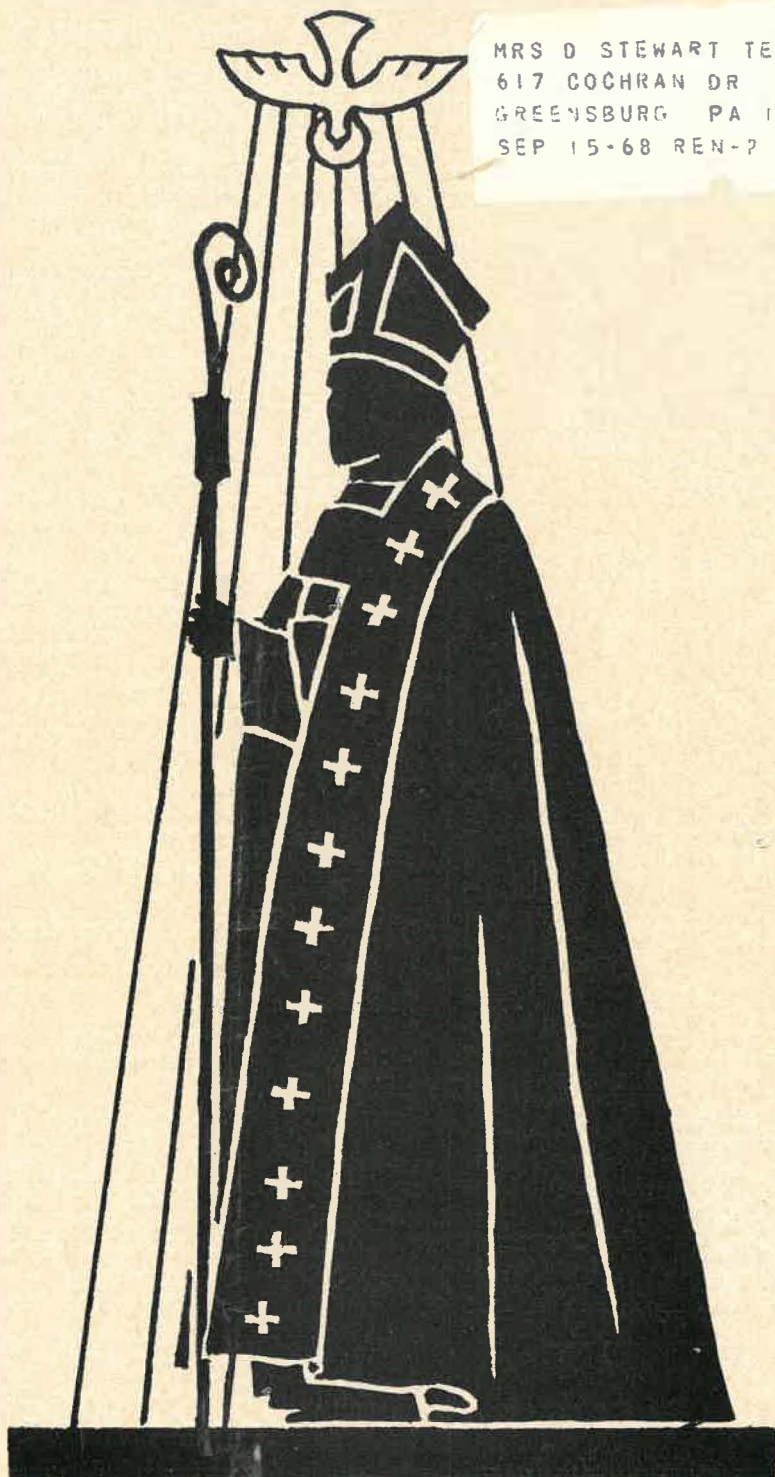


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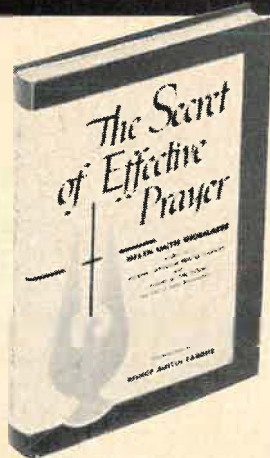
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Church with devotion to thy glory and to the salvation of  
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for Ordinations



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## BOOKS

**TO COMFORT AND TO CHALLENGE: A Dilemma of the Contemporary Church.** By **Charles Y. Glock, Benjamin B. Ringer, and Earl R. Babbie.** University of California Press. Pp. ix, 268. \$5.75.

*To Comfort and to Challenge* is a study made by three research sociologists of data supplied by the Episcopal Church's Department of Christian Social Relations. It endeavors to answer two questions: Why are some members more involved in the Church than others, and what difference does it make in their lives?

The conclusions reached, through many a chart based on fascinating but not always convincing classifications and measurements, are that the Church has a dual function: to comfort "the weary and heavy laden" and to challenge to social protest and reform. The Church has always had this dilemma, but it is good to hear social scientists say so since the Church's critics seldom do. This book deserves the attention of seminary professors of pastorals. It is a good textbook, and there are insights that in this form should be particularly convincing to a generation raised on surveys and ratings.

But the study has its weaknesses. For one thing it is based on questions asked in 1952, and many answers, at least on social issues, are different in 1967. For another, the sampling is surprisingly small. No matter what the experts say, it is hard to believe anything significant has been learned from a class of cases as small as one or two, which appears several times.

(The Rt. Rev.) **F. W. LICKFIELD, D.D.**  
*The Bishop of Quincy*

\* \* \* \*

**KINGSHIP OF GOD.** By **Martin Buber.** Trans. by **Richard Scheimann.** Harper & Row. Pp. 228. \$6.

Unlike most of Martin Buber's works, *Kingship of God* is an exercise in historical research rather than speculative theology. His thesis is that Israel's Sinai experience resulted in a "royal" covenant in which she accepted Yahweh as her "King" (Hebrew, *melek*) to the exclusion of all others. Since Buber is by far the greatest and most attractive figure produced by modern Judaism, anything that he writes is worth reading; but it must be said that the thesis propounded in this book (originally published in 1932), although argued with great erudition, has not gained any wide acceptance among scholars. The idea of Yahweh's "kingship" is, of course, a commonplace of later Old Testament literature, but occurs only sporadically—and dubiously—in the earlier sources; and Buber is able to justify his position only by a radical re-interpretation of the term *melek* and by a considerable amount of what seems like special pleading.

The present translation is also hand-capped by the author's insistence on the rendering of his almost impenetrable German style into equally impenetrable, rather than simple and idiomatic, English. It is good to have this work available in English dress, but the general reader who simply wishes to learn more about Buber's thought will be best advised to concentrate on some of his other books.

(The Rev.) **ROBERT C. DENTAN, Ph.D.**  
*General Seminary*

\* \* \* \*

**THIS DOUBLE THREAD.** By **Walter Starcke.** Harper & Row. Pp. 146. \$3.95.

Determined so to pass through things temporal that he lose not the things eternal, Walter Starcke has been asking, seeking, and knocking with persevering acumen as he treads the eternal path. In *This Double Thread* he discusses some of the road signs on the way as he has come to decipher them. The book is written from the vantage point of one who stands on the bridge between the seeable, touchable, tastable material world and the principle, idea, or thought that brought it into being. Its title indicates that its purpose is to show how unity can be achieved in this duality; how to reconcile the material and the spiritual into one path.

The work, then, is in the mystical field. In fact, the author divides it into two parts: "The Development of a Modern Mysticism" and "The Application of a Modern Mysticism." The result is not a systematic study of mysticism, but rather an earnest personal testimony pointing to the one central answer behind life as the author has come to see it. It is a fruit of struggle—on the part of an intelligent and truth-seeking pilgrim—in the midst of life rather than of scholarly pondering from an ivory tower.

This reviewer did not find all the fruit to be equally ripe. For example, I found the beginning to be more exciting and promising than the continuing and the ending. I found some unevenness in the matter discussed and in the manner of the discussion. I found myself wondering on occasion if the author had clearly in mind a consistent level of spiritual development in his reader. I found some tasty bits too.

(The Rev.) **GALE D. WEBBE**  
*Church of the Incarnation*  
*Highlands, N. C.*

## Booknotes

By **Karl G. Layer**

**Worship and Mission.** By **J. G. Davies.** Association. Pp. 159. \$3.50. Dr. Davies maintains that, although the liturgical movement has made worship more "pastoral," a new movement is now needed to render it more "missionary," that is, "to rediscover the outward-looking character of worship according to the Bible." Another attempt to return to origins.



# The Living Church

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and Welfare of the Church of God.*

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## THINGS TO COME

### September

- 17. Trinity XVII  
General Convention
- 19. Theodore of Tarsus, B.
- 20. Ember Day  
John Coleridge Patteson, B.M.
- 21. St. Matthew, Ap.Ev.
- 22. Ember Day
- 23. Ember Day
- 24. Trinity XVIII

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

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

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# The Living Church

September 17, 1967  
Trinity XVII

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## WCC

### More Notes from Crete

Religious Liberty in Spain: The new law granting limited freedom of worship to non-Roman Catholics in Spain appears to "fall short of the positive standards demanded by evangelical and other Churches in their desire to be recognized as Churches." All such Churches must be registered annually with the Spanish government as civic organizations and present lists of their members.

Nigeria: Mediation should be sought to halt "deterioration" of the present situation and the current arms race there should be brought to a stop.

New Members Approved: Eleven more Church bodies have been accepted for membership in the WCC bringing the complete total to 231. A 12th Church was accepted for associate membership. New Members: Hong Kong Council of the Church of Christ in China—19,000; Evangelical Christian Church in West Iran (Reformed)—175,000; Malagasy Friends Church—50,000; Old Catholic Church in Austria—36,000; Toradja Church, Indonesia (Reformed)—180,000; Union of Welsh Independents—98,000; Conference of the Methodist Church in the Caribbean and the Americas—65,687; Methodist Church in Sierra Leone—17,743; The Evangelical Lutheran Church of Canada—78,827 baptized and 47,433 confirmed; Evangelical Lutheran Church in Tanzania; The United Church of Jamaica and Grand Cayman; and the associate member, Presbyterian Reformed Church in Cuba—8,780 baptized.

Christian Medical Commission: The new commission has been established by the WCC to buttress the work of some 1,240 Christian medical institutions throughout the world, and to assist in coordinating their operations on an ecumenical level. In Asia and the Middle East where government subsidies for such institutions are rare, it was necessary to close 11 hospitals last year. The commission will be related to the WCC's division of inter-Christ aid, refugees, and world service.

Appointments: Dr. Nicos Nissiotis, member of the Greek Orthodox Church and director of the Ecumenical Institute at Bossey, to become a WCC associate general secretary immediately, while continuing at Bossey; the Rev. Ernst Lange,

pastor of the Evangelical Church of Berlin-Brandenburg, to become director of the WCC division of ecumenical action and associate general secretary, January 1st; and the Rev. Albert van den Heuvel, a member of the Netherlands Reformed Church and executive secretary of the WCC youth department, will become director of the new department of communications, October 15th.

Finances: It is necessary to request an increase in member church contributions to the WCC general budget of "at least one-third," to permit maintenance of present programs.

#### Hines and Pusey Attend

The Presiding Bishop, the Rt. Rev. John Hines, and Dr. Nathan Pusey, president of Harvard University, were among the 22 American delegates who attended the central committee meetings in Crete, —the last of the committee's meetings before the WCC's Fourth Assembly in Uppsala, Sweden next July.

## CANADA

### Remarriage Law to Be Broadened

The 23d General Synod of the Anglican Church of Canada approved a change in its canon law to permit the remarriage of a divorced person while the original spouse is still living. Delegates voted by orders, with only three bishops voting against the change; priests, 93-9; and laity, 74-8. The new canon provides for the establishment in each of the 28 dioceses, commissions to investigate and make recommendations on applications for remarriages.

The Most Rev. Howard H. Clark, Archbishop of Rupert's Land and Primate of All Canada, told the synod that it is possible that there would be some who will wish to become Roman Catholics if the Anglican Church and the United Church of Canada merge. [There have been 20 years of talks, commissions, and meetings.] He said that he favors the merger, but that there should be the greatest possible consultation before concrete steps are taken. "I hope it will be in God's time, but I hope we shall notice when God's time comes along," he said.

The Anglican Executive Officer, the Rt. Rev. Ralph Dean, told the synod that the upper house of bishops in the Church of Canada should be abolished. "Let's live in the real world and not the Alice in

Wonderland world." Bishop Dean criticized the practice of "sending messages" to the upper house and said that often they were concerned with such weighty matters as appointment of timekeepers. He also said that there has to be a change in the ways Christian missionaries work, and urged a reassessment of the Church's missionary function and a stiffer attempt to meet the fluid situation of today's world. In an apparent reference to the synod's approval of the new canon permitting remarriage of divorced persons in the Church, he warned the delegates not to preoccupy themselves "with canons which box us in when God is unboxed." He said the Church should emphasize that worship is what really holds it together.

### Survey Published

A survey of 494 Anglican parish priests in Canada, published under the title "Taken for Granted," and distributed at the General Synod of the Anglican Church of Canada, shows that 48 percent of the parish priests said they are either lonely or somewhat lonely; that in the 25-29 age group, 75 percent are lonely, but only 24 percent of the 60-64 age group feel that way.

Of the total number surveyed, 84 percent of those responding felt that their work gives them an over-all sense of satisfaction. However, a large number said they would like to be engaged in other work in addition to their parochial duties. If they were given another chance, 84 percent would still pick the ministry. Twenty priests said that they would not be ordained if they had the choice to make over again.

The book, compiled by J. L. Blanchard and W. S. F. Pickering, noted that the expressions of satisfaction indicated that "only extraordinary dedication has permitted some to find fulfillment and joy in their work."

The average work week is 50.5 hours; the longest was 118 hours, while the shortest was 29. Just under half of the 494 who replied are paid between \$3,000 and \$3,999, while 28 percent are paid \$4,000 to \$5,000. Only 31 percent expressed dissatisfaction with the salaries. The priests stated that the least favored "chores" are administration and fund-raising, while they find counseling and pastoral relations the most satisfying.

"Probably no man has so many dif-



ferent kinds of demands as the parish minister," the evaluation states, "and no profession is so dominated by tradition, with the possible exception of the legal profession."

## A Flying Angel Is Consecrated

A former rugby playing priest of the Anglican Church of Canada, the Rev. Canon Guy Marshall, was consecrated Bishop Suffragan of Trinidad and Tobago in Christ Church Cathedral, Ottawa, during the closing sessions of the biennial General Synod of the Church. His headquarters will be in Caracas, Venezuela.

Bishop Marshall, 57, has served the Flying Angels Missions to Seamen around the world, and his latest post was on the Toronto waterfront. He is a former president of the Ontario Rugby Union and a chaplain to the Navy League of Canada.

### NEW YORK

## John Andrew at St. Thomas

Worshippers at St. Thomas Church, Manhattan, were queried from the pulpit on August 27th by the Rev. John G. B. Andrew, domestic chaplain to the Archbishop of Canterbury, Dr. Arthur Michael Ramsey. "Do you pray for the police?" Fr. Andrew, appearing for the sixth successive year at the church asked. "Do you pray for their integrity? Do you remember that their reverence for law and life are often in danger?"

The British visitor, speaking on the importance of the sacredness of life and reverence for law, also had some words to say about the summer's rioting in U.S. cities, the recent deportation from South Africa of his seminary classmate, the Rt. Rev. Clarence E. Crowther, and Britain's hotly disputed Medical Termination of Pregnancy Bill.

Of the riots that ripped Detroit, Newark, and other cities, he commented: "These outbreaks of hatred have wrecked more hopes than homes, more love than lives, and the hearts of many have been torn as they stood helpless to watch it. . . . There is a need for reverence today in our attitude toward humanity. . . . What is not difficult to see is that riot and pillage, looting and arson, are no solutions. . . ."

Governments "across the seas," he said of South Africa, "who pursue oppressive policies toward certain of their people could do well to remember that they need to stand in reverence for them all." Referring to Bishop Crowther, Fr. Andrew observed that "whatever your views on the way he conducted his differences with the government of South Africa—and I have my own views on this and I'm not sure that I think he's right—the flame of reverence for all humanity burns in that bishop's heart."

Reverence for the law—when it con-

flicts with reverence for life—puts the Christian into a "by no means uncomplicated" dilemma. The Archbishop of Canterbury, his chaplain said, showed "courage" to "speak plainly" on moral issues involved in the British abortion measure. The archbishop suggested last January in addressing the Convocation of Canterbury that legalization of abortion should not go to a point where abortions would be lawful "virtually at will." On such debatable issues, "where reverence for law can often be at the expense of life's sanctity," the Church should enunciate eternal truths, Fr. Andrew emphasized.

### NEW HAMPSHIRE

## Sweepstakes Support at Stake

The National Council of Churches, American Jewish Congress, and American Civil Liberties Union have urged the New Hampshire Supreme Court to find unconstitutional a new state law that would grant parochial schools part of the state's sweepstakes revenue.

In a memorandum filed jointly by the three organizations (in response to the court's invitation), the law was described as a "novel and unprecedented departure" from the principles of Church-state separation. It also argued that money granted to a (parochial) school advances all of the school's purposes, "no matter how it is entered by accountants on its books." The legal brief filed by the NCC,

AJC, and the ACLU declared that supplying the parochial schools with state funds is a form of "support" forbidden by the First Amendment.

Since lottery money will not be distributed until December, an adverse opinion from the court would mean an end to the law passed in July.

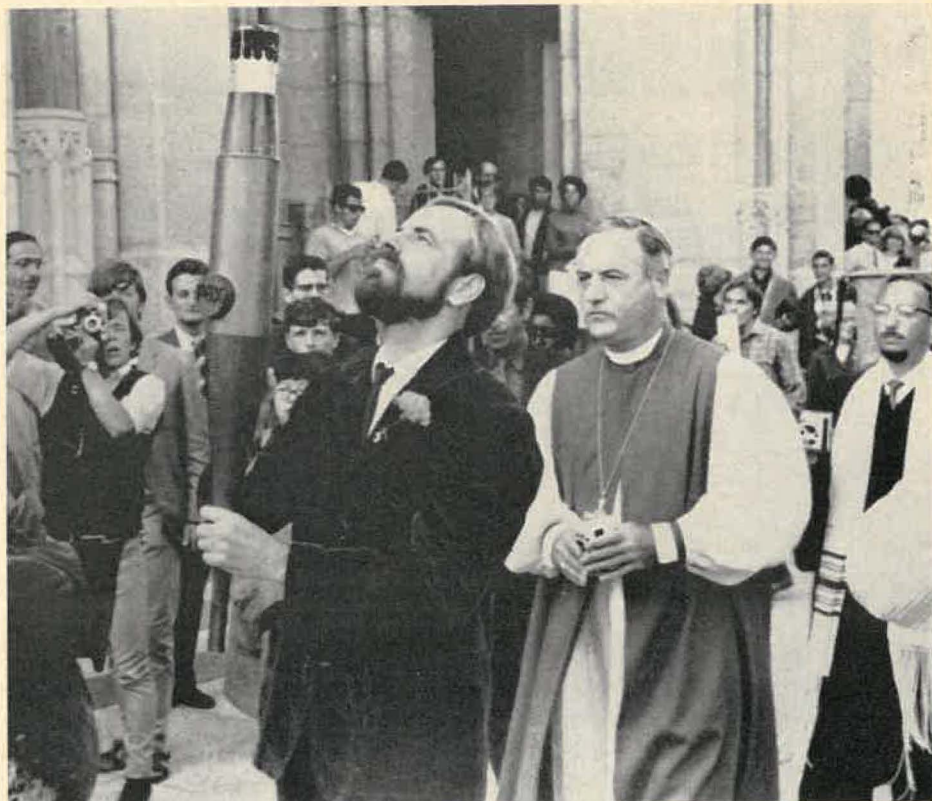
### MILWAUKEE

## "Open End" Plays

*Yeah, I'm Black*, an "open end" play in which the audience itself provides the closing act through its responsive discussion, has completed its premier run of six performances at St. George's Church youth center in Milwaukee. The play was written by members of the acting colony, residents of Milwaukee's inner core, under the direction of Don Lowry, an entering seminarian at Nashotah House. Mr. Lowry, 23, came to St. George's center to work in the reading academy there from a background of theatrical activity in college.

"I wanted to start a theatrical group at the center," he said. "I got some of the kids together and we started tossing ideas around after some discussion. I took the ideas and put them in play form."

In *Yeah, I'm Black*, three familiar attitudes of Negroes are examined: The "Uncle Tom" and "Aunt Jemima" stereotypes from the south, the play-it-safe type who want to become invisible by adopting middle class standards, and the militant activists. After the prepared part



The Rt. Rev. C. Kilmer Myers, Bishop of California, blesses a "peace torch" which was lighted by flame from the Hiroshima monument for atomic bomb victims. The torch will be carried by hand across the United States from San Francisco to Washington, D. C., as a protest against the Vietnam war and the threat of nuclear weapons. Holding the torch is Richard D. Elmore, organizer of the pilgrimage. [RNS]



of the play had been acted out, the predominantly white audience was invited to react. In effect, Mr. Lowry said, "the whites in the audience told us that they hadn't realized conditions were so bad."

A similar "open end" play called *Judgment of a Priest*, written by A. Louis Miller, director of the audiology department at Milwaukee Children's hospital, is now in rehearsal at All Saints Cathedral in Milwaukee. Its first scheduled performance will be on October 27th. This play's conflict revolves about a priest's unsuccessful attempt to identify with the Negro youth he wants to help, and is based on what the playwright calls his "impression" of the Rev. James E. Groppi, Roman Catholic priest and adviser of Milwaukee's NAACP youth council. Mr. Miller has written a number of such "discussion" plays. The troupe which will stage *Judgment of a Priest* is "ecumenical in the extreme," he said.

#### **POLYNESIA**

### **New Bishop Consecrated**

The Rt. Rev. Robert C. Rusack, Suffragan Bishop of Los Angeles, was among the bishops present at the consecration of the Rt. Rev. Fine Tenga'ila Halapua in Tonga, Polynesia, on August 27th. The first native to be consecrated a bishop in Polynesia, Bishop Halapua is Suffragan Bishop of Nuku'alofa and Assistant Bishop of the Diocese of Polynesia. The consecration ceremony took place in Nuku'alofa, the capital city of the Kingdom of Tonga, in the presence of their Majesties the King and Queen of Tonga with other members of the royal family, the Roman Catholic Bishop of Tonga, and leaders of other Christian Churches in Tonga.

The Most Rev. Norman Alfred Lesser, Archbishop of New Zealand, was the chief consecrator. The service was mainly in Tongan, as was the sermon, which was preached by the Rt. Rev. J. C. Vockler, Bishop in Polynesia.

Bishop Rusack, who was accompanied by Mrs. Rusack, presented to Bishop Halapua a silver pastoral staff which is a gift of the Diocese of Los Angeles. The Dioceses of Polynesia and Los Angeles are MRI partners.

#### **EAU CLAIRE**

### **Bishop Supports Archdeacon's Appeal**

The clergy and Churchmen of the Diocese of Eau Claire have been asked by their bishop, the Rt. Rev. William W. Horstick, to join the protest over the new ABC-TV series on General Custer.

Leading the protest campaign [L.C., September 10th] is the Ven. Vine Deloria, Archdeacon of South Dakota and director of the National Congress of American Indians, who has stated that

"the show is not historically true. . . . We are trying to live down stereotypes from all types of modern programs and find this show highly objectionable."

#### **TENNESSEE**

### **Liberation School Terminates**

Nashville's "liberation school" for Negro boys and girls held its last summer session August 30th in a public park at the end of a month marked by agitation, local and national, about its activities.

The closing date for the vacation effort was as scheduled, reports the Rev. James E. Woodruff, chaplain of St. Anselm's student center which was the school's location until August 11th when Tennessee's three bishops issued a statement ousting it. Fr. Woodruff told THE LIVING CHURCH it is possible that "some SNCC-oriented students will continue teaching the boys and girls, perhaps one afternoon a week and on Saturdays, as they had done until June." He thought it unlikely that he or his wife, Nancy, a summertime instructor of the group, would play any role in the fall sessions.

A volunteer staff member of the school from time to time during its last ten days was George Washington Ware, national campus organizer for SNCC, who was jailed briefly in August on sedition charges. His two accusers said they based their charges on reports of Ware's comments to the "liberation school" class of six-to-twelve-year-olds the previous morning. However, the Davidson County (Tenn.) Grand Jury, after one day's investigation, cleared Ware of the charges.

#### **EUROPE**

### **Peace Prize Dollars to Hanoi**

Dr. Martin Niemoeller, who earlier this year accepted the Lenin Peace Prize for his contributions to world peace, announced in Moscow that he would donate \$11,000 of the \$28,000 which accompanied the prize, to the North Vietnamese Red Cross.

When he accepted the Russian government award, Dr. Niemoeller, a WW I submarine commander and now leading West German Churchman and pacifist, said part of the money would go to humanitarian work in Vietnam and the rest to peace organizations. Most of the money, he said, would go toward buying medical instruments for Hanoi, and some will go to German charities.

Dr. Niemoeller, a Lutheran and co-president of the World Council of Churches, is an outspoken critic of U. S. policy in Vietnam.

### **Lutheran on Mariology**

Participation of non-Romans in the Fifth Mariological Congress in Lisbon

was an important step forward for the ecumenical movement, but a true dialogue on the cult of Mary has not been launched, a Lutheran theologian has said.

Dr. Friedrich-Wilhelm Kunneth, staff secretary for the Lutheran World Federation's commission on worship and spiritual life who took part in the week-long Congress, said that "we should clearly realize that the possibilities for real dialogue are limited as long as the Marian dogma continues to be presented in the traditional sense." A discussion which would contribute importantly to the search for Christian unity, the German churchman said in Geneva, will be started only when Roman Catholic or other Christian experts on the subject together seek a "new kind of interpretation" of Mariological dogma. He also stated that at this point Roman Catholics still insist on basing talks on traditional "dogmatic presuppositions."

Dr. Kunneth said that the participants (non-Romans) were impressed by the friendly and open atmosphere of the congress and agreed it contributed significantly toward a new understanding of ecumenical obstacles presented by Mariological dogma.

#### **LEXINGTON**

### **Domestic MRI**

St. John's Church, Corbin, Ky., is a school bus richer than it was just because its vicar, the Rev. George Castano, was a guest preacher in his former parish of St. Mark's Church, North Easton, Mass.

In introducing Fr. Castano to the congregation of St. Mark's Church, the present rector, the Rev. William Fox, spoke of the school for handicapped children operated by the Kentucky church. From that introduction has come a not-quite-new bus from the owner of the school bus system in North Easton, new tires for it from the vicar's sister, a paint job from another, and from many others, school supplies to equip a shelter workshop in Corbin.

The bus will enable St. John's Church to enlarge its school to the maximum of 25 children allowed by the Kentucky department of health.

#### **SOUTHERN VIRGINIA**

### **South Hill Cure: Community Services**

From mid-June to mid-August more than 570 adults and children participated in the summer program sponsored by the South Hill Cure in the Diocese of Southern Virginia. The Rev. S. Russell Wilson, rector of the cure which is comprised of Trinity Church, South Hill, St. Mark's, Bracey, and St. Paul's Church, Union Level, also serves the mission Church of the Ascension, Palmer Springs.

The program, which is planned for all ages, included a pre-marital clinic, an



alcoholism workshop in which 52 persons participated, a job counselling clinic for young people, and a daily Bible school. There were activities ranging from swimming and ball games to arts and drama, and even visits to farms.

In addition to Episcopalians assisting with classes and clinics, the rector also called on many others to help. Fr. Wilson said that the Cure's program runs on a limited basis all year and that the Church attempts to keep in touch with the participants.

#### ORGANIZATIONS

### **The Company of the Cross**

An organization of married and single men—the Company of the Cross—plans to open a chain of schools in Canada, and if these succeed, then later in the United States.

The company, which is under the direction of the Most Rev. Howard H. Clark, Archbishop of Rupert's Land and Primate of All Canada, is presenting a new approach to Christian education through its school program which has been developed over the past ten years.

Members, who range in age from 21 to 50, receive housing, food, and other necessities for themselves and their families, plus a salary of \$1 a day. In the case of a married man, the wife joins also. The members are prepared to teach either in the humanities or sciences or both; to direct and take part in thousand-mile canoe trips in the Canadian north country; to snowshoe up to fifty miles at a stretch; to speak, or learn to speak both French and English; to farm; and to direct retail sales work in urban areas. University degrees are required as well, or applicants must be willing to seek degrees under the direction of the company, which is located in Selkirk, Manitoba.

#### COLLEGES

### **St. Augustine's Summer Program**

At the first summer school commencement in the history of St. Augustine's College, Raleigh, N. C., 24 seniors received degrees. Speaker for the occasion was the Rev. Clyde Beatty, rector of St. James' Church, Portsmouth, Va., and a 1954 graduate of the college.

Later in the summer, 28 secondary school teachers, some from as far away as Hawaii, Arizona, and Vermont, completed the short course of the Science Institute (multiple fields) and received certificates from the college.

In session at the same time was a short course in nuclear science offered by the college and sponsored by the National Science Foundation and the United States Atomic Energy Commission. Enrollment was limited to 20 teachers of biology and chemistry, holding master's degrees in

science, and having had at least three years of college teaching experience. The program consisted of lectures and seminars on topics related to the effects of ionizing radiations on living systems, plus films and field trips.

#### MONTANA

### **Christian Symbols in Needlework**

Starting in January 1965, Mrs. Ed Stanley of Lewiston, Mont., has completed a coverlet of Christian signs, symbols, and crosses. The largest block of work is her interpretation of the cross Mr. Robert Harmon designed for Kiel Auditorium and used during the 1964 General Convention and Triennial. Mrs. Stanley was a delegate that year, to the Daughters of the King convention which preceded the women's Triennial meetings.

The background material for the project is worn blue denim which was chosen as "appropriate for its durability, as is the Christian Faith, and worn as the toil and labor it takes to be a Christian," she said.

Mrs. Stanley has shared her enthusiasm for her venture into early Christian symbolism with Church people throughout her home state, and she has been asked to take the coverlet to Seattle for the September convention of the Daughters of the King.

#### WESTERN MICHIGAN

### **Night Ministry**

The Kalamazoo Night Ministry began on the north side of the city shortly before the street disturbances of July 25-26, when the Rev. Canon Nicholas H. Holt, director of Christian social relations for the Diocese of Western Michigan, the Rev. Owen W. Akers, the United Church of Christ campus minister at Western Michigan University, and the Rev. B. Moses James, pastor of the North Community Reformed Church, sensing the tension in the North Burdick St. area, believed their presence might be helpful.

Since that first night, these clergymen have been involved with night people—police, courts, city commissions, worried residents, families and those arrested in the aftermath of rock throwing incidents, attorneys, and The Committee, a grass-roots organization of Negroes that arose out of a tense meeting of young Kalamazoo northsiders on July 27th. This group meets frequently with the city commission, with the clergymen as moderators.

There are now eleven priests and ministers from nine churches, who are on call between 10 PM and 6 AM seven nights a week in the greater Kalamazoo area. Thus far, the reactions of the night people have been favorable to this concern and frequently, helpful conversation and consequent action have taken place.

#### AROUND THE CHURCH

**Roberta Martin**, daughter of the Rev. Sidney U. Martin, American Indian priest in charge of the Santee Mission, Niobrara, Neb., has received a **\$900 scholarship from the Church of India, Pakistan, Burma, and Ceylon**, one of the 19 members of the Anglican Communion. In thanking the Most Rev. H. L. J. de Mel, Metropolitan of the Asian Church, for the MRI gift, the Rt. Rev. Lyman Ogilby, Bishop Coadjutor of South Dakota, said, "We are humbled and inspired by your expression of missionary concern and Christian stewardship." The Santee Mission, though located in Nebraska, is under the jurisdiction of the Diocese of South Dakota.

The Diocese of Washington is sponsoring **training sessions** for men and women interested in **being friends to lonely and homebound elderly persons**. This is part of the diocesan ministry to the aging.

A **new clergy house** for the Anglican Church in **Ba** has been dedicated by the Bishop of Polynesia, the Rt. Rev. J. C. Vockler, O.G.S. The building of the Church of the Holy Spirit is the next step in the project supported by the United Society for the Propagation of the Gospel. Attending the service and reception were representatives of all racial and religious groups of Fiji. The Rev. Philip Thirwell, vicar for the past three years, is the first Anglican priest to be stationed in Ba.

It was a gala day for some 300 Crees and a few clergy and laymen when **three Cree Indians were ordered deacons** in the Church of the Holy Trinity, Stanley Mission, Saskatchewan, Canada. The Crees had come by canoe from a large area north of Lac La Ronge to Stanley Mission which is 200 miles northeast of Prince Albert, and is accessible only by air and water. Two of the three new deacons had taught the Cree language to the officiant, the Rt. Rev. H. E. Hives, when he had been in charge of the Stanley area in the 1930s. He translated the entire ordination service into Cree for the occasion. Built 117 years ago, Holy Trinity is a monument to the work of the missionaries in the mid-1800s along the northwestern water routes. The windows in the Gothic-style frame church, believed to be the oldest Anglican church west of Winnipeg still in use, were brought from England by way of Hudson Bay and the Churchill River.

The Rev. **Howard C. Rutenbar**, rector of Christ Church, St. Joseph, Mo., delivered the opening prayer for the **August 3d sessions of the U. S. Senate**, by invitation of Senator Stuart Symington of Missouri.



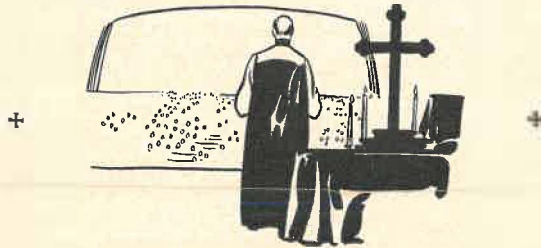
In the issue of April 17, 1966, of THE LIVING CHURCH there appeared an article entitled *Labor Unions for Clergy?* Within the context of this article was a reference to a seldom discussed situation that continues to eat at the vitals of the Episcopal Church. And if something is not done to correct this situation we must, surely, conclude that ordination into Holy Orders is no longer a matter of the Holy Spirit's bestowing the power essential to the priesthood, but a matter of its being done by the bishop and whatever number of priestly hands might be laid upon the head of the ordinand. They bestowed it and they can take it away.

As I recall my own ordination, for it is an occasion that I shall never forget, I can still feel the pressure of the bishop's hands upon my head, together with the

that will allow me to disavow my allegiance to Him to whom I gave my life as a living sacrifice.

The seldom-discussed situation to which I refer is the authority to depose, or take away the rights of a priest to perform such sacerdotal functions as are essential to the office of a priest. While it is not my intention to insinuate that such action is not necessary at times, I am concerned with the right of such clergy to appeal from such judgments, and to expect an honest evaluation by a standing committee when a request for restoration comes before them. In the article to which I have referred, this statement appears: "This Church (Episcopal) deposed 154 clergy between 1957 and 1962. Every one of these depositions must be seen as a tragedy and a failure."

## "Thou art a



## Priest Forever"

hands of my, now, fellow priests. I can still hear the echo of a now-stilled voice, beloved Benjamin Kemerer, speak to me: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his Holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost, Amen." Down through the years the pressure of those hands still suggests the many burdens I must bear unto my life's end. It speaks to me of the permanency of the priesthood, an indelible mark that no man, be he bishop, priest, or layman, can ever destroy or take from me. And, further, there is nothing that I can ever do

Obviously, we must add to this number those who have been deposed from 1962 to this present day, and keep on adding *ad infinitum*. This begs the question, "Whose is the tragedy, and who is the failure?" Isn't it possible that bishops and members of standing committees might wittingly, or unwittingly, involve themselves in such tragedy and failure? This is possible, for errors of judgment, vindictiveness, and personal grudges in the hearts of members of a standing committee could be the tragedy and failure that stand as an obstacle between a sincere and penitent priest and the right to restoration to the sacerdotal functions that he had refrained from performing as a penance.

I am concerned for a priest whose deposition took place many years ago. For the past seven or more years he has

requested the standing committee of the diocese from which he was deposed to consider his plea for restoration. But in every instance his request has been turned down. It has been a sad experience for a man who has lived an exemplary life since the day his deposition took effect. The bishops in whose diocese he has lived have found this man not only faithful as a Churchman but talented, and have made manifest their confidence in him by turning over to him the responsibilities of a preacher and catechist. Many bishops and clergy have intervened in his behalf, but it seems that every time a request came to this standing committee it was determined to try the man over again for something for which he had already paid the penalty. The only questions before this body should have been, "Has this priest lived a moral and exemplary life since his deposition? Has he been faithful in his attendance at the services of the Church, and has his family cooperated with him?" The positive answers to these questions have had ample corroboration, but to no avail. I have known this priest for more than 25 years and have been in constant touch with him since his deposition. I have been a guest in his home. I have shared worship with him and his family. I know him to be a priest whose sincerity cannot be ques-

**By The Rev. J. W. Zneimer**  
Rector of the Church of the Saviour  
Syracuse, N. Y.

tioned except it be by those who bear him a personal grudge, whomever they may be. But beyond any doubt the action of this standing committee is unfair and unchristian.

It is time the canons provided for a court of appeals in such cases as this. As a matter of honest concern, requests for restoration should never be heard by anyone connected with the original trial. A separate body of unbiased bishops, priests, and laymen should hear such evidence as it concerns, not the trial, but as it is related to the conduct of the priest during the period in which he remained deposed. This is the only way in which a man could expect an impartial decision and judgment.

Here is a talented and dedicated priest who asks his fellow priests for the opportunity to close out his life in the service of our Lord; but the ears of foolish men are closed to the voice of Him who says, "Thou art a priest forever after the order of Melchisedec." Surely there is enough tragedy in the Church of Christ today. This is one tragedy we can avoid in the days that lie ahead if, with honest heart, we will recall our own failures and the joy we felt when we were forgiven, for like Peter we too can turn failure into success. After all, "Let him who is without sin cast the first stone."



## EDITORIALS

# St. Paul On Heresy

*There's a great text in Galatians,  
Once you trip on it, entails  
Twenty-nine distinct damnations,  
One sure, if another fails.*

Robert Browning, *Soliloquy of the  
Spanish Cloister.*

We have often wondered which is the text in Galatians that is so richly laden with damnatory goodies. Sitting in church yesterday morning (Trinity XIV) listening to the Epistle we decided that this must be it:

*Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Gal. 5:19-21.)*

We have been warned by some modern theologians, however, that only that is to be believed which can be verified, so we made a count and found that there are only 17 damnations here, not 29. It could be, though, that St. Paul's "and such like" may account for the missing 12 more.

Whether this is the "great text" or not, it contains one datum which should be of interest to a Church in a quandary about heresy and heretics and what to do with them. This is the fact that St. Paul itemizes "heresies" along with such things as adultery, idolatry, hatred, and murder as "works of the flesh" which bar entrance to the kingdom of God; in other words, it is no peccadillo. His view must be shocking and offensive to the prevailing modern taste. Nowadays a Christian engaged in discussion of doctrine may smilingly open his statement by saying, "I suppose I'm a heretic—" and then look around for the applause before continuing. If St. Paul were present he might gently remonstrate: "If you have reason to fear that you have fallen into heresy, you need never despair of God's mercy; but you don't have to confess your grievous offense to the rest of us."

The Apostle's Greek word means "choices," but a choice must be of something, and a heresy as he thinks of it is the choice of an opinion which separates those who hold it from the body of the faithful in Christ. The essence of heresy is the assertion of private opinion independently of, or positively against, what the community as a whole accepts as the truth of God revealed and given to it. It is morally censurable as an act of pride which, if it gains a following, can rend the body of Christ in schism.

The exegetical commentator on this text in *The Interpreter's Bible* prefers the RSV's translation "party spirit" to the AV's "heresies" on the ground that "the

application of this word (heresies) to unorthodox doctrine is later than the NT" and so is inappropriate here. If he is arguing, as he certainly seems to be, that St. Paul and his Christian contemporaries were indifferent to unorthodoxy of doctrine, or that they did not associate "party spirit" in the Church with doctrinal deviation, there falls on him a very heavy burden of demonstration which he fails to take up. The Galatian Church to which this letter was written was sorely troubled by Judaizers seeking to subject Christians to the yoke of the Mosaic Law. This was "party spirit" all right, but what made it that was the "heresy" which was its very heart and core.

St. Paul does not say that the heretic must go to hell. Being a Christian, he knows that there is no sin that will not be forgiven if repented. But he does see the sin of heresy as belonging to that category of sins which, because they are acts of the will set in self-assertive pride against God (which acts are of "the flesh"), have the effect of barring the soul from participation in the kingdom of God so long as they are not repented and cast off.

Neither here nor elsewhere in St. Paul's writings, nor in any New Testament writings, does there seem to be much support for the novel proposition that an official teacher of the Church's faith should be allowed complete freedom of opinion and doctrine so long as he thinks he is right.

## A Good Job At "815"

When somebody at "815" does an excellent job we believe in telling our readers about it. We can speak this good word about the stewardship and every member canvass materials for 1967 which have recently been distributed to the clergy for use in the parishes. This year's canvass theme is *Love is a Spendthrift*. This slogan is arresting, provocative in the best sense, and—nice bonus—true. The supplementary material made available for mailing pieces, visual displays, etc., is all attractive, artistic, yet strong and direct in aim.

It should be anticipated that there will be some criticism of the use of a passage on the joy of giving, excerpted from Erich Fromm's *The Art of Loving*, on the score that Fromm's statement, sound though it is, is psychological rather than theological in rationale. "Giving is more joyous than receiving, not because it is a deprivation, but because in the act of giving lies the expression of my aliveness," the Fromm passage begins, and this is its *motif*. If this piece stood all by itself, we too should criticize the selection because it makes as much sense for the atheist as for the Christian, and Christian stewardship should be specifically Christian. But along with the Fromm piece is another leaflet, this one anonymous, addressed to the question: Where do man and God meet? It goes on to suggest—in the checkbook. This is a thoroughly Christian, and thoroughly excellent, appeal.

From all reports reaching this office, the Episcopal Church could use a good canvass in 1967. Things are tough all over.



# Music and Records

By Mary Stewart

## MUSIC

**HEROD: A Medieval Nativity Play.** Edit. by **W. L. Smoldon.** Stainer & Bell Ltd. American Agents: Galaxy Music Corp. For Unison Voices, soloists (various) and optional instruments (organ, recorders, strings, trumpet). \$2.25.

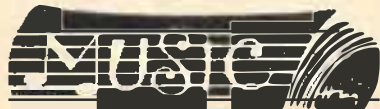
An acting version of a 13th-century liturgical drama, as contained in a manuscript belonging originally to the monastery of St. Benoit-sur-Loire at Fleury in northern France, *Herod* is concerned with the "shepherds" and "midwives" at the manger, and more importantly, with the star-led Magi and Herod and his court. This modern edition contains an informative introduction with many production details and suggestions as well as historical background. The music is unison in the style of Gregorian chant. Most of the text is prose and thus the music is recitative-like, conforming to the free rhythm of the sentences. However it possesses much melodic charm. Those parts of the text which are written in rhyming verse are set with instrumental accompaniments in 13th-century style in the manner of the troubadour-trouvère songs of the period. Two antiphons, the angelic proclamation and the *Te Deum*, are song by unison choir.

**CAROLS OF THE WESTERN WORLD: Carols and Christmas hymns from the 14th to the early 19th century: Vol. I.** Edit. and arr. by **John Edmunds.** World Library Sacred Music. AC-614-1. \$5.95.

This collection of carols is intended to give some notice of the wealth of Christmas song from plain chant to the primitive Evangelical Church in early America. The more familiar pieces have been avoided and a high standard maintained in the selection. Volume I contains 100 carols and songs from many countries including nine American traditional. A fine collection for which the accompaniments are very simple.

**THE CHRISTMAS STORY,** opus 10. By **Hugo Distler.** For unaccompanied choir and soloists. Arr. and edit. by **Maynard Klein.** Concordia. 97-4780. Performance time: about 36 minutes. \$2.

An exciting, contemporary work. Difficult but most gratifying for a good choir. The soloists sing connecting recitative between chorales and contrapuntal sections. This is mainly a choral work.



## CHRISTMAS MUSIC

### SATB: newly composed

**A SON IS BORN: Five Carols to Old English Texts.** By **John Edmunds.** Concordia. 97-4836. 85¢.

Three of these carols are for SATB, two for SAB. Soprano or tenor soloist. Written in the contemporary idiom, with simplicity and economy but with great effectiveness. Medium easy.

**MAGNIFICAT.** By **James Brauer.** Concordia. 98-1899. 35¢.

Very interesting and beautiful. Soprano solo "arioso" is set against the chorale "Wo Gott Zum Haus" set in modern harmony. SATB medium difficult.

**NATIVITAS EST HODIE.** By **Gordon Binkerd.** Boosey & Hawkes. 5593. 30¢.

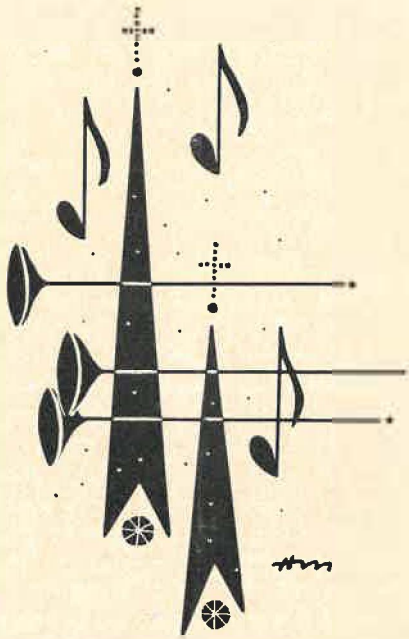
Contemporary, polyphonic, medium difficult.

**BULULALOW.** By **Christopher Brown.** Oxford X148. SATB unacc.

An attractive, contemporary, chordal setting. Medium.

**CHILD SO GENTLE AND PURE.** By **Theodore Beck.** Concordia. 98-1879. 20¢. SATB unacc.

Very simple, chordal style. Medium easy.



### Arrangements and new editions

**THE KING SHALL COME WHEN MORNING DAWNS.** By **Theodore Beck.** Concordia. 98-1882. 20¢. SATB.

A rather unusual setting of the familiar American traditional tune.

**WHAT IS THIS LOVELY FRAGRANCE.** Arr. by **Werner P. Grams.** Concordia. 98-1891. 30¢. SATB.

Old French carol. Unison section followed by canonical setting, 4-part unacc.

**THREE EARLY CHRISTMAS CAROLS.** Arr. by **Robert J. Powell.** Concordia. 98-1887. 30¢ TTB.

Very nice settings. Medium easy.

**A CHILD LIES IN THE MANGER.** Arr. by **Richard Graves.** Oxford. X151. SATB unacc.

Medium easy setting of a Swiss Romansch carol.

**THREE WISE KINGS.** Arr. by **Malcolm Sargent.** Oxford. 84-154. 25¢. SSAATTBB unacc.

Traditional French tune. Mostly SATB with split parts at the end.

**THE MORNING STAR.** By **Francis F. Hagen.** Boosey & Hawkes. 5483. 25¢. SATB & Solo.

This is the modern edition most faithful to the composer's own editions. Easy.

## Works from the 17th century

**O DEAREST LORD GOD.** By **Schuetz.** Concordia. 98-1884. 65¢. SSATTB.

A wonderful, big work for Advent—15 pages. Schuetz was the early Baroque master. Medium-difficult.

**JESUS, THOU TENDER CHILD DIVINE.** By **Melchior Franck.** Peters. 66031. 25¢. SATBB.

A fine polyphonic motet. Medium.

**CHRISTMAS SONG.** By **Michael Praetorius.** Oxford. X150. SATB unacc.

Small chorus is set against full chorus. Medium.

### Unison & Two-part: newly composed

**A WINTER CAROL.** By **Don McAfee.** Peer International, 20¢. SA or TB.

A very interesting setting of a Longfellow poem.

**A NEW YEAR CAROL.** By **Benjamin Britten.** Boosey & Hawkes. #5615. 25¢.

Delightful. Unison.

**TO GIVE HIM PRAISE.** By **David H. Williams.** J. Fischer. 25¢.

Unison voices. For Thanksgiving.

### Unison or SA: old carols

**NOEL, NOEL, NOEL.** By **Melvin Rotermund.** Concordia. 98-1888. 25¢. Optional second part.

Medium easy and suitable for junior or small adult choirs as are all those pieces in this section.

**SHEPHERDS, SHAKE OFF YOUR DROWSY SLEEP.** Arr. by **Melvin Rotermund.** Concordia. 98-1892. 25¢. SA.

**A CHILD IS BORN.** Arr. by **Melvin Rotermund.** Concordia. 98-1889. 25¢. Optional second part.

**BRING A TORCH, JEANNETTE, ISABELLA.** Arr. by **Roberta Bitgood.** Sacred Music Press. #5376. 30¢. SA with a nice flute part.

**ALL MY HEART THIS NIGHT REJOICES.** Arr. by **Marie Pooler.** Augsburg. ACL 1504. 25¢. Unison with descant.

**SWEET NIGHTINGALE AWAKE.** Arr. by **Gerald Near.** Augsburg. GC 413. 20¢ Unison.

**WELCOME, GAY KOLYADA.** Arr. by **Mary Caldwell.** Sacred Music Press 8618. 30¢. Unison with optional second part and/or descant.

**LITTLE BULL.** Arr. by **A. H. Green.** Oxford. U124. Unison with guitar, piano, and optional tambourine.

This one suitable only for children's choir.

**MARIA WALKS AMID THE THORN.** Arr. by **Walter Ehret.** Boosey & Hawkes. 5617. 25¢. SSA.

### CHORAL MUSIC: General

**GLORIA DEO: Easy Anthems for Soprano, Alto, and Baritone.** Augsburg. Book one \$1.50; Book two \$1.75.

These two collections include many settings of fine tunes. They are simple and effective and should be very useful for a small choir. Book one contains anthems for Advent, Thanksgiving, Christmas, Epiphany, and general. Book two, Lent, Palm Sunday, Easter, Ascension, Pentecost, Trinity, general.

**O PRAISE THE LORD OF HARVEST.** Arr. by **David N. Johnson.** Augsburg. ACL 1505. 25¢. SAB.

Good and not difficult.

**O COME LET US SING.** By **Eugene Butler.** Sacred Music. 7382. 30¢. SAB.

Good and not difficult.

**JESUS, WHO HAST EVER LED ME.** By **J. S. Bach.** Concordia. 98-1878. 25¢. SAB.

Good and not difficult.

**PRAISE YE THE LORD.** By **Tchaikovsky.** J. Fischer. 9701. 25¢. SAB.

Good and not difficult.

**I SING A SONG OF THE SAINTS OF GOD.** By **Jane M. Marshall.** Choristers Guild. A-48. 20¢.

A most delightful unison anthem with descant for youth choirs. The familiar words are set with modal and swinging music in the first and last sections; the middle section is the *Hymnal 1940* tune with a fresh harmonization. Children will love this one.





# 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.

## Abortion

The articles and letters concerning abortion which have appeared in the LC all seem to be concerned with determining the "moment of life" when abortion supposedly ceases to be a matter comparable to plucking a rose and becomes a matter of murder. This is even true for those who think that such a "moment" cannot be scientifically determined, for they conclude from this that those responsible for the abortion are not culpable of murder since they do not know if the life they are destroying is "human." It is just as logical to conclude that the "safer" moral course in such cases of doubt is not to allow abortion, and therefore, to avoid the possibility of murder.

It seems to me that this dilemma is unnecessary simply because, whenever the "moment of life" occurs, most of us have probably not reached that moment from the Christian point of view. Christ is the criterion of full human life; we are all incomplete until transformed into His image. As it is written in Ephesians: "Till we all come . . . unto the measure of the stature of the fullness of Christ." This is an eschatological hope, not our present reality. Does this mean that we can destroy life with impunity simply because it is not fully "human?" Certainly not, for God has mercifully accepted us as His children and we should treat each other accordingly. Does this standard apply to a fetus? Certainly it does since, like all of us, he is moving toward fullness of life in Christ. However, this does not mean that abortion is always unjustified. Rather, it means that we cannot avoid the responsibility of destroying the physical life of a child of God in abortion anymore than in warfare. The question is not, "Is the fetus human?" but "Is the death of the fetus the lesser evil?"

The only case which I will mention here is that of retarded and deformed children. It seems impossible to measure the degree of retardation or deformity in a fetus, but even if this becomes possible, what degree could justify taking a life? Who is to make this decision? Abortion can certainly not be justified on this basis alone. Simply because we recognize that there are some cases which justify abortion, we cannot as Christians support legislation which would make the life of a child depend upon its social value as determined by any group, regardless of how wise they are. After all, many people have doubts about the "social value" of Christians—especially ordained ones—and this should not be the deciding point as to whether or not society will tolerate the existence of the individual since he does not exist simply as a social functionary.

(The Rev.) DAVID B. TARBET  
Curate of St. John's Church

Fort Worth, Texas

## Circulation Reports

You carry [L.C., August 6th] what purports to be a review of *A Christianity Today*

Reader. The reviewer, the Rev. Paul B. Denlinger, mentions the book he is reviewing once, *Christianity Today* seven times, and *The Christian Century* six times. We have no objections to these references, but we would like to know something about the book.

More seriously, Dr. Denlinger states: "Since 1965 *The Christian Century* has refused to release the number of subscriptions. . . ." Surely you know, Mr. Editor, whether Dr. Denlinger does or not, that we are required by law to release annually in a public statement the number of subscribers to our magazine. We do so. A correction of this misrepresentation would therefore be in order.

KYLE HASELDEN

Editor of *The Christian Century*  
Chicago, Ill.

**Editor's comment.** Both *The Christian Century* and THE LIVING CHURCH are required, under Section 4369, Title 59, United States Code, to report their circulation figures to the United States Post Office. However, our Postmaster (Milwaukee) does not require us to make this report public; their Postmaster (Chicago) evidently does. The *Century* does not report its circulation in the 1967 Ayer Directory of Newspapers and Periodicals; *Christianity Today* does. The *Century* last made such a report in its own pages, in its issue of October 12, 1966.

## Socialist, Not Anarchist

Why do you speak [L.C., August 6th] of Sara Ann Cleghorn as "anarchist"? Her imagery in *Comrade Jesus* is clearly socialist. The title "comrade"—the "red card"—the "local"—all belong to the Second International.

C. I. CLAFLIN

Buffalo, N. Y.

## Kaleidoscopic Bishops

To the "scopes" illustrating the qualities desired in a bishop in Canon Nobes's thoughtful article [L.C., July 30th] we may add "kaleidoscope" as illustrating the need for our bishops to help us to see the beauty and order of God's purpose in which we are called to persevere in the confusions and contradictions of human life.

(The Rev.) JOHN BATTLE

Austin, Texas

## COCU

I would like to commend you with all the enthusiasm possible for the two articles [L.C., July 23d] dealing with the absurd proposals made by COCU. I feel that THE LIVING CHURCH has made a profound contribution to the "One, Holy, Catholic, and Apostolic" Faith by exposing the nebulous and dangerous thinking of the entire COCU mess. I hope that others will appreciate the grave danger in which our Church will find itself should it sacrifice its ancient charge and lose itself in the "unity corporation." The two authors, Frs. Moorhouse and Read, have done an outstanding piece of scholarship.

I have been following the letters as they appear in THE LIVING CHURCH and I wish to add my name to the growing list of priests who simply will have nothing to do with the heresy that came from Dallas. I am pleased with the stand my diocese (New Jersey)

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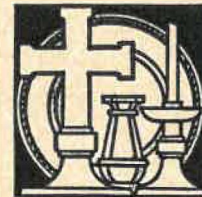
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took at its convention in May and which was reported together with the evaluation of COCU in THE LIVING CHURCH [L.C., July 23d].

(The Rev.) WILLIAM L. ROHNER  
Assistant at Grace Church  
Plainfield, N. J.

I have read with interest the nine points [L.C., July 23d] which would seem to make unwise our genuine participation in COCU. I am not prepared to pass on them. Some are certainly stronger than others. However I would say this. If you are right, then the sooner we give up paying lip service and offering so little to the cause of Church unity, the better. We are certainly being placed in an embarrassing position.

We resent the position of the Roman Catholic Church in the demands it makes when unity with them is being discussed, and yet our attitude towards Protestantism is little different. We want the lion and the lamb to lie down together, provided the protestant lamb is inside the Episcopal lion.  
(The Rev.) RICHARD G. PRESTON, L.H.D.  
Wellesley, Mass.

## The Gospel Applied

If ever a volume of the "Best from The Living Church" is published in permanent form (and it would be a mighty good thing), your editorial "Transfiguration, 1967" [L.C., August 6th] certainly should be included. In a few words, quickly read and grasped, you have set out one of the fundamental weaknesses of the Church's presentation today. The understanding that Jesus Christ is, as you say, very God of very God, sustained the martyrs of the first century; kept the Faith during the Dark Ages; and spread the Gospel around the world. Such an understanding also will spur men on to apply that Gospel to modern problems, and note that I said apply, and not adapt.

ROBERT COE  
Counsellor at Law  
White Plains, N. Y.

## Another Cliché

Your editorial on clichés [L.C., August 20th] might well have mentioned the word "existential," which often seems to be a cover for muddy thought. I have in mind the priest who, having lent the use of parish facilities to a demagogue who used them to advocate murder, now explains that it was an "existential situation."

And some people wonder why we don't all agree that priests have been chosen to speak for us on public issues of the times.  
STUART G. OLES  
Seattle, Wash.

## Anyone for Episcopalianism?

Many thanks to Mr. Samuel J. Miller for his letter "Anyone for Episcopalianism?" [L.C., August 13th].

I am sure he has put into words the feelings of many thousands of men and women throughout the Church who have no desire to be watered-down Episcopalianians or

People can be saved,  
but no one but Jesus has  
that much time to spend.

Jean Dalby Clift

watered-down anything else. It is my fervent hope that General Convention may, in some way, be made aware of this very large, but mostly silent, group within the Church.

HOWARD B. HINDLE  
Largo, Fla.

A cheering word for Samuel J. Miller. They're just playing. And besides, we have friends.

AMY DAVEY  
New York City

## "Open" Communion

In regard to "open communion" I would like to cite a reference from Dom Gregory Dix's *The Shape of the Liturgy*, page 83, under the heading "The Lord's Supper or Agape:"

"... The old Jewish rules against table-fellowship 'with men uncircumcised' have been transferred by the church [second century] to any form of table-fellowship 'with men unconfirmed.' (Circumcision and confirmation are both termed the 'seal of the covenant' under the Old and New Covenants respectively in the New Testament.) This is the origin of the rule that only the *confirmed*, not the baptised, may be communicants. . . ."

MARGARET KEPHART  
Ithaca, N. Y.

## "Full Funding" the CPF

The real fallacy in the Church Pension Fund, in my opinion, is the policy of "full funding." This basic policy is said (accurately, I presume) to mean that if payments into the Fund were completely cut off today, the principal in the Fund today, together with all interest on it now and in the future, would cover all the pension, disability, and survivors' rights of all clergy for whom any assessments have been paid as of today, to the full extent obligated by the Fund's rules in each case. Thus, if payments stopped permanently today, about 70 or 80 years from now the day would come when the last priest covered by the Fund (as of today), or his survivor, would die; and (ideally) the Fund would co-incidentally have paid out its last funds in his final pension check the month before his death.

I submit that this policy of "full funding" is, for all its innocent and sensible sound, the real absurdity lying at the root of the tangle of high assessments and narrow restrictions of the Church Pension Fund. Under what imaginable circumstances could the eventuality which "full funding" is designed to meet occur? I cannot think of any. I can imagine the payments into the Fund ending entirely today because the Lord returned in glory or because a nuclear holocaust broke out or even (to be ridiculous) because a communist nation had conquered the United States and had suppressed the Church in some way. But in those circumstances pensions would either be impossible or unnecessary in the future for present clergy.

I can imagine the Church changing its manner of caring for retired clergy and their survivors and transferring the assets of the Church Pension Fund to the new method. But I cannot imagine the circumstances under which the Church would keep going in this world but simply renounce any responsibility for its clergy from a certain date onward, retaining only whatever re-



# CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

**C**OLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

## ALABAMA

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**ST. ANDREW'S CHURCH** Birmingham  
The Rev. W. Bruce Wirtz, r  
Sun 7:30, 10; Daily 7, 5:30

## ARIZONA

### ARIZONA STATE UNIVERSITY Tempe

**ST. AUGUSTINE'S** 1735 College Ave.  
The Rev. William A. Pottenger, Jr., r  
Sun 8, 10; 7 Canterbury program

## CALIFORNIA

### CALIF. INSTITUTE OF TECHNOLOGY

**ALL SAINTS'** 132 No. Euclid Ave., Pasadena  
The Rev. T. E. Lynberg, chap.  
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## COLORADO

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**GRACE CHURCH** 631 No. Tejon  
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Wed 5:15 HC Shove Chapel. Canterbury activities

### COLORADO STATE UNIVERSITY, Ft. Collins

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### THE AMERICAN UNIVERSITY Washington

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Sun 9 HC Kay Center; full-time chaplaincy  
Ecumenical Program

### HOWARD UNIVERSITY Washington

**CANTERBURY HOUSE** 2333 1st St., N.W.  
The Rev. H. Albion Ferrell, chap.  
HC Sun 9; Wed & HD 7; Canterbury Association  
Mon 7:30

## FLORIDA

### ROLLINS COLLEGE Winter Park

**ALL SAINTS'** 338 E. Lyman Ave.  
The Rev. Wm. H. Folwell, r  
Sun 7:30, 9, 11:15

### UNIVERSITY OF MIAMI Coral Gables

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HEu Sun 9:30; Mon (alt) & Fri 5:45; Tues &  
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### UNIVERSITY OF SOUTH FLORIDA Tampa

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The Rev. A. G. Noble, D.D., chap.  
Sun 9, 10:30; weekdays as announced

## GEORGIA

### EMORY UNIVERSITY Atlanta

**EPISCOPAL CAMPUS MINISTRY**, Room 117 A.M.B.  
P.O. Drawer A  
The Rev. John McKee, chap.  
HC 9 Sun, Durham Chapel

### GEORGIA TECH and AGNES SCOTT COLLEGE Atlanta

**ALL SAINTS'** W. Peachtree at North Ave.  
Rev. Frank M. Ross, r; Rev. Harwood Bartlett, chap.  
Sun 8, 9:15, 11, 7; Canterbury 6

## ILLINOIS

### BRADLEY UNIVERSITY Peoria

**ST. STEPHEN'S** 464 - 1st Ave.  
The Rev. Canon G. C. Stacey, v & chap.  
Sun 8:30, 10, 5

### ILL. WESLEYAN UNIVERSITY Bloomington

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12 Noon HC

**Brent House**, 5540 S. Woodlawn: Wed 7:30 HC,  
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### UNIVERSITY OF ILLINOIS Champaign-Urbana

**ST. JOHN THE DIVINE** Champaign  
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Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
Daily: MP, HC, EP

## IOWA

### UNIVERSITY OF IOWA Iowa City

**TRINITY—Epis. Student Center** 320 E. College  
Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.  
Sun 7:30, 9, 11, 5:15

## MARYLAND

### GOUCHER COLLEGE and TOWSON STATE COLLEGE Towson

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Sun 8, 9:30, 11; Thurs 10:30

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Daily HC 12 noon

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**ALL SAINTS'**  
The Rev. Maurice A. Kidder, r & chap.  
Eleanor F. (Mrs. Edward) Shirley, college worker  
Sun 8, 10:30; Thurs 7:15; Lawrence House Fri 5:30

## MICHIGAN

### CENTRAL MICHIGAN UNIV. Mt. Pleasant

**ST. JOHN'S** Washington & Maple  
The Rev. John H. Goodrow, r & chap.  
Sun 8, 9:30, 11; Wed 7; Fri 12:10 (noon)

### JACKSON COMMUNITY COLLEGE, Jackson

**ST. PAUL'S** 309 S. Jackson St.  
Sun 8, 9:30, 11; HC Wed 6:55, Thurs & HD 10,  
HS Thurs 10:30

### UNIVERSITY OF MICHIGAN Ann Arbor

**CANTERBURY HOUSE** 330 Maynard  
The Rev. Daniel Burke; the Rev. Martin Bell, chaps.  
Andrew Fiddler, Seminary intern.  
Sun 11 (in term)

## MINNESOTA

### UNIVERSITY OF MINNESOTA Minneapolis

**EPISCOPAL CENTER** 317 - 17th Ave., S.E.  
The Rev. G. Russell Hatton, chap.  
Sun 10 MP & HC; Tues-Fri MP, EP, HC

## NEW JERSEY

### RUTGERS UNIVERSITY New Brunswick

**ST. MICHAEL'S CHAPEL**  
The Rev. Canon C. A. Lambelet, Ph.D., chap.  
Sun 9, 11; Tues, Thurs 7

## NEW YORK

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**ST. PAUL'S CHAPEL on campus**  
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Sun HC 8, MP & Ser 10:30; Wed 7 & 12:05 HC

### UNION COLLEGE Schenectady

**ST. GEORGE'S** N. Ferry St.  
The Rev. Darwin Kirby, Jr., r; the Rev. Richard W.  
Turner, the Rev. Thomas T. Parke  
Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

## NORTH CAROLINA

### DUKE UNIVERSITY Durham

### EPISCOPAL UNIVERSITY CENTER

The Rev. H. Bruce Shepherd, chap.  
Sun 8, 9:15 HC; 6:30 Ev; Wed 7:10 HC; Thurs  
5:15 HC

## OHIO

### LAKE ERIE COLLEGE Painesville

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HC MP EP Daily; Ev, Supper & Program 6 Sun

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The Rev. L. Paul Woodrum, chap.  
Sun 9 HC; Holy Days 8 HC

### MORAVIAN COLLEGE Bethlehem

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Sun 8, 11; Wed 7:30 College Coffee House

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The Rev. Capers Satterlee, D.D., the Rev. Paul  
Pritchart  
Sun 8, 9:45, 11:15; Canterbury Club Mon 5:30;  
HC Converse Thurs 5:15

*Continued on next page*



# CHURCH SERVICES NEAR COLLEGES

*Continued from previous page*

## TENNESSEE

**MEMPHIS STATE UNIVERSITY** Memphis  
**BARTH HOUSE, St. Theodore's Chapel** 409 Patterson  
The Rev. E. L. Hoover, chap.  
Sun HC 10, EP 6; weekdays as announced

**VANDERBILT UNIVERSITY** Nashville  
**ST. AUGUSTINE'S** 200-24th Ave., So.  
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The Rev. James W. Garrard, r  
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College Corporate Communion & Breakfast

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**TRINITY** Church St.  
The Rev. A. Stringer, r  
Sun 7:30, 11; Weekdays as announced

## VIRGINIA

**MARY BALDWIN COLLEGE** Staunton  
**TRINITY**  
The Rev. E. Guthrie Brown, r  
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

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**ARMITAGE HOUSE** 1221 No. Marshall St.  
**ALL SAINTS' CATHEDRAL** 818 E. Juneau Ave.  
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5:30; C Sat 4:30-5, 8-8:30

**DOWNTOWN COLLEGES** Milwaukee  
**MARQUETTE UNIVERSITY** Milwaukee  
**ST. JAMES'** 833 W. Wisconsin Ave.  
The Rev. Harold O. Martin, r  
Sun 8, 9:15, 11; Daily 12:10; Thurs 9:30

**MILTON COLLEGE** Milton  
**TRINITY** 403 East Court, Janesville  
The Rev. R. E. Ortmyer, r; the Rev. C. R. Lewis  
Sun 8, 9:15, 11; Weekdays as announced

**RIPON COLLEGE** Ripon  
**ST. PETER'S** 217 Houston St.  
The Rev. Robert J. C. Brown, r  
Sun 7:30, 10; Daily 7; Thurs 9

**UNIVERSITY OF WISCONSIN** Madison  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
The Rev. Paul K. Abel, chap., the Rev. C. A. Thompson, ass't  
Sun 8, 10, 5:30 EP; other services as announced

**UNIVERSITY OF WISCONSIN** Milwaukee  
**Episcopal Campus Rectory; St. Bede Oratory**  
3216 N. Downer Ave.  
The Rev. John H. Heidt, chap.

**WISCONSIN STATE UNIV** La Crosse  
**CHRIST CHURCH** 9th and Main  
The Rev. H. C. Mooney, r; A. M. G. Moody, deacon  
Sun HC 8, 9:45, 5:45; Daily HC

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responsibility had been incurred and was funded before that date. I cannot imagine circumstances which would force the Church to abandon responsibility in this line while permitting it to carry out incurred responsibility. Nor can I imagine the Church going "out of business" today, bankrupt or whatever, but with continuing financial obligations to its present clergy until the time of their and their survivors' deaths. This last situation is very possible for a business but inconceivable for the Church. Yet one wonders if it was not in an unreflective application of this business possibility which motivated the adoption, long ago, of the policy of "full funding."

It seems then that the Church Pension Fund is "fully funded" for an inconceivable situation, and therefore, it is not realistically or properly funded. It is a poor steward laying up millions on millions for an impossible eventuality instead of making use of it for the Lord's work now. This is serious because the money is, after all, the Lord's, given for His purposes. A thorough determination of the real possibilities which could materialize and the revision of funding principles accordingly is necessary. Certainly the Church's responsibility for its clergy and their survivors is part of its godly burden in this world, but the diversion of great sums of money for mythical eventualities is not.

(The Rev.) **RAYMOND E. BIERLEIN**  
Rector of St. John's Church  
Ionia, Mich.

## Legal Fiction?

Thank you for printing my article *Cloth and Near Cloth* [L.C., July 16th]. I appreciated the editorial you wrote also, except for one thing. My solution is not "a legal fiction." It is a valid change of the Constitution regarding clerical and lay delegates, to define which is which. It is no more of a "legal fiction" to change the word "layman" to "lay persons" to allow women to vote than it is to change "clergyman" to "clergy," or probably more technically "clerical" delegates, and to define who can be such. Your remarks lead me to believe you are still abiding by the word "clergyman." I am not trying to ordain the women although there is no doubt that if this continues it will happen; nor do I think it proper to leave up to each diocese whom they want to send on which side of the aisle. This reasoning would allow them to send four clergymen as lay delegates which we certainly should not allow. Similarly, we should not allow them to send clerical minded delegates as lay delegates. While the particular diocese may desire to do so it is not fair to the other dioceses who insist on the lay and clerical division.

**J. L. CALDWELL MCFADDIN**  
Attorney at Law  
Beaumont, Texas

## Perpetual Virginity

In the editorial "Humbug in the Headlines" [L.C., August 20th] there is a quotation from *The Interpreter's Dictionary of the Bible* which casts doubt on the perpetual virginity of Mary: "The language of Matt. 1:18,20,24-25, shows that in being betrothed to Joseph, Mary was actually his wife, even though he did not know her sexually until after the birth of Jesus. This equivalence of

betrothal and marriage is in harmony with the OT teaching on the subject." In order to set the theological balance, I feel that the following quotation (p. 175) from Vernon Staley's *The Catholic Religion, A Manual of Instruction for Members of the Anglican Communion*, will be of value:

*The Church has ever held that the mother of Jesus was a virgin both before and after the birth of Jesus. St. Augustine speaks of her as "a virgin conceiving, a virgin bringing forth, a virgin dying." The title "ever-virgin" is applied to her by St. Athanasius. The words "And knew her not till she had brought forth her firstborn son" (St. Matt. 1:25) do not imply that she ceased to be a virgin after the birth of Jesus, or that there were other children born later. They are intended simply to make it quite plain that Joseph was not the father of Mary's child. They guard Mary's virginity up to the time of the birth of her first and only son. The term "firstborn" does not imply a second born. There were amongst the Jews certain rites performed in reference to the first son born into a family; and thus he was called "the firstborn" whether there were other children or not (see Ex. 13:2; St. Luke 2:22,23) The brethren of our Lord, alluded to in the Gospels, were not the children of the Virgin Mother. They are generally supposed either to have been children of Joseph by a previous marriage, or to have been the cousins of our Lord. Bishop Lightfoot, after a most careful study of the question, comes to the conclusion that they were the former. When we realize that God himself took flesh in Mary's womb, it is inconceivable that other children should afterwards have been born of her.*

(The Rev.) **ANTHONY C. VITON**  
Rector of St. John's Church  
Albion, Ill.

## Subsidy for Church Press

I note [L.C., August 13th] that "the Episcopal Church's official magazine," *The Episcopalian*, is asking General Convention for a \$495,000 subsidy for the triennium 1968-70. I suggest that the Church would be better served if this whopping sum were divided four ways and \$123,750 be given to each of the following: **THE LIVING CHURCH**, *The Anglican Digest*, *The American Church News*, and *The Episcopalian*. This would, of course, not please the folks at "815" (since *The Episcopalian* is primarily their house organ), but it would surely please most of the rest of us—who after all are going to have to put up the \$495,000.

**WILLIAM C. CRANE**  
Trenton, N. J.

## Pulpit Freedom for All?

You have printed [L.C., August 20th] Bishop Moore's explanation and defense of permitting H. Rap Brown to speak from the pulpit of St. Stephen's Church, Washington, to a meeting of SNCC held in that church. As a libertarian I sympathize with some of the sentiments expressed in the statement, but it has a serious flaw. Would St. Stephen's, or any other Episcopal parish, have permitted the late George Lincoln Rockwell to address a meeting of his American Nazi party from its pulpit? Would it permit the Ku Klux Klan to make like use of its facilities? Obviously not—and cor-



rectly so, I believe. But if we are libertarian only toward some extremist groups and intolerant of others no more extreme, our explanations will sound hollow and we cannot blame the secular press for identifying us with those groups whom we seem to favor.

STUART MCCARTHY

Bronxville, N. Y.

### Union and Church Order

In his sincere and eloquent plea for movement toward unity through the "sustained common worship" evidenced by the partnership at Indian Hill, near Cincinnati [L.C., August 6th] it seems to me that Mr. Tucker glides a little too easily over the violations of Church order involved in the partnership, viz., Anglicans communicating at Presbyterian services and inviting Presbyterians to communicate at Anglican services. These violations go beyond the liturgical experimentation which occurs everywhere in all eras. And the tabling of the motion of censure, strangling the debate which could have informed the Church at large on the nature of the partnership, was nothing to be proud of.

If we may judge by the bishops' disapproval, not so long ago, of the Tamworth, N. H., experiment, the Indian Hill partnership would not be approved today.

SPENCER ERVIN

Bala-Cynwyd, Pa.

### Love and Kisses

When I was a child in my home parish it was the fashion to greet strangers and newcomers with "Don't sit in *that* pew; that's Miss Allie Bogg's pew!" When my husband was a young curate in a suburban parish everyone was so afraid they'd catch something from each other that the Eucharist was a comedy of juggled chalices for those who *did* and those who *didn't*. Now I hear Miss Dorothy Proudfoot [L.C., August

13th] joins Marjorie Suggs [L.C., July 2d] in finding the Kiss of Peace "dreadful, embarrassing, boring, and somewhat revolting."

Well, we use it every Sunday in our church and we love it. We look our brothers straight in the eye and touch them and we think that's what the good news is all about. We know, you see, that God is not dead, but we are extremely worried that the pride-bound, self-assured, institutional church is doing its best to be sure He is not welcome in church. Love and kisses to you.

CONSTANCE F. WITTE

St. Louis, Mo.

### The Pusey Report

I am mentally retarded (I have only a Master of Arts degree) to the extent that it has taken me all this time to think of an answer to Dr. Pusey's report on the clergy [July 9th]. May I call your attention to the fact that the following were not College Graduates:

- Our Lord Jesus Christ.
- The Blessed Virgin Mary, His Mother.
- The Twelve Apostles.
- The Four Evangelists (except possibly St. Luke).
- St. John Baptist Vianney, Curé d'Ars.
- St. Alban, Proto-Martyr of England.
- St. Stephen, Proto-Martyr, etc., etc., etc.

I sat at a Church dinner with a priest, now dead, who asked me to describe life at seminary. When I finished he said, "I am shocked and appalled at the emphasis put upon the intellectual life. Do they do anything about the spirit?" One of my classmates was one of those C- college average boys. I sized him up as a young man about to become a fine priest. I hear that he is. Another priest-friend was no intellectual genius but he certainly was a deeply dedicated spiritual man; I would stack him up

against some of the bright boys, for he was a true pastor.

I as a former member of the board of examining chaplains have met some prize knuckle-heads among college graduates; they were too smart, too callow, too shallow, too selfishly ambitious. I pass judgment because I was a university teacher for 20 years before seeking the priesthood; my job was to pass judgment and I regarded it as a sacred trust. Now, as a former college faculty member, I am not too impressed with our college products seeking ordination to the sacred priesthood.

And holy poverty may be grievous, but a spiritual blessing. That Pusey Report smells of the college snobbery, the lamp, the computer, modern business personnel methods, and a number of other modern superstitions. We need preparation; we must have it; but we may not expect all priests to be spiritual-intellectual giants. St. Paul (one of the few university graduates of the apostolic age) said that God chooses men with defects that our Lord heals. We need better pastors and more men who will devote themselves to the pastoral ministry, who will not tire out in it and take off for an exalted post in some university or agency or foundation or the like.

(The Rev.) GEORGE E. HOFFMAN

Vicar of Trinity Church

Geneseo, Ill.

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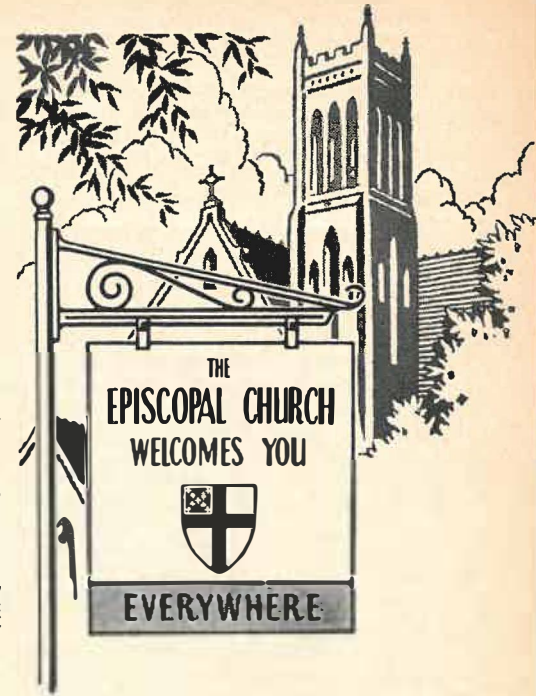
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## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watsoka 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

## WASHINGTON, D. C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

**CHRIST CHURCH (Georgetown)** 31st & O Sts., N.W.  
The Rev. John R. Anschutz, D.D., r  
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; Sat 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, 9:15, 11, 5:15; Daily 6:45

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-25

**ST. MARK'S** 1750 E. Oakland Park Blvd.  
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &  
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

## ORLANDO, FLA.

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

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

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

**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; HS, Healing Service; HU, Holy  
Unction; Instr, Instructions; Int, Intercessions;  
LOH, Laying On of Hands; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; P, Penance; r,  
rector; r-em, rector-emeritus; Ser, Sermon; Sol,  
Solemn; Sta, Stations; V, Vespers; v, vicar;  
YPF, Young People's Fellowship.

## CHICAGO, ILL. (Cont'd)

**GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw & Madison Sts.  
The Rev. R. L. Ranieri, r  
Sun Masses 8, 9:30 (Church school) & 11:15  
(Sung); 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

## 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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschield, 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

## BROOKLYN, N. Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c  
Sun 7:30, 9, 11; Thurs 10

## NEW YORK, N. Y.

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

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

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

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

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

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat  
HC 8:15; Tues 12:10; Wed 5:30. Church open  
daily 7:30 to midnight.

## THE PARISH OF TRINITY CHURCH

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

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

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

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

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

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

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

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

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

## SEATTLE, WASH.

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

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

## MONTREAL, QUEBEC, CANADA

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

**ADVENT (Westmont)**,  
4119 Maisonneuve Blvd. W. (at Wood)  
One Block West of Atwater Metro Station  
The Rev. Kenneth George Rutter, r  
Sun HC 8, Cho Eu 10:30; Wed HC 9:30; Fri HC 8

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

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