

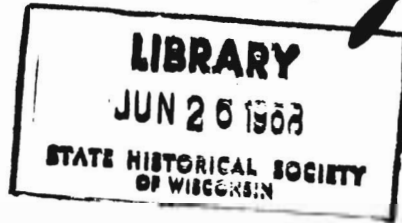
The

Living Church

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WIS 53706
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June 30, 1968

30 cents



OH, ULTIMATE GROUND OF REALITY-
FORGIVE MY INABILITY TO RECALL
DATA - TO PROVIDE ACCURATE
FEEDBACK - TO LIVE WITHIN
THE AMBIGUITIES OF MY
EXISTENTIAL REALITY - TO
FORMULATE HOSTILITIES
AND FRUSTRATIONS
OUT OF CONTEXT)
- TO RESIST EF-
FECTIVE ATTEMPTS
IN APPROACHING
A DIALOGICAL
ENCOUNTER - TO
ACCEPT THE IN-
DIVIDUALITY
FOUND ONLY
IN THE MUT-
UAL TASK OF
COST-PROMISE IN
ONE-TO-ONE INTRAPERSONAL
AREAS OF RESPONSIBLE
DECISION-MAKING , , , ,



William Heuser
from *Trinity Tidings*

Now we come to the crux of the situation in the Anglican Communion. What must we do to pull together our scattered provinces so that we may plan and act in a unified way without disturbing their autonomy to any important degree? First, we need some central authority, a group (not a person) to which will be committed the right to discuss, plan, supervise, and revise the operation of the Church's mission to the world as accepted by the parent body, and to commend an equitable share of the financial responsibility to each of the participating provinces or national Churches. The chairmanship of this central council should be an elective one, and should pass around our Communion with each occupant serving for a period of not more than five years. Generally our people would look with disfavor on the erection of another hierarchical throne at the center of our Communion. The trend of our day seems to be away from big positions in the old-fashioned sense.

Switzerland is an interesting example

annual meetings of the council throughout the period? We have in the Executive Officer's group and advisory committee a foretaste of such a council. Our plan would only widen the present effort, give it elective support and representative direction, and make it more effective than the present informal terms of reference will ever allow.

And to what parent body would this council report? My suggestion is that a revised and representative Anglican Congress should sponsor the council and be the administrative forum for our communion with a very modest legislative responsibility. The next meeting of the congress will normally be held in 1973; this gives us a clear five years for the necessary preparatory consultations and supporting actions to be approved by the provincial and national Churches. This period should be adequate, *provided the Lambeth Conference of '68 will agree to take the preliminary steps, and will set up provisional committees in preparation for such a congress.* The Toronto Congress

agreed policy on the local scene. Of course there will be pockets of fierce resistance to such unified action. It will change hallowed structures, eliminate some officers and executives, and possibly conclude the existence of some expensive Church institutions that have already fulfilled their purpose. Yet they continue because local lethargy, strengthened by local vested interests, makes it extremely difficult to come to such a decision without splitting the Church into warring camps. The decision made by a competent Communion group after careful study and research, would not only be more readily acceptable, but it would probably include a transfer of personnel to new and adventurous tasks.

Will such a centralization of missionary direction disturb present local loyalties so far as area or diocesan churchmanship is concerned? Perhaps so; in some instances, I hope so. Our experience is that Anglicanism does not normally breed or support a "monochrome" type of churchmanship. Different emphases of churchmanship will break out spontaneously and, in the same region, complement and correct each other; but it will not be an imposed type, decided by a missionary society a thousand miles away, and held locally as a gesture of loyalty to those far-away generous providers. Under a unified plan of mission, the indigenous Churches would be free to develop their own special gifts of worship and structure. Thus they would contribute creatively in the common search for terms and tools adapted and appropriate to the new age.

But what about money? Is all this going to be a costly venture and involve us in astronomical sums for "overhead"? If it is, then we should *not* enter into it. The Executive Officer's small department is one of the most economical ventures of our times, yet it has attempted and accomplished a prodigious amount of work. Who can say what already this little group has saved the regional and provincial Churches by disclosing overlapping and unnecessary or unwise expenditures? I would venture the opinion that it has already paid back every penny of its cost to date. And the wider plan should be equally effective and economical. The present missionary executives or their successors would serve in a wider sphere, and I would expect that, in such a unified plan, their number could be somewhat diminished. The savings effected could well be invested in research and planning, an activity approved in the experience of many secular areas and yet almost unknown in Church circles. And the old-fashioned administrative units of the many missionary societies and Church mission units could be brought together with up-to-date methods and modern equipment. It would all take time; the surrender of sovereignty and administration would be no overnight affair. But in ten years, with a representative and effec-

Questions on Anglicanism's Future:

By The Rt. Rev. George N. Luxton, D.D.

The Bishop of Huron

of an effective government where the Prime Minister is scarcely identifiable in his own country. It is a working post and a changing post. It is dedicated to direction and management, and has little of ancient fanfare associated with it. In our discussions with other Christian Churches on the subject of the episcopate, we quickly discover that they suspect and reject prelacy, "the pride of the purple," the image of the prince-bishop, rather than the episcopal ministry itself. We Anglicans, for the most part, are coming to share their opinions, and have left behind us anything like a "monarchical" episcopate. Our big jobs of the future must be filled by simple, humble, competent men who are close to the laity in friendship and way of life. Is it not possible for the chairman of our Central Anglican Committee to be such a person, be he bishop, priest, or layman, with the council members elected by the provinces, also from knowledgeable bishops, clergy, or laity, with each council member serving for a three-year period, and with bi-

went part way towards achieving representative status. Most of the new world dioceses elected their representatives by ballot or by similar procedures. For '73 we would, I hope, widen their representative function and authorize them to speak and act for us in three fields: world mission; study, research, and planning for mission; and support, administration, and financing of the congress, its duly elected Communion council, and the united work of world mission accepted as the responsibility of a united Anglican Communion.

Will this require of the provincial Churches some release of their precious sovereignty? Yes, but they should be prepared to release it with satisfaction. The present plan of a score or more of Anglican missions working in Africa is confusing, competitive, and wasteful of personnel and money. The Executive Officers have already alerted the regional Churches to a unity of policy and planning. The next step is obviously a regional council which will represent the Communion council in the area and supervise the

tive Anglican Congress in the midst of the decade, the process might be brought to a fair state of completion.

Another question that is frequently asked has to do with the prophesied "disappearance" of the Anglican Communion. Why bother about all this if the Anglican Communion is already in the process of disintegration, if we are preparing for an exit through the many local doorways of unity now under discussion in the provincial and national Churches? One answer is that these provincial and national Churches should *not* be allowed to disappear if they go through an approved doorway such as that provided by the Ceylon or North India plan. If, as we emphatically say, they are entering into the Church Universal, why do they need to separate from us? Is the Anglican Communion too rigid to hold them as they go through the door, and also to welcome their new partners in the plan? There is something strange and schismatic in the idea that we now seem to be holding. If the British Commonwealth has been able to retain avowed republics within its fellowship, cannot we Anglicans preserve the unity of our family life in spite of some few anomalies in a local situation, such as the complete acceptance of a local protestant group into a Church and ministry of the historic type? Perhaps if we had a unity in our present Communion that really worked, that made our Anglican share of Christ's mission unified, effective, and warmly ecumenical, the Christian Churches that contemplate unity with Anglicans might also accept an additional unity with the Anglican Communion during the interim period before we move out of what the Lambeth fathers in 1930 called its "transitional" character and into "the day when the racial and historical connections . . . will be transcended and the life of our Communion will be merged in a larger fellowship in the Catholic Church."

A second answer to the same question is beginning to force itself on our attention. The new climate of Christendom that has come since the Second Vatican Council has ushered us all into a new and hopeful world of reunion negotiations. Rome and Orthodoxy are closing the wide gulf of a millennium of separation. The Anglicans are busily conversing with the Romans, seeking a firm basis for understanding and friendship. It is difficult to prophesy what will come of this. Every year brings us new and surprising evidence of new attitudes and possibilities. Local plans for reunion are bound to be affected by these world-wide changes. Some local plans may be delayed; others may be incorporated in this wider search for unity. *The focus of unity has suddenly shifted from the local to the world scene.* And in these wider negotiations we ought to be speaking through a truly representative group from a united Anglican Communion and not through a few individuals

nominated by the Archbishop of Canterbury and his advisers, however competent they may be.

The *aggiornamento* of the Roman Church continues through the Synod of Bishops now meeting in Rome, and through the committee of the laity meeting concurrently, and also in some dioceses through a local Roman Catholic synod. Our local Roman synod is opened and in it may be heard for the first time the voice of an unfettered laity in the Roman Church. The words of the R.C. Bishop of London (Canada) to his people are worth repeating: "Our only hope of success is the honesty and openness of dialogue. . . . Let no one say, let *no one* say that he did not have the fullest opportunity of expressing his opinion on our concerns as Christians in the Diocese of London. If in future years there are those who say, in your presence, 'It was all cooked up in advance. I could have said this and that, but I did not get the chance or I knew it would be of no use', I hope you will be firm enough,

that will better serve Christ's mission for this Church today.

Resolution for Lambeth 1968

Be it resolved that:

(1) As a conference we recommend to the provinces and/or national Churches of the Anglican Communion that we prepare for the Anglican Congress of 1973 as an *official* gathering of bishops, and duly elected priests and laymen, charged with planning a unity in mission within our Communion, a comprehensive unity in strategy, direction, administration, and in financing the world mission of our Communion.

(2) As a conference we commend this plan to the regional or national Churches with the request that they commit their representatives at the next Anglican Congress sufficient authority and the necessary legislative power, to plan this "unity in mission" and to implement such a plan, when approved by the congress;

(3) As a conference we set up a preparatory committee to consult with

A Blueprint for the Communion

strong enough, convinced enough to hurl that accusation back into the face of him who makes it. If in these next months anyone has anything to say about the affairs of the Diocese of London—in the ancient formula of the ordination of priests—*exeat et dicat*: let him come forth and speak'." When R.C. bishops speak to their people in open synod in such terms, we begin to realize the depth of the reformation in which they are engaged.

My plea is for a comparable *aggiornamento* in our Communion, one that will give us unity, democratic decisions, modern research, and competent administration on the Anglican Communion level, which already most of us now enjoy on the parish, diocesan, provincial, and national levels. My plea is a modest one; and, in aim if not in method, it should win the support of all keen Churchmen. My suggestion of method is offered just to insure that a definite proposal is before the Communion, to promote further discussion, and to draw forth alternatives

the regional or national Churches on their participation in all aspects of the proposed congress, to plan the location, membership, agenda and expense of the congress, and to prepare the report on the new and unified plan of mission to be submitted to the congress for consideration, revision and approval.

We urge this request in the belief that our new world of unity, of instant communication, wide travel, and general interdependence requires of our Communion a unity in mission and wider planning supported by competent research, skilled administration, and prudent financing. We believe strongly that the Anglican Communion has many years of world-service before it, and that, by achieving unity in mission, we shall be able to enter more fully into ecumenical partnership and into the quest for unity in Christendom. We are aware that our goals of unity in mission will not be reached easily or quickly, but we believe that the plan merits a strong priority on the Lambeth Conference agenda.

What's
new
in religion?



Kenneth
Hamilton

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KENNETH HAMILTON is Associate Professor of Systematic Theology at United College, Winnipeg, Manitoba. Other works include: *The System and the Gospel*; *A Critique of Paul Tillich*; *God is Dead*; *The Anatomy of a Slogan*; *Revolt Against Heaven* and studies on J. D. Salinger and John Updike in the *Contemporary Writers in Christian Perspective* series.

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The Living Church

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and Welfare of the Church of God.*

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THINGS TO COME

June

30. Trinity III

July

2. Visitation of the Blessed Virgin Mary
4. Independence Day
7. Trinity IV

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.

Seminarians and the Draft

Enthusiastic support is due the deans of the Episcopal seminaries for their concerned, responsible, and pastoral statement regarding the special draft exemption status (IV-D) of seminarians and their, the seminarians', obligation to share, in some significant and equally time-consuming way, the burdens of their generation in the service of their country. Because of their involvement they may well be better priests; they will certainly be wiser ones. For whatever valid reasons there may have been in the past, the "sanctuary" of the ministry no longer holds the respect and admiration of the world. And this may prove to be a very good thing for the Church and its work in the future.

I do believe, however, that those seminarians who intend to serve as armed forces chaplains should be encouraged to enter the probationary chaplains' programs during their seminary years without being expected to give an additional two years' service before ordination. Two years' experience in the ministry will be required before active duty anyway.

(The Rev.) PETER CHASE
Canon of the

Cathedral of St. John the Divine
New York City

Hierarchical Humility

Like the Rev. Vincent Rees Browne, [L.C. May 19] we too have received a request for cooperation from the Unit of Statistics, General Division of Research and Field Study, ours from the executive secretary thereof. The story, exactly as told first to the rector, then to the April vestry meeting, follows:

After having fun with the precisely-described bureaucratic placement of the titled one in the hierarchic forms to which obedience is due, I called attention to the two-color letterhead (the words "Executive Council" calling for the red ink) and the watermark of the shield, round world, and dove (or whatever it is supposed to be). My company is one in the billion-dollar class, but our letterhead is in cheap blue ink only. One can only guess his fate were he to suggest a watermark of the company device on that letterhead, with budgets what they are. The postage-free return envelope was not "included for your convenience." The pompous "Signed in his absence" appears in the lower left.

But—wait! What are my eyes doing to me? Did I see rightly? Let me look again. No, no, "his" is not capitalized after all.

DONALD A. WHITCOMB
Treasurer of Church of St. John
Mount Vernon, N. Y.

Pre-Bandwagon

In the normal course of ecclesiastical life, I fancy myself to be a rather adventurous liberal, with heart warmly beating for ecumenism, sensitivity training, and liturgical renewal. Consequently, I find many of the thoughts expressed in THE LIVING CHURCH to be somewhat on the cautionary side.

A recent editorial of yours, however, has prompted me to write you, conveying my sincere admiration and support. I refer to (the editorial [L.C., May 12] entitled "The

Pigs that Don't Go to Market," in which you question the immobilizing of needed food in this country because of price disputes between farmers and buyers.

In my humble opinion, a vital obligation of the Christian Church is to serve as the "cymbal ahead of the bandwagon," that is, to direct public conscience towards issues which are not being covered already by other spokesmen. As much as I endorse civil rights, for example, I believe that this is an issue to which the Church is speaking too late. With civil rights, we are on the bandwagon instead of having been ahead of it. "The Pigs that Don't Go to Market" gave evidence of the Church's being ahead of the bandwagon on something. Please continue this helpful kind of scouting.

(The Rev.) HUGH DICKINSON
Assistant at Christ Church

Baltimore

Sensitivity Training

Dr. Schneider has stated [L.C., May 19] that in his professional capacity he has spent many hours trying to help people who are under emotional stress because of sensitivity training experiences. He concludes that these experiences should be discredited. I might add that in my own professional capacity (as a chaplain), I too spend many hours trying to help those who are under severe emotional stress because of their marriage. Following Dr. Schneider's logic, should we then talk about discrediting this institution?

Dr. Schneider has identified himself with the two most conventional and conservative establishments in our society: education and religion. It is not unusual, then, that he should oppose any innovation or change. However, as a psychologist and a Churchman, perhaps he could do us a real service by reporting on some significant research in this area. Short of this, he has little to add to this highly controversial issue except for just one more personal prejudice.

(Lt.) R. C. MADDOCK, CHC
Chaplain at U. S. Naval Hospital

Memphis

That May 12 Cover

It was certainly thoughtful of the editors of THE LIVING CHURCH to explain on page 6 [L.C., May 12] what the picture on the cover represented. My first impression of the cover was that it showed King Charles II of England attending a Black Mass with a couple of his mistresses.

ERNST E. SCHNABL

Chicago

I should like to protest the cover of your May 12 edition. In the first place I think the crucifix is an insult. And as for the three creatures grouped around it—heaven only knows what they are. How sad that in this so-called enlightened age we have such mixed up young people and that there are priests in the Church who will defend them and a Church periodical that will print such trash.

ELEANORE M. VAUGHN

Valparaiso, Ind.

I am quite aware of your reply to many letters criticizing your policy as to the covers of THE LIVING CHURCH, whether they were photographs or pen drawings. However, in my opinion, the cover of May 12 reached a new low. The photograph is neither art,

artistic, nor photography. It was sacrilegious, blasphemous, disgusting, and degrading. Let those who wallow in such disgusting trash, wallow in it, but let not THE LIVING CHURCH sanction such by reproducing it.

Keep up your good editorials and fine reporting, but let's not condone such debasing display of the sacred.

(The Rt. Rev.) JOHN A. PINCKNEY, D.D.
The Bishop of Upper South Carolina
Columbia, S. C.

Church or "Super-Church?"

Is there a revolt in the Church against the political, social, and economic programs the Church has taken on? I believe there is. I don't deny the worth of some of these programs but we need something deeper in our preaching, teaching, and witnessing. The chief task of the Church is to proclaim the Gospel of Jesus Christ for the salvation of souls: to regenerate men and women and then to send them out into society to help change things, as individuals.

The issues are clear! Will the Church bear witness to the saving and transforming power of the Gospel in our lives, or will it continue to be shaped into a power bloc or political tool? Can men be changed by first changing their environment? No. It should be just the other way around. Will we live by the holy scriptures, the Ten Commandments, and the Sermon on the Mount, or accept the "new theology," the "new morality," permissiveness with love?

Many Americans are resentful of the "God is dead" bit. They are tired of having aspersions cast on the authenticity of the Bible. They are hungry to hear about individual salvation. We must decide whether to work and pray for the Church that Jesus built or for a social-political "super church."

MRS. BRUCE VITALI

Rapid City, S. D.

Add Kerner Report

A useful addition to your Summer Reading for Young and Old in the Spring Book Number [L.C., May 19] would be the *Report of the National Advisory Commission on Civil Disorders* (Kerner Report). At a time when "discrimination and segregation . . . now threaten the life of every American," a reading list on this subject is a vital necessity.

(The Rev.) RICHARD GUY BELLIS
Rector of St. Anselm of Canterbury Church
Garden Grove, Calif.

Editor's comment. An excellent suggestion. The KR should be studied by all Churchmen, regardless of agreement.

Title of Service

I have noticed that the matter of a suitable title for the Holy Sacrament has been raised again in your columns. In view of the spread of the spirit of ecumenism in our Church, and an increasing willingness to tolerate our diversities of opinion, why don't we honor the Anglican martyr Archbishop Cranmer and use his title for the sacrament in the B.C.P.? "The Supper of the Lord and the Holy Communion, commonly called the Mass."

We are all in the race, why shouldn't we all have a prize?

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

In the
commonplaces
of daily life
FAE MALANIA
finds a world
"charged with the
grandeur of God."



Her book, *The Quantity of a Hazelnut*, is being warmly welcomed.

Robert Farrar Capon, author of *Bed and Board*, calls it: "Devotional writing as it should be . . . heart in heaven, but both feet firmly on the ground."

Jessamyn West says "It is of a compelling simplicity and purity. It could only be written by someone with a pure heart and a gifted pen."

Thomas Merton, praising its "simplicity, clarity, and charm," says it "should appeal to all who have enjoyed the spiritual reflections of people like Anne Lindbergh and Dag Hammarskjold."

Publishers' Weekly calls it "beautiful, profound, alight with spirit and originality."


It is the journal of one woman's search for joy—the joy that awaits discovery all around us.

It is an invitation to find grace and revelation everywhere. Not only in the awesome world of mountain, sea and sky, but in "the quantity of a hazelnut", in an early morning sip of coffee on the front porch, in Scarlatti over the car radio, in the little world of daily duties done and left undone.

It is a book that gives joy. Many readers in many places are finding spiritual treasure in

THE QUANTITY OF A HAZELNUT

2nd printing. Price \$4.95

ALFRED A. KNOPF 

The Living Church

June 30, 1968
Trinity III

For 89 Years,
Its Worship, Witness, and Welfare

COCU

Appoint General Secretary

Dr. Paul A. Crow, Jr., professor of Church history at Lexington Theological Seminary, has been named general secretary of the Consultation on Church Union, effective Sept. 1. Dr. Crow, a Disciples of Christ minister, will be the first full-time staff officer for the 9-Church union effort. Chairman of COCU, Methodist Bishop James K. Mathews, in making known Dr. Crow's appointment, said that COCU headquarters would be established in the New York City area.

Dr. Crow, 36, who holds a B.D. from the Lexington seminary and master's and doctoral degrees in theology from Hartford Seminary Foundation, has been teaching in the Lexington school since 1961. He is also a member of the WCC's commission on ordination, and faith and order chairman for the Kentucky Council of Churches.

EAST CAROLINA

Church Leaders Meet

More than 110 clerical and lay leaders from the 78 churches in the Diocese of East Carolina met in Washington, N. C., in May, to express and share mutual concerns about the state of the Episcopal Church and its relation to society. The Rt. Rev. Thomas H. Wright, diocesan, presided over the sessions and assisted the clergy of St. Peter's, Washington, with the closing Eucharist.

Guest speaker was the Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama. He is also a member of the Executive Council. At the East Carolina conference he "guided the diocesan leaders in identifying and constructively dealing with the major concerns before the Church."

Ten laymen were spokesmen for individual groups which expressed a number of similar concerns. A random sample includes: Church should concern itself with theological problems rather than social problems; lack of confidence in remote leadership; National Council of Churches—scapegoat or misunderstood?; dissatisfaction with General Convention, specifically why did the Hobson Defense Fund get money from the Presiding Bishop, and how does this type of action fulfill mission of the Church?; lack of understanding of local parochial prob-

lems; why a new liturgy?—what's wrong with accepting tradition?; basic distrust of leadership; and present and future function of Executive Council.

Bishop Murray discussed many of the ideas presented then gave the people specific topics to consider for further discussion. Among them: Trial Liturgy: controversy may be helpful; has awakened the Church; too much freedom; loss of continuity; possible loss of Morning Prayer; the peace perhaps prompts some to sit so as not to confront personally a person or persons at that time; dislike of straight line wording similar to a business memorandum.

What causes lack of trust in national Church leadership: lack of communication, of understanding; credibility gap; specialization in Church averts faith and love. For improving the situation: more information on use of money; more evident concern for the individual.

Functions of the national Church: emphasize evangelism; speak on ambiguity of program; know that some dioceses suffer financial problems because of certain programs.

How to deepen commitment: reaffirm the Gospel as the lasting value; witness by crossing barriers between men; lay responsibility to show love of Christ in everyday living.

NCC

Discuss National Crisis

Within a few hours after the death of Sen. Robert F. Kennedy, the policy-making general board of the National Council of Churches convened for a scheduled 2-day meeting to deal with the critical issues confronting the Churches. Guest speaker at the luncheon meeting was the new Roman Catholic Archbishop of New York, the Most Rev. Terence J. Cooke. In reference to the sadness of the hour, he said, "We as a people are to our sorrow divided. Surely then we need to ask ourselves: Why? How? For how much longer? If Christ unites us in faith, hope, and love—as he surely does—then something other than Christ must occasion our division."

Action was taken to renew a call for strict controls over the sale and use of firearms and a mandate to NCC President Arthur Flemming to establish a committee of highest competence to study and report on sources of social violence in the country.

Dr. Charles Spivey, executive director of the NCC department of social justice, reported on financial commitment of the several member Churches to crisis programs (Most figures already have been reported in The L.C.):

Disciples of Christ: an initial \$200,000 toward total of \$2 million.
American Baptist Convention: \$ 200,000
Episcopal Church, for a
3-year period:\$ 9,000,000
from reserve funds for ghetto
enterprises:\$ 1,000,000
for deposits in ghetto banks: \$ 1,000,000
Lutheran Church in America: \$ 3,550,000
United Methodist, a 4-year plan: \$20,000,000
United Presbyterian Church: ..\$12,600,000
United Church of Christ: a 1-5%
of local budgets for 3½ years
is expected to realize
annually:\$ 1,500,000

The Rev. Andrew Young, executive vice president of the Southern Christian Leadership Conference, who gave a report on the Poor People's Campaign in Washington, said that the Church "is our only ally in society and we're very grateful for its support." He also said that what visitors to Resurrection City see is "mud and possible epidemic, but what they don't see is that the majority of the poor all over the nation are living in mud and sickness."

In a carefully defined statement of circumstances concerning civil disobedience, it was noted how the NCC supports such action: "Civil disobedience is *peaceable*. It seeks to minimize the harm done to others through willingness to suffer hurt rather than to inflict it." The document stated that a criminal action, on the other hand, is one by which the perpetrator "harms the commonwealth for his own advantage, whereas in civil disobedience the perpetrator seeks to benefit the commonwealth at his own risk and disadvantage." There were 81 votes for the statement, 6 against, and 15 abstaining. One section of the statement was devoted to urging public understanding and support for persons who, because of conscience, engage in civil disobedience.

The board approved the first statement on sex education ever framed jointly by all major official Christian and Jewish groups. Also heard was a report describing the concentrated effort to upgrade Negro Church-related colleges in order to provide more equal educational opportunities for their students.

The meeting ended with a brief memorial services for Dr. Franklin Fry; Dr.

Martin Luther King, Jr.; Sen. Robert Kennedy; and Dr. Norman Baugher of the Church of the Brethren.

BETHLEHEM

Pastoral Institute Inaugurated

After a seven-month search, a director for the Pastoral Institute of the Lehigh Valley (Pa.) has been selected. The Rev. Gotfred C. Jacobsen, 34, assistant administrator of the Valley Counseling Center, Morgantown, W. Va., takes over as director of the Lehigh center in mid-July. He is a graduate of Wagner College and Lutheran Seminary in Gettysburg, and holds a certificate in pastoral counseling from the American Foundation of Religion and Psychiatry.

Initially, the Lehigh institute will operate out of the Church of the Mediator, Allentown. The Rev. David B. Birney IV, rector, led a group from the church in forming the center. He is also serving a two-year term on the board of directors.

Mr. Jacobsen has stated that recent studies have challenged the former assumption that only psychiatrists, psychologists, and social workers are qualified to treat the wide range of mental and emotional problems, from depression to psychosis. He also feels the need for such institutes as the Lehigh Valley center is shown by the fact that religious leaders counsel more disturbed persons than the combined total of those being counseled by other professions. The average clergyman, he said, spends 2.7 hours a week in pastoral counseling.

Fr. Birney, who said that \$51,000 has been pledged to pay the director's salary and general operations for three years, acknowledged that the initial support for the institute has come from Allentown, and from his congregation. Broadening the involvement to represent more fully all faiths throughout the Lehigh Valley, he said, will be sought as part of the growth of the institute.

ORTHODOX

Former Primate Dies

Archbishop Chrysostomos, 92, former Archbishop of Athens and Primate of Greece, died after a short hospitalization for acute gastritis. His body was laid in state in the Athens Cathedral where he had presided from 1962 until his deposition in 1967 by the military government of Greece.

He had been a bishop for more than a half-century, spending much of his career in Asia Minor. During the years he had been engaged in controversy and even military conflict, imprisonment, and threats of execution several times. In 1922, because of his involvement in Greek nationalist military activity, he had to flee from Turkey to Greece. After serving briefly as Metropolitan of Berea,

he was named to the See of Philippi and Kavala where he served for 38 years before becoming Metropolitan of Athens and Primate of All Greece. He was deposed by the military government under a rule requiring bishops to retire at age 80, as part of the sweeping program of reforms in the Greek Church. (Deposition in this case meant removal from a position of state authority and not from holy orders.)

POLYNESIA

60th Anniversary for the Diocese

Special prayers of thanksgiving were offered in all parishes and missions throughout the days that marked the 60th anniversary of the Diocese of Polynesia. In two years the diocese will celebrate the 100th anniversary of the start of Anglican work in the area, when the Rev. W. Floyd arrived in Fiji in 1870. Since 1925, Polynesia has been in the Province of New Zealand.

EUROPE

Cathedral Memorial Service Held

The political unrest in Paris did not interfere in the annual Memorial Day service held in the American Pro-Cathedral Church of the Holy Trinity. The service, attended by representatives of the French president and government, was conducted by the dean, the Very Rev. Sturgis Riddle. Assisting him were clerical representatives of the other Christian Communions, including the Roman Catholic. Lessons were read by Ambassador Sargent Shriver and the Hon. W. Averell Harriman, chief of the American delegation to the Vietnam Peace Conference.

Just as the procession entered the nave the electricity was cut, plunging the church into darkness. With the aid of some flashlights and additional candles, the service proceeded with musical parts à capella.

Certain traditional ceremonies of the American observation of Memorial Day were not held this year—the procession from the cathedral to the Arc de Triomphe (Ambassador Shriver in an informal ceremony placed a wreath on the Tomb of the Unknown Soldier at the Arc); and the American Overseas Memorial Day Association services at military cemeteries throughout France (Dean Riddle conducted services in the cemeteries in Neuilly and Suresnes).

The cathedral cloisters are a special memorial to Americans who served in WW I and commemorate Franco-American friendship from the days of Washington and Lafayette.

LUTHERANS

Report on Talks

The Lutheran Church-Missouri Synod, which will vote in June 1969 on whether to establish fellowship with the American Lutheran Church (ALC), has begun doctrinal discussions with the Lutheran Church in America.

Dr. Oliver Harms of St. Louis, president of the Missouri Synod, revealed the "triangle relationship" at the convention of the synod's Minnesota South District in St. Paul. He reported that he had approached the LCA about starting discussions because the ALC, which has close relations with the LCA in many areas of the country, may declare fellowship with both the LCA and the Missouri Synod at its October convention. Dr. Harms called it a "sensitive situation" since the LCA has maintained that it is willing to declare



A HAPPENING at Morehouse-Barlow Bookstore in New York City featured seminary students from Berkeley Divinity School singing numbers from their popular recording, "Won't You Pass It Along?", as well as some of their newer songs. Area clergy were special guests at the event. (The record, reviewed in The L.C., June 16, contains a folk setting of the Holy Eucharist and six contemporary songs on war, children, and civil rights.)

fellowship without any further conversations whereas the Missouri Synod has historically insisted upon them. The resignation and subsequent death of Dr. Franklin Fry, LCA president, also loomed as a complicating factor.

The Missouri Synod at its convention last year, declared that the scriptural and confessional basis for altar and pulpit fellowship with the ALC "exists." This was disputed by some clergy and laity at the St. Paul convention, who criticized the ALC for permitting its congregations to keep Masons in their membership and for tolerating a more liberal view on whether the Bible contains errors. (There is to be a committee appointed in the ALC to study the question of lodge affiliation.) At present, Dr. Harms stated, the approach of the ALC is to welcome lodge members into Church membership and discuss their fraternal affiliations later. Missouri Synod congregations are supposed to insist that Masons rid themselves of their lodge membership before they join the Church, but this policy is not always followed, Dr. Harms admitted.

CONNECTICUT

Revision of Laws Urged

The Connecticut legislature will be asked to consider sweeping changes in

its laws covering abortion and homosexuality. The proposed code is the product of a 5-year study by a special legislative commission that recommends new grounds for abortion and the legalization of adult homosexuality. The proposals will be sent to the legislature when it convenes in January.

Under the commission's proposals, abortion would be permitted when pregnancy is the result of rape or incest, and for any unmarried girl under the age of 17, regardless of the circumstances of her pregnancy. At present in Connecticut, abortion is permitted only to save a pregnant woman's life.

Concerning deviant sexual behavior, the commission said that "sexual activity in private, whether heterosexual or homosexual, between consenting adults not involving corruption of the young, is no business of the criminal law." This proposal urges repeal of most of the state's law against fornication and sexual aberrations.

The commission also asked for one degree of murder. The director of the commission, David M. Borden, questioned the usual statutory considerations of premeditation, malice, and deliberation. He said, "these concepts are so cloudy, so vague, that at best they serve only to confuse juries. Our sole criterion in mur-

der was a homicidal intent to take a life." He also said that it was recommended that most other killings be placed in one of two categories: first degree manslaughter, which could include so-called crimes of passion; and second degree manslaughter, which could include homicide that was reckless but involuntary. In the proposed change, the judge would be given the right to overrule a jury's death penalty recommendation. This would provide, according to Mr. Borden, "a safety valve against a jury inflamed by public passion."

MICHIGAN

International Friendship Service Held

For the 39th year, the Essex and Kent Scottish Regiment of Windsor, Ontario, participated in commemorative services at the Cathedral Church of St. Paul, Detroit. Headed by pipers and drummers, the regiment paraded up Woodward Ave., accompanied by U. S. Army officers. On hand to greet the men at the cathedral was the Rt. Rev. Richard Emrich, Bishop of Michigan.

Receiving the salute en route to the church was Maj. Gen. Shelton Lollis, commanding general of the U. S. Army Tank Automotive Command. Commanding officers and chaplains of the Essex and Kent, H.M.'s Canadian Ship Hunter, and the 39th Technical Squadron RCEME, took part in the ceremony.

The Rt. Rev. Carman J. Queen, Bishop of St. Clair, led the General Thanksgiving, and the Very Rev. Leslie Warren, dean of the cathedral, preached. U. S. Senator Paul Martin, who is Honorary Colonel of the Windsor Regiment RCAC, also participated. The service, which coincides with Memorial Day in the United States and honors the birthday of Queen Elizabeth II, was originally called Empire Day Service. It was later changed to Commonwealth Day Service, but is now called Canadian-American Friendship Service.

Among the dignitaries attending were Edward Maguire, Canadian Consul in Detroit; E. I. R. McGregor, British Consul General in Detroit; and Richard Courtenay, U. S. Consul General in Windsor.

PRESBYTERIANS

Group Condemns Segregation

The General Synod of the Associate Reformed Presbyterian Church has adopted a resolution condemning racial segregation and has taken preliminary action to allow women to serve as ministers and local church officials. Delegates of some 140 congregations meeting in Flat Rock, N. C., declared segregation "in the Church of Jesus Christ on account of

Report from Scotland

The Representative Church Council meeting this year in Glasgow concerned itself mainly with purely financial problems. The Church, faced with a dropping membership and income, rejected, however, the suggestion of appointing a full-time stewardship organizer, and left it to individual dioceses to set up commissions to visit charges and urge an intensification of financial effort.

Much more interesting to the general public was the decision reached at both the council and the synod of the Diocese of Edinburgh to admit to communion those who are already communicant members in other trinitarian Churches. In both houses the decision was made by an overwhelming majority. It does not actually imply official intercommunion. It simply allows individuals from other bodies who wish to do so to receive communion at the hands of a priest. Motions were, however, passed asking the provincial synod to investigate means of moving the further step towards full intercommunion.

These meetings followed the decision made last year by the provincial synod to refer the matter of admission to communion to all the charges in the province. The Edinburgh decision will be reported to the provincial synod, along with those of other dioceses, and a full statement of the Church's position should be reached in October.

Shortly after the Edinburgh diocese reached this decision the general assembly of the Church of Scotland met in Edinburgh. This body passed a resolution admitting women to the ranks of the ministry. Agitation for such admission has been going on in Scotland for over 40 years, more or less since the post-suffragette era. Some years ago it was agreed to permit women to enter the eldership, but this new decision may cause a breach between the Anglican and Presbyterian Churches, as the former are not at all enthusiastic about women in the priesthood. Indeed there is no great enthusiasm for this suggestion anywhere. The assembly has agreed to it, but some time may elapse before candidates could be available as they will have to take the normal degree in arts, followed by three years in a divinity hall, and even then congregations may be reluctant to appoint them.

The assembly, in spite of a visit from Prime Minister Harold Wilson, came out strongly for Scottish nationalism, suggesting the immediate setting up of a royal commission to explore the possibilities. They also agreed on the last day of their meetings to revise and make more available for general reading the 1645 Westminster Confession of Faith, the legal subordinate standard of the Church's theological position.

THOMAS VEITCH

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Continued on page 12

Sense about the American "Sickness"

We don't know when any American Church leader has talked more solid Christian sense than did Dr. Robert E. Fitch when interviewed for *U. S. News & World Report* (June 10) on the subject, *Is America Really "Sick"?* Of course, what we have just said is that we heartily agree with most of what he said, and think it was about time for somebody to say it.

Dr. Fitch refuses to swallow any slogan or bromide without testing it for simple factuality. He registers a series of trenchant dissents from current slogans, his first one in response to the familiar saying that looters and rioting students are "trying to tell us something." "I don't accept that at all," says he. "In the case of the race rioting, you have predominantly young Negroes, from the age of 16 to 24, helping themselves to a lot of merchandise and having quite a good time doing so. In the case of the predominantly white youngsters rioting on the campuses, I don't know what they are trying to 'tell us' except that they are high-minded hoodlums intent on getting their own way." There will be readers of his statement, and of our endorsement, who will indignantly disagree. Very well; then let them tell us just what the looters and rioters *are* "trying to tell us." That the people in the inner city are poor and oppressed? But you don't tell something like that by looting a liquor store. That the modern university is a tool of government or big business? But you don't tell anybody that by breaking into the university president's office and messing it up pig style.

Of the hippies, those darlings of some clergymen who see them as primitive Christians, Dr. Fitch remarks that "their whole posture is essentially hypocritical," and refers to such facts as their pretense of contempt for the affluent society while they sponge off it.

His comment on university administrators is interesting, and we think entirely sound. These men are predominantly rationalists and "liberals"—and they ought to be, for their job. But, as Reinhold Niebuhr pointed out years ago, the liberal is baffled when he is up against violence. Dr. Fitch does not sketch out what he would consider the answer to what is needed here, but we think he would agree that the American university, like the nation as a whole, needs to recover a vital sense of the meaning of liberty under law, with its corollary that when law breaks down liberty is not long for this world. The liberal administrator of the university must learn how to get tough with the student or faculty member who demands liberty on his own terms, apart from law.

Dr. Fitch's fellow Presbyterians, and Episcopalians, should give particular thought to one of his contentions. Speaking of "the masochist who is eager to prostrate himself before violence," he says: "I cannot help but notice that a lot of the people present when Stokely Carmichael speaks about all the rough things he is going to do to white people are themselves whites. . . . You can see this masochism at work especially in some of the more traditional and established churches because they have very pronounced guilt feelings about their role in the past—unlike the Methodists and Quakers, who have been active in reform for a long time. It is a

rather shocking thing when upper-middle-class churches eagerly support any violent causes advanced by the less desirable leaders in the black revolt."

Dr. Fitch is a seasoned and responsible Christian thinker, for 16 years dean of the Pacific School of Religion in Berkeley, Calif., where he continues to teach Christian ethics. He is compassionate as well as critical, progressive as well as grounded in history and Christian tradition. He believes that the "sick" Americans are a small minority and that there is no ineluctable necessity for their taking over the whole body politic and infecting it with their own sickness. But he sees the danger which results from the generous concern of good Christian citizens who swallow all slogans which are marked virtuous or prophetic or relevant. We're with him all the way.

"Pure Manners" and Politics

On the Sunday following the murder of Robert F. Kennedy we offered in church the prayer *For Our Country* (BCP 36), and one of its petitions had a special thrust of relevance: "Bless our land with honorable industry, sound learning, and *pure manners*" (emphasis ours). Pure manners means charity in politics. Every American citizen is in politics, which is simply the process of community, of living together. Pure manners is charity socially applied.

A free nation in which the people elect their own rulers has a special problem. How to hit without hate, how to oppose without destroying, how to attack a man's principles or platform without attacking the man himself: this is the constant challenge and problem of the citizen of a free society. The American democracy is an adversary system, deliberately contrived and developed as such. Conflict is its very life. Political adversaries are expected to search and destroy one another's proposals. How to do this without searching and destroying one another: that is the problem.

The problem does not exist in a non-free state, which fact explains the unctuous cluck-clucking of the Russian press about the terrible things Americans do to one another. The Communists don't mind (and they'd better not) the violence of the state against the person. They deplore the violence of person against person in America because they have no experience of freedom in which such violence is a temptation or a possibility.

Too much is being said and too little being thought about violence as a part of the American way of life, as if this country is quite unique in this horrible respect. How many times have attempts been made in France on the life of General Charles de Gaulle? Violence is not American; it's human. But undeniably American political manners have been and are very bad for a decent, generous, and progressive nation. We are not suggesting that the political assassinations which have disgraced this country are traceable solely to political

The Pale Ambassadors

In Memoriam:

John and Robert Kennedy

Side by side —

The brothers lie,
Deep beneath
The darkened sky.
Titanic shadows lean
Towards the roaring sun;
Each day that they have seen
Has hardly yet begun.
Here come the pale ambassadors
From Courts beyond the grave,
Bearing tributes from the wars,
Like that which Lincoln gave.
Weep no more upon the grass,
For blood will never bloom again
As long as their sweet spirits pass
Among the haunts of men. . . .

James W. B. Bentley

bad manners. It is quite conceivable, to give but one example, that the man who shot John F. Kennedy had never seen the abusive and inflammatory anti-Kennedy advertisement in the Dallas newspaper. But political bad manners, characterized by ridicule or scurrilous denigration of the political "enemy," create an atmos-

phere congenial to evil spirits; and men who murder other men *pro bono publico* are possessed by these demons.

It has been our observation, or at least feeling, that since the death of President Kennedy American professional politicians themselves have been less violent, rancorous, and vituperative toward one another than their supporters. When Senators Kennedy and McCarthy tangled in the primaries it was their camp followers, rather than the two candidates, who tossed the uglier slurs around. This is typical. The political bad manners belong largely to the people as such, too many of whom evidently believe that there is no need for either charity or truth so long as one is talking about a politician on the other side.

Christian citizens must proclaim, and try to practice, the "more excellent way" which St. Paul calls charity and the Prayer Book calls pure manners. The summer of 1968 is assuredly God's appointed time for this. If Americans want with all their hearts to see an end to political assassinations the only course is to put an end to character assassination considered as "American as apple pie" in politics. The Church has a unique calling to get into politics at this point, on this issue, at this moment, and in this way: to lift up a standard of pure manners, of charity in politics. The ugly flaw in our political manners must be mended by God's grace with no further delay.

BOOKS

A DEVOTIONAL TREASURY FROM THE EARLY CHURCH. By Georgia Harkness. Abingdon. Pp. 160. \$3.50.

Georgia Harkness is a theologian of considerable standing, but she is best known for her simpler writings directed toward helping the ordinary layman understand scripture and theology. Her *Prayer and the Common Life* has been used by Christians of all Communion. Now she has given us a book of excerpts from the Apostolic Fathers. I hope that *A Devotional Treasury from the Early Church* will have as wide a circulation as some of her earlier books.

Her purpose is to produce a book of devotional readings, and she suggests some ways in which it can be used. She has given us excerpts from First Clement, Ignatius, Polycarp's Martyrdom, Hermas, Barnabas, Didache, Diognetus, and a most welcome surprise, from the Odes of Solomon. Of necessity, these are short excerpts, but she has prefaced each with enough information and commentary to make it intelligible to an ordinary lay person. Sometimes she shows her liberal-protestant outlook: for instance, in the matter of the origins of episcopacy and on the inspiration of the scriptures. But this book should be bought and digested by all who care for the riches of catholic spirituality.

Dr. Harkness provides a scripture passage to be read with each excerpt. I welcome this way of using her book. Many people need to practice devotional reading as part of their mental prayer. With-

out this kind of "brooding" on the mighty acts of God, personal prayer can become thin and self-centered. She also suggests that her book might serve as an introduction to the early Church. I think that it would be better to advise people to buy a copy of the Apostolic Fathers. Another idea that she puts forward is that these writings should be read in the public worship of the Church. I hope not. I am against anything that will reduce the amount of holy scripture heard by the average churchgoer. This present famine of hearing the Word of God is severe enough already. More attractive is her suggestion that this manual could be used for reading aloud at retreats. Those who have to choose such readings ought to be grateful to Dr. Harkness. She has given us one more welcome alternative to the stodgy biographers, the elegant essayists, and the coy vulgarians, who now have a near-monopoly of the refinery.

(The Ven.) STANLEY ATKINS
The Archdeacon of Milwaukee

CHRIST AND ISRAEL. By Johannes Munck. Fortress. Pp. 156. \$4.25.

Christ and Israel deals with the problem of Israel's unbelief. After all, Israel was God's chosen people, so how was it possible that Israel rejected Christ?

In a profound but clear exegesis of Romans 9-11, Prof. Johannes Munck analyzes the thinking of the great missionary apostle on this question. One of Paul's conclusions is that it is not God's will that the Jews should fall, but that the salva-

tion of the Gentiles was the first result of Israel's unbelief. Moreover, in Paul's view, it is God's plan that the fullness of the Gentiles shall in time call forth the salvation of all Israel (11:11-27). "For God has consigned all men to disobedience, that He may have mercy upon all" (11:32). God's way of salvation is disobedience and then mercy, and thus God saves all men.

For anyone sincerely interested in the theology of the New Testament, this book offers a great challenge. It takes us to the very heart and depths of the Christian kerygma, to the doctrine of God and the doctrine of man and salvation. There are three excursuses: on Israel as a persecutor of the early Christians; the idea of the "remnant" in the Bible; and the image of the cultivated and wild olive trees.

(The Rev.) LEON P. BRYAN
St. Barnabas Church
DeLand, Fla.

Booknotes

By Karl G. Layer

No Cross No Crown. By William J. Wolf. Seabury. Pp. 211 paper. \$2.25. A paperback reprint of the Episcopal Theological School's professor of theology's classic study of the Atonement.

Marriage Preparation. By Martin Parsons. SPCK. Pp. xiv, 114. 12s6d. This book, containing everything from the theoretical to the practical, may be of use to both the priest and those who are to be married.

Letter from London

Broadly speaking there are three viewpoints of intercommunion as a general thing (as opposed to special occasions): 1. That it is not justifiable to permit it as an expression of ecumenical aspiration nor as a means to achieving it. Communion must be restricted to a visible community in common possession of essentials such as the ministry, including "relationship with a bishop in the historic apostolic order." 2. Intercommunion is permissible to those sharing a common baptism or a common profession of fundamentals. 3. That contemporary circumstances, and especially the existing widespread desire for unity, create a new situation in which conclusions reached in the past are irrelevant. "Situationally," therefore, when any two Churches have a serious intention to unite, intercommunion is immediately permissible. It is probably a fair summing up to say that in the new report *Intercommunion Today*, groups two and three form the preponderant majority.

The report (Church Information Office, 8/6d) is the work of a commission set up by the Archbishops of Canterbury and York in 1965 and chaired by Dr. Oliver Tomkins, Bishop of Bristol. Its terms of reference were "to consider the theological and practical aspects of intercommunion with reference to the relation of the Church of England to other Churches and the making of rules for admission to Holy Communion." Most of the recommendations the report includes are made in the name of the commission as a whole. They include:

1. There should be a Church Assembly Measure providing that the confirmation rubric in the Prayer Book apply only to the admission to Holy Communion of members of the Church of England.

2. The Convocations, with the concurrence of the House of Laity (or in due course the General Synod), should provide by canon and regulations for the admission of members of other Churches to Holy Communion in the Church of England.

3. Regulations for admitting to Holy Communion individual members of Churches not in communion with the Church of England should authorize the practice: a) where particular pastoral considerations warrant it (i.e., when members of other Churches are cut off from the ministrations of their own Church, when serious considerations of family or other personal relationships are involved, when those who are sick are unable to receive communion from their own ministers, and when exceptional circumstances arise in time of war or other emergency situations); b) for permanent close-knit communities such as schools, colleges, and prayer and conference centers; and c) where local congregations or other Christian groups are meeting together in sustained efforts or on special occasions.

The commission recommends that in

England a member of the Church of England should receive the sacrament according to the rite of another Church "only when serious considerations of family or other personal relationships are involved, in time of war or other emergency situations, in close-knit communities or on specific ecumenical occasions." Nine members of the commission, led by the chairman, say that there should be reciprocal sharing of the Holy Communion by members of Churches seeking union. But four members of the commission, led by the Bishop of Ripon, say that this would mean that "unity in truth will be jeopardized by the introduction at this point of reciprocal acts of communion before the conditions of full communion have been established." They suggest that such action would be interpreted "as a gesture affirming the sufficiency of ecclesiastical structures separated from the episcopate."

Commenting on the report, the *Church Times* says: "The ice is breaking up all over Christendom. The thaw has been most evident in the Roman Catholic Church. . . . The report shows that it is affecting the Church of England and causing the old rigidities to melt. . . . That the Church of England should now be welcoming as regards the admission to communion of members of Churches not in full communion with her is generously recognized, and fairly wide liberty of action is envisaged to cover different circumstances in different places. The reactions of other episcopal Churches (Roman Catholic, Orthodox, and Old Catholic) will be awaited with interest. If these are favorable—and this is not impossible—it will greatly reassure those who would otherwise find themselves sadly embarrassed by what seems like a *volte-face*. For, welcome as a thaw may be, it brings consequent dangers and hazards of all kinds with it; and it is to no one's benefit if individuals are drowned or Churches split apart. Yet no one would want to go back to the pre-thaw blockage, and it is by looking ahead rather than by looking back that the right policy will be found."

The *Church of England Newspaper* says: "After the insistent pressure over the past six years for a more generous approach to intercommunion between Christians belonging to the Church of England and Christians belonging to other Churches, this week's report is a depressingly timid document. It recognizes as legitimate and Anglican the view that formal agreements are not an essential preliminary to fellowship at the Lord's Table, but it fails to give practical expression to this point of view. In its recommendations the report is muffled,

uncertain, and ecclesiastical where it should be clear, definite, and spiritual. There can be little doubt that a large number of lay people are impatient with the meandering progress of the Church of England as commission succeeds commission, reports proliferate, and high-level negotiations fail to command public interest. While the top people talk, the congregations melt away. The week's report is a good example of the way popular enthusiasm is quenched in a pool of 'on the one hand' and 'on the other hand.' This time, however, it is not a case of one hand and the other but of A, B, and C. What ought this commission to have said? It should have made explicit the practice of open communion, and in doing this it should have stressed that faithfulness to biblical doctrine is at least as important as the historic episcopate in determining the ground of fellowship in Christ. Such a stress would have allowed the Reformed Churches (including the Church of Scotland) to bulk more largely in this report than they do."

The *New Christian* says: "It is a pity that the contents of today's Church of England report on intercommunion are not as golden as the covers in which it is published. This is an extremely tedious document which devotes no fewer than 174 pages to a detailed examination of every conceivable point of view and leaves a blank page at the end which may perhaps represent the viewpoint of the increasing number of Christians who are bored stiff by the whole business. Membership of the Archbishop's Commission, which had eleven residential gatherings and six other meetings, must have been an absolute nightmare. It is nonetheless possible to discern in the midst of the confusion certain positive gains and if the Church of England is prepared to accept the recommendations put forward by the majority of the commission the ecumenical situation should be eased at a number of important points."

Over all, the first reactions to the report could not be called wildly enthusiastic. As one charged to assess trends in England, I would say that the mood is increasingly "Away with reports. Time for action." Perhaps the commission itself was as aware of this as anyone. For in its preface, the chairman, Dr. Tomkins, says: "When the credibility of speaking at all about God is at stake, and men doubt whether the Christian religion has a relevant word to speak on nuclear annihilation or race conflict or mass starvation, the domestic differences among Christians as to how far they can worship God together may seem almost blasphemously trivial."

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NEWS

Continued from page 8

nationality, income, race, color, sex, or social class to be out of accord with the will of God."

The role of women in the Church came in the petition to revise the form of government of the Church body. Another section of the form would deal with the matter of church property, stating that said property will revert to the presbytery if a congregation withdraws from the presbytery.

William A. Deaton, a layman from Charlotte, N. C., was named moderator-elect to succeed the Rev. W. C. Lauderdale next June.

LONG ISLAND

Ecumenical Festival Service

It has been a long-time custom of St. Paul's Church (Carroll St.), Brooklyn, N. Y., to have a festival honoring St. Mary. However, this year, the rector, the Rev. Donald Irish, invited other Episcopal and nearby Roman Catholic parishes to participate in the service that consisted of Vespers of Our Lady and procession to her shrine within the church.

The neighboring church of our Lady of Peace, which had planned a procession for the same day, joined their celebration with that of St. Paul's. Their pastor, the Rev. Arthur Fox, and the sisters of the parochial school had rehearsed the children in the hymns to be sung, so there was hearty congregational singing.

The preacher at the service was the Rev. José Piquer, pastor of St. Peter's Roman Catholic Church, who spoke of the role the Mother of God could play in Christian reunion. Other Roman Catholic clergy taking part were Fr. Vaskas and Fr. Failla, and Bro. Arnold. The latter two were from the Church and school of St. Mary, Star-of-the-Sea. Episcopal priests who assisted were Fr. Dibble of St. Andrew's, Astoria, Fr. Fox of the Church of the Holy Child Jesus, and Fr. Madden of Christ Church, Brooklyn. Mr. Frank Esposito, a cleric in minor orders of the Polish National Catholic Church, also assisted in the sanctuary.

NEW YORK

Consider Charges for Tax-Exempt Agencies

A plan to charge churches and other tax-exempt institutions for water and other city services is being considered by the Lindsay administration in New York City. This has been disclosed by budget director Frederick Hayes, who noted that about one-third of real property in the city is tax exempt.

He said that charging for such basic services as water, garbage removal, sewerage, and certain other direct services could eventually produce revenues of 25-

50 million dollars. While admitting that some of the measures being considered would have to be approved by the New York State legislature, Mr. Hayes contends that "a service charge of this kind would be fully consistent with tax-exempt status."

CANADA

Local Merger Moves "Premature"

Local-level plans for merging Anglican and United Church of Canada congregations will be discouraged "because they are premature," the Bishop of Toronto said to the annual diocesan synod. In his charge, the Rt. Rev. George B. Snell referred to the proposed union with the United Church which has a target date of 1974, and said, "I have observed a certain impatience in some quarters and amalgamation at the local level. This is to be discouraged, for it is premature to try to do any uniting between congregations before we have a clear picture on the national level."

Of the Church reform, Bishop Snell told the 750 lay and clerical delegates: "Change should never be made for the sake of change or novelty. Our worship is too important to be regarded lightly."

Synod delegates approved formation of a joint Anglican-United Church board in Metropolitan Toronto, to coordinate and integrate work in social services. The United Church of Canada's Toronto presbyteries have already approved the proposal.

CONVENTIONS

Western Massachusetts

A budget of \$593,260.50 for 1969, was accepted by the convention of the Diocese of Western Massachusetts meeting in Christ Church, Fitchburg. Of the total amount, 31% is marked for work outside the diocese, including the quota for the national Church of \$142,535, and \$22,000, for MRI. For the seventh consecutive year the budget was adopted in less than a minute of convention time.

A retired priest of the diocese, the Rev. Rush W. D. Smith, was honored because of his being in perfect convention attendance for 40 consecutive years. He retired in 1964.

Without canonical change, delegates voted that those delegates who attended the last General Convention would serve in the same capacity to the meetings of the Province of New England. Convention also voted to change the meeting date from May to November, with the change taking place in 1969.

The Rt. Rev. Robert McC. Hatch, Bishop of Western Massachusetts, addressed convention. His address was also heard by most in the diocese because of a standing resolution of convention that clergy read it to their congregations on

the Sunday following convention every year, "if it be agreeable and convenient to them."

Iowa

A far-reaching commitment to the attack on racial unrest and poverty was adopted by delegates attending the convention of the Diocese of Iowa meeting in Cedar Rapids. An 11-point program recommended by the diocesan crisis committee was adopted without change. Program points include:

(✓) 2% assessment based on 1966 operating expenses to be levied on each parish and mission and collected in both 1968 and 1969 and as in addition to any local level crisis funds. The collective 2% assessments will go into the diocesan crisis fund;

(✓) Each parish and mission is to supply a diocesan summer camp scholarship for an underprivileged child and a \$250 minimum scholarship to enable an indigent person to attend an area vocational school.

The convention adopted the program after the Rt. Rev. Gordon Smith, Bishop of Iowa, called for "new and imaginative action to help solve the social problems of our state."

In other action, the 116th annual convention:

(✓) Approved a canonical change lowering voting and delegate and/or vestry member age from 21 to 18;

(✓) Asked more adequate provision for the recognition of COs, and urged clergy to learn of appropriate information to advise and counsel more adequately those confronted with military service;

(✓) Adopted in principle a structural reorganization of the diocese that calls for the establishment of 5 full-time professional staff members to handle duties currently assigned to clergy and laity in the diocese;

(✓) Adopted a 1969 budget of \$231,038 for the Church's program and \$90,873.16 for the diocesan fund;

(✓) Accepted St. Alban's, Davenport, as a parish, and the Church of the Epiphany, Centerville, as an organized mission.

South Florida

"Get rid of the romance of missions," said the Rt. Rev. Thomas G. V. Inman in his sermon at the opening convention service of the Diocese of South Florida. "Most mission is hard work and exacting, and there is little romance about it. So let's get rid of the nonsense of counting the heads of converts." Speaking was the Bishop of Natal, a visitor in the United States.

The Rt. Rev. Henry I. Louttit, Bishop of South Florida, said in his address that he intends to ask the 1970 General Con-

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vention for permission to divide the present diocese into three dioceses, and that he plans to retire January 1971 after calling conventions in the three dioceses for election of bishops.

Convention gave its formal approval to the Episcopal college being planned as an affiliate of Stetson University, Deland [L.C., May 19].

Budgets accepted were almost unchanged from the present year. An amendment to the constitution passed first reading to permit women to be seated in convention. Final action will be taken in 1969. The diocesan Churchwomen met concurrently for their annual convention.

All sessions were held in Hollywood.

CALIFORNIA

Methodist Is Honorary Canon

Retiring Methodist Bishop Donald H. Tippett was installed as an honorary canon of Grace Cathedral, San Francisco, in a service at which the Bishop of California officiated. Bishop Tippett's service to Christianity spans nearly four decades. He is the past president of the Council of Bishops of the United Methodist Church, and of the Northern California Council of Churches.

COLLEGES

Sewanee to Admit Women

Trustees of the University of the South have voted to admit qualified women students to the 111-year-old men's college in the fall of 1969. The vice-chancellor of the university, Dr. Edward McCrady, commented, "If the trustees can raise the money to make it possible, it will be a great thing. That is all that is involved." Faculty and students who were still on campus when the announcement was made, agreed with the trustees' action.

At the meeting, the trustees also commended students and faculty for "their restraint and gentlemanly behavior in airing grievances concerning policy and administration of this university." The administration came in for praise for its "willingness to receive and consider such complaints and suggestions." However, the trustees stressed their support of the administration policy "in dealing firmly and promptly with any who participate in acts which disturb the order and lawful authority of the university."

AROUND THE CHURCH

Pastor Martin Niemoeller of the German Evangelical Church spent a recent weekend at the American Pro-Cathedral Church of the Holy Trinity, Paris, France. He addressed the Cathedral Men's Club whose guests included civil officials of several embassies and clergy of the Greek Orthodox, Anglican, and Lutheran Churches. Dr. Niemoeller also preached in the cathedral, stressing the duty of the

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Church to concern itself with the social problems of the day.

Host for a tour of the Holy Lands to begin in September is the Rev. David M. Paisley, vicar of the Church of the Prince of Peace, Woodland Hills, Calif. There are two options, one for a world tour and the other a tour of Europe. Arrangements for any plan may be made with the vicar.

The Mary Holbrook Russell Building on the campus of the Cathedral School of St. Mary, Garden City, Long Island, has been dedicated by the Bishop of Long Island, the Rt. Rev. Jonathan G. Sherman. Miss Russell, teacher and dean of the school, 1937-67, was present for the ceremonies that were part of Alumni Field Day. Miss Maude Yeoman, a teacher since 1942, and dean, is honored by the Yeoman Assembly Hall on the second floor of the new building. Miss Miriam Bytel, principal from 1909 to '935, and Miss Bertha Wood, assistant principal, also are honored in one of the classrooms. Various other rooms and facilities are memorials to former students and to friends of the school.

Interest from a recent \$10,000 gift to Nashotah House Seminary will aid a seminarian from the Diocese of Eau Claire during his three-year course. Donors of the Ray and Eleanor George

Scholarship Fund are Mr. and Mrs. Raymond George of La Crosse, Wis.

The 33d series of the Easter-Bedel Lectures on the Kenyon College campus opened with a luncheon, panel discussion, and the Bexley Hall Alumni Society meeting. The panel program was on "The Future of Our Seminary," which was appropriate as the seminary will join the Rochester Ecumenical Center for Theological Studies at the end of the current academic year.

Dr. Charles V. Willie, chairman of the department of sociology at Syracuse University, was the leader of a 3-day workshop, on problems of urban America at the semi-annual clergy conference in the Diocese of Virginia. The meetings were held in the diocesan conference center at Orkney Springs.

For 21 years Churchwomen of St. Andrew's and Immanuel Churches and the Cathedral of St. John, Wilmington, Del., have sponsored Wilmington Garden Day when city and suburban gardens as well as several country estates may be viewed for a small fee. Proceeds from the annual event are given to St. Michael's Day Nursery and the Big Brothers Association. The former is for children of working mothers and the latter is for work with fatherless boys.

PEOPLE and places

Appointments Accepted

The Rev. Raymond E. Abbitt, rector of All Saints', St. Thomas, V. I., is to be rector of St. Luke's-in-the-Meadow, 4308 Lambeth Lane, Ft. Worth, Texas 76103, Aug. 1.

The Rev. Richard Henry Baker, faculty member of Meramac Community College, Kirkwood, Mo., is also non-stipendiary rector of St. Augustine's, St. Louis, Mo. No change of address.

The Rev. Donald S. Barrus, Jr., rector of Holy Trinity, West Palm Beach, Fla., is to be Episcopal chaplain at Florida Atlantic University, Boca Raton, Sept. 1.

The Rev. Henry C. Barton, former rector of All Saints', Birmingham, Ala., is to be rector of St. Martin's-in-the-Field, 5220 Clemson Ave., Columbia, S. C. 29206, July 1.

The Rev. Joseph A. Bayles, former chaplain at Kansas State Industrial Reformatory, Hutchinson, is to be curate at Grace Church, Hutchinson, and priest in charge of St. Anne's, McPherson, Kan. No change of address.

The Rev. Benjamin Binkley, former rector of Good Shepherd, Knoxville, Tenn., is rector of Emmanuel Church, 4100 Southern Pkwy., Louisville, Ky. 40214.

The Rev. Victor M. Bircher, former vicar of St. Paul's, Corinth, and Our Saviour, Iuka, Miss., is rector of St. Matthew's, Covington, Tenn. Address: Box 338 (38019).

The Rev. Jay W. Breisch, vicar of Holy Innocents, Hoffman Estates, Ill., is to be rector of St. Luke's, 3216 S. Herman, Milwaukee, Wis. 53207, July 1.

The Rev. Harvey E. Buck, rector of St. Mary's-by-the-Sea, Pacific Grove, Calif., is to be rector of St. Mary's, 2501 Emmorton Rd., Abingdon, Md. 21009, July 1.

The Rev. Foster L. Chambers, former rector of St. Mary's, Franklin, La., is rector of Trinity Church, 2014 Berkeley Ave., Bessemer, Ala. 35020.

The Rev. John D. Chamblin, associate rector of Good Shepherd, Norfolk, Va., is to be rector of St. Christopher's, Portsmouth, Va. Address Aug. 1: 510 Lilac Dr. (23703).

The Rev. Kenneth E. Clarke, former rector of St. Thomas', Terrace Park, Ohio, is director of the Marjorie P. Lee Home, director of research and development in geriatrics, and consultant in continuing education for the Diocese of Southern Ohio. Address: 2334 East Hill Ave., Cincinnati, Ohio 45208.

The Rev. Robert M. Claytor, former priest in charge of St. Matthew's, McMinnville, Tenn., is assistant at Christ and St. Luke's, Norfolk, Va. Address: 560 W. Olney Rd. (23507).

The Rev. C. C. Clements, former rector of St. John's, Old Hickory, Tenn., is chaplain at East Tennessee State University, Johnson City. Address: 829 W. Pine, Johnson City, Tenn. 37601.

The Rev. Charles S. Cook, Jr., former rector of Epiphany, Leaksville, N. C., is at Christ Church, Emporia, and Grace Church, Purdy, Va. Address: Box 168, Emporia (23847).

The Rev. Robert M. Cooper, former chaplain at Louisiana State University, Baton Rouge, is chaplain of St. Augustine's, 200 24th Ave. S., Nashville, Tenn. 37212. (Serves Vanderbilt University area.)

The Rev. R. R. Cooper, former curate at Grace Church, Ocala, Fla., is vicar of St. Christopher's Mission, 6211 Memorial Hwy., Tampa, Fla. 33615.

The Rev. Greydon P. Copeland, former rector of Emmanuel Church, Washington, D. C., is vicar of St. Bernard de Clairvaux, North Miami Beach, Fla., and director of St. Bernard de Clairvaux Foundation. Address: Box 130 (33160).

The Rev. A. Hugh Dickinson, former assistant in the United Ministry Parishes, Baltimore, is rector of Christ Church, 1110 St. Paul St., Baltimore, Md. 21202.

The Rev. H. Benton Ellis, former rector of Good Shepherd, Punta Gorda, Fla., is chairman of the science department for Trinity Preparatory School, Winter Park, Fla. Address: 311 Elkhorn Court (32789).

The Rev. Harold A. Emery, former dean of boys, St. Francis Boys' Home, Ellsworth, Kan., is rector of St. John's, Bellefonte, Pa. Address: 120 W. Lamb St. (16823).

The Rev. Harry W. Firth, former curate at St. Michael and All Angels, Mission, Kan., is rector of Trinity Church, 200 N. B St., Arkansas City, Kan. 67005.

The Rev. Carl C. Garrison, Jr., is chaplain at Davidson College, N. C., and priest in charge of St. Alban's, Davidson. Address: c/o the college.

The Rev. Lloyd V. George, former assistant to the rector of St. James, Baltimore, Md., is rector of Holy Redeemer, 2598 Williams St., Denver, Colo. 80205.

The Rev. Tom Goforth, former curate at Grace Church, Hinsdale, Ill., is a chaplain at Cook County Jail, Chicago. Address: 619 W. Armitage, Chicago, Ill. 60614.

The Rev. Benjamin Harrison, former assistant and choirmaster at St. James', Wichita, Kan., is assistant and choirmaster at St. Michael and All Angels Mission, Kan. Address: 5706 W. 78th Terrace, Shawnee Mission, Kan. 66208.

The Rev. Montague H. Hope, former canon at St. Philip's Cathedral, Atlanta, Ga., is assistant at Calvary Church, 102 N. 2d St., Memphis, Tenn. 38103.

The Rev. George E. Johnson, former vicar of St. Christopher's Mission, Tampa, Fla., is vicar of St. Patrick's Mission, 4330 NE. 13th St., Ocala, Fla. 32670.

The Rev. Edward A. Johnstone, former assistant at St. James', Grosse Ile, Mich., is vicar of All

Saints', Houghton Lake, Mich. Address: 109 Oakwood, Prudenville, Mich. 48651.

The Rev. Terrell T. Kirk, former rector of St. Martin's, Pawtucket, R. I., is rector of Good Shepherd, Dunedin, Fla. Address: Box 996 (33528).

The Rev. L. John Larson, former vicar of St. Anne's, Fremont, Calif., is vicar of St. Lawrence's, Campbell, Calif. Address: 65 W. Rincon (95008).

The Rev. James W. Law, former assistant rector of St. Luke's, Anchorage, Ky., is rector of St. Martin's, 7547 E. Brainerd Rd., Chattanooga, Tenn. 37421.

The Rev. Sylvan W. Law, former rector of St. John's, Neosho, Mo., is rector of the Church of the Covenant, Junction City, Kan. Address: 135 W. 4th St. (66441).

The Rev. Edward C. Lecarpentier, former assistant to the rector of Trinity Church, Towson, Md., is assistant at Christ Church, 120 E. Edenton St., Raleigh, N. C. 27601.

Churches New and Old

St. Stephen's, Schuylerville, N. Y., celebrated its centennial with a Happening, a Festival Eucharist, and a dinner with special guests that included representatives of civil and other religious bodies. Speaker at the latter event was the Rt. Rev. C. Kilmer Myers, Bishop of California, who was born

in the community. The Rt. Rev. Allen W. Brown and the Rt. Rev. Charles B. Persell, Jr., Bishops of Albany, were also present. Since 1962, the Rev. James L. Lowery, Jr., has been in charge of the church that has some 78 communicants.

Hillspeak

The Rev. Stephen M. Winsett, former curate at St. Augustine's, Wilmette, Ill., is editor of *The Anglican Digest*. Address: Hillspeak, Eureka Springs, Ark. 72632.

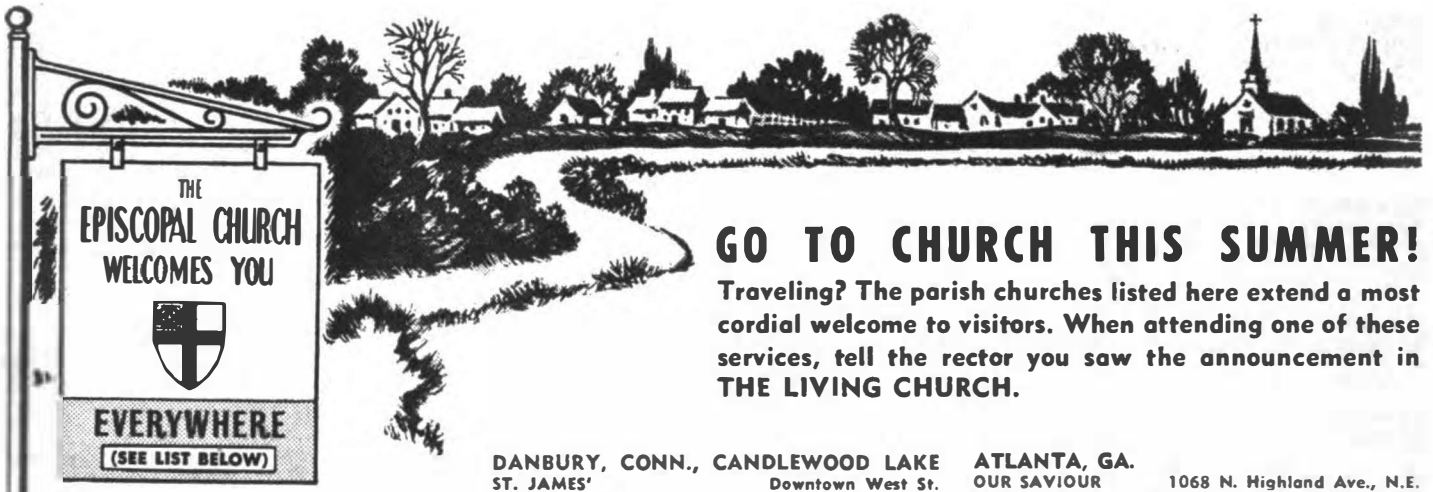
Drs. Margaret M. Jackson, former staff member for the Ecumenical officer, is secretary to the Rev. Howard Foland, Hillspeak. Address: Hillspeak, Eureka Springs, Ark. 72632.

DEATHS

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

The Rev. George Wesley Knight, 65, rector of St. Andrew's Church, Walden, N. Y., and vicar of St. Andrew's Chapel, Montgomery, died May 11, in Walden.

He had been rector of St. Andrew's for nine years, and prior to that post had been rector of All Saints', Long Island City, N. Y., for 15 years.



GO TO CHURCH THIS SUMMER!

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.

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

LOS ANGELES, CALIF.
ST. MARY'S 3647 Watsoka Ave.
 The Rev. R. Worster
 Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
 Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
 7 & 6:30

RIVERSIDE, CALIF.
ALL SAINTS' Magnolia & Terracina
 The Rev. J. E. Taylor, r; Mr. B. O. Broman, c
 Sun 7:30 HC; 10 MP; 15 HC

SAN FRANCISCO, CALIF.
ADVENT 261 Fall 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

FORT COLLINS, COLO.
SAINT LUKE'S 2000 Stover St.
 Sun H Eu 7:30, 9 (Sung), 6

DANBURY, CONN., CANDLEWOOD LAKE
ST. JAMES' Downtown West St.
 Sun 8, 9:15, 11; Thurs 10

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

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

INDIAN ROCKS BEACH, HOLIDAY ISLES, FLA.
CALVARY CHURCH Gulf Blvd. & 17th St.
 The Rev. Canon Frank L. Titus, r
 Sun 8:30, 10; Saints Day 10

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

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

PORTLAND, MAINE
CATHEDRAL CHURCH OF ST. LUKE 143 State St.
 Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30
 ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

BALTIMORE, MD.
MOUNT CALVARY N. Eutaw St. & Madison Ave.
 The Rev. R. L. Ranieri, r
 Sun Low Mass 8 & 10; Daily Masses: Mon thru Fri
 7; Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
 The Rev. Osborne R. Littleford, D.D.
 Sun H Eu 7:30, 9, 11, 4; Daily Eu

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

ST. JOHN THE EVANGELIST
The Cowley Fathers 35 Bowdoin St., Beacon Hill
 Sun Low Mass 8, High Mass & Ser 10, Weekdays
 Daily Mass 7:30; Extra Mass Wed & HD 12:10;
 C Sat 1-1:30, 4-4:30

(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 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.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6,
HD HC 6; Daily MP 7, EP 7

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu & EP

RENO, NEV.

TRINITY CHURCH (Downtown) Island & Rainbow
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, asst
Sun 7:45 & 10 H Eu

BRADLEY BEACH, N. J.

ST. JAMES CHURCH 4th & Hammond Aves.
HC 8, 10 (1S, 3S, 5S); MP 2S, 4S; HD 10

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Wed 12:10, Thurs
7, Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC
7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. S. H. Jecko, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun HC 8, MP & HC 10; Thurs HC, Service of
Christian Healing, 10

GENEVA, N. Y.

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

NEW YORK, N. Y.

**EPISCOPAL CHAPLAINCY TO KENNEDY AIR-
PORT PROTESTANT CHAPEL**
The Rev. Marlin L. Bowman, chap.
Sun 12:15 HC; Wed 12:10 HC

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 (G 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

ST. IGNATIUS'

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

The Living Church

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

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

ST. MARY THE VIRGIN

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

RESURRECTION

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

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, 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. 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. Cagulat, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
Richard J. Koch, asst r; the Rev. Lawrence C.
Butler, asst m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

WHITEHALL, N. Y.

TRINITY CHURCH 60 Broadway
The Rev. Kennedy K. Roberts, v
Sun H Eu 7:30 & 10:30; HD 10:15; 1st Fri C 7



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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; R. L. Hobbs, organist & choir
master

LINCOLN CITY, ORE.

ST. JAMES' 2490 North Highway 101
The Rev. G. W. Conklin, v
Sun 8, 11; Wed 10

PHILADELPHIA, PA.

ST. LUKE'S & THE EPIPHANY 330 So 13th St.
The Rev. Frederick R. Isackson
Sun HC 9; 10 (1S & 3S); MP (2S & 4S)

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

DALLAS, TEXAS

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu; 9 Family Eu, 11 Mat & H Eu;
Daily 6:30, Wed 10; C Sat 5

FORT WORTH, TEXAS

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

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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St.
Sun 7:30, 10 H Eu; Wed, Fri & HD H Eu 6:50, 10

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 4-05-39
Sun HE 10, MP 11, EP 6

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