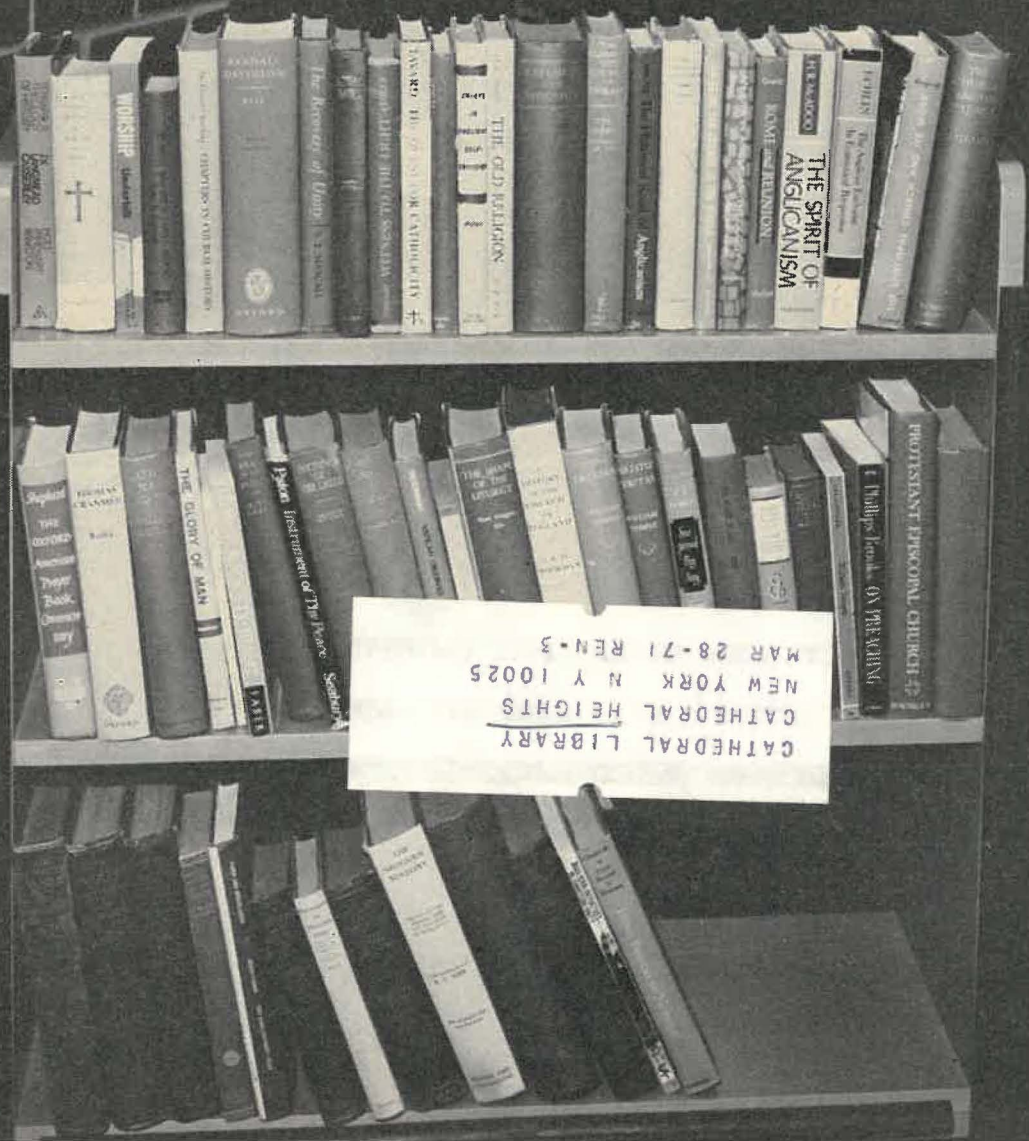


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The Living Church

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Victor M. Walne

THE LONG ROAD HOME

“First, my atheistical blackout was transformed into an agnostic slumber. Gradually, the intoxication of intelligence gave way to the balance of mind, body, emotions, and soul, working in unity. The war within myself was settled. . . .” In these words a priest who lost his faith describes his return to the Church.

A MAN dies—a baby is born; old death and new life are forever thrown into juxtaposition by the Artist whose paint brush stains the morning and evening skies and whose creative energy causes the death and birth of stars. I am part of this death and birth of man and also of the procession of the planets, which furnishes the cosmic stage on which this drama of continuous creation is taking place. Instead of pride, I find myself on my knees in awe before these mighty mysteries. They are the same mysteries that are dramatized every time a priest elevates the host in the act that consecrates creation in the mysteries of the Mass. Down the corridors of the centuries, buffeted by the winds of chance, this drama of the universe has been preserved for us by the Church re-born on that first Pentecost. If the Church had done nothing more, the preservation of this sacrament of creativity would have been cause for the “morning stars to sing together” at every sunrise for the past 2,000 years. This *alone* is cause for “believing hope for the Church” to be born again every time we join hands with countless Christians in every age who have communed with each other, with the universe, and with God in the sacrament instituted by his Son “on the night in which He was betrayed.”

Victor M. Walne is a former priest of the Diocese of Colorado, who renounced the sacred ministry in 1947 for the reasons stated in this article. He is presently seeking restoration to holy orders. His secular work is in the electronics industry; his special ministry as a layman is to people afflicted with alcoholism.

Christ and His Church have been betrayed many times since that kiss of death in the Garden of Gethsemane. Over 20 years ago, I was one of those betrayers. My betrayal was not as dramatic as that of Judas, either in its performance or its results. It was rather like Hamlet's betrayal of himself when he found the “native hue of resolution sicklied o'er with the pale cast of thought.” My native hue of faith was bleached by the egotistical pride of pure reason. Many years of excellent academic training in the mathematics of modern logic caused me to reject everything in the Church, and in the faith it championed, that did not fall within the formula of “empirical facts + faith,” whatever that may mean. Indeed, I became so puffed up in the conceit generated by my own cognative processes that I presumed to pass judgment on the Church as an obsolete institution that refused to be “dragged kicking and screaming into the 20th century.” (Incidentally, this phrase was coined by the late Adlai Stevenson.)

MY mind prompted me to renounce my priesthood and leave the ministry of the Episcopal Church. At the time, I thought this decision was motivated by the purest of objective logic. Actually, it grew out of a state of war within myself. My isolated rational ego was standing in the way of the mature decisions that could have been generated by my whole personality working in the integrated union that both nature and God intend. Because of this civil conflict within myself, I allowed my unaided reason to cause me to rationalize my motives for leaving the Church.

Remembering my own seminary days,

I recalled that most of my classmates had been intellectual cripples, so far as scientific enlightenment was concerned. Of course, this led to the conclusion that most of my fellow clergymen were intellectually living in the Middle Ages. As a consequence, the Church was doomed. Besides, to associate with such scholarly inferiors was degrading to my profound intellectual abilities. I had forgotten that Peter, James, John, Simon, and Andrew were untutored fishermen, and that the boy Jesus found it not below His dignity to learn the trade of a carpenter from His father.

In those days, prior to World War II, I saw the Church declining in membership far more than it is today. Of course, this meant that the Church was dying. Again, my memory failed me! I forgot those primitive days when to be a Christian was to be one of the outcasts of the earth on whom Roman emperors and governors heaped the abuses of the learned of their day. After all, Pilate was a cultured Roman gentleman!

As a parish priest, I observed the reactionary rich supporting the Church and I longed for those days when eager Christians were paupers and slaves. Perhaps I should have remembered two rich men who knew Jesus. One was a young man who went away sorrowful because “he had great possessions.” No doubt, he needed what Jesus had to give, so why not be thankful for the rich men today who are trying to get the life-giving message of Christianity in the Church? The other rich man was a disciple of Jesus from Arimathaea who gave his tomb as a burial place for the Crucified One.

Then, I turned to the social conditions

of the thirties. The Church was not doing enough, I thought, to alleviate poverty, bring about equality, and eliminate war. I rushed to support a group of college students who called themselves the "Veterans of Future Wars," feeling that here, at long last, was the answer to war. That was 30 years ago. Today the Church, as an institution, is doing much more. Why? Simply because it has patiently worked upon the consciences of a few persons until the few have grown to many. Now, I know, until the *few* get the message, the many remain ignorant. The Church even has the power from God to make peace within the hearts and minds of those at war within themselves, including priests and bishops. How easy it is to forget that all outer peace in the world must spring from that inner peace that "passeth all understanding!" I, too, found it easier to rant against the wars of nations than to face the bitter conflict within my own soul. Apparently this easier, softer way is not unknown to other priests.

So I went my way, confident that my scholarship and logic would guide me into all truth and consequently make me a beacon to all other confused church members, laity and clergy alike, who had lost "believing hope for the Church," because they no longer believed in themselves. When these did not flock to my banner, I felt frustrated and the first glimmering light of a horrible possibility flashed upon me: "I might be mistaken!" Even alcohol, consumed in considerable quantities, could not dispel this shattering fear. Alcohol did cause me to "dream dreams and see visions," but not those the prophet Joel had in mind. In due time, with the help of many friends, this escape into unreality became unnecessary.

THE long road home began and it has been a thrilling adventure every step of the way. First, my atheistical blackout was transformed into an agnostic slumber. Gradually, the intoxication of intelligence gave way to the balance of mind, body, emotions, and soul, working in unity. The war within myself was settled by a peace treaty of the whole personality. Then, came the rebirth of activity in the Church, as a layman. This might have gone on for the rest of my life, but then "a particular happening—one of significant

emotional content" took place. For this, I shall be forever indebted to the late Dr. James A. Pike. I read his article in *Look* magazine for Apr. 20, 1969.

Students of history know that the firing on Fort Sumter did not cause the Civil War—it merely fused its explosion. Dr. Pike's *Look* article did not cause my return to the Church but it fused a further spiritual awakening already started by the understanding pastoral care of the Rev. Martin Risard, vicar of St. Andrew's Church, Ben Lomond, Calif. Immanuel Kant once said that the philosophy of David Hume "awakened him from his dogmatic slumber." Dr. Pike's article awakened me from my agnostic slumber and brought into the light of consciousness what had been building up in the

sub-conscious for some time—a passionate desire to return to the priesthood I left years ago. God willing, I shall do that. I know now that believing hope for the church never dies for those who have outgrown the war raging within themselves. I have that hope, reborn after a long sleep in the tomb of intellectual pride.

A man dies—a baby is born; old death and new life are forever thrown into juxtaposition by the Artist, whose paint brush stains the morning and the evening skies. This is the same Artist whose spirit impregnates the Church, so that Tennyson's words concerning a brook are eternally true for the Church: "Men may come and men may go, but I go on forever."



"Men may come and men may go, but I go on forever."

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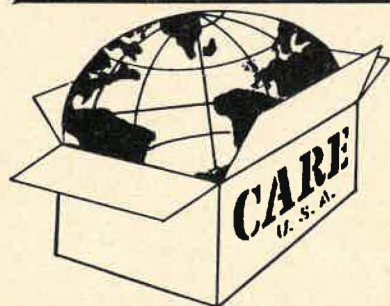


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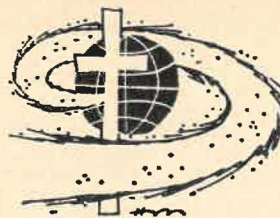
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Around



& About

— With the Editor —

Whatever one may have thought about **James A. Pike's** theology, it was impossible to dislike him personally if one knew him at all. At any rate I should have found it impossible if I had felt that I must try. As a friend he was Socratically gay, and I can vouch for the high quality of his humor because he liked my jokes. Also, he was warm-hearted and compassionate, even though he could be strangely impersonal about persons with whom he was dealing. In this he was like the Roosevelts, Franklin and Eleanor, of whom this was said by people who knew them well—if indeed anybody ever did know them well.

Years ago, at the time of Stalin's death, the then Dean Pike made a memorable remark. He had offered prayers for the repose of Stalin's soul. Asked why he did this, Stalin being an atheist, he replied: "He isn't now!" This was not a flippancy



but a testimony. I am sure that Jim Pike never lost his conviction that the moment of death is the moment of truth. I hope, pray, and believe that he is at home and at peace with the Truth. *R.I.P.*

Several lay people have asked me to comment on the comments of their clergy, made from the pulpit, on the ABM issue before Congress voted on it—these comments being impassioned sermons on the iniquity of ABMs and the duty to write to one's Congressman to bid him in the name of God to vote no. Asks one lady: "Have our clergy any special competence in this field of national defense?" I had to answer that they (we) certainly have no such competence. I told her that for all I know her rector may be an exception; he may be an eminent authority on anti-ballistic weaponry whom the joint chiefs of staff avidly consult. But even if that is so the pulpit is not the place for his deliverances. He should take them to the Pentagon. I know personally a substantial cross-section of the Episcopal clergy.

Among them I find a remarkable range of interests, experience, and extra-ecclesiastical knowledge. But I do not know, or know about, a single one who knows beans about missiles. I am talking, of course, about technical knowledge; whether the ABMs should be deployed, as recommended by experts in national defense, is a technical question. Whether we should have any national defense at all is the proper moral question, and I'll wager that few if any of the clergy who attacked the ABM project spoke to that question. To stand up in a pulpit and hold forth on a technical subject about which one knows technically little or nothing strikes me as conduct frivolous and unbecoming a clergyman.

Recently there was a widely publicized liturgical conference at the Milwaukee Arena and local TV viewers were shown a film clip of one of the conference masses. It featured a rock band in hippie dress, and girls gyrating in leotards. A local lady, signing herself **Mrs. V. R.**, fired off a letter to the editor of *The Milwaukee Journal* about it. "They said all this was to help in bridging the generation gap between the church and the people," she noted, then went on to say: "What about the wedge that man has driven between himself and God? Sacrilege will widen it." Mrs. V. R. fears that churches are changing today to suit the people. She evidently holds to the quaint old notion that the proper business of the churches is to change people to suit God. This ancient prejudice has a certain dignity about it, and a long and respectable history. It is not entirely without warrant of Holy Writ.

Douglas Rhymes gives us our thought for the week: "I remember how I, as a parish priest, used often to forget the names of certain middle-aged ladies in the parish. This was significant: I was not interested in them. People only look alike when there is no love." (*Prayer in a Secular City*. Westminster Press.)

On second thought, I'm not sure that I agree, but it's a good thought anyway.

ON THE COVER is the 62-volume collection of works on the Anglican Communion which has been presented to Providence College by the Rt. Rev. John Seville Higgins, Bishop of Rhode Island. Started a year ago, this gift is the beginning of the Anglican section in the Roman Catholic college's new library building. Shown with Bp. Higgins (l.) is the Very Rev. William P. Haas, O.P., president of P.C.

The Living Church

Volume 159 Established 1878 Number 14

*A Weekly Record of the Worship, Witness,
and Welfare of the Church of God.*

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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October

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15. S. I. J. Schereschewsky, B.
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19. Trinity XX

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THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. **THE LIVING CHURCH** is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

October 5, 1969

LETTERS

Most letters are abridged by the editors.

To the Wall!

I have just read the Rev. Richard Byfield's *Black Demand/White Response* [TLC, July 20]. The only thing more incredible than this presumptuous piece of nonsense is that you would print it.

Putting aside the author's irrelevant romantic penchant, the substance of what he says is as follows: "Everything you have said about white people and their oppression of black people is true. We are guilty of the heinous crime of racism. We have fooled ourselves for hundreds of years into believing white people are naturally superior to colored peoples and that we could possibly keep them subservient forever. And, we have done all this out of greed. Materially, the result is a very comfortable class-structured society which, while we acknowledge the sin on which it is predicated and, thus, the wickedness both of its origin and its present constitution, we do not intend to give up. If you want a piece of this pie, black man, you are simply going to have to prove yourself as a man and fight for it!"

This is, at once, clearly a self-indicating postulate of anti-Christian principles within a pseudo-Christian frame of reference and a patent, open invitation to revolution. I consider this a very strange doctrine, coming from a priest of the church and an irrefutable argument against the doctrine of indelibility (*sic*) of holy orders.

While on the world's terms it may indeed be true that "No worthy antagonist expects the opponent to defeat himself," God's terms as set forth in the Gospel are very different. When a man sins and acknowledges that fact, repentance is in order. He must turn away from that sin. In the Christian tradition the sacrament of penance, an aid and adjunct to repentance, specifically includes the concept and exercise of restitution and reparation with respect to sins committed against fellow men. This is the earnest! It is inconceivable to me that a Christian could have written what Fr. Byfield has.

Now, on God's terms, is equality a thing that has to be earned? What pre-Reformation edict rules here? No! Indeed! Equality is His free gift in the giving of life just as salvation in Christ is a free and unconditional gift! Where equality does not obtain, some man has stolen it. And if both the thief will not make restitution and the constituted government will not redress the plaintiff's grievance, justice does not exist and law has no merit! St. Augustine and St. Thomas are clear on this. What Fr. Byfield insists upon is the Revolution. He may get it. And, if it comes to fruition, I sincerely hope and pray that he will be among the first "up against the wall."

Perhaps this presumptuous man who calls himself a priest of Jesus Christ would be well advised to consider what God once said to his people in bondage through his prophet Isaiah in chapters 45 and 46, and substitute for the name Cyrus even that, perhaps, of a Chairman Mao.

(The Rev.) H. FRANCIS HINES

Philadelphia

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GC II

Resolution on "Seed Money"

General Convention II approved a gift of \$200,000 to the National Committee of Black Churchmen—supposedly as "seed money" which would go to the Black Economic Development Conference (BEDC). Following is the text of the key resolution passed by both the House of Bishops and the House of Deputies [TLC, Sept. 28]:

"1. Resolved, that this Church reaffirm its commitment to the principle of self-determination for minority groups as they attempt to organize the communities which they represent, and to the principle that it is the role of the Church to support programs which such groups themselves initiate, in accordance with the original criteria for the funding of such programs established by the General Convention of 1967; and be it further resolved

"2. That this Church, while rejecting much of the ideology of the Black Manifesto recognize that the Black Economic Development Conference is a movement which is an expression of self-determination for the organization of the black community in America; and be it further resolved

"3. That the application for seed money to enable groups such as the Black Economic Development Conference to fulfill their promise of being expressions of the principle of self-determination be submitted to the General Convention Special Program as the established procedure of this Church for any national funding of community organizations, both on a local and a national level; and be it further resolved

"4. That the Executive Council is instructed to allocate, out of funds which it may raise or which may otherwise become available, not less than \$200,000 to the National Committee of Black Churchmen to be used for national black community development, provided that the Executive Council shall first determine that such committee meets the original criteria established by the General Convention of 1967."

Fund Withholding a "Pastoral" Matter

The Rev. Canon Charles Guilbert, secretary of the General Convention of the Church, has stated that if individual par-

ishes should withhold funds in protest against a national church action the matter would be covered by diocesan canons and probably handled in a pastoral rather than a legal way. Canon Guilbert offered this opinion when asked about the legality of such a move after two Episcopal parishes—one in Richmond, Va., and one in Seattle (see OLYMPIA) voted to withhold some or all of their contributions to diocesan work as a protest against the action of the special General Convention in South Bend in granting \$200,000 to a group which may pass it along to the Black Economic Development Conference.

The Church of the Good Shepherd in Richmond voted, by unanimous action of rector and vestry, to withhold all funds from the Diocese of Southern Virginia until it is "assured" that "not one penny" of national Episcopal funds goes to any group "which subscribes to the Black Manifesto."

CANADA

Bishop's Charge Countered

The Rt. Rev. Ralph Dean, Bishop of Cariboo, B.C., may feel that the church, in its present structure, is in its death throes, but leaders of other religious bodies disagree. Bp. Dean, recently returned home after five years as the executive officer of the Anglican Communion, startled the Anglican General Synod meeting in Sudbury, by saying that he gave the whole Christian church as now structured, ten more years of life [TLC, Sept. 21]. He also had said: "... I think our frantic questings all this week [the Sudbury meetings] are the convulsive death throes of an organization that unwillingly will die, but will have to die if it is to live."

Dr. Reginald M. Bennett of the Canadian Council of Churches commented that the church is not in danger of collapse. The danger is much more subtle. "We can go on with the framework and the buildings and have nothing viable inside," he said. The church must not forget that people are more important than buildings, he added. The younger generation is certainly not impressed by the church—"they are not impressed by anything that is rigidly structured," he said.

Dr. A. C. Forrest, editor of the *United Church Observer* and recently returned from a year in the Middle East, commented that Bp. Dean was "very wrong. . . . I find this is a note I'm hearing in

Canada since my return from the Middle East. I never heard this kind of talk in the Middle East, Africa, Europe, or the United Kingdom." He feels that the church as a fellowship of believing people "is just about the most hopeful and happy community I know."

The Most Rev. Thomas B. Fulton, Roman Catholic Auxiliary Bishop of Toronto, said: "The church is much more involved and is becoming increasingly relevant and aware of today's problems. Whenever it has fallen behind the times, it has pulled itself up, perhaps not by its own bootstraps, but because it is a divinely-based operation."

The Rev. Ernest E. Long, secretary of the United Church's General Council, said that two years ago he warned that the church had five years "to get relevant or else." He said the church will carry on but could become increasingly irrelevant. Some time it will have a resurrection "if we can stop thinking of it as our church and remember it is God's."

The Rev. E. W. Harrison, Anglican author of *A Church Without God*, said he is glad Bp. Dean is aware the church is not meeting its obligations to the present day world. "I do, however, think that it's got more than 10 years . . . probably closer to 50. It has plenty of money, enjoys great tax concessions, and is still a major political power."

Rabbi W. Gunther Plaut commented: "A rhetorical overstatement (by Bp. Dean). It's going to be around a lot longer. I think it's a calculated overstatement made in order to shock people. There's a kernel of truth in what he says."

OLYMPIA

BEDC vs. Quotas

An Episcopal Church in Seattle will withhold a percentage of its diocesan support in order to protest the action of General Convention II in allocating \$200,000 which is expected to go indirectly to the Black Economic Development Conference.

The "givers' revolt" was reported by the Rev. W. Robert Webb, rector of St. Dunstan's Church, Seattle, who said: "Many of us have been disturbed already over the allocations of funds to various questionable projects. This is too much." General Convention II allocated \$200,000 to the National Committee of Black Churchmen with the expectation the money would be transmitted to the BEDC.

Fr. Webb said the money withheld from the Diocese of Olympia would not be used by the parish but will go to "some worthwhile Christian mission which is struggling because of the loss of funds on account of these unwise appropriations." The rector said he is "shocked that our bishops and deputies could be blackmailed this way. . . . We in the parishes are the 'little people' but we are called upon to pay the bills of the church and this is one program that is just too preposterous to offer even one cent."

ENGLAND

Methodists Challenge Vote

The British Methodist Conference's vote last July to enter the first stage of union with the Church of England will be challenged in High Court in London. Bringing the action is the Voice of Methodism Association, an organization long opposed to the plan for union. It seeks a court ruling that the July decision, which was favorable to union, was beyond the conference's power, and it asks also a court-directed referendum on the issue among all Methodists in Britain.

Meanwhile, the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, has said he is willing to grant diocesan license to permit Methodist clergy to preach in Anglican pulpits and will himself accept such licensing by the Methodists. He told rectors in his diocese to inform parish councils they could apply to him for permission to offer Holy Communion to Methodists.

JERUSALEM ARCHBISHOPRIC

Dr. Pike Buried in Jaffa

Missing since Sept. 1, the body of Dr. James A. Pike, resigned Bishop of California, was found Sept. 8, on a rocky ledge near the Dead Sea, south of Bethlehem. The Judean wilderness was the appropriate place for him to die, "if he had to die," his widow, the former Diane Kennedy, said after the body was found. Funeral services were held Sept. 8, at St. Peter's Protestant Cemetery in Jaffa. Mrs. Pike planned to return to the U.S. after planting some trees in the Holy Land as she and Dr. Pike had intended to do.

In New York City, the Presiding Bishop, the Rt. Rev. John E. Hines, described the geographic location of Dr. Pike's death as a symbol of "his intense desire to get at the source of developments and events for the evidence of truth in them."

Dr. Pike was fond of Israel, a land he had visited several times. Mrs. Pike said that several years ago, he was one of the first persons to climb to the reconstructed desert fortress of Massada above the Dead Sea. It was at Massada that Jewish zealots made their last desperate stand against the Romans nearly 20 centuries ago.

Dr. Pike's successor in the Diocese of

California, the Rt. Rev. C. Kilmer Myers, said "he succeeded in opening the minds of churchmen so that they could begin to face the need to reflect theologically in a secular society. He was not a theologian in my opinion, but he goaded people into thinking theologically. . . . Jim Pike had a personal warmth and charity in his reaction to theological opponents which is phenomenal."

Writing in *Look* magazine, Dr. Pike announced last April that he was leaving the institutional church because it is "sick" and "dying." He said he and his associates would maintain a "church alumni" foundation. He also said he was still a Christian "in that I have been informed by Christian heritage, and I still believe in God and Jesus's resurrection and life after death." There was no official Episcopal action on the Pike declaration that he was just plain "Jim Pike." Church laws do not provide for unilateral termination of the episcopal role. He was apparently still a bishop in the eyes of the church at the time of his death.

Assessments of his life and work were varied. Bp. Hines said that though Dr. Pike had declared his resolution to abandon the institutional church, "his contribution to a stronger sense of mission remains with the church."

Bp. Myers called him a catalyst for progressive change and added: "I think he (Dr. Pike) did the church harm because he had the tendency readily to express opinions about any and all subjects.

But at least, unlike many bishops, he did have opinions. I think as a clergyman he reached his peak as dean of the cathedral [of St. John the Divine]. . . . He was a prophetic voice. . . . When he was elected Bishop of California I remember telling him that his decision to leave the cathedral was in my opinion a great mistake. He needed the freedom of movement which the deanship provided and which was not possible in the episcopate."

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, said he was "deeply grieved by the tragic death of my friend. . . . Though controversial and dissenting, he was a brilliant and articulate voice in behalf of those who, from their point of view, not only wanted the church to be relevant but also wanted the church to be loyal to the basic truths of the Christian tradition."

In addition to his third wife whom he married last December, Dr. Pike is survived by two daughters, one son, and his mother. His oldest child, James, Jr., committed suicide in 1966. A memorial service was held in the Cathedral of St. John the Divine, New York City, Sept. 13.

ECUMENICAL RELATIONS

"Intercommunion" Is Out

"Communion" is in and "intercommunion" is out in the new terminology of theologians, a group of scholars have said following a working group of the

Continued on page 12



DR. JAMES PIKE is shown (u.l.) in a recent portrait, and (u.r.) taking part in a panel discussion on prospects for Christian unity, with Dr. Eugene Carson Blake (l.), general secretary of the World Council of Churches, and Abp. Iakovos, of the Greek Orthodox Archdiocese of North and South America. At lower left, Dr. Pike sits back with a cigarette as members of the House of Bishops in 1967 rebuked him for his views and called him "irresponsible" in his speaking and writing. Lower right, Dr. Pike watches as blindfolded Arthur Ford conducts a seance in which Pike believed he communicated with his dead son. (RNS)



SOUTH BEND: One Man's Opinion

Carral E. Simcox

ECHO the cry of wail; but let the good prevail.
Aeschylus, *Agamemnon*.

Thus conscience doth make cowards of us all.
Shakespeare, *Hamlet*.

"When I use a word," Humpty Dumpty said in a rather scornful tone, "it means just what I choose it to mean — neither more nor less."
Lewis Carroll, *Through the Looking Glass*.

Behold, I send you forth as sheep among wolves; be you therefore wise as serpents, and harmless as doves.
St. Matthew 10:16.

I've been trying to find a text for what happened at South Bend. The above medley comes to mind.

There was a lot of Humpty-Dumptyism at the convention. Here I had better choose my own words carefully when I speak about other peoples' use of words. When some call others filthy so-and-so's because they are white, or black, or because they are middle-class, I think they are using hate talk; but when I have said this before I have been sternly corrected and told that they are only "telling it like it is." I still think this is Humpty Dumptyism, but I am an incurable dictionary addict.

Bp. Hines told the press that he expects the church's present priority, that of funding economic development programs for minorities, to continue to Houston or beyond. When asked what this would do to such vital Christian concerns as evangelism he replied that such programs *are* evangelism. Would this include such items as subsidizing the Black Panther film *Huey*? If that is Christian evangelism I need another dictionary—or another New Testament. This novel concept of evangelism, incidentally, may explain why the Episcopal Church sent no official representation to the U.S. Congress on Evangelism held in Minneapolis the week following South Bend.

Hamlet's dictum that conscience makes cowards of us all may be pertinent to what happened. "Conscience" in the Shakespearean sense is not just that inner sentinel that warns you someone is looking; it is what early English writers called "inwit," an acute self-consciousness and introspection which can lead to a paralyzing self-doubt. Hamlet complained that his conscience prevented him from getting on with the job which he plainly had to do: a "coward" is one who is side-tracked, stalled, immobilized by such crippling scrupulosity. It is reasonably arguable that the Episcopal Church, as represented at GC II, is thus immobilized from being the church for all men in all their needs by a scrupulosity—born of a guilt-obsession—about the black poor.

"Conscience" thus defined is self-understanding, or, if misinformed, self-misunderstanding. The "conscience" of many American churchmen has been indoctrinated

rather than well-informed on this subject, with a false reading of history and human nature. That many white people have exploited many black people is true: that is history. That white people as such (including all of them) have exploited black people as such is a distortion of history. It is also a distortion of moral theology. A "race," or any other collectivity, cannot sin or repent, any more than a committee can think. Many at South Bend had been so indoctrinated. That any such historic and social wrong as blacks have suffered at the hands of whites can be set right by paying money to self-appointed agents of the aggrieved group, when these step forward to demand "reparations," is unsupportable by history, morals, human nature, or common sense. One hardly needs to be wise as serpents to see this, though one must be a bit wiser than doves.

The very liberal *New York Times*, commenting on the action at South Bend, notes that it was "a direct response to the demand for \$200,000 as the Episcopal Church's share of the half-billion dollar 'reparations' bill Mr. Forman has levied against the nation's churches and synagogues for centuries of 'racist oppression'." It would be more accurate to say that this demand was for a small initial down payment by the Episcopal Church on its share of the "bill." Appropriately, the *Times* editorialist goes on to raise the question: What precedent has here been set? "And, most important, where does this concept of reparations end? Are Protestants to collect now from Catholics and Catholics from Protestants for the persecution each suffered in past centuries at the hands of the other? What price can Indians put on the loss of their country? Should Arabs be assessed because so many of their ancestors



sold Negroes into slavery? Everyone, in and out of the religious establishment, owes it to the country and to himself to do racial justice now; but there is neither wealth nor wisdom enough in the world to compensate in money for all the wrongs of history.”

The sum of \$200,000 will go from the Episcopal Church to the Black Economic Development Conference (BEDC—Bedsy), by way of the National Committee of Black Churchmen (NCBC). At any rate, all who were at South Bend came away with this understanding of the matter. The money will be used, not to feed the poor and clothe the naked, but to pay staff salaries: in other words, some new jobs for people who will—it is hoped—make it their job to help the poor. Just maybe this will work to the economic benefit of many. But when you are putting money into a project aimed at human welfare you normally ask for some kind of performance report to date. Ask not for any such thing from the BEDC. Its only performance thus far has been the issuance of the Black Manifesto, and its Mr. Forman has disrupted some church services. The BEDC has not withdrawn or revised the Black Manifesto, which our own Presiding Bishop has denounced as pro-marxist, anti-Semitic, and anti-Christian. When some people brought this up at South Bend they were slapped down hard for being so irrelevant. The black clergy who pushed the demand made a passionately sincere plea for trust: “Trust us when we tell you that BEDC is the right organization to promote black economic development!” This plea unquestionably moved many very deeply. However, it struck me as not only an emotional argument but a rather unfair one, for if you reject such an argument for whatever reason you will be accused of rejecting the person who advances it. The real question was not whether the black clergy of the Episcopal Church can be trusted, but whether the BEDC, which has declared its mind in the Black Manifesto, can be trusted to represent the churches as their agent in black development programs. How can the black Episcopal clergy know that the BEDC will not betray their trust?

Of course they cannot. Yet the plea was put on this basis: ‘If you trust us, you will do thus-and-so.’ I have never heard of such an argument being seriously considered by any responsible spending or lending agent. That doesn’t make it wrong, of course. But the fact remains that the question of trusting one’s brother got all tangled up with the question of meeting a financial demand, or plea; and I can only hope that the final result will make more sense than the text of the enabling resolution.

Many participants in the decision are now reporting to the folks back home, saying that the \$200,000 is not “reparations,” that the convention did not capitulate to the Black Manifesto, and that—here I quote a lay deputy—“the press crucified us!” They are also assuring their constituents that not one penny of this money will come out of the church budget. That is correct. But the payment will be made in the name of the Episcopal Church, by official action of the Episcopal Church; and it will be money that, being spent for one thing, cannot very well be spent for anything else. As for what the wicked press told the world—it really was that way. Of course such red-flag words as “reparations” and “Black Manifesto” were not used in the enabling resolution. But one speaker after another harangued the convention about the “white racist church” and demanded justice in financial terms, some using the word reparations, others using other words. The point is that they said what the Manifesto says. (We shall print the full text of that document in this magazine as soon as we can work it in. Incredibly, most of the deputies had never read it.) I think that any press reporter sitting in on this debate was justified in reporting the outcome as a capitulation to the demand which is the very essence of the Black Manifesto.

There were good things at South Bend, too. The conference part of it, from all that I could see, was a remarkable success. I visited some of the discussion groups and felt that the discussion was stimulating and clarifying of some befogged issues. It is a mistake, however, to look to such sessions for *information* as such. Surely, no bishop or deputy to the convention needs to be told for his information how most young people, women, and ethnic minorities feel about the big issues. But if by some dialogical alchemy there is increase of mutual sympathy and understanding when people get together in this way—as generally seems to be true—then perhaps there should be more of this in preparation for General Conventions. I still think it desirable and quite necessary to keep the conference and the convention distinctly separate, so that the conference does not control the convention.

“Echo the cry of wail; but let the good prevail!” I’m sorry that I can’t find a more cheerful text than this one, from a Greek tragedy, to sum up my feelings and reflections about what happened at South Bend. I comfort myself with the thought that it is only one man’s opinion, even though I am the man. There is much more comfort in the remembrance that the Lord of the church and of all history can turn the fierceness of man to His praise and the blunderings of man to His purposes. So I can pray, and I do: “But let the good prevail!”



EDITORIALS

Everett
Dirksen

SENATOR Everett M. Dirksen will long be remembered for many reasons. If it is a virtue to be able to change one's mind, this man, who had something in him of Demosthenes, P. T. Barnum, Daniel Webster, Billy Sunday, Bob Hope, and a lot of nonpareil Everett M. Dirksen, was a virtuous man. We are sure that he was because we are sure about that virtue. *The New York Times* editorialist is not so sure. "He was a man who too often employed exceptional ability and industry in behalf of unworthy causes and interests," he writes; "and on the occasions when he rallied to the side of the public weal, nearly everyone else of decency and good sense was already there. Mr. Dirksen set a record for zigging and zagging on the outstanding public questions of his time."

That is one way of looking at it, and it makes a good homily on the virtue of constancy in consistency. But the mention of zigging and zagging recalls some testimony from another witness—Jack Dempsey. After he had lost his heavyweight boxing title to Gene Tunney he went home to face his wife. She asked him how it had happened, and he answered, "Honey, I zigged when I should have zagged." A skillful legislator, or as in this case a skillful marshaller of votes and influencer of legislation, had better know how to zig, how to zag, and when. Mr. Dirksen did. He was a politician, politics is the art of the possible, and it is a useful and—in a democracy—necessary profession.

In recalling some of Mr. Dirksen's political activities over the years the *Times* speaks of most of them as works of darkness: e.g., "He espoused the Bricker amendment to cripple the Executive's treaty-making authority." Only bad people go around "crippling" things. But it isn't only bad people (we hope, out of self-esteem) who are nervous about the Executive's treaty-making authority not subject to curb or correction by the Legislature. The *Times* adds a number of items to the record as somehow nefarious, winding up with: he "tried to overturn the Supreme Court's ban on prayer in the public schools." Control if you can that feeling of righteous revulsion and calmly behold this outrage: a United States Senator daring to disagree with Earl Warren. *Ecrasez l'infâme!*

Mr. Dirksen neither zigged nor zagged but stubbornly persevered in his promotion of what came to be known as the Prayer Amendment to the Constitution, which, as he drafted it, would read: "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled in any public building which is supported in whole or in part through the expenditure of public funds to participate in nondenominational prayers." Churchmen in "leadership" positions overwhelmingly opposed the measure, and still do. So do the American Humanist Association and the Freethinkers of America.

Dirksen had the great man's ability to laugh at himself. He once said, "I live by my principles, and the first of these principles is flexibility." The *Times* suggests that this could serve as his epitaph. We propose one which we consider worthier. When he announced his support of the Nuclear Test-Ban Treaty the senator

made a powerful speech to his colleagues, in which he said: "I want to take a first step. I am not a young man. One of my age thinks about his destiny a little. I should not like to have written on my tombstone, 'He knew what happened at Hiroshima, but he didn't take a first step'."

It will not be so written of him. "He was a man, take him for all in all," and he served his God and his country well.

"Communion" Not Yet

PERHAPS once we have seen the full text of the paper entitled "Beyond Intercommunion," issued by a working group of scholars of the World Council of Churches' Commission on Faith and Order, we shall be able to follow its argument and accept its conclusion. As it is, all we definitely know about it is reported in our news story on page 7. It proposes that what we have hitherto known as "intercommunion"—the act of Christians of different churches receiving the Holy Communion together—shall hereafter be known simply as "communion." This change in usage is recommended on the basis that the churches have now gone beyond merely getting together and are seeking a deeper union with each other. "Hence" (says the Ecumenical Press Service from which we get the story) "the scholars are using the term 'communion' to signify the 'full communion' which is the ultimate goal of the ecumenical movement."

If the reasoning of this working group is as reported, we must say that it strikes us as confused and confusing. If "full communion" is the goal of ecumenical endeavor, and if by "communion" the scholars mean "full communion," they are proposing that henceforth the word which properly designates the end shall be used as the word designating one of the means, or way stations, toward that end. What is wrong with intercommunion, as a word? The prefix in it reminds us that no matter how often and how zealously we intercommunicate we are still separated brethren in Christ, still on the way, not yet where the Lord wills us to be. To call acts of intercommunion by a term which, by this group's own definition, expresses the fullness and finality of the goal we seek, is to suggest that while on the road we are already at journey's end. This is a well intended proposal, but it doesn't make sense.

Union

No, no, let us not interpenetrate,
Good God. Oh, you agree,
And want no part of me
Absorbed? And surely not absorbing?

But to meet
As one to One, infinitesimal to Great —
Yes, Greatest! Mutually
To clasp eternally —
Wondrously ever One — yet separate.

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NEWS

Continued from page 7

Commission on Faith and Order of the World Council of Churches, meeting in Canterbury, England. An American, Prof. John Deschner of Dallas, said the scholars have "registered recognition that Christians are in a new situation with the widening of the ecumenical partnership and the growing increase in joint services." The scholars have thrown out "intercommunion" because churches have now gone beyond merely getting together and are seeking a deeper union with each other. Hence the scholars are using the term "communion" to signify the "full communion" which is the ultimate goal of the ecumenical movement.

These conclusions came at the end of a discussion of a paper entitled "Beyond Intercommunion." The paper will be published. Although it has no formal status, it attempts to clarify the meaning of words connected with the controversial topic.

NEW YORK

New Words for Ten Commandments

Because the theme of the summer vacation school at St. James' Church, Hyde Park, N.Y., was the Ten Commandments, and believing that part of the generation gap exists because children resent being read "the riot act" and hear enough "don'ts" daily, the following list of the Ten Commandments was written for fifth and sixth graders by Mrs. Thomas Rogers, a communicant of St. James':

1. *God is the greatest!*
2. *Learn the difference between the neon god and the real One.*
3. *It isn't smart to swear.*
4. *Sunday is for church.*
5. *Mom and Dad are the bosses.*
6. *We shall live in peace.*
7. *Don't be a fink.*
8. *To each his own.*
9. *Gossips get theirs.*
10. *The grass isn't always greener on the other side of the fence.*

The purpose of the program at this particular grade level was to make the children "think religion" through a series of questions on such a broad range of topics as God the Creator and Jesus' promise of eternal life, to civil rights, the Vietnam war, mini skirts, and drug abuse.

MINNESOTA

Anti-Bomb Demonstrators at Church

About 40 persons assembled about an hour before a scheduled Sunday-morning service in St. Martin's by-the-Lake, in suburban Minnetonka Beach, Minn., to hand out leaflets, sing songs, and then at-

tend the service. They were protesting the manufacture by Honeywell, Inc., of anti-personnel bombs for use in the Vietnam war. Martin Davidov, Minneapolis leader of the "Honeywell Project," said St. Martin's was chosen because James Binger, chairman of the board of Honeywell, is a member of the parish. Neither Mr. nor Mrs. Binger attended the service. Mr. Davidov said he had discussed the planned protest earlier with both Mr. Binger and the Rev. Edwin J. Eilertsen, rector of St. Martin's. Mr. Eilertsen wrote parishioners to inform them of the protest. During the service, members of the congregation were urged to stay for the coffee hour to hear the protesters' views. Most did stay and the discussion was "lively."

The protest leader charged that the purpose of the anti-personnel weapon was to demoralize the villagers of Vietnam who are suspected of aiding the communist Vietcong. He said the weapon is being used to maim women, children, and older people in violation of the Geneva Convention. He was asked during the coffee hour if the group was protesting the Vietcong's firing of rockets into the civilian population of Saigon and other Vietnam cities. Mr. Davidov replied he was opposed to the use of rockets but was not able to make a protest in Vietnam.

The protesters were described as returned Peace Corps volunteers, union representatives, members of the student-oriented New Democratic Coalition, and members of many professions. There was no disturbance during the service.

EDUCATION

Cure for Poverty

The only permanent cure for world hunger and poverty is education, missionary-educator Dr. Frank C. Laubach, 85, said in an address in Syracuse, N.Y. The occasion, a birthday dinner, was part of "Frank C. Laubach Day" proclaimed by Mayor William F. Walsh. Syracuse is Dr. Laubach's adopted home.

Urging the "one billion Christians of the world" to join in a fight against illiteracy, Dr. Laubach described the illiterate as "the hungry people, the impoverished people, the often violent people egged on by demagogues." His "Each One Teach One" teaching concept has taught an estimated 60 million to read.

In his address, Dr. Laubach said that the 700 million illiterates of the world "don't want charity, but a chance. They want to rise out of their poverty and misery. They want to learn how to earn an adequate income for their families." Although he asserted the world was in "a tailspin toward doom . . . it can and must be saved by Christians. The world won't be saved by policemen and soldiers, but by Christians who feel compassion for the illiterate, the disadvantaged, the poor.

One-third of this world is made up of Christians and if they would practice Christ's teaching, humanity would be helped and the course of history would be changed."

NATIONAL

Larger Stamp Plan Urged

Representations of the National Council of Churches, the U.S. Roman Catholic Conference, and the Union of American Hebrew Congregations told the House Agriculture Committee that the nation's food stamp program should be funded at a minimum of \$750 million for fiscal 1970, instead of the \$340 million authorized by present law. In their call for reform and improvement, the representatives asserted that they see "the issue of hunger and malnutrition" in a "land of plenty" as "primarily a moral issue."

The religious leaders said that "hunger and malnutrition exist needlessly. . . . Our religious traditions speak in common of the responsibility of the just man to care for the needs of his less fortunate neighbor. Wealth is not seen as a private preserve; rather it is to be shared for the betterment of all. Our traditions hold no moral solace for societies that fail to seek justice. . . . The crisis our nation is experiencing is the curse brought by continuing neglect of the problems of the disinherited, deprived, and disadvantaged." "Responsible estimates" of the number of the poor hungry put the minimum figure at 14.4 million Americans, with the "actual number" possibly twice as high, it was claimed.

In addition to the minimum \$750 million food stamp program increase, other suggestions for improvement included setting national eligibility standards; a change from providing "nutritionally adequate diets" to "fully nourishing diets"; elimination of unnecessary bureaucratic methods of certifying recipients of stamps; a boost in the value of stamps from a proposed \$1,200 a year to at least \$1,440 annually for a family of four in the north; and guarantees that a participating household pay no more than 25% of its income for stamps.

Signing the statement were David M. Ackerman of the NCC; Msgr. Lawrence J. Corcoran of the USCC's National Conference of R.C. Charities, division of poverty; and Marvin Braiterman of the UAHC's Religious Action Center.

MILWAUKEE

Urge Name Change for Conference

An editorial in a recent issue of *The Catholic Herald Citizen*, official news-weekly of the Roman Catholic Archdiocese of Milwaukee, criticized the National Liturgical Conference and said the organization should change its name to fit

the pattern of social action it follows. Earlier, the *Herald Citizen* refused to accept advertising for the 1969 Liturgical Week held in Milwaukee by the National Liturgical Conference.

Liturgy means worship to the masses of people, the editorial said, adding: "To be sure, the intention of the liturgy is to make people better understand their responsibilities as Christians. Its goal is to renew and reform men so that they will carry out Christ's mandate and message. Since the second Vatican Council, greater emphasis has been placed upon liturgy as a community affair where individuals will learn that their love of neighbor does not stop at the church door." However, the editorial said, the Vatican Council's

Constitution on the Sacred Liturgy contains no suggestion "that the liturgy be construed or confused with basically secular problems." The editorial said that the presence of Dr. Benjamin Spock, former Sen. Wayne Morse, and "other partisan advocates" might be considered "liturgical" only in the "most liberal sense."

The conference "indicated," the editorial stated, "that it may have outlived its present usefulness. Before the advent of the Second Vatican Council, it served as a sounding board for those who believed that the church's public worship was static and boring. Many of the projects crusaded for by its members gained respectability and status in the constitution of the liturgy. For this we may be

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grateful. But past glories are not the foods that nourish present accomplishments. The conference would be more honest with itself—and might gain new adherents—if it threw away the title 'liturgical' and substituted something closer to what it has become. As the National Conference for Peace and Justice, or the National Conference for Christianity and Pacifism, the organization would secure a legitimacy which it is presently losing. There would be nothing wrong with candidly expressing what it hopes to accomplish."

LUTHERANS

Virginians Ask Reparations

Some 50 blacks appeared at a Sunday service in Resurrection Lutheran Church, Arlington, Va., to demand 15% of the capital budgets of Arlington County churches and synagogues. The incident was without violence. Later, the Rev. Melvin S. Lange, pastor of the congregation, said there was "some justification" in the black demands and announced the church would consider the request for money.

The group arrived during the service, but declined to take part in the service upon invitation of Pastor Lange, who then asked if they wished to speak to the congregation. Tony Cox, identified as field representative for the District of Columbia Front, led part of the group to the front of the church and read a statement accusing the churches and synagogues of sanctioning white racism and fostering oppression of blacks. There was no specific identification reported, however, with the Black Economic Development Conference and its Black Manifesto.

After church, Mr. Cox said the demands were made of white churchmen "to prove to us that they are true Christians," and added that he didn't expect the church to meet the demands. He also said he was uncertain what the money—if given—would be used for, although he suggested it could be used for black welfare programs.

The blacks said they had chosen the congregation because it is all white and includes as a member, U.S. Rep. Joel T. Broyhill whom the group called "one of the country's most lethal racists." Congressman Broyhill was not present at the service.

ALABAMA

CAP Chaplains Meet

Those who want to stop social change in the name of restoring old values are talking about "illusory" or "decadent" values, according to New York attorney William Stringfellow. Questioning the idea of a return to law and order, the Episcopal layman said the American tradition and "ethic of violence" is "generic in this land." He also questioned where

the breakdown is occurring today—"when students occupied the office of the president of Columbia University or when a governor stood at the threshold of the University of Alabama to obstruct the law of the land?"

Some old values that are authentic have been subverted, he contended. "It has been demonstrated in just these past few weeks that we live in a society where elemental due process cannot even be assured for Green Berets. How, then, can due process be expected for a Black Panther?"

Mr. Stringfellow was addressing the first National Laboratory on Ministry to Youth which drew more than 200 Civil Air Patrol chaplains to Maxwell Air Force Base, Ala., from throughout the United States. Speakers at the two-day conference repeatedly said that there isn't so much a generation gap today as a communications gap.

Dr. Walter H. Judd, former Congressman, lecturer, and medical missionary, delivered the opening night address. Citing the conflict of today's world, he said part of the conflict is "between the communist half of the world (which does not believe in God and says that man is an animal) and the free world."

"The youth revolution in the United States is only beginning," said the Rev. Tom Haggai, evangelist from High Point, N.C. "You 'ain't seen nothing yet." He told the group, "No one can now assess the impact of this revolution because you can't judge history while it's being written." Young people, he continued, "want to have a part in solving the big problems in modern society and resent being the object of (adult) attention."

METHODISTS

"More Positive Approach"

United Methodist Bp. Earl G. Hunt, Jr., of Charlotte, N.C., has warned against an "anti-establishment mood" and called for a more positive approach in church life.

"There must be firm and effective dealing with the current negativism about the church," Bp. Hunt told laymen attending a conference at Lake Junaluska, N.C. "The church is terribly imperfect and we are right to make acknowledgment of this to ourselves and to the world. But we have overdone our confession and our blatant criticism, cynicism, and even bitterness have infected many loyal churchmen with a virus that has incapacitated their religious witness and shattered their Christian hope.

"We did not fully realize we were falling in step with the anti-establishment mood of our day," he concluded. "But this has happened, and we're having to remind our young clergymen and young laymen on every hand that good religion in any age must have its institutional context, its 'tent of meeting'."

PEOPLE and places

Appointments Accepted

The Rev. W. Scott Bennett, former chaplain, US Army, is rector of St. John's, 7th and Main, Moultrie, Ga. 31768.

The Rev. William S. Brettman, former canon of Christ Church Cathedral, Louisville, Ky., is director of the Institute for Continuing Studies in Religion, Florida State University, Tallahassee, Fla.

The Rev. William V. Brook, vicar of Holy Spirit, Summit Point, and Grace Church, Middleway, W.Va., is also vicar of St. John's, Rippon, W.Va. No change of address.

The Rev. Donald M. Bullock, former vicar of St. James the Fisherman, Kodiak, Alaska, is rector of St. John's, Box 1140, Ketchikan, Alaska 99901.

The Rev. William E. Campbell, former vicar of St. Boniface's, Comfort, and St. Barnabas', Fredericksburg, Texas, is vicar of St. Christopher's by the Sea, Portland, Texas. Address: 116 Granby Place (78374).

The Rev. Kermit Castellanos, former associate rector of All Saints', 504 N. Camden Dr., Beverly Hills, Calif. 90210, is now rector of the parish.

The Rev. John G. Clarkson, former rector of St. Bede's, St. Petersburg, Fla., is a tutor at the United Theological College of the West Indies, Kingston, Jamaica.

The Rev. Paul A. Cosby, former curate, Bethesda by the Sea, Palm Beach, Fla., is vicar of Holy Apostles', 505 Grant Ave., Satellite Beach, Fla. 32935.

The Rev. D. Edward Emenheiser, former vicar of St. John's, Henry, and St. Francis', Chillicothe, Ill., is vicar of Trinity Church, Monmouth, Ill. Address: 229 S. 6th St. (61462).

The Ven. Walter W. Hannum, archdeacon of Northern Alaska and formerly in charge of St. Thomas' Mission, Pt. Hope, is head of the group of churchmen developing a Back-Up Ministry for the village churches in Alaska. Address: 1205 Denali Way, Fairbanks, Alaska 99701.

The Rev. Kee H. Harrison, a former rector of St. Paul's, New Smyrna Beach, Fla., is vicar of St. Luke's and St. Peter's, St. Cloud, Fla. Address: Box 1056 (32769).

The Rev. William A. Hio, former rector of Christ Church, Walton, N.Y., is rector of Christ Church, 970 State St., Schenectady, N.Y. 12306.

The Rev. John M. Holt, Ph.D., formerly of St. Francis College, Brisbane, Australia, and summer lecturer at Sewanee, is lecturer in biblical studies, St. Andrew's Seminary, Manila, Philippines. Address Nov. 1: c/o the seminary, Box 3167.

The Rev. Robert G. Holt, Jr., former vicar of St. Mary's, Montvale, Conn., is assistant to the rector and director of Christian education, Trinity Church, 665 Pequot Rd., Southport, Conn. 06940.

The Rev. William A. R. Howard, formerly on the staff of St. Paul's Cathedral, Buffalo, N.Y., is priest in charge of Epiphany, Raymondville, and Redeemer, Mercedes, Texas. Address: c/o Epiphany, 12th & Stubbs, Raymondville (78580).

The Rev. Richard F. Johnson, former curate, St. Peter's, St. Petersburg, Fla., is vicar of St. Peter's, Box 1090, Plant City, Fla. 33566.

The Rev. Theodore J. Jones, former vicar of St. Christopher's, Ft. Lauderdale, Fla., is vicar of St. Augustine's, St. Petersburg, Fla. Address: 2920 26th St. S., (33712).

The Rev. George R. Mackey, Jr., former vicar of Christ Church, Glenrock, and All Souls', Edger-ton, Wyo., is rector of Holy Communion, Rock Springs, Wyo. Address: 1702 Edgar (82901).

The Rev. Frank B. Magnum, former rector of St. Andrew's, Rogers, Ark., is rector of Holy Comforter, 227 S. Chenango, Angleton, Texas 77615.

The Rev. Judson Mayfield, former rector of St. Mary's, Jacksonville, Fla., is vicar of Good Shepherd, Swainsboro, Ga. 30401.

The Rev. Charles J. Minifie, former assistant to the rector of St. Thomas, New York City, is assistant to the rector of Trinity Church, 147 N.W. 19th Ave., Portland, Ore. 97209.

The Rev. John C. Mott, a former rector of Grace Church, Colorado Springs, Colo., is rector of Holy Family, 200 Hayes Rd., Chapel Hill, N.C. 27514. He also continues as a graduate student in Duke University Divinity School.

The Rev. Richard C. Nevius, former chaplain and head of the theology department, St. Stephen's School, Rome, Italy, is headmaster of Heathwood Hall School, Heathwood Circle, Columbia, S.C. 29205.

The Rev. Edgar A. Nutt, former rector of St. Luke's, Charlestown, and Union Church, West Claremont, N.H., is assistant to the rector of Immanuel Church, Bellows Falls, Vt. 05101.

The Rev. Donald Oktollik, former assistant, St. Thomas' Mission, Pt. Hope, Alaska, is now priest in charge of the church.

The Rev. Thomas M. Osgood, former vicar of St. Luke's Mission, Sequim, Wash., is associate rector of Epiphany, Seattle, Wash. Address: 620 33d Ave., E., Seattle (98102).

Ordinations

Priests

Cuba—The Rev. Wendell O. Gaskin, priest in charge of Good Shepherd, La Esmeralda; St. Peter's, Jiqui; and Transfiguration, Taborja, Cuba. Address: Miguel Coyula, 78, La Esmeralda, Cuba.

West Missouri—The Rev. Robert Paul Temple, vicar of Resurrection, Blue Springs, and assistant, Trinity, Independence, Mo. Address: 409 N. Liberty, Independence (64050).

Deacons

Cuba—Julio Alanso, vicar of St. Mary's, Céspedes, and Annunciation, Florida. Address: Concepción #105, Florida, Cuba; Miguel E. Tamaya, vicar of St. Paul's, Bolondrón; Good Shepherd, Güire de Macurijes; and Trinity, Bermeja. Address: Maceo #18, Bolondrón, Cuba; and Pedro J. Triana, vicar of Trinity, Los Arabos, and St. Mary's, Colón. Address: Hermanos Alvarez #34, Los Arabos, Cuba.

Georgia—Wade Dean, in charge of Pastoral Counseling Centers of Augusta. Address: Suite 232, Bon Air Hotel, Walton Way, Augusta, Ga. 30904.

South Florida—William H. Walters, curate, All Saints, Lakeland, Fla. Address: Box 871, Lakeland (33802).

Retirement

The Rev. Howard S. Arnold, rector of Queen Anne Parish, Leeland, Md., since 1946, retired Sept. 1. He plans to travel abroad. Address (temp.): Hooper Hill, New Boston, N.H. 03073.

The Rev. W. Meade Brown, Jr., rector of St. Paul's, Shreveport, La., for the past 19 years, retired Aug. 18, and was named rector-emeritus. He had also served as an examining chaplain for the Diocese of Louisiana.

CLASSIFIED

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THE LIVING CHURCH

CHURCH DIRECTORY

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ST. MARY'S 3647 Watseka Ave.
The Rev. Robert W. Worster, r
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30,
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

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 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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, 5:30 Folk Liturg-
y; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
Tues & Sat 7:30 HC

GRACE 33 W. Jackson Blvd.—5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

EVANSTON, ILL.

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CHAPEL OF ST. JOHN THE DIVINE**
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,
Cho Ev 5:30; Sat HC 8

FLOSSMOOR, ILL.

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

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Call Church office 502-454-6212.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BALTIMORE, MD.

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

BOSTON, MASS.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschield, S.T.D., r-em
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LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't
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MP, H Eu & EP

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S &
4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed
12:10) & HD 7:30; HS Wed 12:10; C Sat 5

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S

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Sun 8, 9:30, HC; 9:30 Ch S, 11 MP & Ser; Week-
day HC Mon, Tues, Thurs, & Fri 12:10; Wed 8 &
5:15; Saints' Days 8, EP Mon, Tues, Thurs, & Fri
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Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. IGNATIUS' The Rev. Charles A. Weatherby, r

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Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

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218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
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ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); EP B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6. C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
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Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

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

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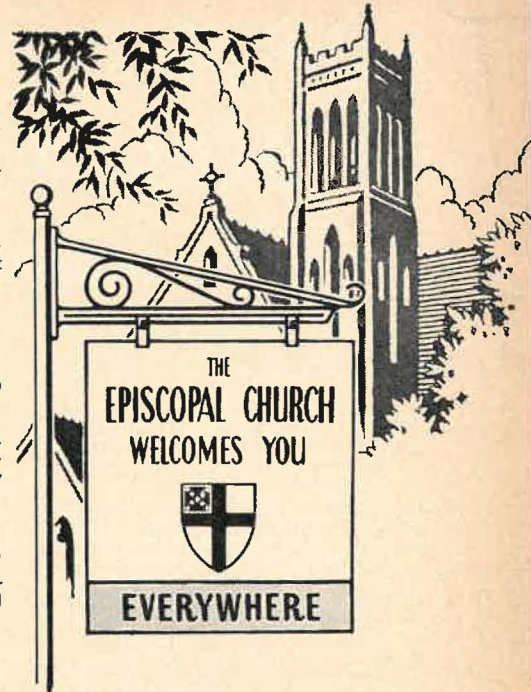
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The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C Fri 4:30 and by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, HC Ser 10; Weekdays HC with MP 8.
12:05, 1:05; C by appt Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon



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

ST. LUKE'S CHAPEL 487 Hudson St.

The Rev. Paul C. Weed, v
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL 333 Madison St.

The Rev. John G. Murdock, 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. Caguait, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

PHILADELPHIA, PA.

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CHARLESTON, S.C.

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Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

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 Fri 8-9,
Sat. 1-2, 4:30-5:30

RICHMOND, VA.

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Rev. James McNamee, c
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MUNICHEN 22, GERMANY

CHURCH OF THE ASCENSION Blumenstr. 36
The Rev. G. Edward Riley, r; Tel. 28 55 07
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser
2S & 4S); HD as anno; C by appt

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Jean A. Rickert, Associate
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP &
Ser (HC 1S)