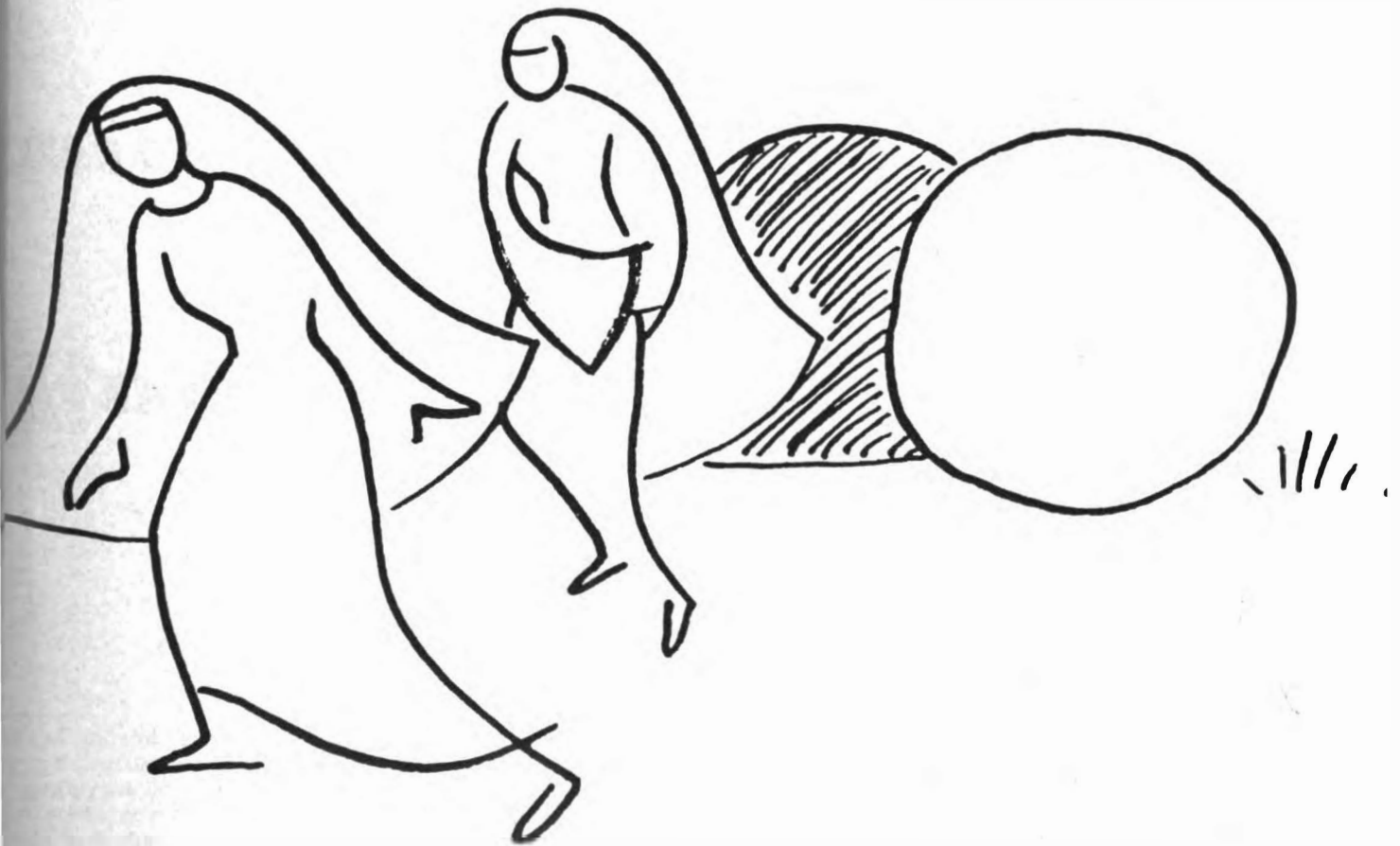


The Living Church

STATE MEDICAL SOCIETY
816 STATE STREET
MILWAUKEE, WIS. 53706

April 14, 1968

30 cents



Alleluia!

Throughout the Church today there is a division of opinion on what constitutes the basic program of the Church. Both clergy and laity are concerned about the application of the Gospel in areas of social and economic tensions.

It is easy to become emotional and judgmental when faced with actions which seem contrary to the usual way we do things. The issue becomes compounded when local disagreements over program procedures are given a one-sided boost by General Convention action—notably the \$9,000,000 earmarked for experimental urban expenditures. That the Church should do all it can to lift the level of life is not in question. But *how* it is done is pertinent and debatable. Though we admit the crucial nature of our financial priorities (and I am not convinced now that we have decided wisely—time will tell), there is another area which is just as controversial, if not more so. I refer to the growing number of priests taking an active part in demonstrations and marches. Peaceful demonstrations can be tolerated if not approved; but increasingly they seem to be preludes to disorder and violence, and the tools of groups more interested in revolution than in constructive amelioration.

I have a hearty dislike for present-day demonstrations and marches, under whatever aegis they may be conducted. This dislike becomes stronger as demonstrations turn to riots, looting, burning, shooting, and bloodshed. The downgrading and harassment of our police when they try to do their job of law enforcement, does not help matters. It is time to think out what is at stake in the upholding of law and order and what can be done to halt the dangerous anarchy which is spreading like a cancer through America's life.

J. Edgar Hoover, director of the F.B.I., said in November of 1967 that nearly three and one-quarter million crimes were reported in 1966. Our crime bill, he also said, is estimated at \$27 billion annually. There is an underground Kingdom of Crime in America, with its hierarchy of leaders in the Cosa Nostra, which bleeds billions from legitimate business every year. To fight the usual burden of crime is mammoth enough. Now our police have been further burdened with the riots, arson, looting, and general disorder incident to demonstrations and marches throughout the land. The police had their hands full before this new wave of violence hit them. These new duties added to the old are too much for them. Today crime and violence are the number one problems of our cities, our states, our nation.

The 1967 riot record has been officially summarized for us as follows: major riots in 75 cities; racial violence, major and minor, in 126 cities; 117 people killed; over 2,000 injured; over 16,000 arrested;

property damage above \$160 million; total cost, including damage and other economic losses, above \$665 million. The forecast for 1968 is for more of the same type of anti-social activity, but on a bigger and more damaging scale. A multi-pronged attack must be made on the causes of crime and rioting, especially in our slums. Education and jobs, housing and recreation, health and morality, character and spiritual values are all fundamental concerns. The Church can assist in any and all of the aforementioned areas, but its chief contribution must be in the area of its primal task, the cure of souls. To do all else, and fail here, is to be satisfied with secondary objectives which secular programs can handle better than we can. But nobody will do the

rather low estimate of a man's conscience. let us remember. Moral and spiritual truth have a witness in the conscience, but conscience cannot, by itself, be equated with the veritable voice of God. Nor is it the authoritative and ultimate court of appeal in the discrimination of right and wrong. A single phrase from the lips of Jesus gives credence to the thought that the soul can be perverted: "If therefore the light that is in thee be darkness. . . ." The conscience needs to be enlightened and educated. "Freedom of conscience" can be a trap for the unwary and a dangerous ally to that libertarian excess which tempts us all to find good reasons for bad actions.

Our nation would benefit from a renewed study of Lincoln's writings during

The Law, and Today

spiritual work of the Church if we fail to do it.

It is a dangerous example we set before others when we urge men to disobey the law. The end does not justify the means. To advocate that men obey only the laws they like is an open invitation to chaos. As long as there is the possibility, through democratic processes, to change onerous laws, there is no excuse for taking matters into one's own hands in the name of a so-called greater law, "freedom of conscience." St. Paul had a

the period of his trial by fire in the Presidency. It is clearly shown by his words that he would not do wrong to abolish wrong. He believed that the means must justify the end, that righteousness must be done righteously. He had "the disposition to conserve and the ability to improve." Unless we conserve what we have, keep our balance, we shall lose what we have through blundering, impatient attempts to achieve what we want. Lincoln's aim was to save the Union—without slavery if possible, with

By The Rev. Frederick R. Isacksen

**Rector of
The Church of St. Luke and the Epiphany**

Philadelphia

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slavery if necessary, as he wrote to Greeley—but to save the Union. Some of our radical civil-rights enthusiasts, and our draft-dodger counsellors, might well consider also Lincoln's remarks concerning those who have no homes, burning down their neighbors' homes. One day, when the home-burners have their own homes, they may miss the protection of the laws they helped to destroy.

Poverty is not a person's supreme tragedy. When one of a company of people who were listening to Jesus said to Him, "Master, speak to my brother, that he divide the inheritance with me," Jesus replied, "Man, who made me a judge or a divider over you?" Then Jesus said to the people, "Take heed, and beware of covetousness: for a man's life consisteth

Dr. Mildred C. J. Pfeiffer (M.D.), director of the Division of Planning of the Pennsylvania Department of Health, recently wrote an article, in *Medical Opinion and Review*, titled "Ecotonus: People and Cities." She shows what a morass one must struggle through who would improve our cities. That improvement has occurred, she says, is a credit to our society. Her closing paragraph states, "If everyone who has good things wishes to share them with a neighbor, there will be fewer neighbors who need to ask and fewer who will need to receive—provided *things* alone are not the best or only gifts to be given." Sharing is an important part of the message the Church must ever present to individuals and to society. But "*things*" alone never saved

a Messiah shall I be?" The answer seems clear. He chose to be a spiritual Messiah. Men would be redeemed as they were made whole, and the touchstone of their redemption was the spirit, the soul. "What shall it profit a man, if he gain the whole world and lose his own soul?" That which gains the most from our riots, our racial strife, our intemperate lawlessness, is the communist conspiracy. The Communists have told us what they want and how they intend to get it. Divide and conquer; turn neighbor against neighbor; downgrade authority, the nation, and religion. Now the next step has been outlined for us—guerrilla warfare in our cities and across the nation. They do not want civil rights to succeed. They hope justice and fair-play will fail that they may then present in full their program of dictatorship and slavery to the state.

We can penitently say with St. Paul that we have not yet attained all that should be, but we must also say with him, "Hold fast that which is good." The priests of our Church must ever hold in balance the work of the priest and that of the prophet. To do only the work of a priest may cause the Church to die of inanition and anemia. But to do only the work of a prophet could cause the Church to die of convulsions. To keep the priestly and the prophetic in healthy tension is the way to wise progress. The Bard of Avon's word is also pertinent: "Wisely and slow; they stumble that go fast." When men lose faith in God it is easy to lose faith in one another. We need faith in God, and faith in our fellow men, if our world is to survive. But faith in God, and love for God, is the foundation on which we can build our love for man. The better way in all our strivings is the Way of Love. Yet love needs guidance. We must pray for the gift of wisdom, one of the gifts of the Holy Spirit which St. Paul mentions (I Cor. 12:8-10). Law alone is not enough; love alone is not enough. As Jesus came not to destroy the Law, but to fulfill it, so we in the Church are duty-bound to follow His leadership in conserving and fulfilling.

Arthur Miller's play *The Crucible*, the story of the witchcraft trials in Salem around 1682, has an epilogue for our day and any day: "Whenever men have lost faith in one another, the ancient cry of 'Witch!' still hovers on the wind, and it can still destroy!" In the case of the witchcraft trials, the law was used by unreasonable men to destroy and to kill. God grant that we may see in our day the love of the law, and the law of love, united in a sweet reasonableness, devoid of excesses, and devoted to fulfilling our Lord's dream of brotherhood for all mankind.

Let us keep faith in one another. But more importantly, let us keep the Faith—all of it—which has been committed unto us. That Faith includes *both* Law and Gospel.

he Gospel,

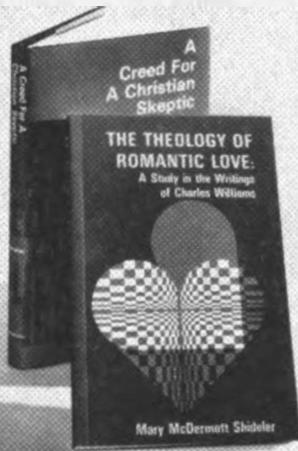
Priorities

not in the abundance of the things which he possesseth" (Luke 12:13-15). The warning is still potent for those who have and those who have not. There is enough for every man's needs, but not enough for every man's greed. Lincoln, with myriads of others, was poor. Greater than the lack of money or goods is a lack of character. No amount of aid is going to change people who do not have the desire to change themselves. Changed people can change their environment and circumstances. It is at this point the Church has its challenge and its mission. St. Peter gives us a wonderful illustration of wisdom when he says to the beggar, "Silver and gold have I none, but such as I have give I thee. In the Name of Jesus Christ of Nazareth rise up and walk."

anybody. There is no salvation for men and nations except in Jesus Christ, our Lord. Others stand ready with panaceas for the war on poverty. But the Church has a greater war—that on sin, the flesh, and the devil. Reborn men are the fruit and the glory of God the Holy Spirit. If the Church fails to produce this fruit, if its aim is anything less, the axe is poised to cut it down, and rightly so. It has forsaken her Lord.

I do not say the Church has no place amidst the agonizing travails of our time. Of course it has. The whole meaning of the Incarnation cries out the truth that God came into the world, not that He stands above it or apart from it. Yet our Lord had to face the question (the temptation in the wilderness), "What kind of

Plausible Christianity



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The Living Church

Volume 156 Established 1878 Number 15

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The Law, the Gospel, and Today's Priorities
F. R. Iackson 2

THINGS TO COME

April

- 14. Easter Day
Justin
- 15. Easter Monday
- 16. Easter Tuesday
- 17. Easter Wednesday
- 18. Easter Thursday
- 19. Easter Friday
Alphege
- 20. Easter Saturday
- 21. Easter I
Anselm

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.

Ecclesiastical Blackmail?

Regarding "Is the Machine Running Us?" by Dr. Frederick M. Morris [L.C., February 18th], the withholding of any part of a missionary quota by a parish is ecclesiastical blackmail. It is an immoral means to what I agree is a desired end.

The threshold of my tolerance is at its lowest when a parishioner cuts his pledge because he doesn't agree with the parish policies. It doesn't surprise me when one clergyman errs, but what disappoints me most is when a majority of a good vestry concurs. Mature Christians don't take their ball and bat home if they can't pitch.

Although our parish also objects to unnecessary bureaucracy, we have oversubscribed our quota for 1968.

(The Rev.) FRANKLIN A. MAHLAR

Rector of St. James' Church
Hyde Park, N. Y.

Dr. Cox Replies

I rarely respond to published criticisms of my Christian convictions or my practices as a minister, especially when they appear in Church journals. However, the cruel lampoon you published in your February 25th issue hurt me deeply. It is at best a breach of professional ethics, at worst a failure in Christian charity.

Those of us who live on campuses cannot avoid counseling students who are anguish-ing over whether to participate in this terrible war. There is no thoughtful American by now who does not have an opinion on the morality of the war. I do not believe my having an opinion excludes the possibility of my counseling young men to come to an informed and prayerful conviction about the war, and then to follow it.

I have counseled men, whose consciences seemed informed, to go into the army, even though I personally would not. I have supported young men in their decision to refuse induction on religious or conscientious grounds, which is what I would probably do (if I had the courage) were I of draft age. My test of whether a person's conscience is informed is *not* whether he agrees with me. I am shaken that you could even make such a suggestion. Your notion that a minister cannot both *have* convictions on a subject and encourage someone else to follow *his own* convictions, even if they are different, dismays me. Certainly we must do this on many subjects.

The fictional interview you construct is insulting to thousands of conscientious ministers who try their best to counsel the young, and is a degrading caricature of the pastoral office. I am sure that in a calmer moment the person who composed that editorial will be sorry. What does he suggest we do: not have convictions about the war? Or refuse to counsel our parishioners? The first would be a violation of our duty as Christian citizens. The second would be a denial of our ordination vows. We must, and can, with God's help, do both.

Let me close with two questions: (1) Given the ancient Christian tradition of the just war, including the rules of proportionality of means and discrimination between combatants and civilians, would the editors of *THE LIVING CHURCH* decide that our war

in Vietnam is a just war? I would like to see this argument made, if it is possible. I doubt that it is. (2) What do the editors suggest a priest or minister should do in counseling when a young man who seems to have thought, read, and prayed about the matter decides participation in the war would mean disobedience to Christ? What should we tell him?

These are trying times, gentlemen. Let us retain a measure of charity in criticizing each other. So please, no more caricatured conversations between a minister and a troubled young man struggling over a life and death concern.

(The Rev.) HARVEY G. COX
Associate Professor of
Church and Society at
Harvard Divinity School

Cambridge, Mass.

Lutherans Not First

Your editorial, "Christian Sanity in the Ghetto Mission" [L.C., February 11th] caught my eye.

I wish to advise you that the Lutherans were not the first to come up "with the goods" in a "demonstration of Christian sanity." During the three years that my husband attended Virginia Theological Seminary (1962-1965) we were members of the Church of the Ascension and St. Agnes, in Washington, D. C. A group of lay people in the parish asked my husband and me to join them in an effort to do something concrete to alleviate the suffering of Negro families in the area surrounding our particular church. We formed a corporation known as "Family Housing, Inc.", and with money donated by lay people and borrowed from organizations, our group purchased several houses for Negro families. These families paid rent in the amount of our mortgage payments to "Family Housing, Inc.", and it was the intention of the corporation to deed these houses to the families once the mortgages were paid off. In our case too there was no proselytizing, but we donated our time and labor in helping our tenants maintain and improve the property. We also taught them how to defend their rights and prepared them for ownership.

As my husband and I have not lived in the Washington area since 1965, I have lost contact with this particular group of dedicated Episcopalians. Let me add, however, that we got our idea from two Roman Catholic laymen who, on their own, had begun the process before and tried in vain to interest the churches in Washington to undertake the venture. Ascension and St. Agnes was the first to respond. Then we in our turn tried unsuccessfully to draw the diocese and other churches into the program. I am therefore delighted to learn from your article that at long last someone else has taken up the idea. God bless the Lutherans.

JUNE E. RUTHERFOORD

Martinez, Ga.

A "Better Alternative"

As a "better alternative" to the theory advanced some time ago by Canon Montefiore that Jesus was homosexually oriented [L.C., January 28th], the Rev. Peter Staples, assistant priest of Wilne-with-Draycott and Breaston, offers the suggestion that both Jesus and the Twelve may actually have been married men temporarily living apart from their wives for ascetic reasons.

In an article, "Occasions for Sexual Ab-

stinence in the Bible," appearing in *The Modern Churchman* for October 1967, Mr. Staples notes that abstinence from sexual activity was commonly practiced among the Jews as "an act of preparation for a theophany" and also as "part of the normal routine which takes place before the waging of the Holy War." In this connection he cites, among other passages, Exodus 19 (cf. esp. v. 15) and I Samuel 21:5. It is, he says, "not possible to rule out at this stage the possibility that Jesus and his closest associates, like the Covenanters, thought that they were waging a Holy War; it is also possible that as the climax of the ministry some kind of theophany was expected."

Mr. Staples accepts what he notes as Montefiore's starting point—that the Gospels are silent regarding a wife or conjugal activity in the life of Christ. He adds that the same is true of the Twelve, for, even if Peter did have a mother-in-law, she is very much in the background in the canonical accounts. Staples regards this situation as so unusual, in the light of all that we know of family life among the Jews, as to require comment. He recognizes the legitimacy of Canon Montefiore's raising of the question, but believes that a better answer is possible: "Historical questions must be asked and, as far as this is humanly possible, answered before any final theological definitions are insisted upon and made the final court of appeal with power to decide whatever historical questions remain still unanswered."

(The Rev.) FRANCIS C. LIGHTBOURN
Chicago Librarian of the University Club

Prayer for Forgiveness

Whereas I make no claim to be a liturgical scholar, I do question a feature of the new trial liturgy which you editorially acclaim [L.C., January 21st]. Specifically, I refer to the plea for forgiveness of our sins as found in the next to last paragraph of the Prayer of Intercession.

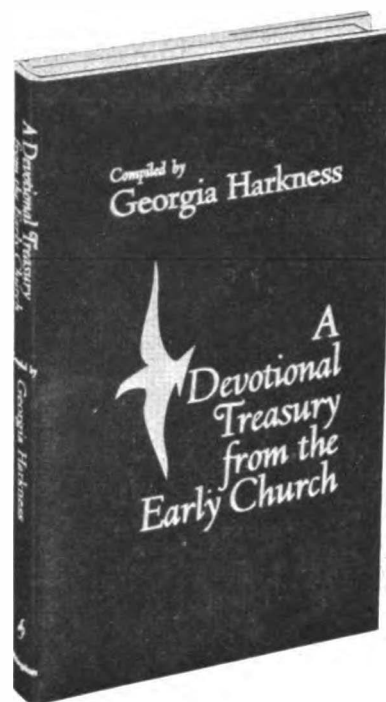
The apparent aim of the Liturgical Commission was to reduce the penitential nature of the service. Thus they even discourage the use of the confession and absolution, as evidenced by their removal of same from the immediate context of the service. Whereas I for one feel the Penitential Order is an integral part of the Eucharist and should be a part of the preparation phase of each celebration, it seems highly inconsistent for them to include a plaintive plea for forgiveness at the time of intercession, not even followed by absolution or assurance of God's forgiveness. In effect, at great festal celebrations when their rationale would omit the Penitential Order, we have instead a "minor confession" with no absolution.

On the other hand, if the Confession and Absolution have been earlier included, it seems both inconsistent and superfluous again to ask God for His forgiveness as though God had not responded to the earlier plea.

(The Rev.) MAURICE M. BENITEZ
Ocala, Fla. Rector of Grace Church

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

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Schmidt-Rottluff: *Road To Emmaus*

Three Lions

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

from the Gospel for
Monday in Easter Week

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The Living Church

April 14, 1968
Easter Sunday

For 89 Years,
Its Worship, Witness, and Welfare

EXECUTIVE COUNCIL

New Staff Appointments

Appointments to all but one of the new key positions created as a result of the restructuring of the staff of the Executive Council of the Church have been announced by the Presiding Bishop:

The Rt. Rev. Stephen F. Bayne, Jr., deputy for program who continues as vice president of the Council;

The Rt. Rev. J. Brooke Mosley, Jr., Bishop of Delaware, deputy for overseas relations. He is also chairman of the trustees of the Church Pension Fund;

Warren H. Turner, Jr., vice president of the Council (administration). He has been second vice president;

Mrs. Robert N. Rodenmayer, director of the unit for professional leadership development. She has been associate secretary of the division of Christian ministries in the home department of which her husband, the Rev. Robert N. Rodenmayer, is executive secretary;

Mrs. Robert M. Webb, director of the unit for experimental and specialized ministries;

Leon E. Modeste, director of the General Convention Special Program unit which was established by the Church to carry out the Church's special priority program to deal with the problems of the poor. He has been acting director of the unit.

The above group, plus two advisors: the director of the department of finance, Lindley M. Franklin, Jr., and the director of the department of communication, William G. Moore, constitute the Church's new staff program group.

BERMUDA

Archbishop's Busy Week

The Archbishop of Canterbury flew home after a seven-day visit in Bermuda. On departing from the airport he said he hoped that his trip had been helpful to Christian unity.

Dr. Michael Ramsey and Mrs. Ramsey who made the trip with her husband, visited churches in every parish on the island. He also laid a cornerstone for a church hall in Southampton, conducted several services, planted a tree at Government House, and preached at a Mothers' Union service in the Holy Trinity Cathedral, Hamilton.

He spent some time with the Rt. Rev. Bernard J. Murphy, Roman Catholic Bishop of Bermuda, the Sisters of Mount

St. Agnes Academy, and the students who questioned him at length. Later he and Bishop Murphy participated in a prayer service in St. Theresa's Cathedral, where Bishop Murphy, speaking from the steps of the altar, welcomed the visitor. The service came as the climax of recent ecumenical moves by various local churches. Also taking part in the service was the Rt. Rev. John Armstrong, Anglican Bishop of Bermuda.

MAINE

Bishop to Retire

The Rt. Rev. Oliver L. Loring, Bishop of Maine, has announced his retirement for health reasons.

The bishop, 64, has been on convalescent leave since January, to recover from hypertension. His resignation will become effective May 13th, the 27th anniversary of his consecration.

ORGANIZATIONS

DuBois on COCU

Speaking as a member of an ecumenical panel in Denver, Colo., on March 21st, the executive director of the American Church Union, declared that the foremost concern of Episcopalians on the eve of the meeting of the Consultation on Church Union (COCU), in Dayton, Ohio, must be the demand for absolute honesty on the part of the Episcopal Church's official delegation.

In his address, the Rev. Canon Albert J. DuBois pointed out that Episcopal Church delegations at unity conferences in recent decades have frequently caused confusion and bewilderment to protestant participants in these dialogues by not

making the explicit position of the Episcopal Church in unity matters clear. Too often the impression has been given that Episcopalians are prepared to enter into compromise agreements for the sake of unity, whereas, ever since 1886, Canon DuBois stated, each time the Episcopal Church's official governing body has had to deal with a unity proposal, it has rejected any plan which did not adhere clearly and without ambiguity to catholic faith and order.

The speaker also said that, in light of what is taking place officially in conversations between Orthodox and Roman Catholics all over the world, any purely protestant federation scheme is hopelessly out of date.

ARMED FORCES

1968 Budget Presented

From the office of the Suffragan Bishop for the Armed Forces, budget figures for 1967 and 1968 have been released with the following explanations for certain of the items:

"6. It is our feeling, based on experience, that much of our work must be done in the field. This is especially true of the Bishop [the Rt. Rev. Arnold M. Lewis].

"8. Our largest single increase is due to the policy that affects chaplains coming on active duty after January 1, 1968. In addition to paying the Church Pension Fund for those on duty prior to January 1, 1968, on the same basis as in the past, we now cover new chaplains on the basis of the average income of Episcopal clergy.

"9. This amount is held in a central fund and expended as chaplains make individual requests.

"11. Prayer Books (toward early 1969 printing), \$15,000; Forward Movement,

1968 BUDGET

Office of the Bishop for the Armed Forces

	1967	1968
1. Salaries	\$ 48,825.00	\$ 52,533.00
2. Pension Premiums (staff)	6,310.00	6,716.00
3. Social Security	627.00	721.00
4. Contingency—Bishop's Discretionary Fund	1,000.00	1,000.00
5. Retreats and Conferences	7,650.00	5,000.00
6. Travel (staff)	11,600.00	14,000.00
7. Advisory Council Meetings	2,500.00	2,500.00
8. Pension Premiums (chaplains)	98,000.00	124,500.00
9. Chaplains' Discretionary Fund	10,000.00	5,000.00
10. Supplies and Services (chaplains)	3,500.00	2,500.00
11. Supplies and Services (Military Personnel)	43,176.00	33,000.00
12. Ministry, Armed Forces, Europe	3,500.00	3,000.00
13. Recruiting and Screening of Chaplains	3,500.00	2,500.00
14. Assessment (General Commission)	8,540.00	10,275.00
15. Episcopal Hour	600.00	In #11
16. Diocesan Appropriations	15,000.00	
	\$264,328.00	\$263,245.00

\$3,500; service crosses, \$10,500; 2 issues of clergy newsletters, \$2,000; Episcopal hour, \$500; calendars, \$500; and ID cards, \$1,000.

"16. This program was gradually eliminated in 1967."

NEW YORK

Stance on "Trial Marriage" Proposal Changed

Anthropologist Margaret Mead, who recommended legalization of childless trial marriages two years ago, has changed her emphasis in an article on the subject. Because of widespread opposition to her idea, she now believes that young people must accept the present institution of marriage, using contraceptives "responsibly" and facing the risk of divorce. Many students today wish to preserve the idea of marriage as exclusively a permanent arrangement involving children, she notes. At the same time, students are trying to find community acceptance for premarital sexual freedom.

Her reconsideration is published in the April issue of *Redbook* magazine, which published her original statement two years ago.

Dr. Mead also says that "parents and advisors, teachers and clergy, are in a quandary. Many of them no longer believe that sex is intrinsically wrong, something to be barely tolerated within the confines of a marriage devoted to propagating the race. The pregnancies they feared . . . can now be prevented. So they say one thing out loud, one thing from the rostrum and the pulpit; and privately they sympathize, condone, and connive to give particular young people the happiness they are demanding.

"Any solution at present is unsatisfactory," Dr. Mead said, also indicating that her current recommendation is unsatisfactory. "Yet I don't see how the senior world of parents, teachers, preachers, and counselors can give any other advice until the laws are changed," she said. "However much we respect the integrity of what the young people are asking for, there is no way we can give it to them, inside the law."

METHODISTS

Board Would Lift Ban on Clerical Drinking

The national Board of Christian Social Concerns of The Methodist Church, meeting in San Antonio, Texas, has asked the legislative body of their Church to remove legal requirements that clergymen abstain from the use of alcohol. The recommendation also urged that a similar demand placed on members of the official board of local churches also be deleted from Church law. It was stressed, however, that abstinence as a voluntary measure should be encouraged in the United Methodist Church which will be formally established by merger with the Evangelical

United Brethren Church at the General Conference.

Also proposed was the removal of legal prohibitions against the use of tobacco by ministers, a requirement which the board said leads to a "double standard" for clergymen and laymen. The recommendation stated that the board's request did not condone either smoking or drinking. "The complete dedication of one's self to the ministry" was said to be "sufficient restraint" in regard to alcohol and tobacco use.

Along with the change in legal policy, the board also urged the General Conference to revamp the approach in the annual Commitment Day, an emphasis which has traditionally stressed the signing of pledge cards promising abstinence. A change to "Alcohol and Drug Concerns Emphasis" was suggested, with attention on "fostering understanding and acceptance of the dimensions of Christian responsibility in one's decisions about alcohol and drugs."

NORTHERN INDIANA

Easter in the Parish

"The Parish Celebrates Easter" was the theme of the 20th annual Institute of Liturgical Studies, held this year at Valparaiso University in Valparaiso, Ind. Over 200 clergy and laity, predominantly Lutheran but with some Anglicans and Roman Catholics, attended. One Anglican participant, the Rev. George C. L. Ross, rector of St. Mark's Church in Milwaukee, noted a strong similarity of the Valparaiso University Chapel's eucharistic service to that of the American Episcopal trial liturgy. "This is more than merely fortuitous, as Valparaiso and Coventry Cathedral have been engaged in dialogue and relationship for a number of years," Fr. Ross commented.

The Rev. H. Boone Porter, D.Phil., professor of liturgics at the General Theological Seminary, presented a paper on the subject "Baptism: the Paschal Sacrament," in which he presented the thesis that Baptism is the sacramental re-enactment of the Christian Passover, or Easter, and accomplishes the same end as did the ancient Israelite Passover, viz: the discovery of individual being and corporate identity by means of deliverance from bondage by the action of God. He made a strong plea for a re-establishment of baptismal discipline in the Church, and contended that adult Baptism should be the norm of practice.

HONOLULU

"Mixed Feelings On Vietnam"

Australian Churchmen have mixed feelings about the war in Vietnam, a visiting bishop of the Church of England in Australia, said in Honolulu.

"We find ourselves in the same sort of

dilemma that we sense in America," said the Rt. Rev. Robert G. Arthur, Bishop of Grafton, in the Province of New South Wales. "The majority would support the government in what it is doing, but not with great enthusiasm. We simply feel that the government is following the lesser of two evils and we ought to support the government while looking toward every possible avenue of settlement. At the same time there are those who feel strongly that we ought not to be in it at all."

Bishop Arthur, en route to England, noted that Australia's restrictive immigration policies are being eased. However, there will be new problems as the flow of Asian immigrants increases. "There's always fear of going too fast. We have to be able to integrate into the whole community people whose cultures are different from the predominantly European culture of Australia."

Speaking of his Church, Bishop Arthur said that "our present title 'the Church of England in Australia' is a colonial name. We're in the process of changing this name to 'the Anglican Church of Australia'. The change will take some time as it has to be approved by all the dioceses."

VERMONT

CC Shifts Policy

The Vermont Council of Churches, which has run into strong opposition from some of its member congregations because of its stands on certain social issues, has modified its military draft-counselling policy. From now on draft counselling will be done by the individual clergymen of the various Churches. For the past two years, the council's staff has provided a counselling service.

Some of the congregations in the state have severed council affiliation or have withdrawn financial support in protest against the statewide organization's counselling service and participation in other public issues.

CANADA

Mission Funds to India

The Anglican Church of Canada has sent \$25,400 in mission funds to India to build a meeting house in Rourkela and four churches in the Diocese of Bombay.

Rourkela, in the Diocese of Chota Nagpur, is one of the four great steel cities that have developed in India with the industrialization of the country and the migration of agricultural workers from rural districts to the cities.

A total of \$11,600 from Anglican World Mission funds will be used to build a church and meeting center in this city. Another \$13,800 will be used in the Diocese of Bombay for the construction

Continued on page 12

The Easter "If"

Some positive-thinkers in the Church undoubtedly wish that they could rewrite the beginning of the Easter Epistle, changing it from "If ye be risen with Christ" to "Since ye be risen with Christ." But the if-clause is the only right beginning. Unless Christ is risen in us and we in Him His Easter victory profits us nothing. That Christ is risen is not only, or primarily, a proposition to be accepted by the mind, but a reality to be appropriated by the whole life of a man—body, soul, mind, and strength.

To be risen with Christ, to have appropriated by faith His Resurrection, is to know that every pain is the first instalment of joy, every death to self a growth in the life eternal. Before His dying and rising our Lord gave us two parables which illuminate the mystery of all dying in Him—creative, life-giving dying. In one He spoke of the pain of parturition in which the mother experiences a little death for the joy of bringing life into being. In the other He spoke of the burial of the seed as the real birth of the living plant.

The liturgical purpose of the Epistle is to instruct, and here in the opening word "If" we are instructed that it is up to us so to appropriate the truth of Christ's Resurrection that we can joyfully and eagerly "seek those things which are above," that is, the things of Christ, the works of Christ to be our works: the works of love, mercy, reconciliation, healing, all the things that belong to our peace with God, with one another, with ourselves.

If a person is risen with Christ he can become a fool for Christ's sake, as did the son of a wealthy merchant draper in Assisi some 700 years ago. Having thus appropriated the Resurrection of Christ, young Francis knew that we get only by giving and we live only by dying. He *could* seek the things which are above, in such a way that it can be said of him that he re-fashioned the whole face of Europe after the likeness of the face of Christ, because he appropriated to himself the power of the Resurrection.

It is up to each believer to make the "if" mean "since" in his own life. Nobody else, not even God, can do that for him. For it is an act of freedom, and a man's freedom is his alone and only he can use it or abuse it or not-use it.

The Lord is risen indeed. Are we risen with Him?

To Harvey Cox, With Apologies

As soon as I read my editorial on anti-war counseling [L.C., February 25th] in print, I realized that I had put myself in the wrong, by thinking in anger and speaking in sarcasm. I therefore express my unconditional apologies to Dr. Harvey Cox, whose statement was the object of my attack, and to all my readers.

Dr. Cox's protest (in his letter on page 4) is entirely justified. I was not in a state of grace when I read and reacted to his statement. I should have preached to myself a sermon on a text from Will Rogers which has preserved me from this error more than once: "The man who flies into a rage usually makes a bad landing." My editorial was a very bad landing. I have two objects at this time: one, to offer my apologies to Harvey Cox, the other to say what I ought to have said the first time about his statement in the *Commonweal* of February 2d.

In that statement, he said that he would "continue to counsel young men whose informed consciences forbid them to fight in an unjust war, not to participate." He said further: "I will make known my own conviction that by any standards I know the war utterly fails to meet the minimal specifications of a 'just war.' I will insist that every young man I counsel make his own decision, in the quietude of his own spirit, ready to answer to God if he believes in Him or to himself if he doesn't. But once he makes that decision, I will support him in his conscientious choice, even if that choice means violating a federal law, not something that anyone should do lightly. But when the choice comes to obeying God or man, conscience or state, the moral imperative is clear."

Dr. Cox comes down very heavily on the side of the lawless, it seems to me. When he speaks of violating a federal law for conscience' sake I presume he means the selective service act. Now, that law provides relief for the conscientious objector by allowing him to serve in some non-combatant way. Therefore I do not see how any Christian can violate it on grounds of conscience—or counsel others to violate it, or uphold others in violating it, as Dr. Cox declares he will do. The law does not allow a man to refuse to register or to burn his draft card, and there is no conceivable Christian or moral reason why it should. If a man says that his conscience bids him do anything of that sort, I submit that his conscience stands in need of considerably more and better "information."

No Christian can disagree with the proposition that "when the choice comes to obeying either God or man, conscience or state, the moral imperative is clear"—as a formal principle. But as stated it seems to imply a radical dualism, an essential conflict of interests and claims, between "God and conscience" on one side and "man and state" on the other. This implication appears constantly in the expressions of liberals who not only proclaim the citizen's right to dissent but commonly make such dissent a religious duty or virtue. On this showing, the good guys are for God and conscience and civil disobedience, the bad guys for man and state and law-and-order.

In any authentically Christian doctrine of creation and providence, however, the state is as truly an instrument of God's rule of His world as is the Church. It can be subverted by demonic forces, but so can the Church. My obedience of God makes it normally my duty to obey the state. To be sure, if I had been a citizen of the Third Reich and the state had ordered me to betray my non-Aryan friends to the Gestapo it would have been my duty to obey God by disobeying the state. In that instance I should have best served the state by disobeying it. But if I am a young American in 1968, and the state summons me to bear arms in Vietnam as a member of an army committed to defend-

ing that country against communist aggression while at the same time it tells me that if my conscience forbids my bearing arms I may serve in some other way, it is my duty toward God, I am certain, to obey the state. Further, if I am a Christian minister counseling such a young man, I must advise him that his love for God and his neighbor implies this duty to the state.

Dr. Cox insists that a man should be free to make his own decision about serving the state in war. But he seems to imply that such freedom is all that the Christian counselor needs to be concerned about—just seeing to it that the young man with a conscience enjoys full freedom of decision. I submit that freedom should never be made an end in itself, or the ultimate good, in any kind of Christian judgment. Freedom should be prized, sought, and protected as a necessary condition of that which should hold the real priority—a man's desire to live morally as a servant of God and of his neighbor. He can be morally responsible and creative only if he is free.

I believe it is a mistake ever to mention, or even to think of, rights and freedoms without specifically relating them to their corresponding duties and responsibilities. A man should be free so that he can do his duty to God and to neighbor. And I never—repeat, never—hear anything like this in the freedom-talk of today's freedom-talkers. It is unheard because it is unheard of in their philosophy. Christian counselors who have caught the attentive ear of American youth today have a grave obligation to tell young freedom-seekers that freedom isn't "for free" or just for the

having and enjoying. A person who, for example, exercises his freedom *à la* hippie by simply dropping out from responsible membership of society proclaims by his action that freedom was wasted on him in the first place.

It is a point well worth pondering, I think, that nowhere does the New Testament speak of a Christian's duty to obey his conscience. It speaks of obeying God, or following Christ; it speaks also of honoring the king, reverencing the civil power, and being subject one to another. Any counsel which says, *tout court*, that whatever your conscience tells you to do you must do is not Christian counsel. I think one may say further that it is absurd and dangerous counsel. The man who shot John F. Kennedy was obeying his conscience—to his own self being true. The absolute autonomy of the individual conscience, the moral supremacy of "conscience" over "state" and all other external authorities, the presumption that the individual is right when in protest against his society, are concepts conspicuously absent from the Christian scriptures and from the classical moral theology of the Church. Is Thoreau also among the Prophets?

With what I have been saying in the last several paragraphs Dr. Cox may agree. About the war in Vietnam we clearly disagree, and next week I shall take up his challenge to make a case for classifying the war in Vietnam as a "just war" under the terms of the traditional Christian definition.

Carral E. Simcox

Letter from London

You are, or you ought to be, very familiar with hearing about appeals from this or that ecclesiastical building for money to repair its roof or whatever. Yet the Church of England has deliberately not turned to one source where quite a bit of cash would be available. The Church Assembly decided against it.

In 1913 the British Government passed legislation making state support available to ancient monuments and buildings of historic and architectural interest—of which the Church has more in England than all the rest put together. At the time, the Church of England opted out of the scheme and declared it could look after its own property.

At the recent Church Assembly the matter was raised again. A layman stated that the Church had lost some £6 million's worth of support by that 1913 decision. All they had to do was to take the initiative and, where proper, the state would pay up. It was pointed out that in nearly every European country the state in one way or another provides support for its churches. But one thought which influenced many minds at the Assembly was that if state support were accepted at this moment then many other considerations about church buildings—such as sharing them or their redistribution—might be hamstrung.

So, for the moment at least, the Church

of England has decided to go on carrying its own form of the white man's burden.

"Postpone baptism until children reach the years of discretion," says one voice. "Admit children to the Holy Communion," says another. It's all very confusing. But perhaps it is evidence of the Anglican capacity for comprehensiveness reaching its apogee in an age of theological disturbance. First about baptism:

Back in 1963 a clergy conference in the Diocese of Chelmsford called for a clearly enunciated diocesan policy on how they were to administer this sacrament. By 1965 the desire for clarity had grown and a clergy synod considered the subject theologically. Forty groups met to consider their considerations. Then in 1966 they published a booklet containing seven statements for further consideration. In due course, three further synods were held and in all 478 priests and 576 lay people were there.

And the findings? On the statement "Christian parents may rightly postpone baptism for their children till the years of discretion," 56 percent agreed. On "The Church should provide a service of thanksgiving and blessing of the child (for use at home or in church)," 58 percent agreed. On "In present circumstances this service should be used for all children, including those looking forward to bap-

tism," 43 percent agreed. On "Holy Baptism is rightly administered to children," 92 percent agreed. On "Baptism should not (save in emergency) be administered without preparation of those concerned," 91 percent agreed. On "Baptism should normally be administered in the presence of a congregation of regular worshippers," 91 percent agreed. On "No child should be baptized elsewhere than in the parish where his parents or guardians live (or are qualified electors on the electoral roll) save with the consent and cooperation of the minister of that parish," 83 percent agreed. The Bishop of Chelmsford has the unenviable task of enunciating a diocesan policy from that lot.

And children to receive Holy Communion? It was one of the requests which gained a great deal of support at a recent meeting of Evangelicals following up their Keele Conference last year, so long as the children have practising Christian parents. The theme of the conference was "Tomorrow's Worship." The conference showed a general desire to give the Holy Communion a more central place in worship but saw many problems involved in doing so.

The fact that someone in authority offers an explanation which may seem to explain away does not always detract

from the significance of an action. That, at least, is one opinion which can arise from the recent "conditional" ordination by a Roman Catholic bishop of a former Episcopal priest, the Rev. John Jay Hughes. "Conditional" must under any circumstances imply some possibility that a former ordination was valid.

The event concerned was when the Roman Catholic Bishop of Munster, Germany (Dr. Joseph Hoffner) "conditionally ordained" Fr. Hughes without asking him to renounce his Anglican orders [L.C., March 17th]. The immediate reaction, from Romans as well as Anglicans was that here was something that could break the impasse over the validity of Anglican orders which has existed since Pope Leo XIII.

Bishop Hoffner has subsequently come forward with an explanation but it does not seem sufficient to discountenance the inferences. It is quite untrue, Bishop Hoffner says, that the "conditional ordination" of Fr. Hughes amounts to a recognition of Anglican orders. In a statement he issued he says:

"On January 27th the Bishop of Munster, Dr. Joseph Hoffner, administered to the Rev. John Jay Hughes tonsure, the four minor orders and the subdiaconate; the bishop also administered the orders of diaconate and priesthood conditionally (*sub conditione*). . . . Since Leo XIII Anglican orders have been considered invalid. The orders of the Old Catholic Church, on the other hand, are considered by the Roman Catholic Church to be valid. However, due to the relationship of intercommunion existing between the Anglicans and Old Catholics, it is not infrequently happens that Old Catholic bishops ordain Anglican bishops or priests. Some two-thirds of the presently living bishops of the American Episcopal Church can trace their succession to Old Catholic bishops whose orders go back in turn ultimately to bishops of the Roman Catholic Church. Fr. Hughes received the orders of deacon and priest from such bishops. It is not certain whether he received the orders declared invalid by the decree of Pope Leo XIII, or valid Old Catholic orders. Since it is possible, but not certain, that Fr. Hughes was validly ordained in the American Episcopal Church, the Bishop of Munster ordained him to the diaconate and priesthood conditionally. It is thus quite untrue that this conditional ordination amounts to a recognition of Anglican orders, which would be contrary to the 1896 decree of Leo XIII. In ordaining Fr. Hughes with the complete Catholic rite, but conditionally (*sub conditione*), the bishop was taking account of the possibility that, due to the Old Catholic succession in which his previous Anglican bishop stood, Fr. Hughes may perhaps have been validly ordained to the priesthood already."

At least it makes one wonder whether Bishop Hoffner is operating on the sort of "calculated ambiguity" which has provided part of the formula of Anglican-Methodist coming together.

It is somehow a little ironic that Old Catholics who have been so long in the wilderness should now suddenly become



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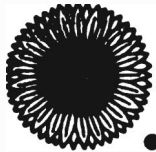


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a real possibility of a ladder over the wall which exists between Rome and Canterbury. But stranger things than that have happened. And, after all, it was after John Baptist, or even our Lord Himself, had sojourned in the wilderness that the great messages came.

DEWI MORGAN

NEWS

Continued from page 8

of four village churches and the purchase of a jeep for the clergyman who serves that area. Anglican World Mission was begun in 1964 to assist Anglican churches in the developing nations. Since then contributions from Canadians have reached \$2,231,318.

POLITICS

Urge Participation of Churchmen

The Rt. Rev. C. Edward Crowther has called upon high-ranking Churchmen to enter politics. "The time has come," he told an audience in the Community Church, New York City, "that a religious person should come forward to accept the challenge of enlarging the moral basis of political decision making. This means that I am declaring that a Church leader, such as a bishop, should run for Congress. This is where the power structure can be addressed and Christian action translated into political form."

The bishop, who is a visiting fellow at the Center for the Study of Democratic Institutions in Santa Barbara, Calif., then said that if no one better qualified comes forward, he would run for Congress.

The program at Community Church was sponsored by a number of religious organizations in the city. Other speakers included representatives of the United Nations, NAACP, and an African Nationalist Party banned in South Africa.

RHODE ISLAND

Oppose Tuition Rebate

Opposition to legislation that would grant tuition rebates to parents of non-public school children is beginning to mount in Rhode Island.

Statements urging the defeat of the bill, sponsored by Citizens of Educational Freedom (CEF), were issued by the Rt. Rev. John S. Higgins, Bishop of Rhode Island; the Rev. Hale Thornberry, of the Rhode Island Baptist State Convention; John Reynolds, local representative of the Southern Christian Leadership Conference; and Mrs. Ann Souza, chairman of the Rhode Island Congress of Racial Equality. Also opposing the bill were the South Parish Council, a group of five protestant churches ministering in the

Negro area of South Providence, and the executive board of the Woodridge Congregational Church in Cranston.

Bishop Higgins said that the bill's principal aim is to provide payments to parents having children in Roman Catholic schools, while Mr. Thornberry said it is obvious that the measure is intended to support parochial schools within the state. Noting that Rhode Island Churches have been working recently "in growing friendliness, understanding, and openness," Bishop Higgins said he wished the matter of state aid to parochial schools had been dealt with in "as ecumenical a manner as possible. The whole question is one of aid not to private but to parochial schools," an issue "of common concern" to all Christian Churches and religious bodies, the bishop said. "It is therefore singularly unfortunate that this whole issue was not dealt with ecumenically, but unilaterally by means of a pressure group whose chief object is to get aid for parochial schools." (His reference was to CEF which, though non-sectarian, is largely Roman Catholic in membership.) "This pressure-group approach to our people and to the legislature belongs to the former pre-ecumenical age and it is a way of doing things that we must stop using," he said. He is not opposed to aid "per se" to parochial schools, he said, adding that the Episcopal diocese has "great sympathy" for the present situation of the Roman Catholic parochial school system.

Bishop Higgins also said: "We would be very willing to sit down with the people most involved and talk over their problem, and we are sorry they did not first choose this method before the current attempt to pressure the legislature into ill-advised action." He has proposed an outside commission to study elementary and high schools, both public and private, and it "should come up with an overall plan that could be implemented intelligently." If the state is to have excellent private and public school systems, he held, "then surely we should not act hastily and in response to pressure."

The bill would provide \$100 aid annually for each student in elementary and secondary schools, private and parochial. College students in non-public institutions would get between \$600 and \$700 a year, starting with freshmen, in the first year of the program.

ARKANSAS

Court to Review Ban on Teaching Evolution

The U. S. Supreme Court has agreed to review arguments which hold that Arkansas's ban against teaching the Darwin and other theories of evolution is unconstitutional. The state's Initiated Act No. 1 of 1928 forbids teaching the "doctrine of ascent or descent of man from

a lower order of animals." The only other state having such a statute is Mississippi.

On June 16, 1966, a chancery court in Pulaski County, Ark., held that the ban against teaching evolution as a theory does violate constitutional guarantees of freedom of speech, expression, learning, thought, and right to teach. But on June 5, 1967, the Supreme Court of Arkansas reversed the lower court, holding that the proscriptions against the teaching of evolution do not in reality violate constitutional guarantees. Six weeks later it refused the petitioners a rehearing, whereupon the case was appealed to the U. S. Supreme Court.

A biology teacher in Little Rock's Central High School taught from a book which contained the Darwin theory. When enjoined against it, Miss Susan Epperson argued that it was her duty to teach the various aspects of being, and said she did not intend to ask the students to accept it as true.

A pertinent portion of the Arkansas statute states that the proscription applies to universities and colleges and any other state institution supported by tax funds,

as well as the public elementary and secondary schools.

Miss Epperson was joined in the court appeal by H. H. Blanchard, a parent having children in Arkansas public schools. He contended that his children have a right to learn the theory.

COLORADO

Theological Discussions

Two Roman Catholic and one Episcopal parishes, plus a women's college in Denver, joined for weekly discussions of modern theological thought during the lenten season. Discussion leaders included the Rev. Messrs. Gerald Phelan of Blessed Sacrament Parish (R. C.); Paul Wicker from St. John the Evangelist Church (R. C.); Marion Hammond, rector, and Richard Kerr, curate, at St. Thomas Church (Episcopal); and Dr. William Green, a Presbyterian professor at Temple Buell College.

The meetings, in the parish hall of St. Thomas Church, were preceded each week by an experimental liturgy in which parishioners of the diverse Communions participated. Discussion topics covered contemporary thought and holy scripture, the Eucharist, community of God, nature of God, decision making, and theology of death.

DOMINICAN REPUBLIC

The Church A Multiple Educational Center

Colegio San Esteban at San Pedro de Macoris, D.R., is serving various purposes in the educational life of the community. It is an elementary, intermediate, and high-school center. This is not all. Since the high-school period ends at 1:00 P.M., the building is also used as a night school for adults who cannot attend school during the day. This has since become a state program with the help of Colegio San Esteban.

The most recent addition is the Teachers College, a long-needed program. Most teachers in the Dominican Republic—95 percent—are only high school graduates. Colegio San Esteban took the first step, for here was a building just 6 months old, a UTO gift that could be put to further use. The directors and faculty of Colegio San Esteban and the officials of the Universidad Autónoma de Santo Domingo worked together, and the Teachers College was opened in January with almost 100 students. More are expected for the next term.

JUDAISM

Rabbi Mark to Retire

The Rev. Dr. Julius Mark, who has been senior rabbi of Temple Emanu-El, New York City, since 1948, has announced his retirement for September 1st,

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The Rev. James J. English, Hdm. Dept. C, 2840 South Ocean Blvd. Palm Beach, Florida 33480

completing 20 years of service with the congregation. He will be 70 in December.

His successor as spiritual leader of the temple, the world's largest Jewish congregation and the center of Reform Judaism, will be the Rev. Dr. Nathan A. Perilman, who has been with the congregation since his ordination in 1932. Both men have voiced the hope that the recent rift with the Union of American Hebrew Congregations, the central organization representing Reform congregations in the Western Hemisphere, would soon be healed [L.C., June 4, 1967].

Congregation Emanu-El withdrew from the union last spring in a dispute over criticism of U. S. policies in Vietnam by the central body's president, Rabbi Maurice Eisendrath, and internal issues. Dr. Mark explained that members of his congregation "felt that it was wrong that Rabbi Eisendrath should speak for all reform Jews on political matters." He also said the controversy was "a family quarrel that I'm sure will be resolved very soon."

RELIGIOUS ORDERS

Franciscans Confer with Minister General

Little Portion Monastery, Mount Sinai, L. I., home of the American Order of St. Francis, was the setting for a week's consultation of the Minister General and

the provincial ministers of the Society of St. Francis, whose Mother House is in Hilfield, Dorchester, England.

The amalgamation of the Order of St. Francis into the society has necessitated a revision of the constitutions governing the groups. The ministers considered the revised constitutions and made recommendations to the First Order chapter. Also considered was the transfer of friars from one province to another. The possibility of opening a new work in 1969, with each province contributing friars to the project was discussed.

The Society of St. Francis now has seven houses in England, three each in the United States and New Guinea, two in Australia, and one in Africa.

MISSISSIPPI

Meridian Church Burns

The origin of the fire that completely destroyed the chapel and damaged the sacristy of the Church of the Mediator in Meridian, Miss., has not been determined. There is no reason to suspect an arsonist, reports the rector, the Rev. C. Osborne Moyer.

The quick action of a passer-by and the immediate response of the fire department saved the church from destruction. The reserved sacrament was found to be intact, though the ciborium was blackened. All of the fire and smoke damaged ves-

sels and candlesticks are being repaired and cleaned. Many of these pieces date from the 17th century.

Plans are already underway to rebuild the chapel.

NEVADA

Religious Communities at St. Jude's Ranch

The Community of the Sisters of Charity, of Bristol, England, is entering into an experiment with the American Community of Jesus of Nazareth, to work out plans to merge the two groups.

This information has just been received by the Rev. Jack Adam, director of St. Jude's Ranch, Boulder City, Nev., where three Sisters of Charity are already on the staff. In keeping with the above plan of merger, Sr. Jean Margaret, C.J.N., has been assigned to St. Jude's. In addition to the new staff member, Br. Michael of the Society of St. Francis has been assigned to the ranch for summer work. With this last appointment, the director believes that St. Jude's is in an unusual situation with three different religious communities involved together in work for the non-sectarian home for homeless children.

A detailed story of the work of St. Jude's Ranch will appear in THE LIVING CHURCH later this spring.

CLASSIFIED

advertising in The Living Church gets results.

ALTAR BREAD

WHITE and whole wheat Priest's Hosts and People's Wafers. Orders filled by return mail. Write for samples and price list to: Altar Bread Department, St. Mary's Convent, P. O. Box 310, Kenosha, Wis. 53141

FOR SALE

19TH CENTURY PAMPHLETS: Lists issued periodically on Church History and Religion. Merrion Book Co., Ltd., Cerne Easter, Westerham, Kent, England.

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HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

NOTICE

A GROUP of men wishing to form a religious Brotherhood desire a Bishop or priest. All teachers. Write Box K-542.*

PERSONS DIRECTLY influenced by preaching of Samuel Shoemaker please write experiences good or bad. Priest working on thesis. Reply Box M-541.*

WELCOME to anyone who will pay the freight. One 40 foot simple, beautiful brass altar rail in 2 sections. Several choir stalls and prayer desks. Grace Church, Nyack, New York.

POSITIONS OFFERED

A SUPPLY PRIEST for a parish of approximately 1,000 people in the southwest. Rector will be gone September, 1968 through May, 1969. A catholic parish in the midst of good renewal. Responsibility would be mostly teaching, preaching and pastoral counseling. Other clergy on the staff. Please send resume to Box J-539.*

ASSISTANT PRIEST needed August. Full ministry. Details from Rector, Parish Church, Kingston, Jamaica, West Indies.

BOOKKEEPER—\$110.00 to \$160.00 weekly depending on experience, manually posted books, 120 employee Shaw-Walker payroll system (mostly monthly), write attention Mr. J. W. Blend, Jr., 68 William Street, New York, N. Y. 10005.

EXECUTIVE DIRECTOR. Episcopal community multi-service center in San Francisco Bay Area seeking executive with group work, community organization, and leadership ability. Previous administrative experience and MSW necessary. Salary dependent on qualifications; range based on NFS Scale. Reply to Mrs. A. M. Hunter, President, 241 Twenty-ninth Avenue, San Francisco, Calif. 94121.

WANTED: Housemother for boys' school in eastern Pennsylvania. Reply Box G-543.*

WOMEN TEACHERS for maths, science, history wanted in private school in Midwest. Reply Box M-536.*

POSITIONS WANTED

CHOIRMASTER-ORGANIST, Churchman, married, employed, desires parish wanting quality music. Reply Box B-534.*

COULD YOU USE a Parish Administrator-Priest on your staff? Married, 15 years' parish experience. Reply Box B-540.*

ORGANIST CHOIRMASTER, Churchman, good background and experience, desires new challenge in active growing parish. Reply Box S-544.*

SUMMER SUPPLY

SUPPLY for the months of June, July and August. 1968 Wayfarer's Chapel, eight miles east of Eastern Entrance to Yellowstone Park. Dude ranch type accommodations provided in exchange for two services each Sunday. For information, write: Alan Simpson, Box 470, Cody, Wyoming 82414.

WANTED: Priest for Sunday duty; rectory, swim beach, good fishing. Prefer July 21-August 11. Other dates possible. Beautiful scenery north shore Lake Superior. Write Box 79, Wawa, Ontario, Canada.

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

TOURS

ESCORTED HOLY LAND TOUR—\$898. Departure date September 5, 1968. Hosted by the Rev. David M. Paisley, 23361 Friar St., Woodland Hills, Calif. 91364. Write for details and brochure.

HIGHLIGHTS OF CHRISTIANITY: Study Adventure Tour for students, young adults. Jerusalem, Athens (with Island cruise), Rome, Lucerne, London, Canterbury, Coventry, Cambridge, Amsterdam. 22 days leaving August 1st. \$1025 from Chicago, \$950 New York inclusive. Purposely limited to 20 participants. Write Canterbury House, Northwestern University, 2000 Orrington, Evanston, Ill.

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PEOPLE and places

DEATHS

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

Renunciation

On March 6, the Bishop of Southern Virginia, the Rt. Rev. George P. Gunn, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by **Eldridge Hayward Taylor**. This action is taken for causes which do not affect his moral character. The bishop adds: *Mr. Taylor accepted a call to a congregation of the Reformed Episcopal Church, Baltimore, Md., which church is not in communion with the Protestant Episcopal Church in the United States of America.*

Ordinations

Priests

California—The Rev. Richard York, assigned to the Telegraph Ave. Hippie Community, Berkeley, based in the Free Church.

Georgia—The Rev. Messrs. **Forrest Eugene Ethridge**, priest in charge of St. Philip's, Hinesville, Ga., address, Box 235 (31313); **Felix Webb Posey**, priest in charge of Good Shepherd, Swainsboro, Ga., address, 211 Prosperity St. (30401); **Van Taliaferro Renick**, priest in charge of Christ Church, Cordele, Ga., Box 110 (31015); and **James Wilson Tiller, Jr.**, priest in charge of Trinity Church, Statesboro, Ga. 30458.

Los Angeles—The Rev. Messrs. **Gary Dean Hand**; **Robert Harold Iles**; **Norman Y. Ishizaki**; **Byron James McKaig**; and **George Edward Trippe**.

West Virginia—The Rev. **Thomas R. Kuhn**, vicar of St. Mark's, 401 S. Washington St., Berkeley Springs, W. Va. 25411; and the Rev. **David W. Sailer**, rector of Grace Church, Elkins, W. Va., address, 252 Diamond St. (26241).

Deacons

Cuba—**Wendell O. Gaskin**, deacon in charge of Good Shepherd, La Esmeralda, Cuba, address, Miguel Coyula No. 78, La Esmeralda, Cuba.

South Florida—**Clifford George Parks**, Resurrection Church, 11173 Griffing Blvd., Miami, Fla. 33161.

Churches New and Old

On February 1st, St. Mark's, Cheyenne, Wyo., celebrated its 100th anniversary with the Presiding Bishop as guest speaker. Occasional services were held at army posts and isolated communities prior to 1868, and the former Missionary District of Wyoming was not organized until 1909, but St. Mark's was the first organized congregation in Wyoming.

This and That

The Rev. **Robert T. Copenhaver**, vicar of Christ Church, Buena Vista, Va., is also a Civil Air Patrol chaplain in the State of Virginia.

The Rev. **Edgar T. Ferrell**, rector of Christ Church, Marion, Va., has received the Distinguished Service Award for community service from the Marion Kiwanis Club.

The Rev. **John Battle**, doctoral candidate at the University of Texas, is studying at Hebrew University, Jerusalem. Address until August: Rehov Shimson 2, Jerusalem, Israel.

Colleges

Kenyon College—Seven students have been selected as Woodrow Wilson Designates, and three received honorable mention.

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.

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. **Robert M. Welterstorff, D.D., r**
Sun 7:30, 9, 11 HC; Daily Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watszka 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 7

FORT LAUDERDALE, FLA.

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

FORT LAUDERDALE, FLA. (Cont'd)

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. Loh, r**; the Rev. **J. Valdes, asst**
Sun 8, 10, 12; HD 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, 6; Daily 7, EP 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

(Continued on next page)



KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; 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; Sfa, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

CHURCH DIRECTORY

(Continued from previous page)



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

LOUISVILLE, KY.

GRACE CHURCH 3319 Bardstown Rd.
Adjacent to three motels on 31E, South of I-264
The Rev. Alfred P. Burkert, r
Sunday Masses 8 & 10; Daily Masses as scheduled.
Call Church office 502-454-6212

NEW ORLEANS, LA.

ST. GEORGE'S 4600 St. Charles Ave.
The Rev. W. P. Richardson, Jr., r; the Rev. H. A. Ward, Jr., c
Sun 7:30, 9, 11, 6; Daily HC; C Sat 4-5 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranlery, 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. & Verner Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH 322 E. Hamilton Ave.
Sun HC 8, 11 (MP 2S), MP 9:15 (HC 2S); Daily MP 7, EP 7:30; Wed HC 6:30, 10; Thurs 6

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. T. H. Jarrett; the Rev. D. E. Wetts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu & EP

BROOKLYN, N. Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D.; the Rev. M. J. Hatchett
Sun 8 HC, 11 MP (HC 1S); Fri HC 7:30

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

LEVITTOWN, N. Y.

ST. FRANCIS' Swan & Water Lanes
The Rev. Robert H. Walters, v
Sun Eu 8, 10, 12; Sat Ev 5:30; C Sat 5

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

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The Living Church

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

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The Rev. René E. G. Vaillant, Th.D., Ph.D.
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Mon through 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

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. JOHN'S IN THE VILLAGE
NEW YORK, N. Y.

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

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. Ceguiat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish)
Eu Mon thru Wed 8; Thurs thru Sat 9

SCHENECTADY, N. Y.

ST. GEORGE'S No. 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, Mon & Thurs 10; Tues, Wed & Fri 12:05; C Sat 4:30 & 8-9

SOUTHERN PINES and PINEHURST, N. C.

EMMANUEL CHURCH 350 E. Mass. Ave
Sun 8, 9:30, 11; Daily 10; Fri HC 5:30

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the Rev. S. H. Caldwell, the Rev. L. F. O'Keefe
Sun 7:45, 9, 11; Mon thru Fri HC 12:15

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
Sun HC 9, 11 (1S & 3S); MP & Ser (2S & 4S); Healing Service Tues 12:10

NEWPORT, R. I.

EMMANUEL Spring, Dearborn & Perry Sts.
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC 1S); Thurs HC 10:30

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

SAN ANTONIO, TEXAS

ST. PAUL'S 1018 E. Grayson St.
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10; C Sat 11:30-12:30

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

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
The Rev. Raymond E. Abbott, S.T.D., r; the Rev. Richard A. Watson, ass't
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses daily 7-8