

The Living Church

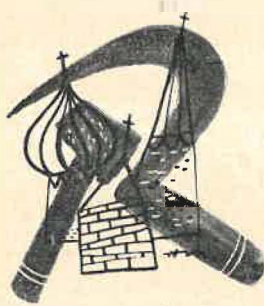
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THEY believe...



Religion Today in Czechoslovakia

One can characterize the recent events in Czechoslovakia as a decisive phase in a rather long process of transformation of a rigid communist system of the Stalinist mint into a more democratic system within the framework of a society avowedly socialist. This has been happening in a country which has retained a nostalgic memory of democratic traditions that had their full flowering between the two world wars. Czechoslovakia has really never reconciled herself to the rigid Stalinism imposed after the postwar revolutionary coup of 1948.

Czechoslovakia consists of two nationalities, the Czechs (occupying the "historic lands" of Bohemia and Moravia) and the Slovaks (the eastern half of the country, formerly under Hungarian domination). The country has a Christian heritage of three distinct traditions: Eastern Orthodox (Christianity was intro-

duced into the region by Sts. Cyril and Methodius during the 9th century), Roman Catholic (with the deep-rooted cult of St. Wenceslas, martyred in A.D. 929), and Hussite (John Hus was martyred in 1415). The Roman Catholics form a majority of 70%; the Protestants—who during the Hussite era constituted 90% of the population (a tribute to the thoroughness of the Counter-Reformation installed after 1620)—now number about 10%, and so does the Czechoslovak National Church which arose after World War I in consequence of secession of liberals from Rome. There are small groups of Orthodox and Old Catholic Churches. About 10% list themselves officially as atheists.

The current reforms, brought about by liberal elements within the Czechoslovak Communist Party, were prodded on by discontented university students and their professors, as well as by the national

association of writers who published a manifesto and, later, the so-called "2,000 words" that urged speedier demolition of censorship and party control. A dominant role in the current dramatic events is being taken up by the Slovaks within the power structure.

As regards the position of the Churches in Czechoslovakia, their relation to the government of Alexander Dubcek and their attitudes have not sufficiently crystallized in a situation that is currently still very fluid. But let me summarize what can be stated at the moment (and my thesis is based on personal contacts with a number of correspondents in Czechoslovakia, none of whom wishes at this point, precisely because of the fluid situation, to reveal his identity; every one of them is a highly knowledgeable and qualified person) in the following paragraphs:

1. The Churches in Czechoslovakia have never felt comfortable under the Stalinist phase of Czech Communism. They have never given their wholehearted assent to this type of Communism. The outward political pressures have resulted in a "privatization" of Christian conviction. "Privatization" is one of the new words which grew out of the repressive Stalinist era.

2. The one notable exception to the above statement has been the career of Dr. Joseph Hromadka, noted Czech protestant theologian and dean of the Comenius Theological Seminary in Prague prior to his retirement a few years ago. Hromadka, a Barthian polemicist with qualification, has always been an Erastian in his theological orientation. Between the wars he was an ardent eulogist of Thomas Masaryk; after the war he became an eloquent defender of the Marxist regime, almost uncritically apologetic for the hard-line party policy in terms of theological "realism." In Czechoslovakia he has played a role comparable to that of Metropolitan Nikolai of Soviet Russia.

3. Under the impetus of Hromadka's leadership there was launched the so-called Christian Peace Conference which

By The Rev. Enrico S. Molnar, Th.D.

**Warden of
Bloy House Theological School
Los Angeles**

A Positive Act

I cannot be held
by the knowing of storms. Hear
the clatter during them
of trees against the breast of land.
I am a hundred miles from safety
and yet cannot be held
by the reaching stresses of wind.
I become a bird and soar strongly
into the storm making
my way long out:
because there is a Calling there.

Judy T. Sternbergs

met periodically at Prague, ostensibly to establish and maintain a dialogue among Christians divided by the ideological iron curtain. But it became *de facto* a platform in defense of a Christian Marxist orientation. Still, with all its drawbacks, the CPC maintained links between Western and Eastern European Christians, within an ecumenical framework. It remains to be seen what initiative and measure of objectivity the CPC will be able to claim for itself in the future; it might well become a significant stepping-stone in the right direction.

4. As regards the future, it seems that the accent will be on a more progressive and liberal gradualism towards civil liberties as well as individual freedom. All correspondents agreed that this thaw will not be so much in terms of what we in the West are accustomed to call individualist liberty, but rather a freedom of men and women who are part of a socialist society.

5. The Church of the Czech Brethren (member of the Presbyterian World Alliance) has expressed its "extreme satisfaction" with the political development in the country. The Rev. Marcel Pradervand of the Geneva office attended an extraordinary session of the Synodical Council (something like our Executive Council) of the Czech Brethren Church, called to spell out the Church's posture towards the current developments. The council, among other things: (a) expressed hope that the process of democratization would continue in the country and called upon all members of the Church to participate fully in the public renewal; (b) decided to prepare for negotiations that would redefine the relations of Church and state, on the basis of the principle, "a free Church in a free state"; requested the authorities that the clergy salaries be paid by the Church rather than by the state.

6. Finally, it has been learned that the Dubcek government has appointed a new president of the State Office for Affairs in the person of Mrs. Erika Kadlecova. Mrs. Kadlecova is "a Marxist but not a politician," which in the semantics of the Dubcek regime means she is not a hard-line Stalinist.

All in all, there are great hopes. A new generation of both politicians as well as theologians is taking over the reins of authority. The old party rigidity and ecclesiastical vassalage are on the wane and there is real hope that the old Novotny junta and Hromadka clique will not return to their old nefarious roles—provided Moscow does not interfere.

Canon Molnar, a Czech, is well equipped to speak authoritatively on the subject of Czechoslovakia. He was born in Frankfort, Germany, but attended the Classical Gymnasium and the Czecho-Slavonic Academy in Prague before coming to America for his higher education. He is the author of numerous serious and popular works having to do with religion in Eastern Europe.

Saint John

The Divine: Revisited

The persona, or speaker, in the meditation is to be thought of as a convert from the Episcopal to the Roman Catholic Church, currently distressed by the state of both Communion.

Twenty more years of subtle soot darken the incomplete arches. The dusk of the afternoon stretches eastward to the seven lamps, to the great menorah candelabra. The silence is palpable with memories of praise, fingers of pure English reaching upward to touch the hem of God's glory.

Two teenagers hand in hand walk about in their private kind of reverence, their heads lifted by the Gothic tension of the stones. A bride must glide and swish a tenth of a mile from western door to sanctuary steps, they say. I see no new stones—just what was here a fifth of a century ago. Fractions of time and space accumulate into my special loneliness of hope and reminiscence.

It takes whole centuries, in blocks, to build cathedrals. But long ago I said, "This could be finished for the price of one submarine." Have we any centuries left, can we spare the submarine—now? Who cares for heaven's tasteful glory when flashy Armageddon may be had at a button-push?

In 1988, what of these stones? The Morningside Heights Helicopter Repair Hanger? Grease from a workman's salami yellowing Bishop Manning's marble slippers? St. Ansgarius' chapel full of spare rotor blades?

Or will moppet-Maenads at last tear to pieces a rock and roll Orpheus on the altar stone, whose disconnected electric guitar will float melodious down the Hebrus-Hudson to the Staten Island shore?

On the Day, when triumph treads the sky, when the Son of Man shall come in His Glory, and all the holy angels with Him (but surely the liturgical commissions will arrange something less baroque than *that*), when the Word is spoken again in the clouds, when soft, forgotten prophecies are switched on new and loud, will we hear: "It is written, my house shall be called a house of prayer, but ye have made it a den of secular activists"?

Or will the music soaked into the stones exude in upward springing showers of psalter above the uplifted heads of the ten thousand there is room for here? Will the small white lamp before the aumbry suddenly shine like a million suns in the little chapel of St. Martin where now, last visitor of the day in all this place, I pray—probably illicitly.

No matter. I shall stop at St. Patrick's with the Radio City crowds tonight before I hunt a bar with go-go girls.

Sigmund A. E. Betz



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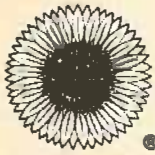
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Liturgy Revised

In my opinion, what the Episcopal Church doesn't need is a new communion service. That places me in the reactionary, or old grump corner right away. Fortunately, what will be, will be, without my opinion, so you need pay no more attention nor read any further.

But since you are reading further, let me take my typewriter in hand and tell you what *I* (monstrous ego that I am) would do for the reform of the Prayer Book liturgy. This comes under three headings: the present service, pagination, and a suggestion for a radical alternative. If you are still reading me, as they say, do hear me out.

In the present service, I would print the Decalogue (page 68) with the lovely old exhortations (page 85) at the end of the service, for occasional use. I would make it clear that the following portions might be omitted on all weekdays: The Nicene Creed; "Ye who do truly," substituting "Let us humbly confess our sins"; *Gloria in excelsis*. I would suggest that the celebrant also do the following when it is desirable, Sundays or weekdays: In place of the Prayer for the Whole State of Christ's Church, use other authorized prayers in keeping with the intentions of the day, but ending with the prayer "For Those We Love," page 597 (which text includes all the living and the dead), and the first paragraph of the Prayer for the Church, page 74 (which is an offertory prayer). Finally, I would suggest that the celebrant be given *carte blanche* to omit the redundant section of the Prayer of Consecration, that last paragraph on page 81 except for the closing doxology, and the currently out-of-fashion Prayer of Humble Access, page 82.

Still with me? Under pagination, mentioned above, I mean that we could present the worshipper with an "order of service" on the pages of the Prayer Book which would be less confusing. This has been done to some extent in the Liturgy of the Lord's Supper. By dropping the Decalogue, pages 68 and 69 would disappear, and the Summary of the Law

would fit on page 70 (that collect referring to the reading of the Ten Commandments presumably going along with them to the back of the service, pagewise). I would be willing to negotiate about the proper prefaces on pages 77-79—it's a toss-up whether they are more inconvenient here or in the back, as they are in the trial liturgy.

O.K. You can put down your Prayer Book now. My third proposal is in answer to what I believe many Churchmen are groping for—a radical alternative to the traditional service. That's fine. The "trial liturgy" is certainly not radical, even if it is an alternative. After the whole service and its additional Decalogue, Exhortations, etc., let us print in the Prayer Book a simple Eucharist in contemporary English. Let's get J. B. Phillips over here. Let's ask him to put into one of his well-turned paraphrases just what the essence of the Eucharist might be. I envision this service as consisting of the following: An opening prayer, Summary of the Law; *permissible* Collect, Epistle, and Gospel (if you omitted them the Word would still have been proclaimed through our Lord's words in the summary); offertory act and simple prayer with provision for free prayer; *permissible* corporate confession and absolution; *sursum corda* to *Sanctus*, and prayer of consecration in modern English including the necessary elements in short form, ending with the Lord's Prayer and provision for an act of thanksgiving after communion.

So there. When our bishop asked me to chair the diocesan liturgical commission he knew he was getting a conservative. But I wonder. We Anglicans have an instinct for compromise. Prayer Book Studies XVII is in some ways a compromise all in one service. I am suggesting we have both the olden dignities and a form for doing the same thing at the camp fire or with a guitar around the parish house fireplace or in someone's home. I am throwing my coin in the fountain now, to make a small ripple before it is too late. Thanks for reading this far.

By The Rev. Theodore Yardley

Rector of St. Andrew's Church
New London, N. H.

The Living Church

The Living Church

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THINGS TO COME

August

- 25. Trinity XI
Louis
- 28. Augustine of Hippo
- 31. Aidan

September

- 1. Trinity XII

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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August 25, 1968

yes

we can revitalize the church

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August 25, 1968
Trinity XI

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ECUMENICAL RELATIONS

Non-Romans Fear Effects of Encyclical

While furor continued within the Roman Catholic Church over Pope Paul's ban on birth control, feeling mounted among non-Roman Catholics in Britain over the encyclical's possible effects on Church unity. This feeling was particularly relevant on two major grounds: first, the Roman Catholic Church and the world-wide Anglican Communion are now engaged in serious dialogue; second, consultations between the Roman Catholic Church and the Methodist Church have been held on a world level, and a national level in Britain.

After the encyclical was published, the steering committee of the Lambeth Conference met, and later the Archbishop of Canterbury issued a statement saying that the moral teaching given by the encyclical is "widely different from that of the Anglican Communion" [L.C., Aug. 18].

At a press conference the Rt. Rev. Ralph Dean, Bishop of Cariboo and the Anglican Executive Officer as well as Episcopal Secretary of the Lambeth Conference, said that the encyclical "will make no difference in the holding of meetings [on relations between the two Communion], but it will highlight the fact that there are obvious disagreements between us." He added that the encyclical will not help the problem of mixed marriages, one of the big issues in the serious dialogue between the two bodies. "Clearly it will make talks on this more difficult," he said.

The Rt. Rev. John Moorman, Bishop of Ripon and senior Anglican observer throughout Vatican II and chairman of the Lambeth Conference subcommittee currently concerned with relations with Rome, said that the papal announcement is not a setback to talks between the two Churches. He also said that it is a matter which concerns the Roman Catholic Church "and obviously what they decide is right. It is not for us to comment."

The Methodist Recorder, leading independent organ of Britain's Methodist Church, took a stronger line when a front page editorial called the encyclical "uncompromising, categorical, and disastrous," and concluded that the announcement "will lay a grievous burden on the conscience of many devout Ro-

man Catholics. It will deeply distress those who had hoped that after Vatican II the great Roman Catholic Church was beginning to enter into genuine dialogue with other Christian Communion and with the world. Worst of all, it will render infinitely more difficult effective cooperation between the Churches in the desperate battle against world poverty and hunger."

The influential daily, *The Church Times*, wrote that "reunion with the authoritarian Rome of such an encyclical is unimaginable. To this important extent the Bishop of Cariboo and the Bishop of Ripon are over optimistic in thinking that no fresh barriers to Christian unity have been erected" (by the encyclical).

EPISCOPATE

Questions Remaining in the Church

The controversial Anglican bishop, the Rt. Rev. John Robinson, admitted frankly in a London television program that "I constantly wonder" whether to stay in the Church or not. The question was put directly to him in an independent ABC TV program, "Looking for an Answer."

He then went on to add: "It is a question always with a great many of us, not out of any sense of disloyalty, but precisely because one is always exercised with the question of whether one can speak more truly and honestly outside or inside. There are people like my friend Charles Davis [Roman Catholic priest and theologian who left his Church in 1966] who feels that for him the only way is to go out. I respect his position entirely but don't share it, partly because I am in a different Church and the tensions are slightly different. I want to keep faith with the great many people inside who feel as I do, and do not want to despair of the thing but want to recreate it from inside. We are well aware that we may not be able to do it, and we have got to do it from outside as well."

The bishop also said that the Church now finds itself in the position it was in at the end of the Middle Ages when it represented a set of answers to questions people were no longer interested in asking. A lot of answers today are no longer real answers for many people and this also applied to a lot of the forms, worship, and structure of the Church, he added.

ORGANIZATIONS

Black Clergy Seek Participation

The Union of Black Clergy and Laity formed a metropolitan New York chapter in late July, with 18 priests and three laymen on its rolls from New York, New Jersey, and New England. The chapter will seek wider participation in the Church's Urban Crisis Program.

In a resolution unanimously approved at St. Philip's Church, Manhattan, the chapter charged administrators of the program with failing to "involve or assist" black congregations "in any meaningful or relevant way." It requested a meeting with the Presiding Bishop at "the earliest possible date."

A spokesman for the group said congregations are being bypassed in favor of banks and savings and loan associations. It was announced by the Executive Council in mid-July that deposits totaling \$675,000 had been made in slum-area banks in 24 dioceses and in 32 cities.

NCC

March on City Hall

National Church leaders joined 1,000 demonstrators in St. Petersburg, Fla., in another series of marches on City Hall in support of the 211 sanitation workers fired from their jobs on May 6, in a dispute over an increase in wages.

The Church delegation, organized by the National Council of Churches, was led by Dr. Gayraud S. Wilmore, Church and race executive of the United Presbyterian Church, who told the marchers that "racism is more than being called 'nigger'; the heart of it rather is economic injustice." He also criticized Mayor Jones and City Manager Lynn Andrews for being on vacation "when they ought to be here listening to the workers and negotiating a settlement." It was hoped that a settlement might be underway, but according to an announcement the city manager and the mayor were on a fishing trip.

In addition to Dr. Wilmore, representatives from the United Methodist Board of Missions, the Florida Human Relations Council, the Christian Churches, the NCC department of social justice, and Presbyterian clergy from Atlanta and Orangeburg, S. C., were present for the

march. Episcopalians attending included the Rev. Quinland Gordon, representing the Rt. Rev. Stephen Bayne, Jr., the Rev. Kim Dreisbach, director of the Episcopal Society for Cultural and Racial Unity (ESCRU), the Rev. Theodore Gibson of Christ Church, Miami.

The Rev. Albert Cleage, militant United Church of Christ minister from Detroit, was to have addressed the marchers at City Hall, but was unable to get to St. Petersburg in time for the rally.

Tons of Supplies Needed in Biafra

Thousands of tons of food will be needed to overcome the threat of mass starvation in Nigeria and Biafra when avenues of relief are opened, a spokesman for Church World Service said in New York City.

John J. Mullen of the division of Overseas Ministry of the National Council of Churches told Religious News Service that the absolute minimum needed will be 200,000 tons of supplies for children, nursing mothers, and the aged. He reported that the CWS, the NCC relief agency, has obtained approximately one-half its goal of \$1 million in cash and supplies. This includes 956,216 pounds of food stuffs and medicine. The U.S. goal is one-third of the amount asked for Biafra-Nigeria relief by the World Council of Churches. Mr. Mullen emphasized that CWS is working closely with Catholic Relief Services in the effort to raise funds and supplies, and that the organizations will work closely in transporting goods to the West African region torn by a year of warfare.

According to a United Methodist relief unit, tons of food are waiting on off-shore islands for airlift to the interior. Nigeria has been reluctant to allow air corridors, Biafra does not wish to accept overland shipments fearing food contamination, and no port is open. Some sources have reported that the few airstrips in Biafran hands have been confined to military use. United Methodist Committee for Overseas Relief stated that some predictions reaching it estimate that 2 to 6 million persons will die in the area within the next six months if the blockade is not lifted.

CHICAGO

Look for Continuing Support for Rangers

The Rev. John Fry, Presbyterian minister in Chicago, has said there are private sources which can contribute to rehabilitation work among the Blackstone Rangers if federal funds for a project involving gang members are cut off. He made the statement shortly after the Office of Economic Opportunity in Washington, D. C., denied a request for funding for one staff member of the

Woodlawn Project, a program of education and job training in Chicago's south-side ghetto.

An initial grant of nearly \$1 million ended in May. Funds were appropriated for a skeleton staff in June and July. The denial was for August operations. A second million has been asked from OEO for the work.

The clergyman was a witness in favor of the project in hearings on refunding held before the Senate Permanent Investigating Subcommittee. Witnesses testifying in opposition to the work accused the Rev. Mr. Fry of aiding and even counselling Rangers to commit crimes. He denied such charges and was upheld by several national Church leaders. Mr. Fry contends that although the Rangers have members with criminal records, the organization has helped lend stability to the south-side community. His is a view with which some police officials have disagreed.

COCU

Union by 1975?

A member of the executive committee of the Consultation on Church Union has predicted that COCU member bodies will vote by 1975 on a United American Protestant Church.

Dr. William Jackson Jarman, pastor of New York's Park Avenue Christian (Disciples of Christ) Church, addressing a meeting of the Council of Agencies of the Christian Churches in Orange, Calif., said that COCU would have a plan of union drafted by 1970 and that decisions by member Communion on the plans could be made by 1975 or earlier. "I think we are going to unite first at the top, and not try to unite regional and local levels for some time," Dr. Jarman said, explaining that a provisional council might replace the top plenary bodies of the Communion with churches gradually coming together on lower levels. "We don't have a fancy kind of new Church,"

he continued, "but one experimenting, flexible, adapting, open, to find the best kind of structure to do the best job for the Church in this day."

Dr. Jarman said he is confident that some kind of united Church would be produced by COCU and that participating bodies would be forced to make a self-revealing decision about it. He stated that such union will give Christians the chance to decide what the real mission of the Church is, an opportunity not afforded by councils of churches.

NEW JERSEY

Negro Priest Named to Beauty Pageant Board

A Negro priest will have a role in the selection of the next Miss America. The election of the Rev. Kenneth E. MacDonald, rector of St. Augustine's Church, Atlantic City, to the beauty pageant's board of directors marks the first time a Negro has served in such a position.

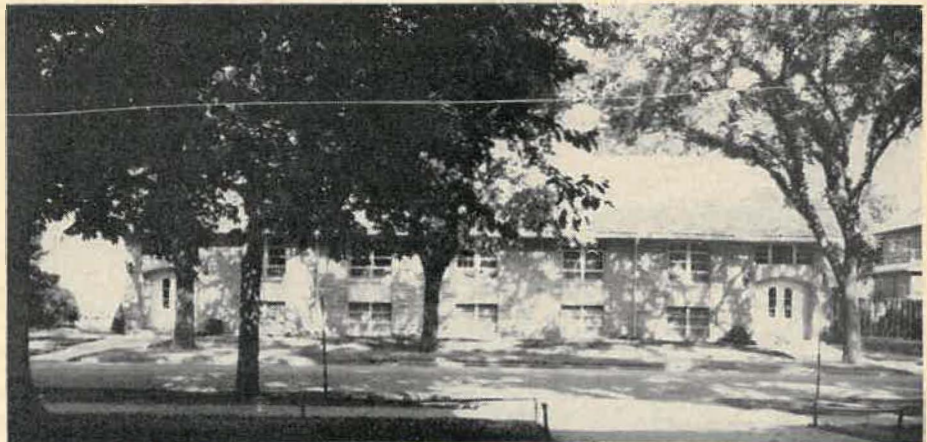
Albert A. Marks, Jr., chairman of the board's executive committee, said Fr. MacDonald would "not only add a new perspective to the board of directors, but also can provide a new perspective for the community."

No Negro girl has ever been a contestant in the Miss America finals held in Atlantic City, and the pageant directors have been under pressure to have Negro representation.

NEW YORK

Tombstone Receives Erosion Protection

The headstone on William Bradford's grave in Trinity Churchyard, New York City, is the second erected to mark the grave of the printer of the first New York paper money, the first New York City newspaper, and the first history of New York, and it may be the last. The tombstone, which Trinity Parish put up in



Emery Hall, named in memory of the late Bishop of North Dakota, the Rt. Rev. Richard Emery (1951-64), who was killed in a train-car crash, will be dedicated Sept. 8, by the present Bishop of North Dakota, the Rt. Rev. George Masuda. Assisting in the service will be Dean Vere and Canon Smith of Gethsemane Cathedral. Emery Hall is connected to the cathedral and Bishop Atwell Memorial Hall (Bp. Atwell was diocesan, 1937-51.)

1863 to replace the eroded original, was the first of 30 grave markers in the old churchyard to be safeguarded against erosion and against pollutants in the air, perhaps for eternity.

Dr. Seymour Z. Lewin, a professor at New York University and an authority on preservation of stone, painted the marker with a liquid compound that has been found to prevent decay in marble and limestone. The operation took a few minutes and will not be repeated. "So far as can be told, the application should last indefinitely," Dr. Lewin said.

Bradford's headstone, Alexander Hamilton's monument, and markers of other history making New Yorkers, are among the 30 tombstones that are in a control area among the churchyard's 1,018 old and time-worn headstones. The test area will be kept under surveillance by Dr. Lewin.

COLORADO

Bishop's Resignation Requested

The standing committee of the Diocese of Colorado has recommended to the board of trustees that the latter request the resignation of the Rt. Rev. Joseph S. Minnis, Bishop of Colorado, effective January 1969 when he will reach the age of 65. The committee also recommended granting the bishop an interim leave of absence with full pay and continued use of the residence and car. The Rt. Rev. Edwin Thayer, suffragan, would assume the diocesan's duties for the interim.

It was disclosed that the committee had suggested such a course to Bp. Minnis in late June, sending a copy to the board of trustees for financial implementation. At a subsequent trustees' meeting, the bishop ruled out of order any consideration of the committee's request on the ground that the communication had not been addressed to the trustees. The committee then renewed its recommendation directly to the trustees on July 29th.

Bp. Minnis is scheduled for trial in September on a presentment for violating his ordination vows.

SOUTH AFRICA

Anglicans and RCs Form Commission

The [Roman] Catholic Episcopal Conference meeting in Pretoria, S.A., has approved the formation of a joint commission to promote closer collaboration between the Roman Catholic and Anglican Churches. The suggestion for such a group had come from the Anglican and Roman Catholic Archbishops of Cape-town.

The Most Rev. Robert S. Taylor and Owen Cardinal McCann have approved the commission modeled on the joint

commission established on the international level by Pope Paul VI and the Archbishop of Canterbury.

ORTHODOX

Bishop and 3 Others Jailed

An Orthodox bishop who had asserted that the Church of Greece was governed by homosexuals was sentenced by the Athens special military court to 15 months in jail for "arousing public anxiety through false reports." Bp. Philippos, the deposed Metropolitan of Drama in northern Greece, reportedly is the first Greek prelate ever to be tried by a military court. He was ousted from his diocese by a Church tribunal two years ago on a charge that he had had an affair with his maid servant. The prelate, 54, wore his episcopal robes as he heard the tribunal, composed of one civilian judge and four army lieutenant colonels, pronounce him guilty after a three-day trial behind closed doors.

Two other clergymen, Archimandrites Filippou, 29, and Paisios Ypsilantou, 63, were also found guilty on the same charges and sentenced to five and eight months imprisonment. A Church magazine publisher, George Triandopoulos, received a six-month sentence as an accessory. Two others were acquitted.

The six men, charged with defamation of Greece's Church leadership and with spreading false rumors, were referred to the military tribunal in view of the martial law imposed by Greece's army-backed regime.

Church vs. State in USSR

Documentation of the attempt of an Orthodox archbishop in the Soviet Union to be reinstated in a Church post after a two-year forced "retirement" was revealed in correspondence published in the July *Religion in Communist Dominated Areas*, issued by the National Council of Churches. The situation involves Abp. Ermogen of the Russian Orthodox Church who was relieved of his duties at Kalunga and Borovsk, an archdiocese south of Moscow, in 1965. Abp. Ermogen charged that the real reason he was forced to retire was "a demand of V. A. Koroyedov, chairman of the Council on Religious Affairs [CRA] under the Council of Ministries, USSR."

The administrator of the Moscow Patriarchate admitted that several sees had been vacated during the two years of Abp. Ermogen's retirement, but stated that "there were candidates for these sees more suitable than the Most Rev. Ermogen, with whom complications invariably arose in the sees which he in turn occupied . . . and we were obliged each time to take upon ourselves the burden of solving them and of caring for his transfer to a new see." Writing to Patriarch Alexei, Abp. Ermogen claimed that the

"complications" he had were always in relation to deputies of the Council on Religious Affairs who ignored the law involving Church and state. Specifically, he criticized the "active intervention in matters of episcopal appointment" by the government's CRA.

AUSTRALIA

Married Ex-Anglican Priest Prepares for RC Priesthood

A former Anglican cleric who has been given permission to become a Roman Catholic priest realizes he faces a "goldfish bowl" existence, at least for a short time after ordination.

Peter Rushton, 41, who has a wife and three children, has been granted a dispensation by Pope Paul VI to be ordained a Roman Catholic priest for the Archdiocese of Hobart, Tasmania. Mr. Rushton and his wife, a practicing psychiatrist, became Roman Catholics in 1956, while in England. At present, the candidate for priesthood is teaching and lecturing, and is being tutored in scriptural and theological matters by a group of Roman Catholic priests.

SCHOOLS

St. Katharine's to Remain Open

When lack of funds threatened to close the doors of St. Katharine's/St. Mark's School in Davenport, Ia., an emergency fund drive among parents, alumnae, and friends brought more than \$40,000 in contributions, enabling the school to open the fall term as a fully co-educational day school for the first time in its history. The boarding school which was part of the institution since it opened in 1884 has been discontinued, the dormitory being converted to classrooms.

The new acting headmistress is Mrs. A. Henry Arp, Jr., succeeding Dr. Donald G. Reuter, who has resigned. In accepting his resignation the board of directors expressed its appreciation to Dr. Reuter for his contributions toward raising the academic level of the school since he became headmaster five years ago.

ENGLAND

Ecce Homo for Coventry Cathedral

Jacob Epstein's sculpture *Ecce Homo* is to stand in the ruins of Coventry Cathedral, England. The work had been given by the sculptor to the late Canon C. B. Mortlock. With the support of Lady Epstein, the trustees of Canon Mortlock's estate have offered the work to the cathedral. Lady Epstein recalls that Sir Jacob

had expressed a wish that it should find a place there.

The statue, carved in 1934-35 out of a block of marble so hard that the tools broke on it, weighs nine tons and stands eight feet high. Many critics, including Epstein's biographer Richard Buckle, consider this to be Epstein's most powerful work. They talk of its relentless gaze of pity and prescience, and the impression of compassion for generations yet unborn.

At Coventry, the statue will be placed on a plinth against the south wall in the ruins, facing visitors as they climb the stairs. Sir Jacob felt that the figure should be placed high enough that visitors would gaze up at it, so the plinth itself will be eight feet high.

GUATEMALA

Church Sponsors Bridge

Cocales, a village of 110 families in Guatemala, was isolated from the world by the Mariscos River. A village, Mariscos, across the river furnished contact with the outside but could only be reached by boat or a tree fallen across the river. The only school available to the two villages was in Mariscos. Children had to use the tree route if no boat was accessible.

Project LIFE (Lake Izabal Farming and Educational Project), an activity of the Church of St. Stephen in Mariscos, has changed this. It organized and carried to completion a bridge project linking the two villages whereby vehicular traffic is simple and easy. Cocales residents may now purchase supplies and market products in their own villages. Before they had to go to Mariscos for the purpose. A beautiful beach and a modest but reasonably comfortable motel in Cocales are the scene of activities formerly denied them owing to their inaccessibility.

Knowing the situation and anticipating a visit to Mariscos, William L. Hawes of St. John's Church, Charleston, W. Va., contacted VITA (Volunteers for International Technical Assistance) in Schenectady, N. Y. With a list of questions and a portion of a bridge manual, he collected data during his visit that would be necessary for a bridge design.

Edward S. Coffin, a CPM analyst and programmer for the Maine State Highway Department, was furnished the data and designed the bridge. Coffin is one of 4,500 specialists in VITA who contribute a portion of their free time to the solution of technical problems arising in the lesser-developed areas of the world. Mr. Coffin's 82-foot timber bridge was built of materials indigenous to the area and with unskilled native labor. The only technical advice was contributed by a leader of a nearby Episcopal church. The U.S. Agency for International Development supplied \$2,810 to cover the cost of

materials. The area's people contributed the labor. The Episcopal project acted as custodian of the funds.

The Rt. Rev. David E. Richards, the then Bishop of the Missionary District of Central America, in a letter written to VITA commenting on the bridge construction had this to say: "On behalf of the Episcopal Church in Central America, I should like to add my thanks to the thanks of Fr. Altman and others who are locally involved with the project. It certainly has been a most successful contribution to the community of Cocales, and we are deeply grateful for the tech-

nical service provided through your kind offices."

ROY L. WRIGHT

AROUND THE CHURCH

Various viewpoints on involvement in community were presented by speakers at the second **Conference on Christian Community, held at Boston College** in mid-June. For this year's conference the concept of "community" was broadened to include the Christian community "in relation to its involvement in the world," according to the conference director, the Rev. William Connolly, S.J.

Letter from London

In its first report, the commission set up by the Archbishops of Canterbury and York in March 1967 has recommended that the Thirty-Nine Articles should be retained but the form of Subscription and Assent required from priests of the Church of England should be altered. The commission is chaired by the Rt. Rev. Ian Ramsey, Bishop of Durham and distinguished theologian, and its membership is commendably representative of the whole Church of England. At the press conference which released the report, Dr. Ramsey had (on his right hand!) the Rev. A. M. Allcin, representative of the catholic wing, and the Rev. Michael Green, noted evangelical.

The report takes full account of the varying opinions of the Articles which have been held with increasing intensity in recent years. For so many people they have become a serious ground of intel-

lectual dishonesty since they have been compelled to assent to a form of words they cannot accept. "The Church of England," said Dr. Ramsey, "is concerned with truth and honesty and if we forget those there is little hope for wider moral concern." On the other hand, the commission felt that to call for revision of the Articles would be to embark on a long theological discussion which over the next few years could divert attention from other no less important matters. In any case, says the report, "the majority of Anglicans appear unconcerned about the Articles and subscription to them." And, a point very much stressed at the press conference, these Articles, which are a revision accepted by Convocations in 1571 of what Cranmer had produced as Forty-Two Articles in 1553, are important as a statement of the mind

of the Church of England at a critical moment when it was finding itself after separation from Rome. These Articles have subsequently been printed in the Book of Common Prayer and held to be an essential part of it. The commission reaches the conclusion that "the most practicable method of avoiding giving distress to those who are happy to assent to the Articles as they stand, while at the same time easing the consciences of those who cannot at present make the required subscriptions without mental reservations, is to modify the formula of assent." This formula, it is now proposed, should be, "I profess my firm and sincere belief in the faith set forth in the scriptures and in the catholic creeds and my allegiance to the doctrine of the Church of England."

This report does not conclude the work of the commission. The Thirty-Nine Articles was the first subject to be referred to it for discussion but it remains in being so that future topics will be remitted to it as need arises. In the present report the commission says that it "would welcome being charged" to consider such questions as the nature of dogma, the authority of the Bible, the content of particular Articles, and the historical basis of faith in Christ. This report also contains, as an appendix, a draft of a "light revision" of the Articles made by two of its members.

The *Church Times* regards the commission's proposals as "one of those ingenious compromises traditionally dear to the Anglican heart." It is probably also of interest to see how the matter is treated in a *Times* leading story in the very week when papal authority has been called into serious question by the announcement about contraception:

"The Thirty-nine Articles of Religion were framed with the end in view of consolidating from among the reformed persuasions as broad a front as possible against popery. Their subject matter and language are grounded in the controversies which agitated Churchmen in the sixteenth cen-

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Lambeth Report

From the Bishop of Taejon



The Lambeth Conference has been settling down during its first full week, and the ladies in the secretarial offices are looking less harassed. The English summer is of the worst possible kind, not only grey and damp, but sometimes even chilly to the point where fur-collared coats have been seen in the street outside Westminster Abbey. Occasionally the sun has shone. It did for the big garden party at Buckingham Palace, when the magnificent green lawns appeared to have been sprinkled with giant petunia petals as the 400 and more bishops, mostly in cassocks, were entertained by Her Majesty. Princess Margaret, Prince Philip, and Princess Alice were also there. After being introduced to the metropolitans on the terrace, the royal personages walked over the lawns speaking to the bishops and their wives.

There was another grand social occasion on the following Thursday evening at the Guildhall of the City of London, when the Lord Mayor and his Lady gave a reception for the archbishops and bishops of the Lambeth Conference. It was an even more colorful event, because the pikemen of the Honorable Artillery Company were in attendance, and the Lord Mayor himself was far more splendidly attired than any of the prelates.

Outside the Guildhall, as there had been outside the station at Canterbury on the very first day of the conference, there were barefooted lads and lasses in ragged shirts from the radical organization CHURCH, which first leapt into public notice a few months ago when some of its members were taken into custody for protesting publicly in Moscow. Outside the Guildhall they were distributing the same leaflets that they had given away at Canterbury. They protest against the high living of the bishops, and demand that the Church should sell her property and do one or two other things which would be a vigorous enacting of the Gospel. They are mild and well-mannered young people, and the reaction of most of the bishops has been sympathetic. The Archbishop of Canterbury has had some of them to Lambeth Palace and talked over their demands with them. Certainly no one has been irritated and no one disagrees with their principles.

But the conference still comes under fire from other quarters as well because it is thought to be too extravagant. A radio program called "To Hell with the Bishops" made much of a story of waiters popping corks on the train to Canterbury,

and the Guildhall party became a special target for criticism. Perhaps there have been quite enough parties, and perhaps they are also tiring, but they could not be called extravagant. At the most they have been cold buffets, and compare well enough with the lunches which the bishops eat each day in some old rooms of Westminster School (the old public school which is attached to Westminster Abbey and lives in a collection of old and mostly rather uncomfortable buildings in the precincts).

Most of the bishops have to be frugal in their feeding because they cannot afford to be otherwise. Eating out in London these days is an expensive affair. As a token of concern the bishops are foregoing lunch on Friday of this week. This may be regarded by some people as a rather petty demonstration — and there are grounds for hope that the resolutions of the conference will show that the bishops want to do more than make token gestures about poverty and world hunger. But even a weekly day without lunch should at least reassure the world that the bishops have not forgotten that the world is in difficult times.

It is sometimes difficult for bishops to believe that anybody could seriously think that the bishops have forgotten the world. The chorus of criticism of the conference has been partly due to the way in which the mass communications have seized upon the very unfortunately edited brochure which was published in London before the conference began. It was done by someone who was not aware of current trends in "missiology." The back page was a listing of some of London's most expensive restaurants. This naturally gave an impression that the bishops were coming to Lambeth to live it up. Many bishops were fiercely angry about it, and the Archbishop of Canterbury denounced it in public; but the damage had been done. The Church had made another slip in her public relations. But this slip has drawn fire in a way that has demanded to be answered, and public attention has been directed to the conference in terms of live issues. Had something of the kind not happened, the man in the street might easily have dismissed the conference as an irrelevant ceremony.

Some bishops were even more grieved by the cover of the brochure, which showed Bp. Huddleston of Masasi in bush shirt and pectoral cross holding a black African child in his arms. Bp. Huddleston is the darling of the television and newspaper people, and he must be em-

barrassed. (That he happens to be photogenic as well as persuasive explains his attraction.) But the cover picture reeks of paternalism. White bishops bend over backwards to avoid being paternalistic, and the contortions are sometimes weird but cannot be avoided.

The specter of racism lurks behind many of the discussions of the conference. The problems of the city in which we meet are daily forced on our imaginations as we pass through what seems to be the developing black ghettos of parts of London. But equally to the forefront of the bishops' minds is the attitude of youth. Westminster in the summer is full of tourists. Coachloads of visitors of all ages are unloading outside the Abbey all day long, but the young people of Europe and America are most obvious. Going to the conference on the bus in the morning I hear more Dutch, French, and American than English, and see groups of students waking up blurry-eyed from their bivouac under Waterloo Bridge. Many of the bishops are honestly puzzled by the attitudes of youth. They are keeping a wary eye on the doings of the simultaneous youth conference in Edinburgh. They are aware that young people are shifting their grounds so fast that it is quite possible that the majority of the bishops at Lambeth think of youthful concerns in terms that are already out of date. This means that there is a real sympathy for young people, and a genuine chance that the bishops may express that sympathy clearly by the time they conclude their meetings.

But the issue that has, above all, dominated the talk in the corridors of Church House and the buffet tables at the parties has been the effect of the pope's encyclical on birth control. The first reaction was that the encyclical had set Christian unity back; but further thinking is making some people say that this may not be so. The encyclical brings more issues out into the clear, and may even change the relation of the pope to his own Church in a way that aids rather than hinders ecumenical progress. What is unmistakably clear is that all the bishops are deeply distressed by the effect of Pope Paul's pronouncement.

Missionary bishops are perhaps most deeply grateful for the opportunities which the Lambeth Conference provides. They may sometimes be stirred to rebelliousness by the unimaginative attitudes of some of the bishops from the great old Churches, just as some of the

Continued on page 13

Is the Prayer Book Dead?

In a provocative article in this magazine earlier this summer,* Dr. John Pairman Brown asserts that the issuance of the trial liturgy is a confession by the Church that the Book of Common Prayer is dead. He believes, however, that the new trial liturgy will not replace it as a living successor, and gives a number of specific reasons why, in his view, the proposed rite fails to accomplish its purpose.

A reader, Mrs. Ruth McLarnan of Chicago, responds to Dr. Brown's views in a thoughtful letter (on page 12). She asks for answers to some questions Dr. Brown has raised. We can't answer them all, but we are quite sure that we can answer one of them by saying that there is no secret scheme or plot on the part of the Standing Liturgical Commission, or of any group in authority, to destroy the Episcopal Church by abolishing the Prayer Book. When Dr. Brown says that the Prayer Book is dead he is not saying that it has been murdered or judicially liquidated. He means that it no longer speaks for or to the Church: that it expresses the theology, sociology, world-view, and worship of the Church of yesterday. It is dead in the sense of being obsolete. Such is his contention, shared by many others.

It is not shared by Mrs. McLarnan and she is not alone in her dissent. We agree with her, and we know that very many Episcopalians do. Dr. Brown is commendably specific—so much so that we can specifically agree or disagree. "The idea of a Book of Common Prayer, the education of spirituality through a fixed form of words, is dead," he believes. But is it dead so long as for some Churchmen it is alive? We heard somebody say recently that Evening Prayer no longer speaks to young people, to which a lad of about 18 instantly replied: "It sure speaks to me!" No liturgy is dead for those whom it serves to keep alive unto God. On this principle we submit that the Book of Common Prayer is not dead.

"Something irrevocable has happened," as Dr. Brown sees it: "the Episcopal Church will not go back to Cranmer's Communion service." It probably won't go all the way back to what is the 1928 American edition of "Cranmer's Communion service." But it is our growing conviction that what the Episcopal Church wants is not a replacement of the Prayer Book service but a revision of it, and that what the Church will finally accept will be an essentially conservative revision (certainly as compared to the present trial rite) in which the form and text will be modernized. It may well be that official sanction for other rites and uses will be provided. The demand for much wider freedom to celebrate the Eucharist in ways appropriate to places and situations far different from normal parish life is strong, reasonable, and just, and we think it will be complied with.

We agree with Mrs. McLarnan that the Prayer Book is not unsatisfactory to thousands who have been drawn to the Church by the beauty and purity of Prayer Book worship. And if there is now, or develops later, any

kind of movement "to phase the Episcopal Church out of existence" by replacing its liturgy with one which may be more ecumenical but is less Anglican, Cranmerian, and whatever else the Prayer Book distinctively is, we shall have to oppose it. For it is precisely this distinctive Prayer Book rite which Anglicanism holds in trust for the benefit of the coming great Church. Anglicans do not help the cause of Christian reunion by simply ceasing to be Anglican, either in their worship or in any other respect.

You and The Biafran Babies

When the delegates to the Assembly of the World Council of Churches at Uppsala heard the cry of starving children in Biafra they responded as Christians should, and the Presiding Bishop of the American Episcopal Church promptly committed his Church to a substantial corporate contribution for aid and relief. We are glad that he did. But more, much more, is needed, and at once. Without further ado, turn now to the advertisement on page 12 of this issue, captioned *Bread line, Biafra Style*. Get out your checkbook and play the man or woman of God. When the enemy is hunger there is never any time to waste. We must make haste hastily this time. And most generously. Whatever we may give cannot possibly hurt us nearly as much as hunger hurts those children who must die if we fail to act fast enough and generously enough.

We Shall Be Allowed

You and I have heard music.
Most beautiful.
We have heard symphonies by Beethoven
and we picture heavenly scenes
and have lyric moods.
But there come to me hints
of music greater than Beethoven
composed of modes grander than symphonies —
music that has touched the abodes
of Heaven and has touched briefly down
to catch the spirits of men.
This is music greater — grander than men
can now know.
But it will come. It is all around.
You and I — we shall hear music.

Judy T. Sternbergs

**Repeal of the Prayer Book*, in THE LIVING CHURCH, June 2. Reprints of this article are available upon order for 12 cents each, and 10 cents in orders of 50 or more.



Bread line, Biafra style.

Not a line-up of grown people, bent by the storms of the years. Children. Boys and girls, just beginning life. Caught in a senseless war. Two million youngsters, like these, may die of starvation in the next few weeks—unless enough food arrives promptly. The Episcopal Church is helping—through its official channel for world relief and inter-church aid, the Presiding Bishop's Fund. But much, much more is needed. Won't you help? Fill out the coupon below, and enclose a check or money order made out to: Presiding Bishop's Fund.



here is my contribution to:

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BISHOP'S FUND
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(Please make checks payable to the Presiding Bishop's Fund. Mail to the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Avenue, New York, N. Y. 10017.) Contributions are tax deductible.

LC-8-68

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

Repeal of BCP

The article *Repeal of the Prayer Book* [L.C., June 2] by the Rev. John Pairman Brown brings up some serious questions and I am sure many troubled Episcopalians like myself would like some answers.

Dr. Brown states that the Book of Common Prayer is dead and that this is irrevocable. It was my understanding that the new liturgy was on a trial basis. Does Dr. Brown know something the rest of us don't know? If so, isn't it time somebody leveled with us?

Dr. Brown further argues that the people who drew up the new liturgy were responding to an outside force to phase the Episcopal Church out of existence and that some "Spirit" is pushing us to become more like everybody else. If I interpret his article correctly he seems pretty bleak about the whole business and says we will just have to wait and see what happens. Somehow, I have the uneasy feeling that the next project, after the Episcopal Church is successfully phased out, will be to phase out Christianity, and that though the waters may be uncharted, the destination is pretty clear.

To whom is the Prayer Book unsatisfactory? Certainly not to those thousands of us who have loved the Church and the Prayer Book, many of whom were first attracted to the Episcopal Church by the poetry and beauty and spiritual purity of the Prayer Book. But again, if I interpret correctly, Dr. Brown maintains that the new liturgy is completely unsatisfactory.

Orderly change is necessary to all living organizations, but response to unidentified "cries from outside" and pushing from "some spirit" doesn't necessarily mean progress. Is it not our duty to inquire as to just what this force is that moves a group of dedicated and sincere Episcopalians to cast the Church on uncharted waters with no land in sight and unknowingly start the machinery to phase out the Church? Pushing from some spirit is pretty dangerous if it isn't the Holy Spirit! Why is this irrevocable? Why can't we say, "Stop! We will follow no wandering spirit until we know where it came from and where it is leading us; we will not give up that which has proved to be good until we have found something we know to be better; we will stand fast regardless of what others may do until we know where we are going."? Is this not the essence of moral courage which Christians are supposed to cultivate and strive to possess?

RUTH H. McLARNAN

Chicago

Theology of Hope

Jürgen Moltman's *Theology of Hope* [L.C., June 23] probably will be hailed as the Teutonic approval of the secularization of religion. Harvey Cox's glowing endorsement of it would lead one to such a conclusion.

But I wonder, is there a far greater significance? It seems to me he is sounding the death knell of the rationalism of the Enlightenment. Is he not making a path through

The Living Church

the barren platitudes of science and the dull routine of scientific thought? Could it be that he is pointing the way for men to think untrammelled by the clichés and shibboleths of a tired and worn out rationalism? His critique of Greek thought and Hebrew awareness is heady liquor to us brought up on the stale brew at this tag end of the enlightenment.

It would be a great pity if the *Theology of Hope* should end up simply as an apologia for social and political activism when its real thrust may well be the attempt to outline the dimensions of the real revolution of our times.

(The Rev.) KENNETH F. ARNOLD
Rector of St. Luke's Church
Bladensburg, Md.

Church Homes

I agonize with you over the tax-exemptions granted Church homes [L.C., July 28], and I wholly concur it is a grave injustice.

Nevertheless, it is not an isolated grave injustice. I offer you the sorry spectacle of the great "American" fortunes which control our economy and which do not pay very many taxes. How should it be that a chauffeur of one of these wealthy families has to pay many hundreds of dollars of income taxes, while the family itself succeeds in paying nothing at all? I refer you to Ferdinand Lundberg, *The Rich and the Super-Rich: A Study in the power of money today* (Lyle Stuart, Inc., 1968). I think he has already broadcast the message to the listening world. I also think he may need some help.

The problem is not that the Church can avoid taxes, but that the whole wealthy class in general can also do so.

(The Rev.) C. H. MEACHAM
Social Worker at
Lincoln State School

Lincoln, Ill.

Gun Control

Frequently the urge arises to write to the editors to commend them or correspondents in their efforts to restrain some of those new fangled ideas that come from "815" and elsewhere in the Episcopal Church.

In this instance however, this writer not only disagrees with the editorial "Gun Legislation Now" [L.C., July 21], but is disappointed that you should write on a lay or secular subject which seems inappropriate in a religious publication. In my opinion the Lord cares little about registration of guns—only that "Thou shall do no murder" by any means: by guns, bare hands, etc. As to the logic of passing gun-control laws, did not the U.S. go through the prohibition era with only adverse results? Lawlessness was rampant as drinking increased.

Senator Kennedy was killed with a registered gun, as others have been. Will a prospective gun thief desist because the gun is registered? He can obliterate the serial number.

BRAXTON H. TABB, JR.

Alexandria, Va.

"I am prayer," says the Shekhina. A Master said: "Mankind thinks it prays to God; it is not so, for prayer itself is the Divine."

Martin Buber

LAMBETH

Continued from page 10

Americans are by what strikes them as the inefficiency of the arrangements and conduct of the timetable. But a leisurely pace and the copious socializing are of positive value for the men from the remoter dioceses, and especially for the non-Westerners who find the pace of the sessions exhaustive and are in any case used to a more leisurely rhythm of life. For them the conference is potentially an opportunity for refreshment and renewal, for finding out again the astonishing fact that the problems of dioceses in England and America are sometimes just like those of the far-flung islands, sometimes far worse, and sometimes able to shed light on the situation and how to deal with it.

✠RICHARD RUTT

LETTER FROM LONDON

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ture, foreclosing some and others offering the facility of ambiguity. They became a formulary requiring clerical subscription, and have remained so to this day. In assenting to them clergy at all periods have claimed liberty of interpretation and even of reservation, and they have been found susceptible even of the improbable catholic reading of them given in Newman's Tract 90. Today the required assent is a cause of scandal to some Anglicans, of reassurance to some others, and a matter of indifference to most. Their archaism, polemical tone, and partial irrelevance to present-day theological interests render them totally inadequate as a statement of doctrine. There is a lot to be said for excluding them altogether from the formula of assent. But that is not the advice of the Archbishops' Commission on Christian Doctrine. By some brands of Churchmen the Articles are regarded as a guarantee that the comprehensiveness of the Church of England will continue to extend to themselves. To demote them would cause apprehension in those quarters. For others they are one of the title deeds of Anglicanism. And when one remembers the sequel to Hugh Gaitskell's attempt to rub out the similarly archaic Clause Four in the Labour Party constitution, one appreciates the commission's caution.

"Alternatively, the Articles might be revised so as to restore them to what they originally purported to be, a doctrinal summary of the Anglican position on all outstanding matters of religious dispute—or, less adventurously, to remove antiquated expressions, drop polemics, and smooth over difficulties such as those in Article 17 on Predestination. But Anglicanism today is not receptive to formularies, and the agony, if not impossibility of hammering out a modern version of the Articles, weighs heavily against that course.

"There remains the course which is the one the commission recommends: leave the Articles alone but water down the formula of assent. . . . It is a sensible, and should be an acceptable, reconciliation of the claims of tradition and the claims of sincerity."

DEWI MORGAN

SCHOOLS

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Grades — 6th through 12th

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with varied supplementary program for develop-
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Roberta C. McBride, Headmistress

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Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N. Y. 10566

VACATION BOUND?

If so, check the listings on pages 15 & 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Week after week *The Living Church* lists the services of many Episcopal churches—all of whom are concerned enough for your spiritual welfare to pay for a listing to inform you as to their location and schedule of services.

Visit the churches listed and tell the rector you saw the listing in *The Living Church!* If the service hours at your church are not included, write to the Advertising Manager, for the nominal rates.

Advertising Dept.

THE LIVING CHURCH

407 E. Michigan St.

Milwaukee, Wis. 53202

PEOPLE and places

Appointments Accepted

The Rev. John P. Bartholomew, rector of St. Thomas', Garden City, Kan., is also vicar of St. Luke's, Scott City. No change of address.

The Rev. G. Donald Black, former rector of St. George's, Accomac, Va., is vicar of the mission being established in the Robious section of Chesterfield County, Va. Address: 1931 Denton Dr., Richmond, Va. 23235.

The Rev. John A. Bruce, former vicar of the Church of the Resurrection, San Antonio, Texas, is a graduate student and instructor at the University of Minnesota. Address: 3912 46th Ave. S., Minneapolis, Minn. 55406.

The Rev. Geoffrey Butcher, former rector of St. Paul's, Las Vegas, and priest in charge of Holy Trinity, Raton, N. M., is canon in charge of music for the Cathedral of St. John, 318 Silver S.W., Albuquerque, N. M. 87101.

The Rev. John R. Campbell, former rector of Christ Church, Pulaski, Va., is rector of St. Timothy's, Winston-Salem, N. C. Address: Box 5233 (27103).

The Rev. Otis Charles, former rector of St. John's, Washington, Conn., has joined the staff of Monfort House, an ecumenical center in Litchfield, Conn. 06759.

The Rev. George H. Condit, former rector of St. George's, Central Falls, R. I., is rector of St. Ambrose', 2250 S.W. 31st Ave., Ft. Lauderdale, Fla. 33312.

The Rev. Harold Deeth, former assistant, Christ Church, Dayton, Ohio, is on the staff of the Diocese of Southern Ohio.

The Rev. David Douglas, former assistant, St. David's, San Antonio, Texas, is priest in charge of the Church of Our Saviour, 836 N. McCampbell, Aransas Pass, Texas 78336, and priest in charge of Trinity-by-the-Sea, Port Aransas.

The Very Rev. Wesley Frensdorff, dean of St. Mark's Cathedral, Salt Lake City, Utah, is serving at St. Francis', Managua, Nicaragua, for a year. He'll return to the cathedral in June 1969.

The Rev. Donald W. Gross has completed a year as exchange priest in England and has returned to Grace Church, Darlington, Md. Address: Deer Creek Parish, Box 25 (21034).

The Rev. William R. N. Haire, former assistant to the rector of Christ Church, Williamsport, Pa., is vicar of the Church of Our Saviour, 31 N.

Loyalsock Ave., Montoursville, Pa. 17754, and the Church of the Good Shepherd, Upper Fairfield.

The Rev. William C. Hibbert, former curate, Cathedral of St. James, South Bend, Ind., is vicar of Holy Trinity, South Bend. Address: Box 3598, Station C, South Bend (46628).

The Rev. Harland M. Irvin, Jr., former headmaster of St. James School, Corpus Christi, Texas, is headmaster of St. Clement's School, 810 N. Campbell, El Paso, Texas 79902.

The Rev. Robert H. Johnson, former priest in charge of St. Martin's-in-the-Highlands, Jacksonville, Fla., is canon pastor of St. John's Cathedral, 256 E. Church St., Jacksonville (32202).

The Rev. Eldred Johnston, rector of St. Mark's, Columbus, Ohio, is on leave for advanced study at Princeton Seminary.

The Rev. Martin LeBrecht, former vicar of San Pablo, Phoenix, Ariz., is to be rector of St. Luke's Stephenville, Texas. Address Sept. 1: 1141 W. Sloan (76401).

The Rev. John W. Martiner, former curate, St. Paul's, Wallingford, Conn., is vicar of Emmanuel Church, 551 Nate Whipple Highway, Cumberland, R. I. 02864.

The Rev. George M. Maxwell, former curate, Church of the Redeemer, Sarasota, Fla., is to be rector of Holy Comforter Parish, Sumter, S. C. Address Sept. 1: Box 1338 (29150).

The Rev. H. Kilworth Maybury, former assistant, St. James', New London, Conn., is rector of the parish. Address: 323 Ocean Ave. (06320).

The Rev. J. Douglas McGlynn, former rector of St. Peter's, Harrisonville, Mo., is Episcopal chaplain to Southwest Missouri State College. Address: Ecumenical Center, 648 S. Florence, Springfield, Mo. 65804.

The Rev. Richard A. Miller, former curate, Church of the Advent, Westbury, N. Y., is headmaster of Grace Church Day Schools and assistant to the rector of Grace Church, Massapequa, N. Y. Address: 3 Lakeview Ave. (11768).

The Rev. Herman Page, rector of St. Andrew's, Liberal, Kan., is also priest in charge of St. John's, Ulysses, Kan. No change of address.

The Rev. George A. J. Porthan is rector of Christ Church, Calumet, Mich. Address: 339 Pawabic St., Laurium, Mich. 49913.

The Rev. Hill C. Riddle, former assistant, St. John's, Hampton, Va., has been rector of St. James the Less, Beverly Rd., Ashland, Va. 23005, for some time.

The Rev. G. Kerry Robb, former curate, St. Andrew's, Lake Worth, Fla., is to be vicar of St. Mark's, 3395 Burns Rd., Palm Beach Gardens, Fla. 33403, Sept. 1.

The Rev. Roderick D. Sinclair, former associate rector of St. George's, Arlington, Va., is a member of the team chaplaincy and associate rector of St. Paul's, Charlottesville, Va. Address: 1859 Fendall Ave. (22903).

The Rev. Thomas F. Stoll, former curate, Christ Church, Gary, Ind., is to be rector of Nativity Church, 21220 W. 14 Mile Rd., Birmingham, Mich. 48010.

The Rev. David I. Suellau, former curate, Emmanuel Church, Orlando, Fla., is rector of Good Shepherd, Maitland, Fla. Address: Box 966 (32751).

The Rev. Robert D. Terhune, Jr., former vicar of St. Mark's Mission, Palm Beach Gardens, Fla., is chaplain intern at Ft. Logan Mental Health Center, Colo.

The Rev. Paul L. Thompson, former curate, St. Stephen's, Miami, Fla., is vicar of Grace Church, Port Orange, Fla. Address: Box 53 (32019).

The Rev. Richard W. Turner, former associate rector, St. George's, Schenectady, N. Y., is rector of St. Andrew's, 765 Thayer St., Akron, Ohio 44310.

The Rev. Lawrence R. Walker, formerly in charge of inner-city work and director of Central City Office, East St. Louis, Ill., is community organization director, Harrisburg Redevelopment Authority, Pa. Address: 3219 N. Front, Harrisburg, Pa. 17110.

The Rev. David J. W. Ward, recently of the Urban Training Center, Chicago, is associate rector of St. Paul's, Charlottesville, Va., and a member of the team chaplaincy. Address: 723 Madison Ave. (22903).

The Rev. Michael B. Webber, former curate, St. Peter's, Port Chester, N. Y., is priest in charge of St. Cuthbert's, 18 Magnolia Place, Selden, N. Y. 11784.

The Rev. Philip E. Wheaton, former rector of St. Luke's, Brockport, N. Y., is coordinator of the Ecumenical Program of Intercultural Communication and Action (EPICA), an experimental ministry under the Latin American department of the National Council of Churches. Address: 6009 Lee Highway, Arlington, Va.

The Rev. Charles E. White, former rector of St. Stephen's, New Port Richey, Fla., is rector

CLASSIFIED

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

CHURCH APPOINTMENTS

ANTIQUARIAN CHURCH METAL (Jacobean and Georgian chalices; private communion sets; flagons, etc.) Request list OL. 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

ACCURATE TYPIST and filing clerk, with good eyesight and knowledge of the Church, geography, and alphabet. Send resumé and salary requirements to TAD, Hillspeak, Eureka Springs, Ark. 72632.

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.*

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

ORGANIST-CHOIRMASTER for active suburban Parish and Day School near New York City. Adult and children's choirs; pipe organ, teaching opportunities, part time. Give qualifications, references, salary desired. Reply Box T-585.*

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 resumé, references, salary and requirements, to Box M-577.*

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

POSITIONS WANTED

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

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.*

PRIEST and boarding school teacher interested in obtaining a position as principal of parish day school. Resumé sent on request. Reply Box S-586.*

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

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- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (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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When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Living Church

of Good Shepherd, 322 Cross St., Punta Gorda, Fla. 33950.

The Rev. Arthur B. Williams, Jr., former sub-dean of St. John's Cathedral, Providence, R. I., is assistant, Grace Church, 1926 Virginia Park, Detroit, Mich. 48206.

The Rev. Edwin T. Williams, former priest in charge of St. Barnabas', Dillon, St. Luke's, Latta, and Christ Church, Mullins, S. C., is rector of Holy Trinity, 207 S. Church St., Hertford, N. C. 27944.

DEATHS

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

The Rev. Thomas William Bennett, 79, retired priest of the Diocese of Montana, died July 3, in a Seattle, Wash., hospital.

His entire ministry was spent in Montana, including 29 years as president of the Standing Committee. Survivors are one daughter, Mrs. Robert C. Beebe, and three grandchildren. Memorial services were held in the Church of the Holy Spirit, Missoula, where he had been rector for 30 years.

The Rev. Homer Harrington, 77, retired priest of the Diocese of North Dakota, died June 28, in Lubbock, Texas.

He served as rector of St. Paul's, Grand Forks, N. D., for 28 years, retiring in 1958. He was also at one time archdeacon for Indian Affairs. Survivors include his widow, Elizabeth, one daughter, and one son. Services were held in St. Paul's Church, Grand Forks.

The Rev. James Hazelton Pearson, rector of St. Andrew's Parish, Edwardsville, Ill., died Jan. 9.

He was also archdeacon of Alton. Survivors include one sister.

The Rev. William Henry Wolfe, 83, retired priest of the Diocese of Nevada, and serving St. Michael's Mission, Wadsworth, died July 9, in Reno.

He had served the Church in the Diocese of Eau Claire, and the Districts of the Philippines and Utah, before going to Nevada in 1952. There are no known survivors. A Requiem Eucharist was celebrated in St. Paul's Church, Sparks, Nev., and burial was from St. Matthew's Church, Auburn, Wash.

Sr. Agnes Claire, C.S.M., 77, died July 24. She was in the 41st year of her profession.

The Burial Requiem was celebrated in St. Mary's Chapel, Kemper Hall, Kenosha, Wis.

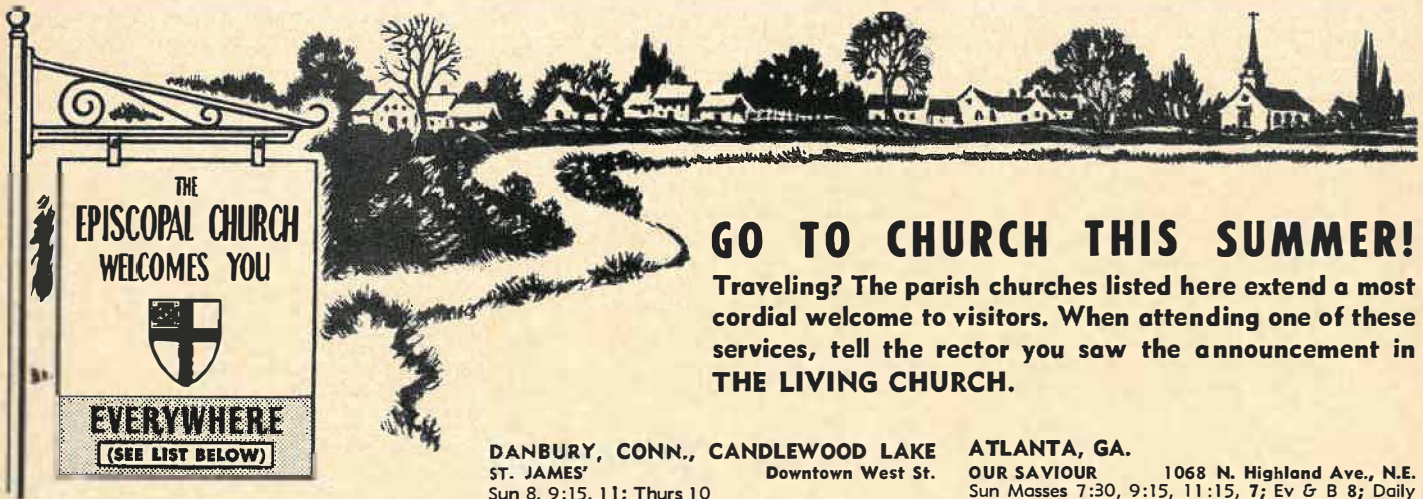
Sr. Mary Constance, SHN, 91, died July 26, in the 47th year of life profession in the Sisters of the Holy Nativity.

As a mission sister, she had served at the House of the Holy Nativity, Bay Shore, N. Y. Her parents were the late Rev. L. T. Jowitt and Mrs. Jowitt, and she is survived by a niece, Mrs. Herbert Korber.

The Living Church Development Program

The Purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$10,390.21
Receipts Nos. 8661-8699, Aug. 5-9	626.00
	<hr/>
	\$11,016.21



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.

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; also Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.
ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 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 7:30 HC ex Wed 10 & 5:30 (Mon thru Fri); 9:15 MP, 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 7, 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7

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

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

(Continued on next page)

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 Watseka 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. Bramer, c
Sun 7:30 HC; 10 MP; 15 HC

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

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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Antecomunions; 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)

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 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. Hahenschid, 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 Car 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.

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

EPISCOPAL CHAPLAINCY TO KENNEDY AIR- PORT PROTESTANT CHAPEL

The Rev. Marlin 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 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; Man-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. Caguiat, 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.

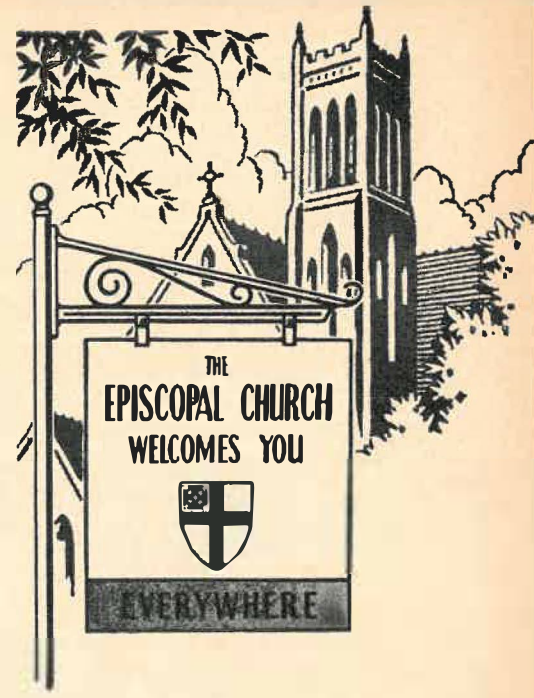
GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
Richard J. Koch, asst r; the Rev. Lawrence C.
Butler, asst m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

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



GRACE CHURCH
HOLLAND, MICHIGAN



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. Isaksen
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), & 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)

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