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The Episcopal Church's Uppsala Delegation:

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back row (l. to r.): G. McWorter, J. W. Kennedy, D. Johnson, Mrs. J. Jackson, J. E. Hines, P. Day

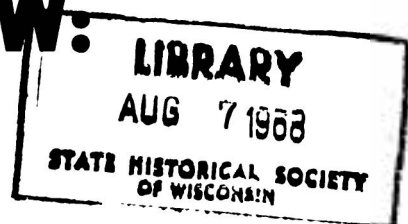
UPPSALA IN REVIEW:

Uppsala Candidids

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WCC Presidents

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by Thomas E. Quigley

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The Living Church

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*Director

†Member

EDITORIAL AND BUSINESS OFFICES

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

STAFF

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THINGS TO COME

August

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12. Clare of Assisi
13. Hippolytus
14. Jeremy Taylor
15. St. Mary the Virgin
18. Trinity X

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

Who Represents Whom?

The *New York Times* of July 17 reported that the World Council of Churches which, "with its 237 member denominations represents most major Protestant and Eastern Orthodox Churches throughout the world," approved a resolution that "the legal right of the individual to refrain from participation in 'particular wars' on grounds of conscience must be regarded now as essential to the production of human rights." Thus the Episcopal Church was committed to this resolution, if *The New York Times* is correct in its reporting.

I recall, however, that at its last session, the General Convention of the Episcopal Church rejected a similar resolution. How, then, did our representatives at Uppsala vote? I do not see how, in all honesty, they could have voted for the resolution knowing that such a vote would be contrary to the declared wishes of the Church they represented. If they did vote for the resolution, it is clear that the World Council of Churches speaks not on behalf of its member bodies but only on behalf of those individuals who are present at a particular meeting. Perhaps the delegates abstained. But on a matter of such great importance would it not have been incumbent upon them to declare that their abstentions were in deference to the already-stated wishes of their Church?

Is there any way of finding out how we were represented by our representatives in this matter?

(The Rev.) R. N. USHER-WILSON
Bronxville, N. Y.

Disturbing Information

In respect to Karl Layer's generally excellent editorial, "Disturbing Information" [L.C., July 14], I wish to make the following observations:

1. The title isn't nearly strong enough! You're talking about the possible iniquity of an action already taken, rather than expressing an opinion about a "gobbit" of knowledge.

2. Through no fault of yours, the publication date of the editorial is much too late to have any appreciable effect—and more's the pity.

3. Most disturbing to me is that in addition to "the relief of the poor and miserable in our ghettos and for the alleviation of world hunger," serious need also is being experienced by the great majority of our clergy and their families, particularly those who serve in mission congregations. Their plight is one of excruciating agony and about all they hear from anyone is pious hyperbole: all they receive from anyone is a pat on the back and a sympathetic "cluck;" and, about all they can hope for is that sometime, someplace, enough clergy and laity with leverage will do something on their behalf.

(The Rev.) DANIEL H. FERRY
Rector of St. Paul's Church
Salem, Ore.

"Disturbing Information" is very reassuring. It made me thankful that the bishops who have borne the brunt of these searing days might gather together and share their experiences. Glad too that the gals who have

been shoring up our Rt. Rev. Fathers could get away from some of the home pressures. These folks need to get acquainted with each other.

And bye the bye, it's right neighborly of Mrs. Windsor to have these people over for a spot of tea after all the "sittin'" they'll have been doing in hours of committees.

When the separated brethren met for Vatican II their dioceses seem to have been helped and these poor dears didn't even have the solace of their ladies to come home to.

Every bishop and his wife ought to be at Lambeth.

(The Very Rev.) WILLIAM O. HANNER, D.D.
Rector of Church of the Holy Comforter
Kenilworth, Ill.

Karl Layer's editorial about the Lambeth Conference is grotesquely misleading. He suggests, for example, that the conference schedule is "studded" with social events gratifying to bishops. Whether gratifying or not, actually there are six. Four are garden parties. This is the lot, as against more than 30 official gatherings at the last conference and nearly 30 in 1948—at least I remember that many. This is the result of the archbishop's plea to his own hospitable fellow-countrymen—a plea entirely supported by the consultative body—that they limit the generous but exhausting round of hospitality so that the bishops can work with less fatigue and greater intensity.

Again, Fr. Layer makes the flat statement that "every Right Reverend Father in God of the Anglican Communion will be out of the country." I can't speak for any other country except our own. In our case the statement is untrue. A systematic and arduous approach to this whole matter was undertaken by the Presiding Bishop and our bishops as a whole, beginning last autumn. In consequence of this study and consultation a number of decisions have been taken which affect our USA participation in the conference profoundly. Bp. Emrich of Michigan was to have been chairman of a committee on "The Nature of Religious Language"; he is not attending the conference. Bp. Stokes of Massachusetts was to have been secretary of another key committee; he is not attending. In other cases (including the Presiding Bishop) bishops have asked to be excused from duty as committee officers so that, should they not be able to attend, the committee's work would not suffer. In still other cases, decisions have deliberately been taken to arrange and balance attendance so that critical areas at home will be covered and at the same time our bishops be adequately represented in the conference. The only alternative to what we have done would have been to ask that the conference be postponed. Even this had been considered; but it was not adopted for the obvious reason that we can't stop the world and ask to get off simply because of our own neglected homework at home.

(The Rt. Rev.) STEPHEN BAYNE, D.D.
Vice President of
The Executive Council
New York City

Commenting on your editorial, I would like to express another point of view.

Ambassador Luis Alvarado, the Peruvian Ambassador to the Organization of American States, is committed to the idea that the best diplomatic exchanges take place at the cocktail hour and not across desks in Wash-

ington; he calls it "the human approach." All this gleaned from *The Washington Post*.

Garden parties are conducive of a relaxed atmosphere. Discussions are very apt to be more candid than prepared speeches in an assembly.

The coffee hour that is held in many a parish all over our nation can be more stimulating than the sermon given at the morning service.

The resolutions that may be the result of the Lambeth Conference may dissipate, as it were, into thin air; but it may well be that they will keep reappearing—something like the Cheshire cat in *Alice in Wonderland*. As a very ordinary layman, I must put my trust in the integrity of our bishops. Hypocrisy I do recognize, as you write, has "engulfed the Church." But it is prevalent in every walk of life, regardless of the station of the individual.

Please know that I heartily agree with the necessity of and insight expressed in your points of view, but may fresh ideas that are workable be the outcome of Lambeth.

ARTHUR A. RICHARDSON
Alexandria, Va.

Fr. Layer's editorial intrigued me greatly. I just want to say that you may count me in the U.S. for the summer so that the whole episcopate will not be absent.

I know exactly what you mean in that editorial and I was determined that it wouldn't happen to me.

(The Rt. Rev.) EARL M. HONAMAN, D.D.
Suffragan Bishop of Harrisburg
Williamsport, Pa.

God give me work
Till my life shall end
And life
Till my work is done.

On the grave of Winifred Holtby,
English novelist (1898-1935)

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The Living Church

August 11, 1968
Trinity IX

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Its Worship, Witness, and Welfare

EPISCOPATE

Bp. Richards to Have New Job

The Rt. Rev. David E. Richards, Bishop of Costa Rica, Honduras, and Nicaragua, has been appointed national coordinator of a program to give counseling service to clergymen of the Church. The Committee on Pastoral Counseling was formed in 1959 to study the personal and vocational problems of the clergy. A nine-year study has resulted in the development of a nationwide referral procedure to assist clergy with problems. It is responsible to the House of Bishops.

Bp. Richards will resign his current office at the end of the year. He has served in Central America as a bishop for 11 years.

LAMBETH CONFERENCE

RCs Observe

There are five bishops and three priests present as Roman Catholic observers at the Tenth Lambeth Conference now meeting in London. The bishops are: the Most Rev. Thomas Holland, Bishop of Salford and president of the Roman Catholic Ecumenical Commission for England and Wales; the Most Rev. Christopher Butler, Auxiliary Bishop of Westminster; the Most Rev. Remi De Roo, Bishop of Victoria, B. C.; the Most Rev. William Gomez, Bishop of Poona, India, and the Most Rev. Peter Butelese, Apostolic Administrator of Umzimkulu, South Africa.

The other observers will be the Rev. John Coventry, S. J., director of studies at Heythrop College and secretary of the ecumenical commission of England and Wales; the Rev. Herbert J. Ryan, S.J., professor of historical theology at Woodstock (Md.) College; and the Rev. William Purdy, a staff member of the Secretariat for Christian Unity (SCU). In addition, the Most Rev. Jan Willebrands, secretary of SCU and Msgr. Gianfrancesco Arrighi, SCU's under-secretary, will be among the Roman Catholic guests at the final session of the conference.

ROMAN CATHOLICS

Favor Ordination of Women

A Roman Catholic theologian, the Rev. George H. Tavard of Pennsylvania State University, has gone on record as

being in favor of the ordination of women. Allowing such ordination would be "the fastest way to change the image of the Roman Catholic Church," Fr. Tavard said during a six-week visit to Capetown, South Africa, to lecture on ecumenism.

Commenting also on clerical celibacy, Fr. Tavard said that most American Roman Catholic bishops support the present rule in the Church, while most young priests favor a change. "I don't favor a married clergy," he said, "but I am much more in favor of the ordination of women. Women priests would work differently from men—thinking in terms of relationships with people. Women are much more sensitive to the needs of people than men. They would influence the social work of the Church, the catechetical process, education in general and religious education, and the sacrament of penance which needs a great deal of renovation." So far, Fr. Tavard said, there has not been much "strong support" for the ordination of women in America. Such a development is still "a long way off," he said, but "it is surely coming."

ECUMENICAL RELATIONS

Unusual Service Closes Retreat

A "Service of Separated Christians," expressing sorrow at the continuing divisions among Christians, was offered at the close of a weekend ecumenical retreat at Loyola-on-Potomac Retreat House, Faulkner, Md. The service included an opening prayer for Christian unity, hymns, scripture readings, a homily, the Lord's Prayer, and the litany which had been recited by Pope Paul VI with Orthodox, Anglican, and Protestant leaders during a prayer service at the end of the Second Vatican Council. An offertory procession was also part of the service, but instead of being consecrated and used in communion, the bread and wine carried in the procession were left standing on a bare altar and remained there, untouched, as the congregation filed out of the church.

The service was developed following a suggestion made last year by the Vatican Secretariat for Christian Unity that it would be good "to have a common liturgy of the Word expressive of our regret at being unable to celebrate the Eucharist together." Robert M. Balkam, executive

director of the Gustave Weigel Society which sponsored the retreat, said that the service's emphasis on the lack of intercommunion is "symbolic of remaining doctrinal and ecclesiological divisions."

Co-leaders for the retreat were the Rev. Charles Currie, S.J., of Georgetown University, and the Very Rev. John T. Tavarides, dean of the Greek Orthodox Cathedral of Hagia Sophia in Washington, D. C.

MARYLAND

Challenge Blasphemy Law

A 245-year-old law against blasphemy is being challenged in Maryland courts. The challenge stems from a street fight in the small town of Westminster. As a result, Irving K. West, 20, was fined \$25 and sentenced to 30 days on each of two counts: resisting arrest; and shouting profanities and using the Lord's name in vain in a public place.

When the law was enacted in 1723 the offender could have been "bored through the tongue" for his offense. Were he to be convicted a second time, he could be "stigmatized by burning in the forehead with the letter 'b'." The third time around could bring him "death without benefit of clergy." In 1819, the state legislature brought the penalties down to a maximum fine of \$100 and made it possible to jail the offender for up to six months.

The Maryland branch of the American Civil Liberties Union is assisting in the appeal of West's conviction.

EXECUTIVE COUNCIL

Grants and Deposits

The Church has authorized a \$10,000 contribution to Church World Service for the relief of refugees of the Nigerian-Biafran conflict. It is the second grant, made in recent months to CWS—the first was for \$5,000—to aid victims of the African civil war.

Funds were provided from the Presiding Bishop's Fund for World Relief in response to a telegram from the Rt. Rev. John E. Hines, then in Uppsala, Sweden, as a delegate to the World Council of Churches Assembly. The WCC had called for stepped-up assistance to Biafra [L.C., Aug. 4], following reports that as many as six million people in the embattled area of Africa are facing starvation. The

continued on page 12



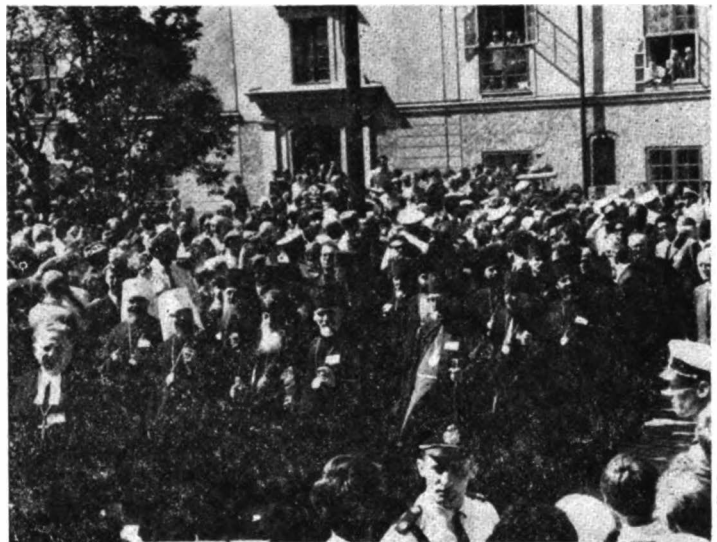
WCC

Uppsala Candidis



Opening Procession

WCC



The Orthodox

RNS



Pete Seeger

RNS



RNS

Tree of Reconciliation



Old

(center)

WCC Presidents



- UL: Hanns Lilje
(Lutheran)
- UC: A. H. Zulu
(Anglican)
- UR: J. C. Smith
(Presbyterian)
- LL: Patriarch German
(Orthodox)
- LC: E. A. Payne
(Baptist)
- LR: D. T. Niles
(Methodist)



New

(circle)



Uppsala



By Jo-ann Price Special Correspondent for THE LIVING CHURCH

A World Council of Churches' photographic exhibit in Stockholmsterassen, in the heart of Sweden's capital, was introduced to visitors in July with a large quotation on a panel by the late Dag Hammarskjöld, secretary general of the United Nations at the time of his death: "In our era, the road to holiness passes necessarily through the world of action." The words by the non-churchgoing world leader, whose body lies in the neat Hammarskjöld family plot beneath the trees in historic Uppsala, describes perhaps better than anything what the World Council of Churches' Fourth Assembly was going through as it met July 4 to 19 in Fryis Sports Hall in Uppsala.

As more than 700 delegates and 1,800 other participants and visitors met, one heard speculation and questioning on all sides. In forging new moral perspectives for development, peace, and justice, some asked, is the WCC advancing too fast in a "horizontal" direction as simply another service organization with a Christian label? Is this happening to the detriment of what the Rev. Dr. Willem A. Visser 't Hooft, retired general secretary, in a July 5 speech, termed its vertical, God-centered orientation? He cited the assembly theme, "Behold I make all things new": "The world requires radical renewal," Dr. Visser 't Hooft warned. "But how can Churches speak of radical renewal, if they are not radically renewed themselves? The world needs a thorough transformation of its traditional structures, but do not the Churches exemplify that traditional structures resist such transformation? . . . A Christianity which has lost its vertical dimension has lost its salt."

As never before in 900 years, this assembly brought mission-minded Western Churches, including the Roman Catholic, face-to-face with the liturgy-oriented Eastern Orthodox, who formed one-fifth of the delegates and gained 23 out of 120 places on its ongoing central committee. "The Orthodox are like people who have penetrated only one part of what has been a pan-protestant territory," said the Rev. Albert van den Heuvel, WCC communications chief, "and in that part they

have a community all their own." While some East-West and language tensions were apparent as the Orthodox integrated into section meetings, notably in "Renewal in Mission" and "The Worship of God in a Secular Age," there also was a feeling among Churchmen that this was a restoration, as it should be. "Does God wish us to remain in that tension?" Mr. van den Heuvel remarked at one early morning press briefing. "The day will come, and God will push us together," observed Russian Orthodox Archpriest Borovoy, associate director of the secretariat of the Faith and Order Commission, as he gazed at hundreds of non-Orthodox and non-Roman Catholics filing forward for Holy Communion at Uppsala Cathedral. "But there are still many, many obstacles," the archpriest added.

Another source of adjustment—psychological, theological, and social—were a number of collaborative activities with the Roman Catholic Church supported in votes by the assembly. In addition to having 15 out of 65 official delegated observers, some 200 Roman Catholics were scattered about Uppsala. Many were priests and editors. For the most part, the Roman Catholic delegated observers watched proceedings in agreed-upon public silence, focussing upon the assembly's warm applause on July 6 to a landmark speech by the Rev. Roberto Tucci of Rome, editor of the Jesuit journal, *La Civiltà Cattolica*, which broached the question of Roman Catholic membership in the World Council of Churches. Fr. Tucci was the first Roman Catholic priest to address a full assembly. In unprecedented actions, the assembly on July 10 approved inclusion of nine Roman Catholics on the Faith and Order Commission. On July 18 it applauded a Joint Working Group set up in 1965, significantly urging that the joint body "give attention" to the membership question.

Report

On the dominant question of international development, the assembly opened another Roman Catholic-WCC avenue. It gave a green light to the setting up on a permanent basis a joint Roman Catholic-World Council of Churches Committee.

As widely representative as it was, though, the World Council of Churches was still under-represented in participation from "Third World" countries, and less strong than it would like in its rapprochement with conservative evangelicals. Both factors were noted in a Policy Reference Committee II report, which suggested a travel pool to correct imbalances and to get more Churchmen from Latin America, Africa, Asia, and Oceania at its meetings.

The section reports at the assembly ranged across these topics: I "The Holy Spirit and the Catholicity of the Church"; II "Renewal in Mission"; III "World Economic and Social Development"; IV "Towards Justice and Peace in International Affairs"; V "The Worship of God in a Secular Age," and VI "Towards New Styles of Living."

Anglicans tackled all this with ecclesiological gusto. With everybody on hand from the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, a Council co-president, to lower echelon youth participants, they took a major role in both the theological and practical assembly tasks. "An assembly like the World Council's," Abp. Ramsey commented at a press conference on July 9, "sharpens our awareness and sensibilities about the Christian Church in the world. This makes it impossible to predict what will be the outcome of the Lambeth Conference. For myself, I hope it will say something about the Christian Faith in the contemporary world that will be really reassuring about our relations to present-day difficulties," Dr. Ramsey continued. "I trust it will make clear how the application of the faith today must go hand in hand with such questions as race, aid for developing nations, Vietnam, and so on."

The Most Rev. H. Lakdasa J. de Mel, the witty Bishop of Calcutta and Metro-

politan of the Church of India, Burma, Pakistan, and Ceylon, who headed the much-debated "Renewal in Mission" section, observed in a talk July 11 to visitors: "The preaching of the Gospel must be done in a way people understand. We must have our own architecture, music, and liturgy." Missionaries of another era "should have brought the seed," but instead "they brought the potted plant. . . . Now we must break the pot and let the roots go down into the soil of the countries. . . . We have to be the children of our own culture, not copies of children of another culture."

The politics of the Nigeria/Biafra conflict erupted, and nearly spilled over, as council participants from both sides—among them Dr. Akanu Ibiam, a Biafran and retiring co-president—met each other in uneasy Christian fellowship on the neutral territory of the assembly floor during an "open hearing." The reports of millions of starving refugees had shocked the assembly. So on July 15, the Rt. Rev. John E. Hines, head of the U.S. Episcopal delegation, presented a measure to raise \$3 million in new money, in addition to \$3,800,000 in cash and goods, for victims on both sides. Bp. Hines was chairman of a special Nigeria/Biafra aid subcommittee of the Division of Inter-Church Aid, Refugee, and World Service.

Bp. Hines was named on July 18 to the 120-member central committee. The other Episcopalian on the committee was one of the youngest delegates on the floor (average age: 51.7 years). He is David E. Johnson, 25, actor and partner in Chimaera Films, New York. Mr. Johnson, a New York University graduate, made his maiden speech at the assembly, July 15, when section five's report on worship, approved after a first reading and discussion, came to the floor. The document called for a "diversity in approaches" to worship to reach secularized man wrestling with a crisis of faith. Drawing on his theatrical background, he appealed

for utilization of "actors, dancers, and poets" to make liturgy more attractive to modern man.

"I think youths should make themselves heard in any orderly way they can," Dr. Clifford P. Morehouse, in Uppsala for his fourth WCC assembly observed, commenting on an earlier breakthrough by Mr. Johnson, to the assembly's nominating committee.

The Episcopalian who became best known to newsmen, sometimes through the early morning haze of 8:15 A.M. briefings, was the Rt. Rev. J. Brooke Mosley, resigning Bishop of Delaware. Other voting delegates were: Dupuy Bateman of Pittsburg; Mrs. John Jackson of Portland, Ore.; the Rev. Dr. James W. Kennedy of Cincinnati; Prof. Gerald A. McWorter of Nashville, Tenn.; the Rev. Reynell Parkins of Corpus Christi, Texas; Mrs. Wallace Schutt of Jackson, Miss.; the Rev. Dr. Arthur A. Vogel of Nashotah, Wis.; and Mrs. Robert M. (Muriel) Webb of New York. Dr. Margaret Mead, the anthropologist, actively participated in the assembly as a champion of youths and of updating Church attitudes toward birth control. "Everyone here over 40 is an immigrant into 1968," the vivacious scholar chided delegates as section six's styles-of-living document came to the floor.

The Episcopal delegation found itself right in the middle of a surprise campaign by an American black caucus on July 17. The caucus sought to put more Negroes from large U.S. predominantly white Churches on the central committee, and to support a Swedish Lutheran woman educator, Mrs. Birgit Rodhe, to run against Bishop Hanns Lilje of Hannover on the six-member new presidium. Nearly all the Episcopalians signed a petition for Mrs. Rodhe. But she lost, 339 to 284.

Like Congress before vacation, the assembly worked feverishly in its closing days to approve section reports, ram

through committee reports and resolutions, and issued a message dwelling on the themes of unity, revolution, development, and worship. To the Presidium, it elected: Honorary President—Dr. Visser 't Hooft; Presidents—Serbian Orthodox Patriarch German of Belgrade; Bishop Lilje; the Rev. Dr. D. T. Niles, Methodist Church in Ceylon; the Rev. Dr. Ernest A. Payne, Baptist Union of Great Britain and Ireland; the Rev. Dr. John C. Smith, United Presbyterian Church in the U.S.A.; and the Rt. Rev. A. H. Zulu, Bishop of Zululand in the Church of the Province of South Africa.

As adopted, the section reports covered a wide range of subjects, the keystone one being section three calling on Christian Churches to "urge and influence" the governments of rich countries to make development "a priority" in their trade and aid programs. Briefly, these are some of the highlights:

Section I on "The Holy Spirit and Catholicity" said the 235-member Churches of the World Council of Churches "should work for the time when a genuinely universal council may once more speak for all Christians and lead the way into the future."

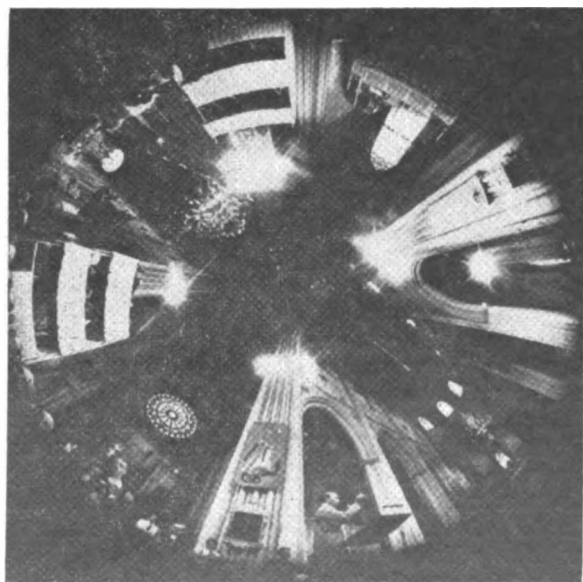
Section II on "Renewal in Mission" was a basic call for new approaches in a rapidly changing world. Before adoption, this was sent back for redrafting to strengthen reference to the basic Christian task of spreading the Gospel.

Section III on "World Economic and Social Development" urged Churchmen to press for greater spiritual motivation by givers and receivers of development aid; endorsed family planning; assailed racism; scored discrimination against women; and endorsed the goals of the U.N. Second Development Decade and supported the Barbara Ward (Lady Jackson) proposal of rich countries' giving one percent of their gross national product to help develop poor countries.

Section IV, "Towards Justice and Peace in International Affairs," called for a halt in the nuclear arms race and stalemate, endorsed selective conscientious objection to war, asked for inclusion of "all nations" and particularly Red China in the U.N., and urged a "vigorous campaign against racism" on a world scale.

Section V on "The Worship of God in a Secular Age," proposed a re-evaluation of Christian worship to meet the "special challenge" of secularization. It noted that "behind our crisis in worship is a widespread crisis in faith" and suggested that more silence, less repetition, and more visual arts be experimented with in Christian liturgy.

Section VI, "Towards New Styles of Living," spoke, as did Section IV, in favor of responsible family planning to meet the population explosion, and urged the "Christian use of power" and non-violence as strategies to achieve peaceful change. Churches were urged to rebuke racism in Church ranks. Married couples were spurred to live in "creative partnership," and older people were encouraged to bridge the communication gap with youths. It affirmed the right of young people to challenge authority "which is not constantly earned."



Uppsala Cathedral

Sharing our Wealth

It may be up to the people of the American Churches to make their political leaders aware that this richest nation in the world has no right to let its foreign aid programs shrink to their present shamefully low level. The United States now allots only one-fifth of one percent of its GNP to foreign aid, and is surpassed by seven other Western nations, Great Britain among them, in the proportion of their means devoted to helping needy peoples. How many Americans realize that in performance their country is no longer the world's most generous nation?

The syndicated columnist Charles Bartlett makes this suggestion: "An ecumenical initiative by Protestants and Catholics may be one hope of replacing the shrinking yardstick with a more constructive gauge of generosity, perhaps even with the commitment to one per cent of GNP, which is urged by those most concerned with the tendency of poor nations to get poorer while the rich ones get richer." He notes that this initiative is being launched in the spirit of Pope Paul's warning in 1967 that "if today's flourishing civilizations remain selfishly wrapped up in themselves, they could easily place their highest values in jeopardy, sacrificing their will to be great to the desire to possess more." Mr. Bartlett notes, not unjustly: "The present attitude in Congress conveys the impression of a people so bemused by prosperity that they are reluctant to share it with the poor of any country, including their own. The Churchmen are inspired by confidence that this impression is an injustice."

The very fact that Americans like to think of themselves as the most generous nation attests that they do in fact want to be that, in deed as in word. It would be a work of good Christian citizenship to let one's Congressman know how one feels about this. And the question may well be put to every candidate for elective office this fall: What do you propose to do about sharing America's wealth with the world's poor, at home and abroad? And be specific, please.

Salvation by Sex

First we read John Updike's *Couples*, then we read *Time's* capsule description of it: "One of America's most stylish novelists turns his lyric imagination loose on adultery and the search for salvation in a richly plotted story set in a New England small town." So now we know several things we didn't know before. (1) A richly plotted story is one in which there is one plot after another by one person after another to go to bed with somebody other than his, or her, spouse. (2) An imagination is lyric when it can always come up with a new trick in sex to keep the game moving. Lyric imagination and preoccupation with sexual pathology are synonyms. (3) The search for salvation — what did you suppose that was? Well, you can throw away that Bible, repeal that Prayer Book, give that old prayer rug to the rummage sale. All these years the children of Eve have been beating the wrong bushes searching for salvation. By happy, full, lyrical, imaginative, richly plotted, more abundant sexuality we are saved. Blessed be Eros. Holy Priapus, pray for us.

The Forgotten Man

It is always hard to keep a sense of balance and perspective in disturbed and disturbing times. We are rightly concerned about minorities who have not been treated fairly. It is well that prophetic voices have been used on their behalf, and that definite efforts be made for their improvement.

But caught in the midst of all of this is the average parishioner in the average church pew. He may well become, without anyone intending it, the forgotten man. He is sometimes preached at as though he were individually responsible for mass movements. He is sometimes publicly blamed for deeds of violence in which he had no part, and for which he has profound sorrow.

He is, of course, a sinner for whom Christ died. He

Racial Rainbow

A storm raged on with stubborn pride,
And clouded all the land.
The timid sun ran off to hide,
With chaos in command.

The thunder cry of ire and threat
Drowned out the placid scene,
Where vicious wind would soon abet
A deluge of the green.

The purple hills took on the frowns
Of Judges seated high;
While lightning scared bewildered towns
Where races multiply.

At last the terror was subdued,
And men returned to mirth.
The friendly sky was many hued
Through rainbow arching earth.

The yellows merging through the fade
Were wondrous to behold,
With blending colors overlaid
To form a pot of gold.

The white of daylight so revered
Had fled to red and back.
And lastly fifty stars appeared
Through background of the black.

is often a person who is earnestly trying to be a faithful Christian. He has the usual joys and sorrows of life, and he needs not only to have his conscience stirred, but also he sometimes needs consolation and encouragement instead of scolding.

He is the one who pays the bills in Church, for public charities, and for the government. His opinions may sometimes be mistaken, but whose are not? He has a

right to be heard and should not be ridiculed or depreciated if he does not agree with the latest popular mass opinion or ecclesiastical scheme or cliché.

He needs compassion, and the concerned pastoral care of his parish priest, lest he become the forgotten man.

✦ WILLIAM PAUL BARNDTS
Suffragan Bishop of Dallas

BOOKS

THE EARLY CHURCH. By Henry Chadwick. Penguin Books. Pp. 304. \$1.45.

Did you know: that in about 335 A.D. the great Bishop Athanasius threatened to call a dock strike in Alexandria? that Bishop Cyrus, whose four predecessors had been lynched, won the hearts of his rowdy flock by preaching brief sermons — notably a Christmas sermon consisting of only one sentence? — that by 419 A.D. there had been three occasions when there were two popes at Rome?

This type of information is interspersed in *The Early Church* which is mainly focused on the development of Christian theology in the first 500 years of the Church. Notably great is Prof. Henry Chadwick's knowledge of the philosophers, pagan and Christian, and of the theologians, heretical and orthodox.

The last chapter should be read first. Henry Chadwick's purpose then becomes apparent and the rest of the volume is easier to grasp. People seriously interested in history who are not put off by the overly long paragraphs will find this an excellent book.

(*The Very Rev.*) L. S. OLSEN, D.D.
*Grace Cathedral
Topeka, Kan.*

✦ ✦ ✦ ✦
CHRISTIAN THEOLOGY AND METAPHYSICS. By Peter R. Baetz. Fortress. Pp. 151. \$1.75.

In a number of recent meetings of lawyers, the suggestion has been made to delete references to earthquakes and hurricanes as "acts of God." Further, a number of psychologists inform us that we are introducing an element of confusion when we speak of conscience as the "voice of God." Talk of God today belongs to the realm of the unusual. He has little place in ordinary conversation. The Death-of-God theologians remind us that we can no longer think of God in the way that seemed natural to our ancestors. Even most philosophical thought today has an anti-metaphysical bias.

In *Christian Theology and Metaphysics* Peter Baetz reminds us that an anti-metaphysical bias is not new. Tertullian, echoing St. Paul asked, "What has Athens to do with Jerusalem?" This saying was matched by Kant's profound agnosticism when he said "... I have found it necessary to deny knowledge in order to make room for faith." Does this really mean that it is not possible to give a specifically theological reference to language about God? It is the contention of this

book that there is a place for metaphysics. It asserts that theologians are bound by the inner dialectic of the Christian Gospel to relate God and nature, God and history, and that intelligible statements can be made concerning the relation of God to the world.

The day in which metaphysics could take an imperious and arrogant stance is gone. However, the use of theology is not identical with the question of the ultimate reference of theological language. Doing theology is a human concern, and, as such, has its own usefulness. Whether we accept Aristotle's assertion that metaphysics is the study of being as such, or Bradley's that it is an attempt to study reality in place of what is only appearance, we must assume the humble role — the Queen of the Sciences must take her place alongside of other forms of human inquiry. Dr. Baetz shows himself content with this role. Forsaking any appeal to a metaphysics which claims validity independent of all experience, he bases his defense of metaphysics squarely upon human experience. He begins with the observation that man is related to what is other than himself. From here he suggests that an ontology which posits the existence of material objects only, or of animal nature only, does not do justice to the full range of human experience. In human experience there is "a religious object," and this object is not simply the construction of our own minds or a projection of our needs, or the focus of our ideals. It is an apprehension of the other in human experience that inevitably gives rise to metaphysical and theological inquiry.

To continue with this line of reasoning would make the review overly long, but I hope I have conveyed the impression that this is one of the most fascinating books I have read in many years.

(*The Rev.*) WILLIAM H. BAAR, Ph.D.
*Emmanuel Church
LaGrange, Ill.*

✦ ✦ ✦ ✦
THE ANCHOR BIBLE: Second Isaiah. By John L. McKenzie, S.J. Doubleday. Pp. lxxiv, 226. \$6.

John L. McKenzie's Anchor volume on *Second Isaiah* is a model of its kind. We are given a fresh and vigorous translation of chapters 40-66 in which full use is made of the Dead Sea Isaiah manuscripts where they appear to correct our standard Hebrew text so that, for example, 53:9 becomes "He was given a tomb with

the wicked, with evildoers his sepulcher." The accompanying notes and comments are neither so obvious as to insult the intelligence of the general reader, nor so overly technical as to bemuse him.

The translation is preceded by an introduction in which such usual matters as the historical background, literary form, and teaching of these chapters are taken up and discussed. He regards them, as is common now, as coming from men of later generations who thought of themselves as "the custodians and continuators" of the tradition of the 8th-century Isaiah of Jerusalem who gave us the substance of chapters 1-39. There are some particularly valuable pages on the figure of the Suffering Servant who appears in 52:13-53:12 and elsewhere, although he is not so convinced as I am by such writers as Engnell and Ringgren who have discerned royal features in the portrait and argued for a possible liturgical background in a New Year Festival.

(*The Rev.*) J. R. BROWN
Nashotah House

✦ ✦ ✦ ✦
THE DIACONATE NOW. Edit. by Richard T. Nolan. Corpus Books. Pp. 190. \$5.95.

Richard T. Nolan's *The Diaconate Now* is a helpful contribution to ecumenical literature and will be of great interest to the Anglican Communion as it works toward a re-definition of the ministry of deacons. The book poses for us the nagging questions, "Is the diaconate a stepping stone, an apprenticeship, to the priesthood? Or is it a functional necessity? Or can it be both?"

The weight of Anglican thought and practice has leaned heavily on the apprenticeship theory until recent years. The Ordinal, the rubrics, the canon law, and even the Pension Fund rules support this theological reading. On the other hand, both Anglican and Roman thought is moving rapidly toward a restoration of the primitive Church's conception of the diaconate as a distinct, separable, and entirely self-sufficient order committed to liturgical assistance at the altar and to the relief of the poor, hungry, and needy.

Dr. Nolan, an Episcopalian on the Hartford Seminary faculty, has gathered an unusually competent constellation of scholars to deal with these and other questions of the diaconate. Roman, Protestant, Orthodox, and Anglican positions are represented by Florovsky, Latourette, Charbonnier, Ferris, and others. Especially worthwhile is the sage of Berkeley's

learned resumé of the history of the diac-
onate. Prof. Edward R. Hardy goes at it
with customary thoroughness in assured
command of both fact and interpretation.

The Diaconate Now should be read
with a similar book, entitled *The Ministry
of Deacons*, a collection of papers pre-
pared for a consultation at the Ecumenical
Institute, Bossey, in 1964. Published
by the World Council of Churches in
1965, it covers much of the material of
Nolan's book but from the point of view
of continental scholarship. It thus forms
a complementary volume.

I would question the inclusion of Dss.
Mary P. Truesdell's chapter on the order
of deaconesses. The House of Bishops
would seem to have settled the matter for
us in its recognition of the fact that the
order is *sui generis*. It ought therefore
not have been necessary to be included
in a book on the order of deacons.

(*The Very Rev.*) C. U. HARRIS
Seabury-Western Seminary
+ + + +
LIVING PRAYER. By Anthony Bloom. Tem-
plegate Publishers. Pp. 125. \$4.50.

Sure, we need social action and psy-
chology and possibly even the positive-
thinking type of Christianity. But my
goodness, how we of the West also need
the catalytic action of Eastern Christian-
ity — and this book reminds us.

Living Prayer is an Episcopal Book
Club selection, and the introduction is by
John Wright, Roman Catholic Bishop of
Pittsburgh. Anthony Bloom, the author,
is a former physician who was ordained
in the Orthodox Church in 1948 and has
become archbishop. He presents in this
little book a dynamic prayer that this
reviewer thought you had to go back to
the great Christian mystics to find. The
chapter on the Lord's Prayer is worth the
price of the book alone. Other chapters
include: "Unanswered Prayer and Peti-
tion," "The Jesus Prayer," and "The
Prayer of Silence."

Do get the book! Read it, slowly and
thoughtfully. Our Western social action,
our psychology — yea, even our positive-
thinking will be deepened and enriched.

(*The Rev.*) ROBERT O. REDDISH, JR.
Diocese of Ohio
+ + + +
**RESTLESS ADVENTURE: Essays on Contem-
porary Expressions of Existentialism.** Edit.
by Roger L. Shinn. Scribner's. Pp. 225.
\$4.95.

Roger Shinn, the editor of these com-
petent essays, in his introduction says "the
faddist stage of existentialism is past or
passing, and for this reason the time is
right for an assessing of the existentialist
impulse that . . . has wrought immense
consequences in our history." Existential-
ism defies all categorical definition by
genus and *species* and is therefore "un-
real" in terms of the traditional Western
definitions of the "real"; but as with the
experience it explores, it is "a turbulence
set loose in the modern world." We who

would know our world and ourselves
must come to terms with it.

As I read these essays, I became aware
of how powerful the effect of existential-
ism has become in American life. Our
thought patterns and emotions, our very
awareness, has been changed. Twenty
years ago, as we began to try to under-
stand what had been happening in Europe
during and before the war, we were con-
fronted with forms of literature and art
that made no sense or were occasions of
dread. Now some of us do understand;
and our more sensitive children accept
these very different patterns as truer ex-
pressions of the real than our older pat-
terns which seem to them too "unreal"
and dehumanizing. These essays explore
this change in several fields.

The essays are not, however, introduc-
tions to their subject matter. They explore
what is currently happening; and what is
happening from within. The philosophical
essay by Phillip Hallie is disappointingly
short, although adequate. Roger Shinn's
theological essay is equally short. It is
again adequate in its review of the pres-
ent situation, but the treatment seemed
more academic than existential. The liter-
ary essay by Stanley Hopper of Syracuse
University is superb. Infused with a deep
understanding of the religious and phil-
osophical issues, Hopper elaborates a ty-
pology in which all of the major authors
may be placed and demonstrates, I be-
lieve correctly, that the movement is be-
ginning to sound a positive note. The
controlling theme in Robert Ortmyer's
essay is a quote from Coutts-Smith:
"Aesthetic experience is now a participa-
tion, a three-way dialogue situation actu-
ally taking place in space and time be-
tween the artist, the spectator and the
object. It is something that *happens* . . ."
Rollo May's "Existentialism, Psychother-
apy, and Death" is a noteworthy exam-
ination of the failure of American psy-
chology and the American psyche to face
the problems of personal death and per-
sonal responsibility. His detailed rejection
of the later Fromm's attempt to avoid the
problem of death is surely very much
justified. Pastoral counsellors will find
what he has to say most useful.

Restless Adventure is neither an intro-
duction nor a definitive statement; but
for those who wish further to sensitize
themselves in this approach to knowledge
and to life, the essays make a significant
contribution.

(*The Rev.*) ROY E. LEMOINE
U.S. Navy Chaplain (ret.)

Booknotes
By Karl G. Layer

The Drop-Ins. By Warren Mild. Jud-
son. Pp. 127 paper. \$2.50. The Choir, a
strictly non-musical philosophical and
pizza-eating society, faces up to life. A
new book by the author of *Fractured
Questions*.

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Letter from London

As you will undoubtedly know from your newspapers, race matters in this country are demanding more and more attention. Recently the government has passed a Commonwealth Immigration Act which involves the setting up of a government sponsored Race Relations Integration Committee. This will replace the former National Committee for Commonwealth Immigrants which also had government backing.

Chairman of this former committee was the Archbishop of Canterbury. Dr. Ramsey has now made it clear that he will not accept chairmanship of the new Race Relations Integration Committee. All of which must not be taken as suggesting that Dr. Ramsey has lost interest in the subject; rather it is because he is convinced that very full-time people are needed to handle so important a subject and its importance and demands are likely to increase as the number of second and third generation immigrants increase. At the same time it seems that Dr. Ramsey's duties in every other direction are also escalating at a very rapid pace not least because of the liveliness of ecumenical relations these days. A spokesman for Dr. Ramsey, however, says "the archbishop should now feel a great deal freer to speak on these (race) issues than before. As chairman of the NCCI he was conscious that people might think he was speaking as archbishop when in fact he was speaking as the committee chairman. He has always felt constricted, and he now believes that an independent voice is probably better on these issues."

Dr. David Pitt, a committee member of the NCCI and a leading campaigner against racial discrimination, said last night: "Obviously the work the committee does is great, and in fact it will need a full-time chairman who is able to give more time and attention than the archbishop is able to give. His approach is very sound and I understand his feelings. I would not accept that he could not do the job: the only thing he lacks is time."

A couple of days ago Dr. Ramsey was very loudly cheered in the House of Lords when he appealed to the British Government to cease sending arms to Nigeria.

Recently I've spent much time reporting objections to plans for Anglican-Methodist unity. It seems very possible that the groups who are presently being most vocal are not necessarily the biggest. If only there were some way of assessing it it would probably be found that the vast majority of English Churchmen will favor the scheme when the crunch comes, even if they retain some misgivings. Such an opinion is certainly supported by an important letter in the *Times* from seven of the senior members

of the Community of the Resurrection. Mirfield. They are: Frs. Hugh Bishop, Geoffrey Curtis, Benedict Green, Augustine Hoey, Martin Jarrett-Kerr, Theodore Simpson, William Wheeldon. Their letter says:

"Criticism of the scheme for Anglican-Methodist unity has, as you report today, recently been hardening in some quarters of the Church of England. In view of this we, the undersigned, wish to make it known that we are able to accept the scheme as it now stands. If this should also prove to be the mind of the Church of England we should, therefore, be willing to take part in the service of reconciliation. Meanwhile, we hope that people will at least read the scheme carefully before rejecting it. In this community, as in the Church as a whole, different opinions are conscientiously held about the scheme, and there is no official community line on this or on many other issues. We write this letter, therefore, in a private capacity and in no sense as spokesmen of the community, though it expresses the opinion of a substantial number of its members."

The Anglican Pacifist Fellowship is putting up a very strong team for a public meeting on the topic "Christians and War—Time for a Change." They include: The Bishop of Crediton (the Rt. Rev. Wilfred Westall), chairman, the Archbishop of Perth (the Most Rev. George Appleton), the Bishop of Masasi (the Rt. Rev. Trevor Huddleston), the Bishop of California (the Rt. Rev. C. Kilmer Myers), and the Bishop of Nagpur (the Rt. Rev. John Sadiq).

Significantly the meeting is taking place on Hiroshima Day. Since the Lambeth Conference will be going on at that time they are hoping for a fairly purple audience. Quite certainly the speakers will not forget to emphasize that an earlier Lambeth Conference said "war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ," and the last Lambeth Conference in 1958 went on to declare "that nothing less than the abolition of war itself should be our goal."

DEWI MORGAN

NEWS

Continued from page 4

majority of these are members of the Ibo tribe who are the most active supporters of the secession movement in Nigeria known as "Biafra." The Ibo tribal area is now entirely besieged and blockaded.

Deposits totalling \$675,000 in Church funds have been made in 45 ghetto banks and savings and loan associations located in 24 dioceses and in 32 different cities from coast to coast. The deposits—\$15,-

OOO to each institution—are the first to be made under a program approved this year by the Executive Council to invest its funds into ghetto communities as a means of strengthening Negro and other minority businesses and improving living conditions of the ghetto.

The announcement of the deposits was made by Lindley M. Franklin, Jr., national Church treasurer, who said that additional funds are still available for deposits in other ghetto lending institutions which qualify. Prerequisites for approval of deposits are that the funds be fully insured and that the enterprise be locally owned and managed for the benefit of those who work or live in its community. The primary purpose of the program, Franklin said, is to encourage loans to local businesses in the ghetto areas, to strengthen small businesses in need of funds, to provide funds for financing home building in the community served, and to aid local enterprises that will help Negroes and other minorities to build the economy of the areas in which they reside.

SCOTLAND

Agreement with Dr. Ramsey

Criticism of the Roman Catholic policy on mixed marriages, as expressed by the Most Rev. Arthur Michael Ramsey at the World Council of Churches Fourth Assembly at Uppsala [L.C., July 28], drew quick support in Edinburgh from a top spokesman of the (Presbyterian) Church of Scotland.

Dr. A. Nevile Davidson commented on the Archbishop of Canterbury's charge that Roman Catholic rules on mixed marriages were "wrong and must be altered." Dr. Davidson said, "I think the Church of Scotland as a whole must be completely behind the archbishop." He added that reports by the Church of Scotland's Inter-Church Relations Committee, of which he is convener, and declarations by the General Assembly, had made it clear that his Communion felt very strongly that the Roman Catholic attitude was creating "very bad feelings and misunderstanding" between the two Church bodies.

Dr. Davidson said he also agreed completely with Dr. Ramsey in his "uncompromising line" over pressure on couples to bring up their offspring as Roman Catholics, and over Rome's non-recognition of marriages performed outside the Roman Catholic Church.

PNCC

Bishops Consecrated

Consecration of three bishops of the Polish National Catholic Church took place in St. Stanislaus Cathedral, Scranton, Pa. The new prelates are the Rt. Rev. Walter A. Slowakiewicz of Detroit; the Rt. Rev. Anthony Rysz, former dean of

the Scranton cathedral; and the Rt. Rev. Joseph Nieminski of Toronto.

Consecrator was the Most Rev. Leon Grochowski, primate. Co-consecrators were the Rt. Rev. Thaddeus Zielinski and the Rt. Rev. Francis Rowinski. Assisting in laying on of hands were two bishops of the Episcopal Church—the Rt. Rev. Frederick Warnecke and the Rt. Rev. Lauriston Scaife. Also present were Msgr. Eugene Clark of the Roman Catholic Diocese of Scranton, and the Rev. Laurence Beers, executive secretary of the United Churches of Lackawanna County, Pa.

UNITARIANS

Sanctuary Offered

A Unitarian congregation in Buffalo, N. Y., has overruled church trustees and has voted to provide a haven for draft resisters. Members of the Unitarian Universalist Church of Buffalo voted 77 to 69 in a secret ballot to open the doors of their church as a "symbolic sanctuary" for young men who refuse induction into the armed forces or who otherwise resist the draft "on the basis of conscience and moral belief." Resisters, no more than two at a time, will be allowed to live in the church if they have written consent from congregation officials. The resolution passed by the congregation forbids "any physical obstruction of arresting officials" on the church's property. "The point is not to evade or to prevent arrest," the resolution said, "but to illuminate its meaning through a public confrontation of legal and moral power."

Church trustees earlier had rejected a request for "symbolic sanctuary" from a 19-year-old member, Bruce Beyer, who refused to be drafted April 26. The church was picketed on June 30 by the Buffalo Draft Resistance Union and the church's Channing Club. A petition signed by 19 members of the church summoned a special meeting of the congregation, at which the affirmative vote was taken.

CANADA

Comment on Union

Some of the hurdles to be cleared in the organic union of the Anglican Church and the United Church of Canada are of the Churches' own making, the Rev. Canon Ralph Latimer, retiring general secretary of the Anglican Church of Canada's General Synod, said in Toronto, Ontario. Canon Latimer listed some of the hurdles as "inertia; self-interest and defense of vested interests; lack of courage, faith, and imagination; and fear of change."

In an interview, Canon Latimer said that action, not talk, is essential to expedite union. The Communion have agreed upon "Principles of Union" and have set up several commissions to deal with the mechanics of the merger, but he is critical

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Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir

Religious Training

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Headmaster

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San Rafael

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College Preparatory
Fully Accredited
Honor ROTC

Episcopal Day and Boarding School
Grades 7-12

Small classes, Individual Instruction
Full Sports Program

Write: Superintendent,
San Rafael Military Academy,
385 E Cottage Aves., San Rafael, Calif. 94901

of the disparity between the professions of loyalty to the union ideal and the prayers for it, and the actions of the two Church bodies. He believes that the movement towards unity will hang fire unless there is involvement at the grass-roots level, with discussions on concrete proposals. "I am convinced," he said, "that we must abandon the old idea that it takes too long to explain to the people all the details and steps being taken. If the unity we seek is the unity of persons, then its manifestations must be where Christians meet as persons—in the local congregations. We must keep them informed in a way they can understand so that they will be involved responsibly in the ultimate decisions." The merger date for the two Communions has been tentatively set for 1974.

Canon Latimer is going into a full-time post as one of the two executive commissioners of the joint Anglican-United General Commission on Church Union. The other commissioner is the Rev. Robert B. Craig of Peterborough, Ontario.

CONVENTIONS

Western Michigan

Highlighting the 94th annual convention of the Diocese of Western Michigan was the cornerstone laying for the still to be completed Cathedral Church of Christ the King, Kalamazoo. Eleven buses were used to transport delegates and officials from St. Luke's Church, the convention site, to the cathedral on Vincent Ave., overlooking I-94. One of the two

masons who set the stone, was Churchman Jerry Aube. The legend on the stone reads: "The Cathedral—Diocese of Western Michigan — Anno Domini 1967." Officiating was the Rt. Rev. Charles E. Bennison, bishop, assisted by rural deans and various diocesan officials. The Very Rev. Benjamin V. Lavey has been appointed cathedral dean.

During business sessions at St. Luke's, Bp. Bennison addressed convention on the state of the diocese, commenting on the growth numerically as well as in new physical plants. He said the 1967 income of \$2,361,942 "is due to our more than keeping pace with the population growth . . . and *not* due to our even beginning to approach the standard of giving which we call the tithe." He urged Churchmen to take "this aspect of our discipleship seriously."

Convention action included:

(✓) Establishment of clergy salary schedule — clergy just out of seminary, \$5,400 for single men, and \$5,600 for married men and after two years an increase of \$200 for each group — and for each priest serving the diocese a travel expense of no less than \$700 a year;

(✓) Adoption of the 1969 budget of \$328,488;

(✓) Defeat of a motion to halt the construction of the cathedral by a 101-40 vote;

(✓) Admission of St. Mark's, Paw Paw, and St. Peter's, Whitehall-Montague, as parishes.

Guest speaker at the convention dinner was the Rt. Rev. John B. Arthur, Bishop in Ghana, who discussed the responsibilities of being a bishop in such a new area.

At the concurrent annual meeting of the Churchwomen of the diocese, an ECW budget of \$8,000 was adopted.

AROUND THE CHURCH

The Rev. Laurence H. Blackburn, retired, gave an address before the first international conference of the Churches' Council of Healing held at Bishop Otter College, Chichester, England. His topic was "The Relation of the Sacraments to Spiritual Healing."

A new stained glass window portraying the Resurrection and the Exodus was dedicated to the late Dr. Martin Luther King, Jr., at the largest Episcopal church in the St. Louis area—Emmanuel Church. Webster Groves. Guest preacher at the dedication service was the Rev. Pitt S. Willand, director of program and operations for the Diocese of Missouri and former rector of Emmanuel. The window is an anonymous gift from 12 families of the parish.

The vestry of Christ Church, Easton, Md., has employed the services of the Rev. Jones B. Shannon, consultant, in order to secure a new rector for the parish, at a cost not to exceed \$1,000 for fee and expenses. The Bishop of Easton approved the arrangement.

Christ Church, St. Michaels, Md., has been opened to the congregation of St. Michael's Roman Catholic Chapel for its 5 p.m. Mass each Sunday. For several years the chapel congregation had used the fire house for their services.

CLASSIFIED

advertising in **The Living Church** gets results.

CHURCH APPOINTMENTS

ANTIQUARIAN CHURCH METAL (Jacobean and Georgian chalices; private communion sets; flagons, etc.) Request list O.L. New church silver and textile items. State interests. Pax House, Box 47, Ipswich, England.

FOR SALE

EASTERN ORTHODOX BOOKS. Free catalogue. St. Innocent's Bookstore, Inc., 9223-20th N.E., Seattle, Washington 98115.

LINENS AND VESTMENTS

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

POSITIONS OFFERED

ASSISTANT CLERGYMAN needed for a southwestern parish. An opportunity for a retired clergyman wishing to supplement his pension income. Please send resume to Box P-580.*

CENTRAL New York Parish of 600 seeking youngish Assistant Minister strong on youth motivation, religious education, and administrative ability. Reply Box P-583.*

CURATE. East Coast metropolitan parish. Daily Eucharist. Diversified ministry—college, young people, administration. Give references. Box G-581.*

CURATE for Southern California parish. Young single priest preferred. Eucharist-centered church with parochial school. Good salary. Excellent climate. Reply Box C-574.*

HOUSEMOTHER for Boys' School in Philadelphia, Pa. Reply Box G-570.*

ORGANIST-CHOIRMASTER wanted for St. Mark's Parish, 600 Colorado Avenue, Palo Alto, California. Adjacent Stanford University. Well-established music program. Two choirs: Youth and adult. 73 rank two-console Cassavant Freres organ. Position is part-time. Reply to The Rector.

POSITION of Organist and Choirmaster available in Church with record of superior music, in mid south central State. Send resume, references, salary and requirements, to Box M-577.*

RETIRED PRIEST for South Florida parish; assist with services and calling. Reply Box S-576.*

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

YOUNG PRIEST vitally interested in Christian Education. Take charge of Education program in large parish and day school. Full ministry. Southwest. Send snapshot. Reply Box H-575.*

POSITIONS WANTED

CHOIRMASTER-ORGANIST, music teacher, excellent training, 25 years' experience, available East. Reply Box P-578.*

MATURE PRIEST seeks parish or position in east or central U. S.; excellent record in Virginia. R. M. Olton, Mathews, Va. 23109.

PRIEST, single, 31, desires position in mission field, preferably, but not necessarily, in the East. Reply Box C-579.*

PRIEST, A. B. and B. D. degrees, 19 years parish work, 3 years Army chaplain; also 5 years business experience. Married, three children in High School and University. Parish work preferred; will consider other Church positions. Desires to make change before mid-September. Reply Box E-582.*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 16 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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The Living Church

PEOPLE and places

Deaconesses

Alice Elizabeth Ballard was set apart as a deaconess June 23, and is on the staff of St. James', Exarkana, Texas. Address: Box 1125.

Dss. Marion Brown, (New address) 107 Lore Ave., Wilmington, Del. 19809.

Dss. Olive M. Robinson has retired after 40 years as a missionary in the Diocese of Michigan. Address: Hamburg, Mich. 48139.

Retirement

The Rev. **Leon E. Cartmell**, rector of Calvary Church, Burnt Hills, N. Y., and former chairman of the department of Christian education for the Diocese of Albany, has retired. Address: RD 3, Charlton, Ballston Lake, N. Y. 12019.

The Rev. **James E. Clarke**, rector of Christ

Church, Glendale, Ohio, since 1946, has retired. Address: 765 Woodbine Ave., Glendale (45246).

The Rev. **Thomas L. Gardner**, rector of St. Mark's, Warwick, R. I., has resigned effective Aug. 31.

The Rev. Canon **Stuart F. Gast**, rector of St. John's, Little Silver, N. J., retired last spring. Address: 37 Main Ave., Ocean Grove, N. J. 07756.

The Rev. **H. Boardman Jones**, rector of Christ Church, Hudson, N. Y., and former secretary to convention for the Diocese of Albany, has retired effective Aug. 31. Address: 31 Union St., Hudson (12534).

The Rev. **William B. Laird**, former rector of St. Peter's, Ladue, St. Louis Co., Mo., has retired effective Sept. 15.

The Rev. **Charles F. Whiston**, professor of systematic theology and devotional life at the Church Divinity School of the Pacific, since 1945, has retired.

Schools

Substantial additions to **Breck School**, Minneapolis, to be completed by Sept. 1969, will provide space for a larger enrollment. The school will have coeducational enrollment for kindergarten through 9th grade this September, adding one grade per year through 12th grade.

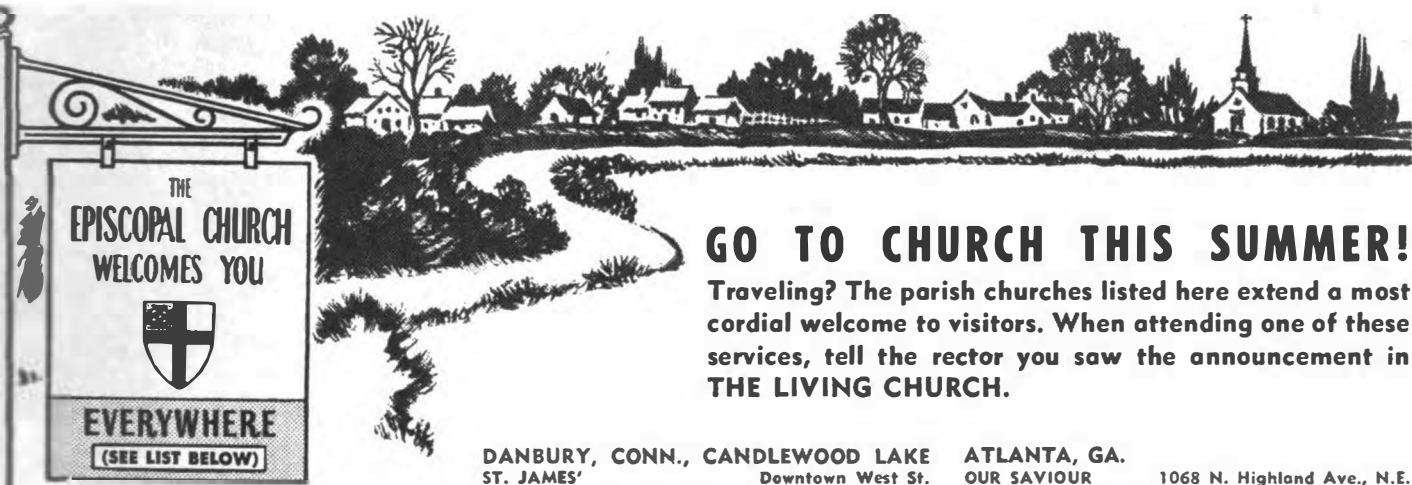
Sheltering Arms, Minneapolis, has a new building that contains an assembly hall and a gymnasium. The institution, once an orphanage of the Diocese of Minnesota, then a rehabilitation center for polio victims, is now a school for mentally retarded or disturbed children.

Churches New and Old

Calvary Church, Rochester, Minn., is to have an addition containing 14 classrooms, administrative offices, and sexton's quarters.

First service of Holy Communion in the still to be completed **Church of the Holy Spirit**, Ocean City, Md., was held June 23, with the Rev. William L. Dewees, rector of the mother church, St. Paul's-by-the-Sea, as celebrant. Construction of the church is part of the centennial year of the Diocese of Easton. The Ocean City building code forbids construction during the summer season, so the new church will be finished as soon after Labor Day as possible, according to Mr. Dewees.

Dedication of the completely remodeled **St. John's Church**, Hallock, Minn., was marked by a special service with the Rt. Rev. Philip F. McNairy, Bishop Coadjutor of Minnesota, preaching. Because of the necessity of a new foundation, the church was moved 9 feet. The Rev. Clifford R. Ott is in charge of St. John's.



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
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

17th & Spring

LOS ANGELES, CALIF.

ST. MARY'S
The Rev. R. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

3647 Watska Ave.

RIVERSIDE, CALIF.

ALL SAINTS'
The Rev. J. E. Taylor, r; Mr. B. O. Bramer, c
Sun 7:30 HC; 10 MP; 1S HC

Magnolia & Terracino

SAN FRANCISCO, CALIF.

ADVENT
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

261 Fell St. near Civic Center

FORT COLLINS, COLO.

SAINT LUKE'S
Sun H Eu 7:30, 9 (Sung), 6

2000 Stover St.

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.

DANBURY, CONN., CANDLEWOOD LAKE

ST. JAMES'
Sun 8, 9:15, 11; Thurs 10

Downtown West St.

WASHINGTON, D. C.

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

Chevy Chase Circle

ST. PAUL'S

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

2430 K St., N. W.

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S
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

2750 McFarlane Road

CORAL GABLES, FLA.

ST. PHILIP'S
The Very Rev. John G. Shirley, r
Sun 7, 8, 10, 5:15; Daily 7

Coral Way at Columbus

FORT LAUDERDALE, FLA.

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

335 Tarpon Drive

FORT MYERS, FLA.

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

2nd & Woodford

INDIAN ROCKS BEACH,

HOLIDAY ISLES, FLA.

CALVARY CHURCH
The Rev. Canon Frank L. Titus, r
Sun 8:30, 10; Saints Day 10

Gulf Blvd. & 17th St.

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE
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

Magnolia & Jefferson

ATLANTA, GA.

OUR SAVIOUR
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

1068 N. Highland Ave., N.E.

CHICAGO, ILL.

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

Huron & Wabash

GRACE

"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

33 W. Jackson Blvd. — 5th Floor

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST
The Rev. Howard William Barks, r
Sun MP 7:45; HC 7, 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7

Park & Leavitt

LOUISVILLE, KY.

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

3319 Bardstown Rd.

OUR CENTENNIAL YEAR

PORTLAND, MAINE

CATHEDRAL CHURCH OF ST. LUKE
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

143 State St.

BALTIMORE, MD.

MOUNT CALVARY
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

N. Eutaw St. & Madison Ave.

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

2001 St. Paul St.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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

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 15 & 35); 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 & 15 11; MP 11 ex 15

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, 15 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 (15, 35, 55); MP 25, 45; 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 & 15 11; MP 11 ex 15; 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. Rammel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 16 HC 10 Wed; EP 3:00

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r

Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues, Thurs 12:10; Wed 8 & 5:15; EP
Tues, Thurs 5:15. Church open daily for prayer.

The Living Church

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch 5 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 (15), 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.

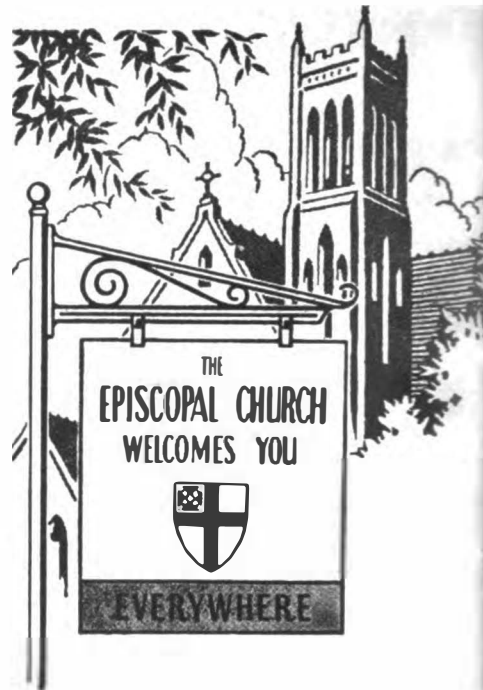
GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
Richard J. Koch, asst r; the Rev. Lawrence C.
Butler, asst m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

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



CHURCH OF ST. URIEL THE ARCHANGEL
SEA GIRT, N.J.



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 & THE EPIPHANY 330 So 13th St
The Rev. Frederick R. Isaacsan
Sun HC 9; 10 (15 & 35); MP (25 & 45)

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), & 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

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30; 9:30; 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

MEXICO CITY, D.F.

ST. ANDREW'S Bishop Saucedo
Av. San Jeronimo 117, San Angel

OLYMPIC VISITORS CENTER

Sun 8 HC; 9:30 Family Service; 11 HC (HC or MP
in English)

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