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The Living Church

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EDITORIAL AND BUSINESS OFFICES

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

STAFF

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

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LETTERS

Most letters are abridged by the editors.

Restructuring the Church

I have followed with much interest the differing views that have been expressed from time to time in the columns of THE LIVING CHURCH with reference to the organization and structure of our Communion. The following are some random thoughts about a possible new direction.

I do not think our organizational problems can be solved by vesting more power in the Executive Council. A central executive authority is, of course, necessary and can serve an adequate purpose in an overall supervisory capacity and in planning on a broad scope. However, it can never perform a problem-solving function on the local and diocesan levels. The difficulty here is that there is too much divergency of need, and no adequate grasp of a purely local situation can ever be had by persons not intimately connected with it.

The other side of the picture is that the parish cannot function effectively as the primary administrative unit of the Church. This is so for a number of reasons among which are the parish's limited territorial jurisdiction, its necessarily self-centered view, and the great disparity between parishes in financial strength and effective manpower, both clergy and lay. There are other considerations. The parish is demonstrably not the most effective administrative unit in many situations. Among these are urban and inter-city ministries, hospital and other institutional work, and college campuses. Here, new structures must be provided which are really beyond the capability of any particular parish and cannot fall within the customary parish structure of priest, wardens, and vestry.

There have, of course, been efforts from time to time to strengthen our provincial organization. However, the provinces must remain mere debating societies until and unless General Convention is willing to give them actual power which so far General Convention has seemed most unwilling to do.

This would seem to leave no place to turn except to the diocese, and it is here that the soundest approach would appear to lie. In general, the diocesan bishops, subject to reasonable checks and balances, should be restored to their traditional authority in the handling of finances and in clergy placement. Also, the diocesan can make the necessary decisions on an *ad-hoc* basis to call into being the necessary structure to enable the Church to function adequately in areas that cannot be served by a purely parochial organization. All tithes and gifts, other than those upon which a specific trust is imposed, should go to the diocesan bishop. This would afford an opportunity for the allocation of financial resources where actual need is known to exist and put a financial cushion under the missionary effort so that it need not be served by seminarians or the newly ordained, but rather by experienced men. Since we are not in any way trying to eliminate the parish, it would be necessary for the diocese to remit to the parishes such amounts as might be required to maintain the parish property and organization. However, the diocese would then be in a position to take into consideration local endowments in figuring

local needs, thus, in effect, making local endowments perform more than a purely parochial function.

Our present system of clergy placement has been the subject of well-taken criticism. The obvious solution is to make the necessary canonical changes to permit all clergy to be assigned by the diocesan bishops to the place where they shall serve, be it parish, institution, or mission. As I understand it, the Methodists have some such system now. However, if the clergy are to be assigned by the diocesan bishop, their salaries must and should be paid by the diocese and not by the parish. This would aid diocesan missionary endeavor. An experienced priest could be placed in a mission or institutional situation and paid an adequate salary. Such is seldom the case now.

Such an increase in the function of the diocese would need a minimum of canonical change. We, however, have traditionally limited the power of the diocesan bishops and, perhaps, some additional checks and balances are wise if the approach here suggested were adopted. Such can be provided in the standing committee. All decisions implementing this approach could be made subject to final approval by the standing committee and here either the unanimous vote of the clerical order or the unanimous vote of the lay order on the standing committee should have a right of veto. Thus, the standing committee would be, in effect, an executive committee of the diocesan convention.

This is an episcopal Church. Our bishops should be able to perform their traditional functions. The chief reason for our organizational difficulties is our refusal to permit the ordinary to exercise his traditional authority.

(The Rev.) JOHN L. DAVIS
Episcopal Theological Seminary in Kentucky
Lexington, Ky.

Paul VI on Pacifism

I am so disappointed that the pope has taken such a negative stand on pacifism. Jesus did not preach protection of one people from another—not for any reason! "But I say unto you, that ye resist no evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Jesus also said, "Love your enemies, bless them that curse you, do good to them that hate you. . . ."

Let true Christian not use the same ugly sophistry that religious leaders in Rome used (in the name of "Christianity") to justify the cruel crusades and inquisitions. There are many ways to serve our Lord—never with the sword.

ALAN SNOW
Beverly Hills, Calif.

Philadelphia Crisis

I have read and "thoughtfully pondered," as you suggested, the article *PDS Speaks on Philadelphia Crisis* [L.C., December 3d]. I am sorry to say that I have emerged from such pondering with no clear idea concerning the point of the article except that by implication it appears to favor the use of violence in social reform and that the use of violence has the approval of Christ; but I do not know how that conclusion was reached. The article refers to "the American Dream." The American Dream came into effect through hard work and suffering; it

did not fall on the white race like rain from heaven. Those who would share its benefits must prove themselves worthy, else how can they share? Our Lord had a great deal to say about His kingdom which "is not of this world." That kingdom is not mentioned in *PDS Speaks on Philadelphia Crisis*. Why? Does anyone now remember that the first commandment is *first*?

MARGARET KEPHART
Ithaca, N. Y.

Oakland and Order

Well, it appears that the "metropolitan" of *The San Francisco Chronicle* is at it again. From the depths of "Hippie-land" comes the pontification of Lester Kinsolving [L.C., December 17th]. The "all-seeing eye" has observed the scene in Oakland from the ramparts of Haight-Ashbury and found law enforcement wanting. According to his views, any conscience-stricken criminal (a criminal is one who violates the law, including priests, doctors, and women) has the right to violate the laws of the land and, in doing so, to be free from the natural results of the same.

No person—male or female, clergy or lay—has any right to expect any other treatment than that which was received for attempting to frustrate and impede the orderly conduct of the United States in its lawful business. After ample warning had been given to avoid criminal activities such as those carried on by these "peaceful" protesters in Oakland, law enforcement officers used that force necessary, as provided by law, to restrain, dissuade, and bring to an end these violations. My sympathies lie entirely with the police who risk their lives in order that we may have an orderly society.

I should also like to remind the reverend gentlemen from Nob Hill that the Prayer Book does not provide the kind of ecumenicity that includes the "weird rite" performed in the Diocese of California. Instead, we pray at every offering of the Holy Eucharist: "Give grace, O heavenly Father, to all Bishops and other Ministers (i.e. Priests and Deacons) that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments."

(The Rev.) ROBERT L. MOORE
Rector of St. Michael's Church
Coolidge, Ariz.

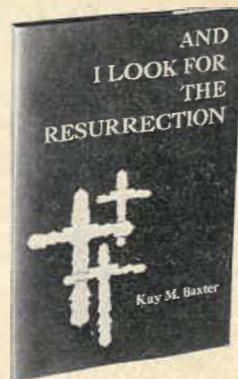
"Planned Obsolescence"

I am much annoyed at something Mr. Morton O. Nace, Jr., said in a letter [L.C., December 10th]. He said: "Engineers say 'planned obsolescence is more important than customer consideration because it makes for more profit.'" This statement is false. Engineers do not say this, and I can't imagine where Mr. Nace got the idea that they do. He's been reading too many Sunday supplements.

This may seem a little thing to most of your readers, but not to me. I am leaving the engineering profession for the Church, but I leave it with pride. Engineers as much as any profession I know are conscious that they do nothing if they do not serve mankind. They say this explicitly, and they practice it implicitly. When their designs are bad, it is a failure of skill, not a proof of misanthropy.

(The Rev.) ARTHUR M. G. MOODY
Assistant at Christ Church
La Crosse, Wis.

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The Living Church

January 21, 1968
Epiphany III

For 89 Years,
Its Worship, Witness, and Welfare

PENNSYLVANIA

Bishop Refuses to Resign

In a sermon at Christ Church, Philadelphia, the Bishop of Pennsylvania declined to resign and refused to give in to critics attacking his administration in a controversy over protest to the Vietnam war. He also declared that he would not dismiss the Rev. David Gracie, urban missionary of the diocese, who has been charged with urging youths to burn their draft cards. "It would be irresponsible for us to abandon one of our clergy who, in our name, carries out that ministry. We will not dismiss, we will retain," the Rt. Rev. Robert L. DeWitt said.

The Committee for the Preservation of Episcopal Principles charged last fall that Fr. Gracie's appointment was illegal under Church law since it was not approved by the 60-member diocesan council. The Diocese of Pennsylvania includes Philadelphia and the four surrounding counties, and claims approximately 125,000 communicants.

Fr. Gracie appeared at an anti-draft rally held in October. It was then that some draft cards were burned, and the local press stated that he encouraged the action. Subsequently the bishop defended the priest's work in urban peace groups but said that there may have been an "exceeding of authority" in reaction to the anti-draft rally [L.C., December 12th].

The bishop said in his sermon that "it is not true that a priest of this diocese has encouraged the burning of draft cards. It is not true that a priest of this diocese has ever had a part in actions disrespectful to the American flag. . . . A number of priests in this diocese are strongly opposed to the war in Vietnam; so are many, many other Americans, including Senators and Congressmen."

While some priests have criticized the bishop, some Negro parishes have supported him. A group of 37 Roman Catholic priests have commended him for his action in arranging counseling for youth having "troubled consciences" over the Selective Service system.

wcc

Year-end Message

Although 1967 was a year of "mounting moral crisis" in the United States, there were also signs of "creative newness," in the opinion of Eugene L. Smith,

executive secretary of the World Council of Churches in the United States. In a special year-end message he said that not since the 1930s had the nation shown so much self-doubt. "Commanding enormous power, we are deeply doubtful of our ability to use it wisely," he declared.

Among the signs of "creative newness" Dr. Smith cited: a "new determination in the Negro community to win the good life for its people"; "an unprecedented proportion of law school graduates" who "are seeking to serve the poor rather than the rich"; the increase of courses in religion in secular universities; and "a significant and expanding number of college students" who "give time in personal services—such as tutoring in the poverty programs."

Dr. Smith emphasized that the American Christian community will have to "combine its concern for evangelism with its concern for justice" if it is to be effective in this time of crisis and challenge.

CENTRAL AFRICA

Rhodesia Bans Churchman "Forever"

Fr. Hugh Bishop, 60, superior of the Community of the Resurrection, has been barred "forever" by the Ian Smith regime in Rhodesia, according to a report issued at the order's retreat center in Mirfield, Yorkshire. Under the ban, Fr. Bishop was declared an "undesirable visitor."

No official reasons were given but it is recalled that he became the center of a controversy when he visited Rhodesia early in 1966. On February 27th of that year he delivered a sermon in Salisbury Cathedral on the text: "Father, forgive them, for they know not what they do." In his talk he referred to the reported "indiscriminate beatings, the use of torture, and even the killing of Africans in Rhodesia," and termed the Smith regime "illegal." Later, the Rt. Rev. Cecil Alderson, Bishop of Mashonaland, accused Fr. Bishop of "insensitivity" to Rhodesia's problems. Back in Britain, the superior stated that if he had to preach in the cathedral again, he should want to say the same thing.

The Rhodesian ban followed a recent tour of the community's houses in Africa. Fr. Bishop sought permission to visit St. Augustine's School in Rhodesia, for which the community has been responsible for more than 50 years, but the immigration

authorities refused permission, saying he would not be permitted to enter then nor "at any time in the future."

The priest served during WW II as an army chaplain in North Africa, was captured, and spent a long period in prisoner of war camps in Italy and Germany.

WEST TEXAS

Invented Services a Distraction

"Invented religious services at ecumenical gatherings" are a "distraction," it was charged at an ecumenical meeting in San Antonio by Dr. Henry Hare, a layman belonging to St. Paul's Church in that city. He suggested that the service used when representatives of different churches gather would be more meaningful if one of the churches involved would present its own service in its usual way.

Dr. Hare spoke as a panelist at a meeting of the Servants of Ecumenical Dialogue (SED). Speaking as a member of a lay group who have been using the "living room dialogues" published jointly by the Paulist Fathers and the National Council of Churches, Dr. Hare characterized the discussions of this group to date as being pretty much on "the intellectual ecclesiological level" without any "real examination of what we are doing or where we are going."

NEW YORK

Fire in Historic Church

St. Ann's Church in the Bronx, N. Y., was extensively damaged in a two-alarm fire of undetermined origin. The historic granite church, where Declaration of Independence signer Lewis Morris is buried, was built in 1841 by the Morris family who had lived on the property since 1670. St. Ann's rector, the Rev. Henry Moore, said that it was impossible to estimate the amount of the damage. "We'll worship in the upstairs of the parish hall—and when we get the new community center in the gym finished, we'll worship there," he said.

FLORIDA

Bishop Juhan Dies

The Rt. Rev. Frank Alexander Juhan, retired Bishop of Florida and long associated with the University of the South,

died at his home in Sewanee on the last day of 1967.

Born in Macon, Georgia, in 1887, Bishop Juhan received his college and seminary training at Sewanee from 1907 to 1911, beginning a relationship with the institution spanning more than half a century and covering positions ranging from chaplain at Sewanee Military Academy to chancellor of the university. At the time of his death, he was serving as athletics consultant to the university. Among his many distinctions, Bishop Juhan achieved high eminence in athletics. In 1909 he received honorable mention for the All-American football team, and in 1966 he was elected to the National Football Hall of Fame.

He began his ministry in a mission field in Texas in 1911. The following year he married Vera Louise MacKnight Spencer, who survives him, as do a daughter, Mrs. Sollace M. Freeman of Sewanee and a son, the Rev. Alexander D. Juhan, rector of Christ Church, Ponte Vedra, Fla. Another son, Charles James Juhan, was killed in 1944 in the Allied invasion of Normandy.

Returning to Sewanee in 1913 he served as chaplain and teacher at the Military Academy. From 1916 to 1924 he was rector of Christ Church, Greenville, S. C. In 1924 he was elected Bishop of Florida, and served in the episcopate for 33 years until his retirement in 1956. When Bishop Juhan was elected, at the age of 37, he was the youngest member of the House of Bishops. At his retirement he was the senior active bishop of the American Church.

Funeral services were held in Sewanee in the university's All Saints' Chapel on January 2d, conducted by the Rt. Rev. Girault M. Jones, Bishop of Louisiana and chancellor of the University of the South. The family has requested that memorial tributes be made to the Uni-



Bishop Juhan

versity of the South for its Chapel Completion Fund or for Emerald-Hodgson Hospital.

EXECUTIVE COUNCIL

Worship Patterns and Church Schools

The General Division of Research and Field Study has published its report of a special Church school research project. Analysis of the years 1963-66 has shown:

(✓) There has been a steady and significant decrease in the total number of persons involved in the Church schools of the Episcopal Church, while total baptized membership has increased.

(✓) Registrations of Church school children have decreased more severely than adult enrollments or officer and teacher involvement in the Church at large.

(✓) The most significant decreases in adult and child enrollments have occurred in urban dioceses.

(✓) Urban dioceses have had a significant increase in officer and teacher participation.

The following areas should be examined more closely in order to permit a precise and conclusive analysis:

(✓) Trend analysis for a longer period—10 to 15 years;

(✓) Rural vs. urban factors;

(✓) Age and sex factors;

(✓) Effects of programs and budget on enrollment;

(✓) Interdenominational trends;

(✓) Participation trends in other spheres of Church activity.

The report also states: "The decreases in Church school enrollment discussed have been designated as significant for three basic reasons: Trends in Church school enrollment are the reverse of Church membership and general population trends; decreases in child student enrollment cannot be accounted for only by decrease in numbers of baptisms; and the direction and intensity of trends in aspects of Church school enrollment and in urban and rural dioceses are dissimilar."

HARRISBURG

Push for "Church Exemption"

Pennsylvania's constitutional convention has been asked to consider elimination of all property tax exemptions, including those of churches, in revising the state's basic laws.

Secretary of the Pennsylvania State Association of Township Supervisors, Milton W. DeLancey, told the Committee on Local Government that "all property owners should pay their fair share for local services, and therefore we propose the elimination of all exemptions including governmental and authority exemptions." Asked if he proposed the elimination of churches from the exemption he said: "You've got to draw the line somewhere.

If you are going to make exceptions for churches, then that opens the door to others to ask 'why not us?'"

The township association's stand was supported by the Pennsylvania League of Cities whose executive director said: "not only would we prohibit property tax exemptions, we would prohibit exclusions from local taxes, such as the exclusion won in General Assembly by movies on theater admissions, and the proposals to exempt certain categories of elderly from local real estate taxes."

The issue of state aid to parochial schools was ruled beyond the scope of the limited constitutional convention meeting to rewrite four sections of the basic law on local government, the judiciary, apportionment, and taxation. A floor fight on the matter is pending, despite efforts of convention officials to ward off the issue which they say caused the rejection of a new constitution in New York State recently.

EPISCOPATE

Joost de Blank Dies

The Most Rev. Joost de Blank, crusading foe of apartheid, died in London, following a stroke. He was 59. Services for the former Archbishop of Capetown were held in Westminster Abbey.

In South Africa, the archbishop achieved national and international fame as an enemy of the racial segregation policy of the government. He also was an outspoken critic of Prime Minister H. F. Verwoerd, which opposition brought him close to expulsion several times.

In 1960, he became involved in a controversy with the Dutch Reformed Church in South Africa over the apartheid system. Archbishop de Blank de-



Archbishop de Blank

clared then that unless the Dutch Church repudiated the government's policy, other Churches would find it necessary to terminate association with it in councils and federations. Some churches struck back with charges of "flagrant injustice" and the archbishop likened such charges to "a jackal snapping at our heels." Speaking at the University of London in 1964, he declared that it was appeasement toward racial intolerance in the early 1930s which resulted in WW II. He said that the world should learn the lesson of what happens from situations of racial injustice.

Archbishop de Blank was a member of the Dutch Reformed and the Presbyterian Churches before being confirmed in the Anglican Communion. He became a priest in 1932, and was Suffragan Bishop of Stephney when appointed to the South African post in 1957. He served as a chaplain in WW II, and was wounded in the Middle East in 1944, and later served as commandant of the Royal Army Chaplains' Department.

MALTA

Anglican-Roman Talks Progress

"Considerable progress" was reportedly made in Malta at early sessions of the third meeting of the Anglican-Roman Catholic Joint Preparatory Commission. Established in November 1966, through a joint decision of the Pope and the Archbishop of Canterbury, the 24 member commission has as its stated purpose "to inaugurate between the Roman Catholic Church and the Anglican Communion a serious dialogue which, founded on the Gospels and on ancient common traditions, may lead to that unity in truth for which Christ prayed." According to an unofficial statement by observers in Malta, the present meeting may prove "decisive" in promoting this dialogue.

The opening meeting was preceded by services in two chapels at the Mount St. Joseph Retreat House, and the sessions included another service with prayers for peace and a sermon by Bishop Jan Willebrands, secretary of the Vatican Secretariat for Christian Unity. The participants prayed together for peace, for the Archbishop of Canterbury, for the Pope, and for Archbishop Michael Gonzi of Malta, host at the meeting.

Subjects discussed included: the authority to interpret Holy Scripture; the episcopacy; papal primacy and infallibility; dogmatic definitions concerning the Virgin Mary; Anglican Orders; and questions related to intercommunion. Chairmen of the discussion sessions were Anglican John Moorman, Bishop of Ripon, and Roman Catholic Charles Helmsing, Bishop of Kansas City-St. Joseph.

A subcommittee of four, two from each

Communion, was appointed to report to the Archbishop and the Pope on the progress made so far in the discussions. The commission will make recommendations on Anglican-Roman Catholic relations "without prejudice to wider ecumenical relations."

Previous meetings were held in January 1967, in Gazzada, Northern Italy, and in September 1967, in Taplow, England.

WASHINGTON

Church Backs Illegimates' Right to Sue

The Episcopal Church and the American Jewish Congress have joined an appeal to the Supreme Court to overturn a Louisiana ruling that five children could not sue for damages in the death of their mother because they are illegitimate. The high court agreed earlier to hear an appeal from the decision of the Louisiana State Supreme Court. The Congress and the Church announced that they had filed a friend-of-the-court brief.

The suit developed from the death of Louise Levy, a Negro who died in Charity Hospital, New Orleans, La., in 1964. Through their guardian, Thelma Levy, the children sought to sue the hospital, a physician, and an insurance company, alleging negligence in the mother's death. The state courts held that the statute permitting such suits applies only to legitimate children.

ORTHODOX

Broadcasts to USSR

According to available statistics, it is estimated that there are 50 to 60 million Orthodox Christians and approximately 8,000 churches open to worship in the Soviet Union. This suggests that, on the average, there is one functioning church for every 7,000 believers. However, due to the vastness of the country and the concentration of the churches in the large urban centers, there are 25 to 30 million Orthodox faithful who are denied the possibility of attending church.

Being deeply concerned by the critical condition in which the Orthodox in the USSR find themselves, a special committee of Orthodox Americans of Russian descent has been formed under the sponsorship of St. Seraphim Russian Orthodox Church, New York City. This group has arranged for a regular weekly broadcast of the Divine Liturgy from the church to the Soviet Union. The first such service was recorded in late December.

COLLEGE STUDENTS

"Process 67"

"One way of finding truth that can be found is to let all points of view be heard," said the general secretary of the University Christian Movement, the Rev.

Len Clough, at the national conference of that organization held in Cleveland. He stated that the conference, called Process 67, was designed so that student delegates to it "don't just listen but participate." The loose structure of the meeting, which consisted of a series of "depth education groups" and mass media presentations, led some observers to wonder what it was all about. One observer asked if it was a "hippie convention."

Mr. Clough said that the 3,000 participants in the conference represented a cross-section of American college students and were not, by majority, left-wingers. "These are concerned Christians," the Rev. Eugene C. Best of the Newman Apostolate (Roman Catholic) told a reporter.

There were protest demonstrations, including a sit-in against the use of napalm by U. S. forces in Vietnam. One student complained: "The trouble with demonstrations is that they are reactions to something after protests become futile. Protests only tend to help those who are financially happy about the war."

In the discussion of "the theology of revolution" the following comments by student participants were heard:

"The Church can be called back to its revolutionary beginnings. The hang-up is its tie-up with the power base."

"Freedom is slavery to Christ; I find that meaningful."

"I don't see how a revolutionary can be free. I see him as more limited even than a reactionary conservative."

"Trying to define God can be a dead end; it limits Him. Experiencing ourselves is God."

"My hang-up is that life just isn't as rosy as my theology says it is."

HOLY CATHOLIC CHURCH IN CHINA

Workers' Tours in Hong Kong

The Rev. Francis Yip is pastor of Holy Carpenter Church in the heart of Hong Kong's industrial complex. His parishioners and neighbors are of the workers' class, and although their material lot is comparatively good when judged by that of industrial workers in other parts of the world, they none the less live in a cramped spiritual environment.

Some two years ago, Fr. Yip concluded that something needed to be done to broaden their horizons. The result was a project, launched 16 months ago, of workers' tours of the greater community of Hong Kong. There are now specially conducted tours for all age groups at a very low cost. The expenses for the tours run ahead of the collected fares, and so to offset these losses a travel bureau serving foreign students has been started. The small amount of profit from this enterprise is used to balance the budget of the tours for workers and their families.

Guidelines of Local Ecumenics

The executive committee of the Consultation on Church Union has authorized a committee to suggest guidelines for local ecumenical action. Chairman is William P. Thompson, stated clerk of the United Presbyterian Church.

Reports of plans for forming non-denominational local churches from existing congregations led to the action. The plan is aimed at preventing the fragmenting of COCU-related Churches while waiting for the uniting of the 10 participating Communions.

The next session of the Consultation is scheduled for March 24-28, in Dayton, Ohio.

CONVENTIONS

Eastern Oregon: October 20-22

The chief interest of the 57th convocation of the Missionary Diocese of Eastern Oregon, held at St. Paul's Church, The Dalles, centered around the charge of the Rt. Rev. Lane Barton, bishop, in which he spoke of his plan to retire late in 1968 after 21 years in Eastern Oregon. Bishop Barton was the speaker also at the convocation banquet when he spoke with much humor about his ministry in Oregon and seriously about the future of the Church in the area.

The report of the committee on the state of the Church was a vigorous call to all congregations in the diocese to "seek out and to deal with the poor, the distressed, and the dispossessed in this part of the State of Oregon."

Among several resolutions passed was one "endorsing the partnership principle" and looking toward the use of it in diocesan fiscal affairs beginning in 1969.

The convocation adopted a budget of \$61,212 for 1968, an increase of \$1200 over the 1967 budget. The budget allowed for a large increase in allotments to the department of Christian education for "continuing education of the clergy and the laity, principally through the facilities of the Ascension School at Cove."

Eau Claire: October 28

Three major actions characterized the 39th annual council of the Diocese of Eau Claire that met in Christ Church Cathedral, Eau Claire, Wis. By a majority vote, the delegates gave women communicants equal status with men in appointive and elective offices throughout the diocese.

The council unanimously approved continuation of the project in the Diocese of Masasi, Tanzania, East Africa. Eau Claire will give \$1,000 to help in the construction of a hospital there.

In domestic affairs, delegates voted to

join the Wisconsin Council of Churches. Support was given for Wisconsin Bill 637 to strengthen child abuse laws, but was not given for a proposed amendment that would weaken the bill. In other action taken a more comprehensive clergy medical-hospitalization policy was approved.

A High Mass was celebrated at noon, with the Rt. Rev. William W. Horstick, Bishop of Eau Claire, pontificating.

AROUND THE CHURCH

More than 200 residents of **Louttit Manor** participated in the **dedication** of their residence which stands next to St. Mary's Church, Daytona Beach, Fla. The Rt. Rev. Henry I. Louttit, for whom the building is named, read the service dedicating the seven-story construction containing 177 units. Retired people with medium or low incomes were kept in mind when members of St. Mary's began to plan the Manor two years ago and sought federal funds for construction.

A successful two-day **Boy Scout conference** attended by over 100 Scouts and their leaders was held at Beaver Cross Center, N. Y., and sponsored by the Scout committee for the **Diocese of Albany**. The explorer-aged Scouts heard talks by Capt. Edward M. Crowley, an infantry officer and an admissions officer at West Point Military Academy; Dr. Cary Wood, Jr., educator; Mr. John D. Briggs, attorney and former judge; and State Senator Ronald B. Stafford. The Rev. Canon George R. Kahlbaugh is director of the conference center.

On All Saints' Day, 48 juniors, 3 mid- dlers, 2 seniors, 9 graduate students, and 9 special students signed in as entering students of **General Seminary**. They placed their signatures in the book, first used in 1822, that contains the **matriculation** vow of the seminary. Dr. Powel M. Dawley, sub-dean and professor of ecclesiastical history, preacher of the matriculation sermon, is preparing a history of the seminary as part of its 150th anniversary year.

A **French version of the Book of Common Prayer** to meet the needs of French-

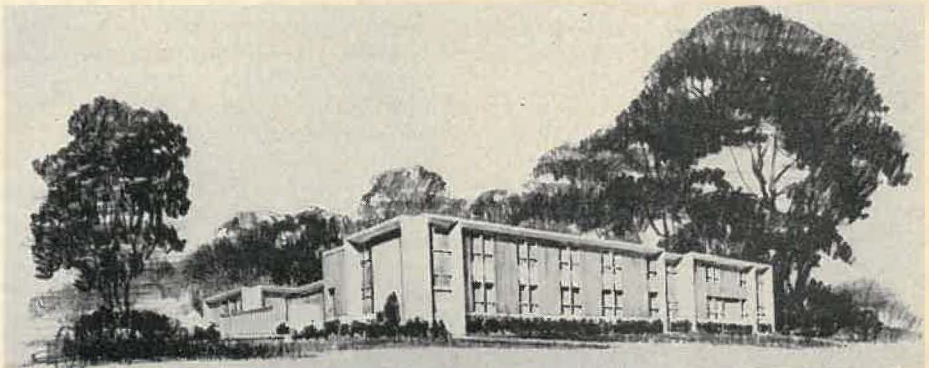
speaking Anglicans in **Canada** has been **published** after being in preparation for approximately five years. The translation is the work of the Rev. J. C. Kirby, professor at Montreal Diocesan Theological College and J. H. Bieler, former deputy minister of finance for the Province of Quebec, who received the active collaboration of several noted French-Canadian scholars. Translation of the Prayer Book into Japanese, largely for Japanese-speaking Canadians on the West Coast, now has been completed and production is to be started shortly.

An **unusual feature** of the recently dedicated **St. John's Church, Mankato, Minn.**, is the **use of embroidered religious hangings** designed by Dr. and Mrs. Robert Burningham of St. Paul, Minn., and worked not only by the Churchwomen of St. John's but by women of other religious bodies. The 101-year-old parish, now in its third building, is active in ecumenical work at Mankato State College where 10,000 students are enrolled this year.

An **organ recital** has been scheduled for the first Sunday of each of the next several months at **St. Michael's Church, New York City**, in celebration of the installation of a new Beckerath organ that was built in Hamburg, Germany. Dr. Leonard Raver of General Seminary presented the first of the recitals. The three manual pipe organ was dedicated by the Rev. William Corker, rector. Robert Huddleston is the regular organist at St. Michael's.

The annual **acolyte festival of the Diocese of Albany** was held in All Saints' Cathedral, Albany, N. Y., with the dean, the Very Rev. David S. Ball, in charge of the service. Preacher was Brother Michael of the Order of the Holy Cross, West Park, N. Y.

The Politics of Preaching was the general subject of the four **George Craig Stewart Memorial Lectures** delivered by the Rt. Rev. **George W. Barrett**, Bishop of Rochester, at **Seabury-Western Seminary** in November.



Pitt Mason Hall, newest dormitory on the campus of Hoosac School, Hoosick Falls, N. Y., houses boys in the junior and senior classes. The school has a record enrollment of 95 this year and has had to expand not only its physical properties but its faculty as well. Headmaster of the school, founded in 1899 by the Rev. Edward D. Tibbits, is Donn D. Wright. Chaplain is the Rev. Herbert Sanderson.



On first acquaintance, the Parish of St. Paul, Elko, Nev., may seem to be quite average with a communicant strength of about 300, worshipping in an attractive modern church built in 1956, serving a community of about 8,500 persons. However, this is no ordinary Episcopal church, and much of the difference is expressed through the Episcopal Missionary Society in Elko County, commonly known as EMSEC.

The size of this parish is more often described by the fact that it serves a sparsely populated area of 17,000 square miles (more than twice the size of the State of New Jersey) than by the membership count. It is in a strong sense of responsibility to all this area of mountains and valleys, desert and rangeland, that St. Paul's Church can lay claim to distinction. Through the years since its founding in 1891, bishops and priests have envisioned St. Paul's as the hub for a ministry to the whole county, and the laity of the parish have accepted this to be their vocation. The instrument through which this ministry functions today is EMSEC.

The traditional ways and times of worshipping are to be found in St. Paul's Church, Elko, and in the Mission Church of St. Barnabas, served by St. Paul's, in Wells, 50 miles to the east on Highway 40. However, the ministry in this area is not bound or limited by such traditions, as the full catholic heritage of the Church is brought to even the most isolated spot. In an area where "Church" is often a hundred miles away, and Sunday is a poor day for ranchers to go to town because banks and other business establishments are not open to justify making the trip, it is easy to find a reason not to attend a Sunday morning service in one of the two church buildings in the county. Furthermore, a ministry in this area constantly combats the *laissez-faire* attitude towards Church matters so prevalent in ranch country, where religion is often regarded as a frill, something for the women to do in their spare time.

It is through EMSEC that the Church is brought to the people wherever they

are, and is made relevant to their lives. Services are held wherever a few Churchmen desire them and whenever it is convenient for them to get together—weekly in the larger communities such as Carlin, 24 miles west of Elko, or monthly in the outlying mission stations, in ranching valleys or ghost mining towns. The setting may be a living room with the TV set disguised as an altar, or on a lawn with an oil can topped by a board serving the same duty while snow-topped mountains act as a reredos. Whatever the setting, however, the service is the same, the Holy Communion celebrated in accordance with the Book of Common Prayer, the priest vested in eucharistic vestments just as though he were in the parish church. Responding in kind, the people come to the service, spruced up for the occasion. They may have left branding or haying to attend, and half an hour after the service ends they may be back in old jeans and out in the fields again, but they take special trouble to honor God's presence in the Eucharist. The visitation of the priest will include opportunities for instruction and counseling, and sometimes there are baptisms or even an occasional wedding. The training of the young people is an important part of this ministry, and the priest supervises a Church school program carried on by mothers between his visits. In addition, during last summer, EMSEC sponsored two week-long vacation Bible schools, one in a mining community, the other in a ranching area. These were conducted by two young Volunteers for Service who were working during the summer months in the Missionary District of Nevada.

Further relevance is given to the work of the Church in this area by a unique method of financing it. Basically, EMSEC is underwritten through the budgeted giving by St. Paul's Parish of better than one-third of its estimated cost, which cost includes the salary and other expenses of a second priest to help cover the area. This giving by St. Paul's is over and above the required giving for quota and assessment to the District of Nevada. A second third is supplied by the Bishop of Nevada

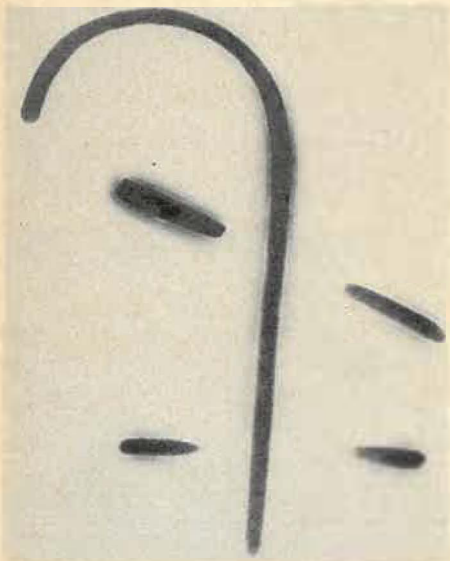


who enthusiastically backs this work. The final third is sought from pledges of people in Wells and in the outlying parts of the county. However, a real problem arises from the fact that a rancher rarely seems to have cash available. His assets are in the form of cattle. Since this is so, a method has been devised whereby a rancher can give not cash but calves. EMSEC is "in the cattle business" now, and has its own registered brand called the "Crozier Cross." At branding time the priest is invited to assist, and the EMSEC brand is placed on as many animals as the rancher wishes to give. The animals so marked are left with the herd however, to prosper or not as the herd does, until marketing time comes when the sale price of these animals is turned over to EMSEC. The rector is quoted as saying: "We live with the rancher's economy. Some years the prices are up, some years down. It gives our prayers a little more meaning." There is always the risk that an animal may die and the EMSEC will get nothing for it. Recently, one calf bearing the Crozier Cross brand became quite ill and a veterinarian was called to treat it. Fr. Duncombe, rector of St. Paul's, when told of this said that EMSEC should bear the cost. He was told, however, that when the veterinarian learned about the ownership of this calf, he was very approving and refused to charge for the treatment. In this way, the ranching part of the county is becoming more and more involved in the economy of the parish, and

St. Paul's Parish:

a part of Elko,

Nevada



the parish in turn finds itself caring what happens on the ranches.

It is difficult to justify a ministry of this kind on the basis of a strict accounting for value received for time and money spent. It would not be possible to continue at all were it not for the full backing given to the plan by the people of St. Paul's Church. However, this backing is given freely and unselfishly. This generous spirit is evident in other ways too. Important as EMSEC is in the work of the Church, it is but one way in which this parish demonstrates its sense of responsibility outside of its immediate parish family. This may be seen in the place St. Paul's holds in the life of the com-



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community. A study of the ways in which the parish hall is used will demonstrate this vividly. Many organizations hold meetings there, from the AA group to the local ski club. It serves as a community center, especially since the receipt of the gift of a fine pool table which is very popular among the young people of the parish and their friends. The hall is used by residents of the nearby Elko Indian Colony for such occasions as the closing dinner for a Headstart program or a dress-making class conducted for them by the County Home Extension Agent. A cooperative nursery school sponsored by St. Paul's Church as a community service has used the hall for the past two years. It serves for special occasions such as the annual meetings of Scouters or the Visiting Homemakers Service. The women of the parish cater public dinners or wedding receptions from time to time, meeting a real need in a town where most of the public eating places are geared to the gaming economy of the state.

The parish has also been a leader in the grass-roots efforts to increase understanding and cooperation between Churches. Fr. Duncombe has been a prime mover in the establishment of a local ministerial association. Together, this group has worked with the county commissioners, the county welfare department, and the city police department to establish a way of handling the stream of transients seeking aid in this town, located as it is on a main highway and train center. Opportunities for ecumenical gatherings have been given through such events as a quiet day jointly conducted between St. Paul's Church and St. Joseph's Roman Catholic Church in Elko; a joint radio service on Good Friday, with the clergy of eight Elko churches participating; and a study program shared by the women of St. Paul's and the women of the Methodist Church in nearby Carlin.

It would be easy for the members of St. Paul's Church to use the isolation of this town, which is 300 miles east of the see city of Reno and almost as far from Salt Lake City, Utah, and Boise, Idaho, the next large cities to the east and north, as an excuse to remain ingrown and self-serving. However, such is not the way of this parish. Its clergy and laity have through the years taken active and responsible parts in the work of the Missionary District of Nevada, contributing valuable time and sharing experiences. This may be evidenced by the fact that the alternate delegate from Nevada to General Convention last year was from St. Paul's, as were two of the five women delegates to the Triennial (both for the

second time). Furthermore, it is an established practice in this parish to provide for its rector to attend seminars and conferences so that he may stay abreast of what is happening in the Church at large. Through this plan, Fr. Duncombe was able to attend a session at St. Augustine's College at Canterbury, England, in 1966, and spend time studying in the Diocese of Southwark and other places.

"Distinguished?" EMSEC members reflected amusement and puzzlement, as well as pleasure, when they heard that THE LIVING CHURCH had so dubbed St. Paul's Parish, and invited them to tell their story. "If St. Paul's is 'distinguished,'" grinned one lively young EMSECer, "what must an undistinguished parish be?" St. Paul's problems are the same as those of parishes all over the country, whether city, suburb, small mid-western town, agricultural, or industrial. Basically, they are the problems of human relationships. If anything does distinguish St. Paul's Parish, it is perhaps the mini-sized roster of medium-income families scattered over 17,000 square miles, much of it still wilderness. The clean sweep of sky and wide expanse of elbow room provide an atmosphere encouraging clearer perspective.

The record of EMSEC's first year and a half includes some pages painfully scribbled with problems growing out of human nature and financial scrimping, but EMSEC is past the experimental stage. Its members know that the success of its mission (like that of any parish willing to sacrifice and enthuse) depends upon stubbornly persistent give and take among Christians of good will.



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What Mean These Statistics?

The statistical results of the recent survey of enrollment trends in Church schools (story on page 5) are not only discouraging but baffling. While the Episcopal Church grew during the three years of 1963 to 1966, in baptized membership, Church school enrollment decreased. Why the increase in total membership was not accompanied by an increase in the number of participants in the Church schools, we do not know and we shall not hazard a guess. We will simply express one hope and one opinion.

The hope is that those who develop policies and programs in this important field will not be panicked by these findings into supposing that we need another revolution in methods, content, and promotion in Christian education. We have had one revolutionary pitch or slant or slogan or strategy after another in Christian education for years and years: Seabury series—parish life conferences—group dynamics—the “family” Eucharist—revisions and recensions, by the dozens. To say this about the strivings of the Church’s educationists is not to condemn. They have tried one thing after another, trying to come up with the ultimate answer. But if gain or loss in this enterprise can be measured statistically, it appears that there has been loss, not gain. Our hope, then, is that our Christian educationists will not proceed from this point in frantic continuation of their quest for the winning gimmick.

Our opinion is that the Church’s children would profit from a general return to basic Christian content in what they are being taught: the Creed, the Lord’s Prayer, the Commandments, and the Catechism. There may be better ways and methods of teaching children than the old catechetical method, and we agree that there is nothing gained from dogmatic force-feeding of tender young minds if the contents of the Faith are learned only by formula and by rote. But we are even more sure that there is objective content in the Faith which can and must be taught to produce Christians who, being thus nurtured, will be able to give a reason for the faith that is in them. We think it would be well for leaders in Christian education to consider a review of the whole question of whether the Christian faith can be objectively taught. For our own part we are entirely certain that it can be, and must be. Maybe the true meaning of those statistics is that now is the time to re-think, not the methodology and psychology of Christian nurture, but its theology.

Good New Prayers

Now that the proposed new liturgy of Holy Communion is in general trial use, just about everybody is saying out loud what he likes about it or what he doesn’t like—especially, it seems, the latter. A

strongly adversative rash at the outset was only to be expected. If it did not occur, the Liturgical Commission would have real cause for concern, for it would mean that Episcopalians have ceased to care about their Prayer Book worship. But whether it is good or bad, the static is heard from sea to shining sea.

We have contributed a few squawks of our own to it and will probably do so in the future. But right now we feel moved to say something affirmative about two new things in the Prayer of Intercession. We hope these stay.

It is remarkable and deplorable that hitherto the Church has not specifically remembered Christian missionaries before God in its special intercession at the Eucharist. In the proposed rite we pray “for all who spread the Gospel among the nations, and who minister to the suffering, the friendless, and the needy: that they may have strength and courage to fulfill thy holy will.” It is high time. May we not add to this our prayer that God will give them not only strength and courage but success in their labors? His eternal success, of course.

Secondly, we here record our gratitude and our solid vote for the penultimate supplication in the new Prayer of Intercession, especially the plea for forgiveness of our “sins and failures, known and unknown, things done and left undone.” All Christians with a functioning conscience are troubled by the thought of all the sins and failures which they have brazenly forgotten, but which none the less have violated God’s order, corrupted God’s world, and in one way or another—as every sin does—brought pain or loss to God’s children. Now we have a prayer which meets this need. We hope that it, too, stays.

The proposed liturgy is being seriously criticized for its alleged lack of adequate expression of corporate penitence. This whole issue needs to be thoroughly ventilated and soundly resolved in the end, and we are certain that it will be. Meanwhile, we call attention to this new and much needed prayer for God’s healing attention to our sins “known and unknown.” It strikes us as decisive evidence that the framers of this proposed new liturgy are sensitively aware that man, even Christian man, even the good Prayer-Book-Churchman-Christian, remains a sinner who literally has no idea of his own sins.

Adoro Te

Before Thy altar, Lord, I fall;
Let me hear and heed thy call.
Let me feel Thy love’s pure flame;
Let me speak Thy holy Name
With lips made clean by purging fire.
Let me to Thy will aspire,
To serve Thee well in all I do,
To rid my life of all untrue
Desires and motives; this my plea,
“Lord, here am I, send me, send me.”
Before Thy altar, Lord, I fall
And Thee adore, my all in all.

Pat Wegner

Another Opinion

from

Dorothy A. Faber

Editor of *The Christian Challenge*

Unlike a great many Episcopal clergy and laity, some of whom participate in acts of "civil disobedience" in the name of free speech but explode like spoiled children if anyone disagrees with their pursuits, we of the Foundation for Christian Theology respect your disagreement with us in the matter of our Christian Thank Offering. Your editorial [December 31st] expressed in a fair and concise manner your disapproval of the new "Christian" Blue Boxes, as you put it. However, a few misconceptions do appear, and we would appreciate the privilege of explaining our position.

First, the CTO "blue boxes" are not blue but a deep aqua with gold lettering and cannot possibly be confused with the traditional UTO boxes. Our use of the term "blue box" may have been a tactical error but we employed it, as do most of the women of the Episcopal Church, to imply a thank offering and not necessarily to denote the actual color of the box since ours is not the only Church to use a "blue box" for such a purpose.

Secondly, we think it is important to establish the fact that when the UTO grants were announced in Seattle, we were faced with a decision we had delayed making for a long time: Which "leadership" did our Christian stewardship require that we follow—that of the established Church or that of the Head of the Church? As you pointed out, the conservative position is to be most reluctant in bypassing the existing law, order, structure, and program of Church or state.

Had this been the first incident of its kind, there is no question but that we would have remained patient in the knowledge that the matter would have been righted in due time. But years of watching the drift within the Episcopal Church toward socio-political—and now revolutionary, it would seem—activities had gone before, and we could not, with a clear conscience, continue to support such programs under the guise of Christian mission. Let us be clear on one point: We do not question the motivation nor integrity of those who advocate and support the Crisis in American Life Program, but we do question their decision, which we believe was based on inadequate information, and their judgment, just as they, no doubt, question ours. This is not a matter of loyalty or disloyalty to our Church leaders but a matter of serving God first as our prime duty.

When faithful Christian women in the Church contributed sacrificially in thanks to God, they did not do so with the understanding that their gifts would be used, even in part, to consolidate the stranglehold black nationalists are placing on helpless Negro communities. Those living in some of the nation's major cities where this is occurring, and those who

have witnessed the devastating riots in recent months, are shocked and amazed that the Church leadership wishes to subsidize the very "community organizations" which are suspected of being responsible for the anarchy. To say this is not happening is to ignore the facts, for a militant group in Detroit already has been given \$85,000 by the Inter-Religious Foundation for Community Organization, Inc., the group through which Episcopal "American Crisis" money is being channeled. Organizer of this group is the Rev. Albert Cleage, Jr., a former Black Muslim and close confidant of the late Malcolm X, and riot-scarred Detroit knows him well. Mr. Cleage talks openly and confidently about guerrilla warfare, about driving white citizens out of the city of Detroit, and about gaining total control of the city for himself. According to federal investigators, Cleage already has established close ties with Stokely Carmichael and H. Rap Brown whose affinity for Christian ethics is less than clear.

Our increasing concern for this kind of Church support is not based on irresponsible reports from irresponsible individuals. For example, a Detroit expert in the field of race relations recently told a large audience in a Roman Catholic parish that black extremists plan to "hit" 50 white suburbs sometime during 1968. A small group in each of 50 cars, all carrying guns, will filter into the suburbs when the word is given, and without warning will shoot a white child in each community in the hope of instigating an even worse holocaust than that experienced by Detroit last July. "Nothing's going to change it," he was quoted by a local paper as saying. "It's all been planned in advance." *Nothing's going to change it*—not the \$85,000 from IFCO nor well-meaning Christians who cannot bring themselves to recognize the violence inherent in the "black power" concept, although the black nationalist leaders have been frank enough to tell them.

In the meantime, Episcopal missions in many areas are being forced to cut back on their work and some are in danger of disappearing altogether so that the Episcopal Church may support "community organizations" which could bring about a bloody revolution in this nation. Under the circumstances we are not, as you suggested editorially, trying to "compete" with the UTO blue box nor are we "setting up box against box." We are attempting to provide an alternative for those who have become disillusioned and disenchanting so that they will *not* become non-participating. At the same time, we are making an effort, we hope, to assist the kind of mission work which deserves to survive—the kind once supported by UTO—while UTO funds are directed elsewhere. If this makes us guilty, then we stand condemned, and we leave our judgment to Almighty God.

This editorial by Mrs. Faber is written on behalf of the trustees of the Foundation for Christian Theology.

BOOKS

PARTNERS IN PREACHING: Clergy and Laity in Dialogue. By **Reuel L. Howe.** Seabury. Pp. 127. \$3.50.

There is much that needs to be said about preaching that *Partners In Preaching* doesn't say. What it does say is well put and said with force and logic. For one so well qualified in the field of communication it is surprising that the author inserted process diagrams that are of little import on the printed page without the felt pin and verbal insight of Reuel Howe. However, the diagrams are few and the analysis of the preaching process is outstanding.

Dr. Howe states that "the weakness of preaching stems from its wordiness and monological character," and he suggests a sermon to which both the minister and the congregation contribute via pre- and post-sermon discussion between clergy and laity. By means of such specific dialogue the barriers to efficient preaching (and hearing) would be removed. One nature of the barriers to communicating from the pulpit is that "... the preacher, as he stands in his pulpit, both wants to speak and preach the Gospel and does not want to; and his people, as they sit before him, have come to hear, yet do not want to hear the Gospel. There are many illustrations of how this ambivalence affects us. The preacher can be ambivalent about preaching the Gospel itself because to truly present it brings him under judgment and calls him to commitments that threaten his way of life. And members of the congregation experience the same kind of ambivalence. They would like to respond to the promise of renewal that they sense in the Good News, but they also want to hold back a great part of themselves because of the demand for change in them that comes with the promise. And thus each occasion of preaching is marked by an ambivalence on both sides."

If you appreciate the truth of the foregoing remarks then you will want to come to grips with this book which is meant for those seriously interested in exploration of the preaching ministry.

(The Rev.) **ROBERT N. PIPER, J.D.**
*Trinity Church
Hamilton, Ohio*

* * * *

COMMUNIST RUSSIA AND THE RUSSIAN ORTHODOX CHURCH. By **William B. Stroyen.** Catholic University of America Press. Pp. x, 161. \$4.95.

Those interested in how the Russian Orthodox Church is faring under the Soviet régime the Rev. Dr. William B. Stroyen has put very much in his debt. He has handled his subject with clarity and in a scholarly fashion, and makes us keenly aware of the "tactics and actions on both the national and international scenes" pertinent to a study of

Christianity, Communism, and the Soviet régime.

We are glad to have a careful treatment of the issues that govern the relationship of the Church and state, and are poignantly reminded that while there may be an expansion of the relationships of the Russian Orthodox Church outside the Soviet, we are saddened by the realization of the lack of freedom within the Soviet Union itself. We are grateful also that the laws pertaining to the separation of Church from the government and the schools from the Church have been included as an appendix, as also have been other laws, codes, and regulations which describe the interaction between the Russian Orthodox Church in Russia and the Soviet régime during the period 1943-1962.

The bibliography of *Communist Russia and the Russian Orthodox Church* is completely satisfactory and commends itself to any student of the subject under treatment, as well as to those who are interested in the general study of Eastern Orthodoxy.

(The Rt. Rev.) **L. L. SCAIFE, Th.D.**
The Bishop of Western New York

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THE CAMBRIDGE BIBLE COMMENTARY on the *New English Bible* (New Testament) is now complete and available in paper and hard cover. Most readers will agree that it is a desirable and useful tool in the non-expert's study of the Bible.

THE LETTERS OF PAUL TO THE EPHESIANS, TO THE COLOSSIANS, AND TO PHILEMON.

By **G. H. P. Thompson.** (Pp. x, 198; \$3.50): It is good of course to have some knowledge about the history and circumstances of these letters. As usual, we are given a good, brief account of the problems. In the commentary readers will be interested perhaps in the light shed on the meaning of the atonement (35), on true unity (61), and on Paul's embryonic thoughts about the Trinity (64). An explanation of Paul's view concerning the Church's responsibility toward the social order can be seen both in Colossians (157) and in Philemon. The opinion is that Paul did not preach social revolution directly (e.g. in regard to slavery) because the reaction to such teaching would probably destroy his opportunity even to be heard. Instead, he concentrated on preaching the Gospel itself, hoping that its spread would gradually create a climate of opinion in which the social order could be reformed. Is this a viable tactic today?

THE LETTERS OF PAUL TO THE PHILIPPIANS AND TO THE THESSALONIANS. By **Kenneth Grayston.** (Pp. vii, 116; \$3.50): One is struck first of all by the remarks on the Hymn to Christ (Phil. 2:6-11) which illuminate very well this often troublesome passage. The hymn is a way of expressing the honor due to Christ and is

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Please Mention

THE LIVING CHURCH

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 24

COLLEGE 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.

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY

ALL SAINTS' 132 No. Euclid Ave., Pasadena
The Rev. T. E. Lynberg, chap.
Sun 8, 9:10, 11; College Group at Winnett Hall Tues noon; at Church Sun 7

WHITTIER COLLEGE Whittier
ST. MATTHIAS 7056 Washington Ave.
Frs. A. E. Jenkins, C. K. Landis, W. S. Cox
Sun 8, 9, 10, 11; Canterbury Club

COLORADO

COLORADO COLLEGE Colorado Springs
GRACE CHURCH 631 No. Tejon
The Rev. James A. Mills, chap. & assoc r
Wed 5:15 HC Shove Chapel. Canterbury activities

FLORIDA

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL UNIVERSITY CENTER
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.
The Rev. John McKee, chap.
HC 9 Sun, Durham Chapel

ILLINOIS

BRADLEY UNIVERSITY Peoria
ST. STEPHEN'S 464 - 1st Ave.
The Rev. G. C. Stacey, v & chap.
Sun 10:15; 5 (2d & 4th S)

UNIVERSITY OF ILLINOIS Champaign-Urbana

ST. JOHN THE DIVINE Champaign
Rev. F. S. Arvedson, chap., Rev. M. D. Pullin, ass't
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 and as announced

MARYLAND

UNIVERSITY OF MARYLAND
College Park Campus
(Suburb of Washington, D. C.)
MEMORIAL CHAPEL
Rev. W. K. Smith, chap.; Rev. Wm. Flanders, assoc.
Sun HC & Ser 9, 11, MP & Ser (Interdenominational) Daily HC 12 noon

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
The Rev. G. Russell Hatton, chap.
Sun 10 & 7 HC; Tues & Thurs HC

NEW YORK

CORNELL MEDICAL SCHOOL
ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING
(Studio Club; East End Hotel)
EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Alanson B. Houghton,
Lee Belford, Charles Patterson, Francis Huntington
Sun 8, 9:30, 11; Thurs 11, 6:30

NEW YORK (Cont'd)

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; Thurs 5:15 HC

OHIO

LAKE ERIE COLLEGE Painesville
ST. JAMES' 131 No. State St.
The Rev. Thomas R. Waddell, r
Sun 8, 10, Eu 7:30 Wed on campus as announced

PENNSYLVANIA

PENNSYLVANIA STATE UNIVERSITY (University Park Campus)
EISENHOWER MEMORIAL CHAPEL
The Rev. Derald W. Stump, chap.
Sun MP & Ser 11; HC & Ser 6:15; Wed HC 7

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

VIRGINIA

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

WILLIAM & MARY COLLEGE Williamsburg
BRUTON PARISH CHURCH Duke of Gloucester St.
The Rev. Joseph E. Trimble, Jr., chap.
Sun 8, 9:30, 11, 5:30; Thurs 5 HC Wren Chapel

WISCONSIN

ALL MILWAUKEE Universities and Colleges
ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
Sun 8, 10, 12 Noon; ES & B 7:30; Daily Eu 7, EP 5:30; Wed Eu 12:10; C Sat 4:30-5, 8-8:30

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

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone: 754-3210
Sun 8, 9:15, 11; weekdays as announced

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 3216 N. Downer Ave.
The Rev. John H. Heidt, chap.
Eu, MP, EP daily; supper Wed 5:30

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

The Directory is published
in all

January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

not primarily theological information about His nature. The note on the significance of these letters and especially on the value of the use of imagery (111) offers some distinctions which would be useful today.

A LETTER TO HEBREWS. By J. H. Davies. (Pp. vii, 146; \$3.50): This book on Hebrews is one of the best in the whole series. The suggestion, however, that the intended readers were a group of gentile Christians under pressure to embrace Judaism sounds a little surprising. But the commentary proceeds on a very high plane. The recognition in chapter 6 of both baptism and confirmation as part of Christian initiation ought to be of some value in our union talks. One of the most notable features of the book is its explanation of a New Testament writer's use of the Old Testament. In this day when we strive to bring more Old Testament material into the Eucharist it is well for us to understand that the scriptures of the Old Covenant were seen to be first and foremost a witness to the Christian Gospel—not primarily books of high moral principle or exalted history.

(The Rev.) M. FRED HIMMERICH
St. Paul's Church
Watertown, Wis.

* * * *

PILGRIM'S PROCESS. By Gerald J. Jud. United Church Press. Pp. 127. \$2.95.

Although Dr. Gerald J. Jud of the United Church's national staff describes *Pilgrim's Process* by its sub-title, "How the Local Church can Respond to the New Age," the terms "pilgrim" and "process" really project what he is trying to say. However, he fails to integrate "pilgrim" in its biblical sense, and "process" as defined by modern social scientists. An example of this failure is his expectation that the leadership group in local congregations (to whom the book is written) will be agents for change in the Church. This conclusion is unsound in either a biblical or social-science context, (or in our own experience if we really think about it).

JOHN W. CHURCH
St. Bartholomew's Church
Atlanta, Ga.

* * * *

THE COMMUNITY WITNESS. By Hamish Swanston. Sheed & Ward. Pp. viii, 230. \$4.95.

There are two great features in *The Community Witness* that commend it to scholars and students. The historical contents and presuppositions of the New Testament are not the testimony of a handful of witnesses but the testimony of the whole first and second generation of Christians. Therefore the variety; therefore also the converging witness, the result of a common faith and experience. Secondly, it takes for granted the Jewish background of the earliest Christianity.

The Christians were not rabbis but they were steeped in the Old Testament scriptures. The pattern of their religious thinking was already set for them—just as it was for the Qumran group and others. Hence, the oldest literature outside the New Testament has more importance than the more theologically articulated documents of the late second century and following generations. This area is just today being studied as carefully as it should be—and good results are already manifest.

The drawback of Hamish Swanston's book is that the brilliant suggestions and reconstructions that piece together the data are not clearly enough distinguished as such. This piecing together has to be done. It really has been done for centuries by exegetes and writers of the life of Christ, but in these days the modern author's conjecture should be labeled as such and not introduced with the tacit suggestion that the evangelists suggested it. But read carefully; this book will edify even a Bible critic!

(The Rev.) FREDERICK C. GRANT, Th.D.
Union Theological Seminary (ret.)

The Living Church Development Program

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January 21, 1968

PEOPLE and places

Ordinations

Priests

Albany—The Rev. Messrs. John A. Andrews, on the staff of Barry House Conference Center, Brant Lake, N. Y. 12815; Nelson Lundberg, curate at St. Paul's, 58 Third St., Troy, N. Y. 12180; Jonathan MacKenzie, curate at Christ Church, Cooperstown, N. Y., address, 18 Beaver St. (13326); and Kennedy Roberts, rector of Trinity Church, 60 Broadway, Whitehall, N. Y. 12887, and vicar of All Saints', North Granville, N. Y.

Connecticut—The Rev. Messrs. Walter Daniel Clark, Jr., vicar of St. Peter's, Box 536, Oxford, Conn. 06483; Frederick Jennings Kuhlmann, vicar of Christ Church, 5170 Madison Ave., Tashua, Conn. 06611; and Bruce Bennett Lawrence, curate at Church of the Ascension, Davenport Ave. and Ward, New Haven, Conn. 06511.

Dallas—The Rev. Jesse Y. Bigham, Jr., curate at St. Paul's, Dallas, Texas, address, 549 Bluewood (75232); and the Rev. Paul Benjamin Roberts, Box 3208, Station B, Vanderbilt Divinity School, Nashville, Tenn. 37203.

Easton—The Rev. Robert Troth Gribbon (son of the Rev. Canon R. B. Gribbon), rector of St. Stephen's, East New Market, and priest in charge of St. Andrew's Mission, Hurlock, and Epiphany Mission, Preston, Md., address, Box 112, Preston, Md.

Lexington—The Rev. Arthur C. Chard, Jr., assistant to the rector of St. John's, 210 N. Main St., Versailles, Ky.; and the Rev. Robert K. Hemphill, priest in charge of St. James', Prestonburg, Ky. 41653.

Long Island—The Rev. Messrs. George Henry Arthur Back, curate at St. John's, 101 Chapel St., Portsmouth, N. H. 03801; McCrea Howard Cobb, curate at Grace Church, 4750 Merrick Rd., Massapequa, L. I., N. Y. 11760; Eliot Garrison Frederic, curate at Holy Apostles and the Mediator, 51st and Spruce Sts., Philadelphia, Pa. 19139; Harold William Garbarino, curate at St. Andrew's, 155 Campbell Ave., Williston Park, L. I., N. Y. 11596; John Anthony Greco, curate at St. Ann's, 131 Clinton St., Brooklyn, N. Y. 11201; Paul Sprower

Koumrian, curate at St. Luke's, 85 Greenway, Forest Hills, N. Y. 11375; Robert Carroll Travis, curate at St. Stephen's, Main and Carlton Sts., Port Washington, N. Y. 11050; Edward George Vock, priest in charge of St. Peter's, Lake Andes, S. D. 57356; and James Gustave Wilson, curate at St. George's, 319 Front St., Hempstead, L. I., N. Y. 11550.

Retirement

South Florida—The Rev. Gordon L. Graser, vicar of the Church of Our Saviour, Palm Bay, Fla., retired January 1st. Address: Braddock Arms Apts, #8, 516 S. Grandview Ave., Daytona Beach, Fla. 32018.

DEATHS

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

The Rev. Thomas Donaldson, 78, retired priest of the Diocese of Easton, died December 13th, in Riviera Beach, Fla.

At the time of his retirement in 1957, he had been rector of St. Paul's, Centerville, Md., since 1939. Survivors include his widow, Mary Harrison Donaldson, a son, and three sisters.

Frank Gerald Sibilis, 62, communicant of Grace Cathedral, San Francisco, died December 17th, following a heart attack.

Manager of the Bottom of the Mark barber shop in the Mark Hopkins Hotel for 35 years, Mr. Sibilis was better known for his work in building churches. In 1940, he began a program of vocational giving—free hair cuts in after-hours, with donations going to the building fund of St. Alban's, Albany, Calif., his parish at the time. Since then he had continued to raise money for the building of numerous other churches. Survivors include his widow, Carol, a daughter, two sons, five grandchildren, three sisters, and a brother. A memorial celebration of Holy Communion was held in Grace Cathedral, and interment was in Cypress Lawn Cemetery.

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AN INSTRUCTED EUCHARIST can be deadly!

But here's one flexible enough to meet your needs for an effective teaching tool re: The New Liturgy. Mimeographed 13 pages in simple, legible form. Inexpensive: \$1.00 postpaid, three for \$2.00. All orders filled promptly. Rev. Paul Hoorstra, 116 W. Washington Ave., Madison, Wisconsin 53703.

POSITIONS OFFERED

PRIEST, share Far East mission parish and school, Guam. Background, Education and/or Administration. "Stateside" business, government and military community. 255 student school. January interviews West Coast or write St. John's, Box FB, Guam 96910.

WANTED: Housemother for boys' school in eastern Pennsylvania. Reply Box G-513.*

POSITIONS WANTED

MATURE PRIEST, available March 1st, desires correspondence with Bishops or Vestries. Pastoral and business experience. For particulars write Box E-517.*

ORGANIST-DIRECTOR, Recitalist, experienced, highly trained, very successful with children's choirs. Available early Lent, after Easter or in September. Must have good organ within 50 miles of New York. Reply Box G-516.*

PRIEST, 40, agricultural background, desires rural work. Reply Box C-518.*

SUMMER SUPPLY

FOUR MONTH SUPPLY needed—June through September. Small, but happy, Anglo-Catholic parish in Western Pennsylvania. Sunday duties and emergencies. Modern, comfortable rectory provided. A pleasant summer for a retired priest. If interested write the Rev. Vincent Rees Browne, P.O. Box 404, Ridgeway, Pennsylvania 15853.

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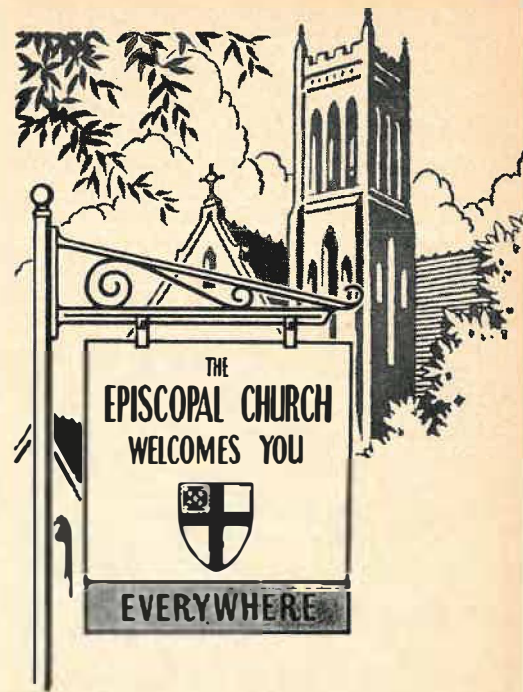
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THE LIVING CHURCH

CHURCH DIRECTORY

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



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;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

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

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, 9, 11; Daily 7:15, 5:30; al-
so 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 5-5:25

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

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

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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat
5-6 & by appt

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.

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 10 (Sol); Daily: Mon thru Fri 7;
Tues, Thurs & Sat 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

LONG BEACH, MISSISSIPPI

ST. PATRICK'S 200 East Beach
Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by
appointment

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

BROOKLYN, N. Y.

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

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 Mon, Tues, Thurs, Fri 12:10; Wed 8 &
5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open
daily for prayer.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol
MP & HC 7:30; Daily Ev 6

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 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, also 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, 9 (sung); 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 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

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

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. Long, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguia, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

CHARLESTON, S. C.
HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

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.
ST. PAUL'S 15 Roy St. at Queen Anne Ave.
The Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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

MONTERREY, N. L. MEXICO
LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Eng), 8 & 11:30 (Spanish); Wed & HD
6:30 (Spanish)

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