An anthem, "**Lord, Speak to Me, that I May Speak,**" was composed by **Lee Bristol, Jr.**, especially for the consecration of the Rt. Rev. **Robert R. Spears, Jr.**, Suffragan Bishop of West Missouri, and was sung after the blessing in the Eucharist. Dr. Bristol is president of Westminster Choir College, Princeton, N. J.



# Letter from London

The Rev. John Collins is the longest serving member of the chapter of St. Paul's Cathedral. He also has a reputation as a stormy petrel.

Preaching recently at the cathedral he said that the ecumenical movement has become part of an attempt by the Churches to avoid facing up to realities and he suggested that the Churches should give up "ecclesiastical maneuverings" in favor of promoting unity of spirit. In his sermon, Canon Collins said that important circles in the Roman Catholic Church see the ecumenical movement as "a useful means of reasserting its [the Roman Catholic's] authority over the whole of Christendom." It is difficult not to suppose that the Anglican Church is getting ready "to sell its birthright for a pot of spaghetti," and that the Free Churches are being asked "to sell theirs for a Lambeth stew."

He said that instead of backing those genuinely trying to think out afresh the meaning and relevance of the Christian Gospel in terms of modern thought and practice, the Churches are taking refuge in "ecclesiastical gerrymanderings, evangelistic stunts, and expedient rapprochements," to give the appearance that what is dead and irrelevant in them is alive and effective. "The ecumenical movement has, alas, become part of this whole attempt of the Churches to escape facing up to realities," he said. "If it goes on confusing the unity of the spirit with that oneness with Christ of which the Bible speaks, the ecumenical movement will find itself sacrificed to the modern ecclesiastical juggernaut."

Canon Collins's remarks about ecumenism are not the only pointers to a current re-thinking. Among Britain's most experienced and distinguished ecumenists, the Rt. Rev. Oliver Tomkins, Bishop of Bristol, stands very high. Preaching in his cathedral at a service of praise and intercession for the British Council of Churches he said there are many serious doubts and hesitations in Britain about Church unity. "Sometimes," he said, "to understand better what the other man means is only to make more clear that you disagree with him. This fact often saddens and depresses us. The tangled and confused nature of the discussion about Church unity," he continued, "was demonstrated by the recent postponement of the talks between the Church of England and the Methodist Church. It would be wrong," he said, "to suppose that the path toward the full union of Christians is a straightforward one and does not contain legitimate fears."

The decision of the Anglican-Methodist Unity Commission to defer publication

of its final report from February to Easter next year means that any move towards unity is put off by at least a year.

In July the Methodist Conference decided that if the report was published later than February there would not be adequate time for consideration before the 1968 conference. The Rev. Dr. Eric Baker, "archbishop" of English Methodists, who is joint secretary of the commission with the Dean of Windsor, said that it was "just one of those things" that the commission had found it impossible to get ready the report in time. A deadline on comments had been set for Sep-

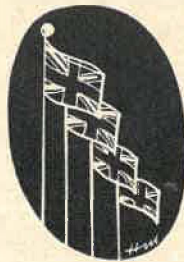


tember and as the printers required four months, February publication proved "impracticable."

At the same time the Church Union, the 10,000-strong body which represents Anglo-Catholic opinion in the Church of England, is also having doubts. It says it has found the Anglican-Methodist Unity Commission's interim report, "more anxious to allay the anxieties of protestant critics" than based "on catholic faith and practice."

The modern Churchman's Union does not rate a vast membership but it can always be sure that its annual conference will win press headlines. Among its points this year is a lively criticism of the traditional in liturgy and doctrine (a hardy annual for this conference).

The Rev. Eric W. Heaton, fellow and



chaplain of St. John's College, Oxford, has found fault with the use of the psalm appointed to be used on Easter Day. The historical interpretation must be explained even if it does not excuse that the Lord's anointed will "bruise the heathen with a rod of iron and break them in pieces like a potter's vessel," he said. "Such naked military imperialism cannot be spiritualized, and to use it as a model for the understanding of the one who exercised the kingly role from the cross is not only manifestly mistaken but positively blasphemous."

Canon J. Pearce Higgins of Southwark, chairman of the Modern Churchmen's Union, disagreed with Mr. Heaton's other

remarks on eschatology. "Eschatology," the canon said, "gives me the willies. I cannot understand what it means. If this is the way that God works in history, what is the difference from that which we read in Grimms' fairy tales? I am 62 and I am told by my spiritualist friends that I am going to live to be 96. I have another 30 years. By that time eschatology will have arrived for me. What is the end other than a tombstone in Putney Vale churchyard?" Mr. Heaton's answer was that it depends upon whether or not one thinks of God as personal and active. If one has the idea of a personal purpose, then eschatology has a place.

The Bishop of Birmingham, Dr. Wilson, welcomed Mr. Heaton's address which had been on the subject of the preparation for Christ as providing an answer to the oft-quoted couplet by W. N. Ewer:

*How odd  
of God  
To choose  
The Jews.*

The more recent researches into the figure of Jesus in history by theologians and historians of the "new quest" were revived by the Rev. Denis E. Nineham, Regius Professor of Divinity, Cambridge University. If he had to prophesy, he said, he would guess that in the coming years the figure of Jesus will be modified in a way not immediately acceptable to twentieth-century Europeans. While he favors the researches, he believes that there is a need for their broadening and expansion. The problem to come is whether the Gospels provide sufficient material to answer some questions with anything approaching objectivity.

Professor L. A. Reid, Professor of Education at London University, questioned "the alleged sinlessness of Jesus." Historically stated this means, he said, that in His life of 30 years or so Jesus never sinned. But of course, historically speaking, one has not sufficient grounds for saying this, nor could one have. Certain disputed incidents in His life look a bit like irritability, even bad temper, or spite, but Prof. Reid does not think they prove anything. In general it is impossible to know that Jesus never sinned. It is unfortunately true, the professor said, that as more and more people go less and less to church and know less and less of the Bible they become more and more ignorant of what is permanently valuable in the teachings of Christianity. This is a profound human loss. It sets a major problem for religious education under the control of the public authority. Religious education must include a teaching of the understanding of Christianity.

DEWI MORGAN

## EDITORIALS

### The Primary Issue In Vietnam

We are happy to publish the Rev. John M. Scott's view of the war in Vietnam (page 2), in reply to the view set forth by Frank J. Starzel [L.C., March 26th], but one word of explanation about the latter seems necessary. Mr. Starzel's article was primarily an informational report on the enemy in Vietnam, based upon his factual knowledge gained as a professional newsman. When we asked him to prepare it for us we felt, and we still do, that there is widespread ignorance in America about the Viet Cong—who they are and how they wage war.

Fr. Scott is surely right when he says that Americans in Vietnam "have to seek for negotiation, and not a surrender." But it is our impression that this is exactly what the American government has been doing for many months. It takes two sides to make a negotiated peace.

With most of what Fr. Scott says we entirely agree; but it does not contradict Mr. Starzel's well documented data about the Viet Cong, whose actual performance is that of bloody terrorists. Americans who want what is best for everybody in Vietnam must take the nature and tactics of the enemy into full account.

### Is the Summary of the Law Christian?

It was inexpressibly shocking to some when Oliver Twist, monstrous ingrate, asked for more porridge. To some Episcopalians it must come as no less a shock to hear it suggested that the Summary of the Law be dropped from the Prayer Book Order for Holy Communion on the ground that it is not Christian. What? Our Lord's own summing up of the Law and the Prophets, His sublime commandment to love God and one's neighbor as one's self, not Christian? If this isn't Christian, what under heaven is?

Perhaps we should make one thing clear before going further. The Church's Standing Liturgical Commission has not raised this question about the Summary of the Law in its current study of the Eucharist.\* The commission proposes the total elimination of the Ten Commandments from the text and order, with the un-failing use of the Summary in its place. A more modern text of the Summary is provided, and it is put in quotation marks. The commission explains, in the *Rationale*: "The quotation marks make it clear that our

Lord is not giving a commandment of his own, but citing the Old Testament—in fact, the fundamental confession of the people of God (the *Shema*, 'Hear, O Israel,' of Deuteronomy 6:4 ff.)." It is acknowledged, then, that the Summary of the Law is pre-Christian rather than Christian, and also that it is not our Lord's own formulation. Thus it is incorrect to say that Jesus summed up all the Law and the Prophets in this short, simple twofold commandment to love. To say that is to echo what most people quite erroneously take for granted—that the Summary originated with Jesus, that He coined it. He was merely quoting the Old Testament in answer to a question about the Old Testament. He had been asked what was the great commandment in the Law of Moses—not what was His great commandment, if He had one to give; and He answered the question strictly as it was put to Him.

One of our readers, the Rev. Raymond E. Bierlein of Ionia, Michigan, has raised this question in a letter from which we quote:

"The Summary of the Law was added (late in Anglican tradition) as an equivalent of the Ten Commandments. It has no more place here in the Eucharist than they. If the passage is felt to be important, it should be included in the Lectionary several times a year. Further, I believe that the habitual use of the Summary has lulled Churchmen into a sub-Christian view of their obligations toward their neighbor. The Summary is strictly pre-Christian, the Law of Moses; and when our Lord says there is no other commandment greater than these He means that there is no other in the Law of Moses. But He Himself laid a far greater obligation upon His followers than that of loving their neighbors *as themselves*, namely, the obligation of loving their neighbors *as they love Him* (Matt. 25:31-46) and even *as He loves them* (John 13:34). This is the New Commandment for Christians, and it goes far beyond the extension of self-interest (loving others as one loves one's own self) which the Law of Moses commands."

Since receiving Fr. Bierlein's expression of his view several weeks ago we have been sleeping on it. We have slept our sleep and no angel has appeared to us in a dream to point out an error in his reasoning. So, trembling as we type, we have to go along with him. He makes as good a case for the sub-Christianity of the Summary as Oliver made for more porridge: there's no arguing with the plain sense of plain words any more than with emptiness in the stomach. Christ lays upon His followers a heavier obligation, a more radical demand of love than did the pre-Christian Law. If the faithful need to be reminded of His demand in the Eucharist, they should hear Christ's own commandment—that they love one another as He has loved them—rather than the old, and for Christians superseded, commandment. On that old commandment may indeed hang all the Law and the Prophets; but hardly the Gospel.

(To be continued)



You say you have found  
all about God. Watch out. You  
may have missed something.

Jean Dalby Clift

\*Copies of *Prayer Book Studies XVII* may be secured from the Church Pension Fund, 800 Second Ave., New York, N. Y. 10017.

**FAITH AND FREEDOM:** A Study of Theological Education and the Episcopal Theological School. By **George L. Blackman**. Seabury. Pp. 379. \$7.50.

Outstanding among my memories of student years at E.T.S. are the lectures of its then dean, Harry Bradford Washburn. He had the capacity for making history and the makers of history arise from the musty past and walk with all the vitality that was theirs as the heroes of their day, thus illuminating the meaning of the events in which they played a major role. To comprehend history through the cast of historical figures was both an education and a joy.

So, in a similar fashion, does George Blackman make the history of the Episcopal Theological School in Cambridge come alive through the lives of men, living and dead, over a period of a hundred years, who both made the school what it has become and in turn were moulded by it. Reed, Lawrence, Steenstra, Allen, Hodges, Nash—revered names familiar to us on tomes and buildings or faces in somber pigment, take on flesh in the pages of *Faith and Freedom*, and we know the times in which they lived, the truths they sought to proclaim, and the witness they made.

All of this could come only as the result of intensive and extensive research of a scholar who cared deeply about his subject and, in this case, the subjects. But, Dr. Blackman is concerned not only with a faithful portrayal of the *raison d'être* of E.T.S., but also with the origins of the theological education in this country, devoting scholarly research to the early days of Bexley in Gambier, the Virginia Theological Seminary and the General Theological Seminary. Because of the comprehensiveness of his approach the book serves not only as a centennial tribute to the past and present of E.T.S., but illuminates the concern of the Episcopal Church for theological education across the century.

All of this is extremely important background for the efforts of our day centering in the Pusey Report. Here in *Faith and Freedom* we find many of the seeds that may well bear fruit in this report.

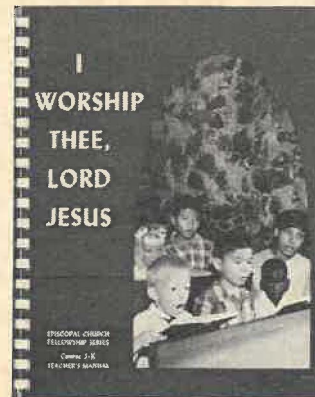
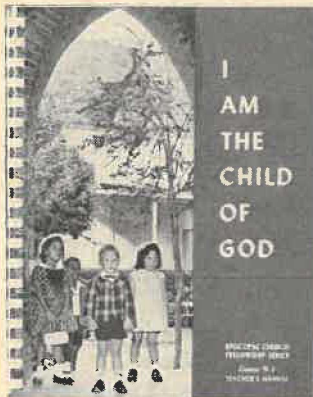
(The Rt. Rev.) **ROGER BLANCHARD, D.D.**  
*Bishop of Southern Ohio*

\* \* \* \*

**ANATOMY OF A CHURCH.** By **Mario Rin Voluceri**. Fordham University Press. Pp. 192. \$5.

In his *Anatomy of a Church*, Mario Rin Voluceri provides us with an excellent account of contemporary life in Hellenic Orthodoxy. He describes the average village parish as well as the typical town parish. The various educational backgrounds of the clergy are considered, particularly as these pertain to their scale

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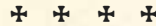
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of remuneration. A careful estimate of monastic life, both past and present, is included, as well as frank comments regarding the Holy Synod and the bishops of the Church. The book concludes with a chapter on Roman Catholic ecumenism and the Greeks. There are two valuable appendices, one dealing with the Bulgarian Church today and the other with the differences between Roman Catholicism and Orthodoxy.

The author has been frank and honest in his attention to details. I am particularly grateful for the sympathetic understanding that he has given to the office and person of the Ecumenical Patriarch of Constantinople, a superb Christian statesman. I regret that more could not have been said about the historic cordiality between the Greek Orthodox and the Anglican Communion, but the author's sympathies are understandably with the relationship between Roman Catholicism and Greek Orthodoxy.

Altogether this is a most compassionate study and I was not able to put this excellent book down until I had read it through. I commend it to the general reader interested in the Greek Orthodox Church and the important part it plays in current ecumenical life.

(The Rt. Rev.) L. SCAIFE, Th.D.  
*Bishop of Western New York and  
Chairman, Council on Relations  
with the Eastern Churches*



**MITRE AND SCEPTRE.** By Carl Bridenbaugh. Oxford University Press. Pp. 354 paper. \$1.95.

Any book by Dr. Carl Bridenbaugh dealing with colonial American history is bound to be significant. He is one of the leading authorities in the field, and his *Cities in the Wilderness* has made him, along with Osgood and Andrews, one of the classic writers on our colonial history.

One of the significant facts in the religious history of the American colonies, a fact often overlooked by the historians, is the rapid growth of Anglicanism in the Middle Colonies and New England during the 18th century. In 1685, when Andros became governor of the Dominion of New England, there was no functioning Anglican church in any community of these colonies. In 1775 there were approximately 160 local parishes or missions at work north of Maryland. In the religious climate of the day this rapid expansion of Anglicanism, especially on the sacred soil of Puritan New England, naturally gave rise to controversy. *Mitre and Sceptre* is basically the story of these controversies: the theological quarrel between Puritan and Anglican, the struggle between President Clap of Yale and Samuel Johnson over the question of allowing Anglican students at Yale to attend the services of their own church, the bitter war between Anglican and Presbyterian factions over the control of King's College, and above all, the

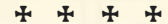
perpetual attempt of Anglicans in the north to secure an American episcopate. The story of these battles is well and fully told and thoroughly documented.

In depicting these prolonged struggles, the author makes two notable figures stand out. The first is Ezra Stiles, the "gentle Puritan." The book's first chapter is devoted to an analysis of Stiles's notable pamphlet *Christian Union*. The title might well mislead the incautious for it has nothing to do with Christian union as we think of it today. Stiles was vividly aware of Anglican growth in New England and was bitterly opposed to it. What he here proposes is a union of all non-Anglicans as a means of opposing the extension of Anglicanism. In opposition to Stiles, who is in some sense his hero, Dr. Bridenbaugh sets up Samuel Johnson. It is an evidence of our writer's penetration that he fully appreciates the importance of this almost forgotten man. In the author's view, Stiles stands for liberty, religious and political; Johnson, for all his virtues, for tyranny.

This brings us to the main thesis of the book, implicit in the title, that Anglican "aggression" was simply a form of British imperialism. If this were so, obviously the leaders in the extension of colonial Anglicanism would have been the British ministry. The one thing northern Anglicans most wanted, the one thing that would have been most helpful to them, was the setting up of a colonial episcopate. And this one thing the British ministry, fearful of stirring up English dissenters and American Puritans, refused to grant.

If one discounts Dr. Bridenbaugh's bias and forgets his thesis, there remains a valuable book which every serious student of religion in the American colonies should read.

(The Rev.) GEORGE E. DE MILLE, S.T.D.  
*All Saints' Cathedral  
Albany, N. Y.*



**THE APOSTLES' CREED FOR EVERYMAN.** By William Barclay. Harper & Row. Pp. 384. \$5.95.

The title of this book—*The Apostles' Creed for Everyman*—is an exact description of its contents. As always Prof. William Barclay writes in language "understood of the people," and yet never sacrifices accuracy to simplicity. He presents an ancient document to the modern reader with due reverence for traditional orthodoxy and yet with sensitive respect and appreciation for contemporary thought. A notable feature of the book is that both ancient and modern authorities are quoted at length in the text rather than simply referred to in footnotes, and this makes the book an excellent working tool for the lay reader who is licensed to preach, for the perpetual deacon, for the teacher of adult confirmation classes and inquirers' groups, and for Church school teachers at high school

level. It makes an excellent book for group study and discussion and deserves a place on the shelves of every parish library.

Another valuable feature of the volume is the amount of illustrative background material from biblical times which explains and clarifies the meaning of texts which would otherwise be obscure and pointless to most laypeople. Perhaps especially for Episcopalians this book could be a good antidote for ecumenical seasickness. The theologian might quarrel with a sentence here and there; but the book will serve its declared purpose admirably.

(The Very Rev.) H. N. HANCOCK, D.D.  
St. Mark's Cathedral  
Minneapolis, Minn.

\* \* \* \*

**CHRISTIANS IN CONTEMPORARY RUSSIA.**  
By **Nikita Struve**. Scribner's. Pp. 464.  
\$7.50.

To the considerable literature on religion in Russia, a prominent layman of the Western European Archbishopric has contributed a valuable study of present conditions, preceded by a brief historical sketch. The subjects covered in *Christians In Contemporary Russia*, mainly through typical personalities, include organization, external contacts, theological studies, and the life of clergy and laity. And while the main subject is the Patriarchal Orthodox Church, there is a useful survey of other ecclesiastical bodies and sects old and new, including the underground and very right-wing True Orthodox Church.

Since 1959 there has been a renewal of repressive measures so that even the most anxiously patriotic bishop may find his career ended by a mysterious accident. Documentation for these developments includes the now-famous protest of

## VIETNAM

*Continued from page 2*

mindful of the Asians' right to determine their own affairs, and if we win friends by economic, educational, and health aid rather than make enemies by destruction and oppression. If we arouse race hatred and choose for our friends just another kind of military dictatorship, we do more to make Communists than any propaganda the Communists themselves can think of.

The Christian vocation is to be "in the world" but not "of the world." In the world are many ideologies, from doctrinaire Marxism to doctrinaire Fundamentalism, but the Christian is called to be not an idealist in the world but a realist because he is not of the world. In the world there are many men and many ideologies, many problems and many injustices. The Christian is called to exercise judgment upon them and upon himself as a participant in the

two priests issued in 1965 (Appendix V). Appendix IV deals with Emigré Churches. One may perhaps note that the American Metropolia (which would doubtless object to the term *émigré*) has not yet reached the point where most services are in English, and that Metropolitan Anastasy of the Synodal Jurisdiction, approaching 90 when the book was written, has now been succeeded by Philaret.

With his vividly presented material Nikita Struve has here produced a valuable as well as interesting work.

(The Rev.) E. R. HARDY, Ph.D.  
Berkeley Divinity School

## Booknotes

By **Karl G. Layer**

**The Church Parking Lot.** By **G. Curtis Jones**. Fortress. Pp. xi, 97 paper. \$1.75. This book, probably the first of its kind, provides information on the church parking lot—its planning, the acquisition of property, legal considerations, multiple usage of the facility, and costs of construction and maintenance.

**Family and Evangelistic Services.** By **John Wilkinson**. Church Information Office, Church House, Westminster SW 1. Pp. 68 paper. 5s6d. Suggestions and outlines for the above services, written and arranged by a priest of the Church of England. The ideas might well be used in large part on this side of the Atlantic as well.

**Luther's Works, Vol. 30: The Catholic Epistles.** Edit. by **Jaroslav Pelikan** and **Walter A. Hansen**. Augsburg. Pp. xi, 347. \$6. Sermons on I and II Peter and Jude, translated by Martin H. Bertram; and lectures on I John, translated by Walter A. Hansen.

world. Only from the stance of recognizing that all men are human and therefore sinful, as are also the nations in which they live, can sympathy and compassion arise and realistic solutions, however small, to the various problems of the world arise. If men are polarized over earthly ideologies they will fight and destroy one another.

We live in an age when a good many members of the generation under 30, from whatever continent, are critical of the slogans of Marxism and anti-Marxism. The Christian life is neither of them, and even where Christianity is rejected by the youth of today, they still struggle for a genuine morality built upon integrity in human relationships, and not upon slogans, power structures, and the affluence of war. The old codes and manners of nations, classes, and social structures are called into question, and as one sociologist and Churchman puts it, "Today is a very moral age," because there is a critical look at the past, and a search for communion and relationships.

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The Rev. Robert E. Bateman, former rector of St. Matthew's, Glasgow, Mont., is rector of St. Christopher's, 812 Arizona St., Boulder City, Nev. 89005.

The Rev. Eugene G. E. Botelho, former librarian at Roanridge Conference Center, Kansas City, Mo., is vicar of the Lake Missions—St. Barnabas', Clear Lake; St. Philip's, Turtle Lake; and Holy Cross, Centuria, Wis. Address: Box 7, Turtle Lake (54889).

The Rev. Lawrence Bradner, former assistant at Trinity Church, Thomaston, Conn., is vicar of St. Mark's, Oakes, and St. Mary's, Guelph, N. D. Address: c/o St. Mark's, Oakes, N. D. 58474.

The Rev. Paul W. Buckwalter, former assistant at Christ Church, Cincinnati, Ohio, is an urban worker for the Diocese of Southern Ohio.

The Rev. Robert F. Cavitt, M.D., former rector of St. Luke's, Shawnee, Kan., is with the Department of Health and Welfare, Box 3211, Juneau, Alaska 99801.

The Rev. Charles R. Colwell, former chaplain with the Episcopal Mission Society and Fellowship Student Council for clinical training, is associate rector of Holy Trinity Church, New York City. Address: 341 E. 87th St. (10028).

The Rev. Walter S. Cox, former assistant at All Saints', Santa Barbara, Calif., is assistant at St. Matthias', Whittier, Calif. Address: 11039 Portada Dr. (90604).

The Rev. Richard B. Duncan, former rector of St. Peter's, Eggertsville, N. Y., has been rector of St. Stephen's, Olean, N. Y., for some time. Address: 142 E. Riverside Dr. (14760).

The Rev. Donald W. Gross, rector of Deer Creek Parish, Darlington, Md., is an exchange priest at St. Michael's, Hall Green, Eng. Address until July 1968: 28 Galsdale Rd., Hall Green, Birmingham 28, England.

The Rev. Robert A. Hasseries, former vicar of St. Raphael's, Benson, and St. Paul's, Tombstone, Ariz., is curate at St. Stephen's, Scottsdale, Ariz. Address: 2117 N. 78th St. (85257).

The Rev. Edmond G. Hawley, Jr., has received a two-year residency at the American Foundation of Religion and Psychiatry, New York City. Address: 303 E. 57th St., Apt. 45D, New York, N. Y. 10022.

The Rev. Louis H. Hayden, Jr., former vicar of St. John's, Versailles, Ky., and chaplain to the Order of St. Helena and Margaret Hall School, is chaplain of St. Andrew's School, St. Andrews, Tenn. 37372.

The Rev. Robert S. Hayden, former rector of St. Bartholomew's, Nashville, Tenn., is rector of St. John's, Box 17202, 1623 Carmel Rd., Charlotte, N. C. 28211.

The Rev. E. Perren Hayes, associate rector of St. Peter's, 2500 Westchester Ave., The Bronx, N. Y., is now rector of the parish.

The Rev. A. Webster Horstman, former vicar of Church of the Redeemer, Brookhaven, Miss., is rector of Chapel of the Cross, Rolling Fork, Miss. Address: 03 McLaurin Ave. (39159).

The Rev. David W. Hyatt, former assistant at Holy Apostles and Mediator, Philadelphia, Pa., is now rector of the parish. Address: 431 S. 49th St. (19143).

The Rev. Robert Johnston, formerly on the staff of Barry House Conference Center, Brant Lake, N. Y., is on the staff of Bucksteep Manor, Mt. Washington Rd., Beckett, Mass.

The Rev. H. Donald Keeling, Jr., former rector of St. Mary's, Bellville, Texas, is assistant at St. Mark's, Houston, Texas. Address: 4411 Firestone (77035).

The Rev. Lester Killscrow, former assistant at Fort Yates Mission, Fort Yates, N. D., is assistant to the Rev. Gordon Plowe, Corn Creek, S. D.

The Rev. John M. McGinnis, former deacon in training at St. Mary's Cathedral, Memphis, Tenn., is priest in charge of Church of the Messiah, 308 W. Madison, Pulaski, Tenn. 38478.

The Rev. Richard H. Moses, assistant at Christ Church, Moline, Ill., is to be rector of St. Peter's, Canton, and vicar of St. James', Lewistown, Ill. Address September 1st: Box 417, Canton, Ill. 61520.

The Rev. Charles H. Murphy, former vicar of St. Stephen's Mission, Brewton, Ala., is rector

of Grace Church, Birmingham, Ala. Address: 5565—12th Ave. S. (35222).

The Rev. Edward Nettleton, former curate at St. Christopher's, Lubbock, Texas, is vicar of St. John's, 100 New San Augustine Hwy., Center, Texas 75935.

The Rev. Arthur H. Newburg, worker priest, is assisting at Grace Cathedral, San Francisco, Calif., and full-time management engineer with the Bechtel Corp. Address: 150 Font Blvd. Apt. 10H, San Francisco (94132).

The Rev. Dyson V. Nickle, former rector of Annunciation, Luling, Texas, is assistant rector of Trinity Church and Trinity Day School, and chaplain at Good Shepherd Hospital, Longview, Texas. Address: 800 N. 7th St. (75601).

The Rev. M. Gayland Pool, former acting chaplain of Canterbury House, SMU, Dallas, Texas, is chaplain of Canterbury House, Texas Christian University, 2715 Cockrell, Fort Worth, Texas 76109.

The Rev. Donne E. Puckle, former curate at St. Stephen's, Scottsdale, Ariz., is vicar of St. Paul's, Tombstone, and priest in charge of St. John's, Bisbee, Ariz. Address: Box 368, Bisbee (85603).

The Rev. William M. Ripley, associate at Chapel of Our Saviour, Colorado Springs, Colo., is associate rector of Emmanuel Church, 9 S. Bompert, Webster Groves, Mo. 63119.

The Rev. Robert B. Skinner, vicar of Advent, Cynthia, Ky., is assistant rector of Emmanuel Church, 9 S. Bompert, Webster Groves, Mo. 63119.

The Rev. Robert Sidney Smith, former vicar of Emmanuel Church, Keyser, W. Va., has been vicar of St. Anthony's, Miami, Fla., for some time. Address: 17701 N.W. 57th Ave. (33054).

The Rev. William R. Speer, former vicar of Church of the Transfiguration, Braddock Heights, Md., is assistant at Christ and Holy Trinity, Westport, Conn. Address: 65 Myrtle Ave. (06880).

The Rev. David B. Terns, former rector of Trinity Church, Whitehall, and All Saints', North Granville, N. Y., and part-time chaplain at Green Haven Men's Reformatory, is rector of Grace Church, 7 E. Main St., Mohawk, N. Y. 13407.

The Rev. Harry C. Vedder, vicar of Holy Apostles, Oneida, Wis., is to be senior canon at All Saints' Cathedral, 818 E. Juneau Ave., Milwaukee, Wis. 53202, September 1st.

The Rev. David J. Williams, former executive secretary of the Diocese of Long Island, Garden City, N. Y., is rector of St. Michael and All Angels, 18th St. and Cobb, Anniston, Ala. 36201.

The Rev. F. Conger Wood, Jr., former chaplain at Goucher College, Baltimore, Md., is chaplain at Vassar College, Poughkeepsie, N. Y. 12601.

## DEATHS

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

The Rev. Ernest Vincent Anderson, 50, assistant, St. John's-in-the-Wilderness, White Bear Lake, Minn., died June 13th, following heart surgery.

He is survived by his mother, Mrs. Coral V. Anderson, and a brother. Services were conducted in the church by the Bishops of Minnesota, and interment was in the churchyard.

The Rev. John Samuel Letherman, 60, rector of Grace Church, Louisville, Ky., died June 17th, in Norton Memorial Infirmary.

Survivors include his widow, Jane, one daughter, and one son. A Requiem Mass was held at the church, and interment was in Rhinelander, Wis. Memorials are to be sent to Grace Church Memorial Fund.

The Rev. George Alfred Merifield, 66, rector emeritus of Grace Church, Mt. Clemens, Mich., and brother of the Rev. Henry E. Merifield, died June 23d, following a heart attack.

Upon retirement in 1966 he had been rector of Grace Church since 1937. He is survived by his widow, Thelma, one son, one daughter, three grandchildren, two sisters, and another brother. Services were conducted by the Bishop of Michigan.

The Rev. Richard Cashel Patton, 75, retired priest of the Diocese of South Carolina, died April 11th, in Myrtle Beach, S. C.

At the time of his retirement in 1960 he was rector of Holy Cross, Aurora, and St. John's, Bonneron, N. C. He is survived by his widow, Hortense.

The Rev. Sydney Waddington, 61, rector of St. John's, Lancaster, Ohio, died June 29th, at his home.

Survivors include his widow, one son, four daughters, and three grandchildren.

The Rev. Francis Wharton Weida, 68, retired priest of the District of Nevada, died July 7th, in Las Vegas, Nev.

At the time of his retirement he was vicar of St. Francis', Lovelock, Nev. The Burial Office and Requiem were held in St. Bartholomew's, Ely, where he had been vicar for 19 years. The Bishop of Nevada officiated.

The Rev. David Watt Yates, 62, retired priest of the Diocese of Upper South Carolina, died July 15th, after a long illness.

At the time of his retirement in May 1967, he was rector of St. Timothy's, Columbia, S. C. He is survived by a brother and a sister in Charlotte, N. C. The Bishop of Upper South Carolina and the Suffragan Bishop of North Carolina officiated at the burial services. Interment was in Charlotte.

John-Edward Blake Bird, 3, son of the Rev. Jack O. Bird, vicar of Trinity Church, Lawrenceburg, Ind., and member of the Western Area Ministry, Western Cincinnati, was electrocuted July 15th in a private metal swimming pool, in Seymour, Ill.

In addition to his father, he is survived by his mother and one sister. The Bishop of Indianapolis officiated at the Burial Office and Eucharist held in Trinity Church. Interment was in Greendale Cemetery.

Florence Drinker, 99, communicant of St. James', Black Mountain, N. C., died April 21st. She was a life-long Church worker and teacher in the Dioceses of New York and Western North Carolina.

Letitia Wilson, 93, sister of the Rev. E. A. W. Hanington Wilson, died in late June.

Interment was in Ottawa, Canada, June 23d.

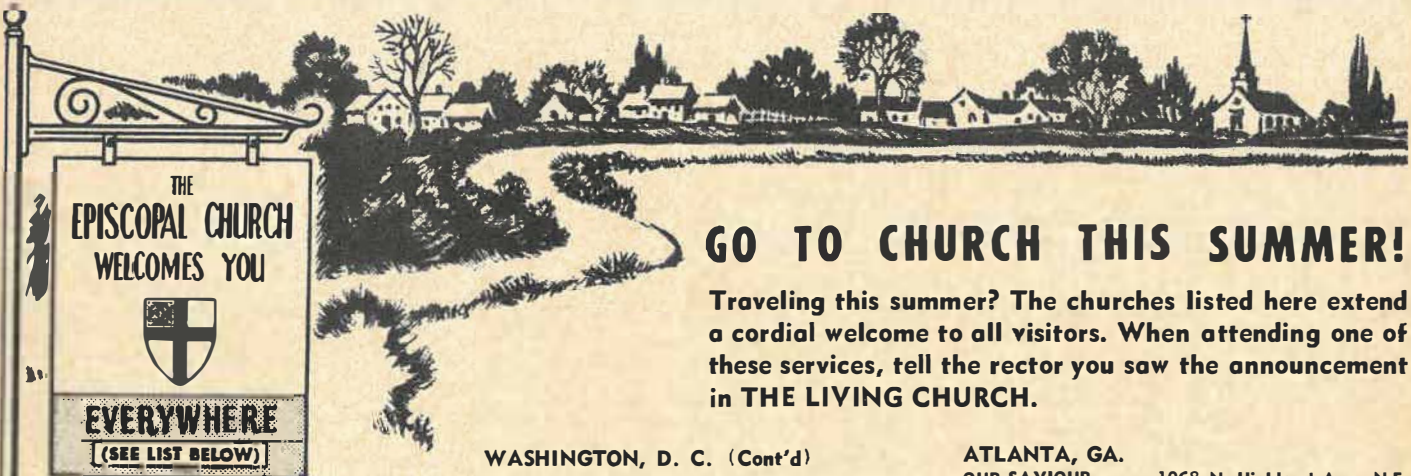
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Sun 7:30, 9:25, 11

#### LA JOLLA, CALIF.

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

#### LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.  
The Rev. R. Worster; the Rev. H. G. Smith  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
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 9:30 & 11; Daily 10

**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; f-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

#### 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 C 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 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

#### 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 (1S); MP 11 ex 15; 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. Coles)  
One block west of South Shore Drive  
Sun HC 8, 9, 11

#### KEWANEE, ILL.

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

#### LAKE FOREST, ILL.

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

#### PLYMOUTH, IND.

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

#### BALTIMORE, MD.

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

#### BOSTON, MASS.

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

#### ST. JOHN THE EVANGELIST

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

(Continued on next page)

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## 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, MICH.

**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. 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)

## NEWARK, N. J.

**GRACE CHURCH** 950 Broad Street  
The Rev. Herbert S. Brown, r  
Sun Masses 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

## 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; the Rev. Stephen H. Jecko, c  
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 8, 10; Thurs 10

## GENEVA, N. Y.

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

## NEW YORK, N. Y.

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

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

**HEAVENLY REST** 5th Ave. at 90th Street  
The Rev. J. Burton Thomas, D.D., r  
Sun HC 9, 11 MP Ser 11 ex 1S; 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

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 Damosch, 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

## 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



ST. MARK'S CHURCH  
PHILADELPHIA, PENNSYLVANIA



## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 South 13th Street  
The Rev. F. R. Isachsen  
Sun HC 9; 10 (1S & 3S), MP 10 other Sun

**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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;  
Daily Eu (preceded by Matins); 6:45 (ex Thurs at  
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;  
Sat 4:30-5:30

## 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** Cawardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Tues 10

## SEATTLE, WASH.

**EPIPHANY** 38th & E. Denny Way  
The Rev. E. B. Christie, D.D., r  
Sun HC 8, MP 10; 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

## 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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