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ALMIGHTY God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. Amen.

From the Book of Common Prayer



THE SAFE ARRIVAL
"HE WHO BROUGHT US HERE SUSTAINS US STILL."

James Brice Clark

The Glorious Liberty of the Children of God

"This Independence Day let us be mindful that it was a Christian people 'standing fast in the Lord and in the power of his might' who first settled our country and laid the foundation for the freedoms we enjoy today."

THE Fourth of July is traditionally a day of recalling great events in our national history. The past few weeks I have been reading a book entitled *Vexed and Troubled Englishmen 1590-1764* by Carl Bridenbaugh (Oxford University Press). It is not the story of royalty. The history of nations usually presented is the history of their kings. In this book it is the common people—men, women, and children of the first half of the 18th century—who receive attention. It was the generation of the first great wave of America's immigrant settlement. From the vitality of these early settlers our country took its temper.

At the beginning of the 18th century in England, nothing was as it should have been. These were changing times in England: a most unsettling time for politics, rural and urban economic matters, domestic policy, and above all else the conflict in religion. Ordinary Englishmen and women found much that was happening disrupting and disturbing. The excitement of the Elizabethan Age had ended. Now they were overwhelmed with worries in a weary land. They truly were "vexed and troubled Englishmen."

I would mention but one problem—and there were many—the disappearance of wood. England in the 18th century depended upon wood, not only for heating and cooking, but wood for her crude machinery, her mills, her ships, her navy,

and especially for housing. The great forests had long since disappeared by the 18th century. The average rural Englishman lived in a cave, a river bank, or sod house, with little hope of ever having enough wood to build a house and wood enough to go into business. The New World, the New England, promised wood, great forests for fuel, houses, wagons, ships, and factories. Wood, not gold, was one of the principal attractions for the Englishman to sail to America.

This one illustration is enough to explain why tens of thousands of Englishmen risked the terrible suffering, the often disastrous voyage to America. Not only were the rat-infested wooden ships carriers of wasting diseases, but sometimes without food and water the passengers and crew in desperation fed upon human carcass. Many passengers were captured by the Muslims, the Turks, for a life of slavery. The women especially brought high prices in the Mediterranean slave markets for the Sultans' harems. And in addition to the physical dangers and seasickness, there were the mental and spiritual maladies, the fear of the unknown, homesickness, and the knowledge that no doubt they could never return to England.

FROM whence was their strength? What sustained them in this great adventure? Certainly it was not a benevolent government. The crown did nothing to alleviate the suffering. When even crippled and wasted ex-soldiers were not provided for, what could an average man expect? These "vexed and troubled Eng-

lishmen" who settled the New Land were sustained by their religious faith. They believed without any doubt that the Lord would take care of them.

It must be explained that at this point not all Englishmen were men of the faith. Most of the affluent city dwellers were rather irreligious. They attended the Church of England as a matter of law and good form, but otherwise they were materialists, secularists, worldly people. However, the rural folk, the small town middle-class artisans and shopkeepers, had discovered The Book, the Holy Bible. It wasn't until the beginning of the 18th century that printing developed to such an efficiency that the family could have its own copy of the holy scriptures. Television in our time has worked a great change in communications, but not greater than the printed word in the 17th century in Europe. Thomas Hobbes wrote of this time: "After the Bible was translated . . . every man, nay every boy and wench, that could read English, thought they spoke with God Almighty and understood what he said, when by a certain number of chapters a day they had read the Scriptures once or twice over."

The ordinary folk who migrated to America delighted in the Good Book, Church of England and Puritans alike, in reading it, in hearing it, in having it explained and expounded, in discussing the passages and the doctrines formulated from these passages. Here was a book which offered hope, and perhaps even more important, offered authority. The

Continued on page 12

The Rev. James Brice Clark is rector of St. Barnabas Church in Omaha, Neb.

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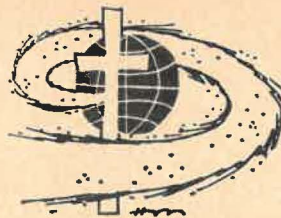
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Around



& About

— With the Editor —

One uncommon prayer and two uncommon thoughts have turned up on my desk this past week:

(1) The prayer was quoted by a Negro political candidate in Mississippi after he had lost his election: "Lord, we ain't what we've got to be, we ain't what we want to be, we ain't where we're going to be; but thank God, we ain't what we used to be." (Martin Luther King Jr. quoted this prayer more than once.)

(2) The comedian Al Kapp, a resident of Cambridge, Mass., commenting on the recent insurrection at Harvard: "When the president of Harvard proved that, in a crisis, he was the intellectual equal of the mayor of Chicago and called the cops, it was his finest hour."

(3) A parent of an Oberlin College student, in a letter to the Oberlin alumni magazine: "Have there been studies of parents of student dissidents? . . . I would think that parents like us, who chose Oberlin as 'the best' for their children, would have chosen it because it was already good. And surely they would not want it 'improved' by the most inexperienced educator they have met, namely their own son."

Milwaukee's Fr. Groppi attended the recent Consultation on Racism in London as a consultant, and reportedly rocked the assembly—which is not hard to believe. Here is a Christian of tremendous heart and courage. He puts his life where his mouth is. If this were all that is required of a man to be a prophet and a saint, James Groppi would be there in the top flight. But he doesn't put his head where his heart is. And so he comes out with statements like this one, made at the London meeting: "A child going to confession in a white community would confess the sin of stealing and the priest there would most likely consider it a sin and ask for restitution. But if a child in a black community living in a poverty situation and who knows the pangs of hunger would come to me in the sacrament of confession and say that he had stolen from the supermarkets, I would tell him that this is not a sin. I would tell him that God never meant for him to be hungry and to allow all that food to sit in the supermarket. That food belongs to him. I would tell him to be careful not to get caught."

It's depressing, disheartening, and ominous when such compassionate Christians as this man refuse to reflect upon the terrible consequences to all people—but

above all to God's poor and oppressed ones—if everybody were to act upon such a counsel as this. Somebody remarked to me, in the course of a recent conversation, that there can be no charity without justice. Shouldn't another axiom be added to that? There can be no justice without prudence, which is these days the most despised and rejected of the cardinal virtues.

While it lasted, it was great self-righteous fun slashing the whole rest of the American press with my blue-pencil for its misquotation of Eisenhower on the military-industrial complex [TLC, May 25]. They were all out of step but me. Then I learned, too late to correct myself, that I wasn't in perfect rhythm with reality either. I had omitted the phrase "whether sought or unsought" from Eisenhower's statement. The complete and correct text is this: "In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex." I was right in my contention that the President's warning was not against this "complex" as such but against its "acquisition of unwarranted influence" in government. I further reported that he "went on" to warn us against "a hostile ideology—global in scope, atheistic in character, ruthless in purpose, and insidious in method." Not that it makes any material difference, but for the record be it noted that Mr. Eisenhower voiced this warning against world Communism before, rather than after, the warning against the acquisition of unwarranted influence, etc. All in the same speech, however.

In our guest editorial *Frontal Attack* (on page 11), Virginia Henckel (Mrs. Robert) makes a strong case for simplicity and economy in altar appointments in a day when God has placed on the conscience of His people the poverty and hunger of the world. She is right on this main point, but I think she does somewhat less than justice to "altar" as against "table." She recognizes that the table is an altar on which we present our offering to God, just as the altar is a table on which the Lord spreads His banquet before us. Symbolically, the dual character of the Eucharist as man's offering to God and God's banquet for man must be expressed by the same piece of furniture. The table can be shown to be the altar without resort to costly adornments.

LETTERS

Most letters are abridged by the editors.

Paint God White?

Thank you for the excellent and disturbing article by the Rev. Urban Holmes, *Paint God Black* [TLC, May 18]. Fr. Holmes is always illuminating. However, the implication that there is and ought to be a black theology implies further that there is and ought to be a white theology. It seems to me that this is quite different from thinking that there can be cultural expressions of a universal Christian Faith. It will do no good if the end product of our age is a Church racially rather than confessionally divided.

(The Rev.) JAMES C. THOMPSON

Chaplain at University Religious Center
Riverside, Calif.

It is disturbing to consider some of the presuppositions of Fr. Holmes in his article. Such startling statements as "... the Black Church has a right to its own theology" and "we feel the need to give some sort of theological substance to black power" seem to come under the category of strange and erroneous doctrine quite alien to the understanding of the Church Catholic.

It is apparently the fad today to "invent" a new theology for every problem the Church faces. We must have a special theology for the urban crisis, we certainly need one for the poor, and now we are getting bogged down in colors. It is indeed a sad and frightening situation to see the Church sinking so deeply in error simply because it knows not the scriptures nor the power of God. To every converted Christian regardless of his race, color, or ethnic origin there is but *one* theology revealed by God, interpreted by the councils, and stated in the creeds, and this theology is of necessity *colorblind*. What a travesty on the Faith it would have been for Philip to tell the Ethiopian that he had "a right to his own theology."

One of the greatest tragedies of our times is that the leaders of the Church have become so immersed in socio-political problems. They have accepted so completely the secular-humanist approach to the Christian Faith that they have become conformed to this world rather than having become transformed by the renewing of their minds. This is what every Churchman, white or black, should consider on his knees, and not the unfortunate distortions of a Cleage or Cone.

(The Rev.) JOSEPH H. HALL, Th.D.

Executive Secretary of
Christian Social Relations
Diocese of New Jersey

Trenton, N.J.

Re. TLC, June 8

Several items in TLC of June 8 invite comment. The first concerns Mr. Forman's demands. I do not blame him for trying to get as much money as he can for himself and his buddies from guilt-ridden people. But I do question the logic of his demand. Do I have a legitimate claim against the contemporary French government because my grandfather was mistreated by Napoleon III? I have never felt so. We, as Americans and Christians, have a present problem to wrestle with; but I question whether accusations of guilt directed at an-

cestors are going to help present matters.

Secondly, and more importantly, concern for social matters is apparently diverting the Church from her major concern which must be religious. Beneath the contemporary social struggle lies the abyss of meaninglessness which is threatening to engulf the whole world. There is a need for social change; but if our individual journey, and the journey of the whole human race, is only from womb to tomb and the chance of sensate pleasures in between, then social change itself becomes a meaningless resolution of demands in terms of power.

The article on older people is relevant. What does the Church have to say to those who are no longer actively engaged with the world? Youth is important; but every civilization save our own has claimed that age is even more important: a time granted to the individual to meditate on life's meaning and possibly to share the results of his meditations with those who are still on life's way. The traditional Hindu practice is probably the best formalized expression of this understanding. As one Indian, still young, said to me: how dreadful to be selling real estate the day before your death. That still might be better than days filled only with bridge, shuffleboard, and aimless wanderings.

I do not, as you apparently do, think the answer is a return to a Platonized Christianity; but I do agree that religion is the concern of all men and that the Church's job is to find out how to be religious in the modern world. If it fails at that, it fails at all else; and its failure is demonstrated by the fantastic array of cults now springing up all over the United States. The Church must again discover words of life and again perform missions of mercy as she did in the first two Christian centuries when Christianity was an underground movement at odds both with the government and the sensate cults which seemed to dominate the urban life of Imperial Rome.

(The Rev.) ROY E. LEMOINE

Chaplain, U.S.N. (ret.)

Tallahassee, Fla.

Marriage and Matrimony

This is to comment on Fr. Carroll's letter [TLC, May 18] on the marriage-holy matrimony debate.

This news from Nevada is good news. However, I am interested in participating in some action to memorialize the next General Convention to the effect that the only marriages which the Church will solemnize are those which have been effected in a prior civil ceremony. We should not be waiting for the state to force us to do what we should have done long since. If the integrity of Christian marriage is ever going to be recognized, I believe that we must take all measures to clarify the distinction and relationship between the *state* of marriage and the *sacrament* of holy matrimony. In this connection, we must also see a revision of the canon requiring only one party to a marriage to be baptized. How can a person who is not a Christian participate in the celebration of a sacrament, or any other act of Christian liturgy?

The Church should not be the agent of the state, and neither should she be party to the lessening of her own integrity.

(The Rev.) MARC OLIVER

Vicar of Holy Trinity Church
Willows, Calif.

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EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202

TELEPHONE 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Leyer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation manager. Grace Jeffery, editorial assistant.

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THE KALENDAR

June

29. St. Peter, Ap.
Trinity IV

July

2. Visitation of the Blessed Virgin Mary
4. Independence Day
6. Trinity V

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The Living Church

June 29, 1969
Saint Peter

For 90 Years,
Its Worship, Witness, and Welfare

NATIONAL

Religion's Influence "Waning"

Seventy percent of adult Americans believe religion is losing its influence on life and only 14% think religious influence is increasing according to published figures of a Gallup Poll completed in May. The statistics are almost directly opposite those recorded in 1957.

A greater percentage of Roman Catholics than non-Romans thought religious impact is weakening, a factor partly attributed by the former to the Pope's encyclical on birth control and to tension between conservative and liberal Church leaders. The decline in awareness of religious influence has been paralleled by a decrease in weekly church attendance. Last year, Gallup said 43% of adults attended church in any week. Religion's influence is declining according to 85% of young adults, while 67% of older persons agreed. Among college students the figure was 78% while four years ago 62% concurred.

The present Gallup poll was based on queries involving 1,521 persons. Following is the tabulation for 1969 in comparison to selected former years:

	Increasing Influence	Losing	No Difference	No Opinion
1957	69%	14%	10%	7%
1962	45	31	17	7
1965	33	45	13	9
1967	23	57	14	6
1968	18	67	8	7
1969	14	70	11	5

EXECUTIVE COUNCIL

GCSP Report

Both success and failure have been experienced in the Church's General Convention Special Program to assist the dispossessed and oppressed for which expenditures have exceeded \$1.5 million.

In a progress report made to the Executive Council [TLC, June 15] the program director Leon Modeste said, "Rather than offer our own package solutions to these groups (as others have done without success), we have funded organizations which have developed their own plans of action." He cited two of a "few" projects which he described as "unsuccessful": The Martin Luther King, Jr., Memorial Leadership Training Program, New Casel, Long Island, which was funded for a total of \$4,000 but \$3,106 was returned when it became apparent the project

was not going to succeed because of poor organization and community resistance; and the United Farm Workers of Toppenish, Wash., who received a \$4,500 grant to establish a cooperative discount grocery store and a legal assistance project. A field appraisal disclosed that it lacked indigenous interest or leadership.

The report also stated that "It is clear that our heaviest investment during the past year has been made in support of organizations which are not trying to pattern themselves after 'the system' but rather to analyze the system. We continue to see such community organizations as our first priority." A second priority in the coming year, the report said, will be combatting white racism. Mr. Modeste's report defined white racism as the "systematic individual and institutional oppression, exploitation, and paternalization of the black race by the white race. It is based on the historic and cultural tradition of white superiority which led to the evolution of a society and government based on the right to rule."

One section of the report was devoted to an acknowledgement of the "controversial nature" of the Special Program: "It is imperative to recognize that a good deal of controversy is inevitable. The Episcopal Church is an 'establishment' Church — that is, its members are almost all middle and upper-class people, many of whom have positions of leadership in their own communities and in the nation. The organizations to whom we provide funds and other resources are aggressively in the business of trying to gain political and economic power. To the extent that they succeed, the pattern of community and national decision making will be changed both in substance and direction. If influential and respected members of our Church do not become acutely uneasy about the changes taking place in their communities — changes which the General Convention Special Program is directed to assist — then there is substantial reason to doubt whether the staff of the Special Program is doing what the Council and the Presiding Bishop have directed it to do."

Amounts approved by the Executive Council to organizations listed in the executive Council story of June 15 are:

(✓) *Hilton Head Fishing Cooperative, (S.C.)* \$ 20,000
Aid is for the expansion of the organization located in a farm area where one third of the blacks earn less than \$1,000 a year and more than one-half earn less than \$2,000

per year. The cooperative, organized by 10 black men in 1967, is open to all and its primary purpose is catching shrimp and marketing them. There is also a credit union available to area residents. Up to \$10,000 is also authorized in matching funds, with \$1 given for every \$2 raised by the cooperative;

(✓) *Chicago Black Action Committee* \$ 15,000

It has already been active in supporting boycotting high-school students who were demanding community control of schools and an expanded Afro-American history course, and in the struggle for open housing. A \$10,000 matching grant on a 1:1 basis was also authorized;

(✓) *Afro-American Society of Greater Atlanta* \$ 20,000

It has a three point program — producing and distributing an Afro-American history primer for children 6-14, a school for black history and culture for children and adults, and the establishment of a program for training community organizers. \$5,000 was also authorized on a 1:1 basis;

(✓) *Jackson Human Rights Project (Hines County, Miss.)* \$ 6,600

Despite harassment, the project runs a liberation school for children and political education and adult education classes. A newsletter is also published. The staff is largely volunteer;

(✓) *ABC (Acción de Bronce Colectiva), Los Angeles* \$ 14,000

It sponsors a training and reemployment program for ex-offenders and/or ex-addicts, a youth development program, and a Chicano Speakers Bureau for the Mexican community;

(✓) *Regional Coalitions through training programs and conferences* \$100,000

Enables the staff of GCSP to sponsor a series of regional training conferences for black and brown community groups.

COCU

Goal "Passé" Without Renewal

The Consultation on Church Union (COCU) goal of a "united Church, truly catholic, truly evangelical, truly reformed" was adequate in 1961, but is now "passé" according to the *United Church Herald*, publication of the United Church of Christ. An editorial in its June issue said COCU should be reconstituted as the Consultation on Church Union and Renewal since in the next decade "Church union for its own sake won't be enough of a cause to get excited about, much less work for."

On the need to include renewal in COCU objectives, the *Herald* said: "The massive tasks facing the Churches in

the 70s — the need for renewing congregations in small towns and suburbs as well as in the inner city; the need for self-giving to starving, suffering humanity; the need for ministering to the lost and lonely — may be overlooked completely if the nine denominations [members of COCU] become preoccupied with putting a structural jigsaw puzzle together." Saying that there probably can be no Church union without renewal, the editorial suggests COCU may need to be enlarged or reorganized from its present delegated nature.

The *Herald* editors said they believed that with the right incentives and with adequate effort Church union can bring about mission in the communities and the nation. "If we are to have church union at all," said the magazine, "we need a plan that is dynamic enough so that every Church will have to stretch to reach it, a plan exciting enough to capture and sustain the interest of laymen and pastors."

TEXAS

Church School Leaders Support "Aid"

Six witnesses at a Texas legislative hearing supported a bill which would provide aid to non-public schools. The measure would provide students attending non-public schools accredited by the Texas Education Agency to receive as a tuition voucher the average annual amount per pupil that the state contributes for the education of public school students. The current amount is \$148.95.

John Cooper, headmaster of the Episcopal-related Kincaid School of Houston, told the legislators: "We have a fine public school system, but that fact doesn't mean that non-public schools are superfluous in any way. It is important to the public schools that non-public schools continue." Also president of the Texas Association of Independent Schools, Mr. Cooper called the private schools "healthy competition" for public institutions. He said that he discussed school aid with many public school superintendents across the state and claimed that they support the concept. "We cannot allow non-public schools to close," he said.

William J. McKinnley, business manager of Kincaid School, said that if the aid is not forthcoming to non-public schools, "enrollments in public schools will increase and the general public will have to take up the costs. We all have a great concern for the future of non-public school education."

The Rev. Frank Foster, pastor of the Roman Catholic parish in St. Hedwig, Texas, who closed his school this month, told the legislative committee, "It is a shame that this school equipment lies idle because I cannot get enough money to operate the facility." Two other Roman

Catholics, a priest and a brother, spoke for the measure as did William Norris, a lawyer and a legislative adviser for one of the bill's sponsors. He said that careful study went into the wording of the measure to insure its constitutionality. He pointed to a clause that states teachers of secular subjects in non-public schools cannot teach religion and another which prohibits the purchase of religious texts or articles with public funds.

COLLEGES

Commencement Draws Boos

A student-planned commencement at Macalester College, St. Paul, Minn., included slides of Vietnam destruction and Biafran children, recordings of protest songs, and a "light show" accompanied by loud music which drew shouts of "turn it down." The program provoked loud booing from the mostly adult audience.

Students responded to the booing at the end of the "light show" with loud applause. Some raised clenched fists. None of the 420 students wore traditional cap and gown, and some of the women wore muu-muus. One coed refused her diploma saying she thought too much emphasis was placed on grades and degrees in the educational process.

Macalester faculty members who had agreed to let the students plan their own program voted to retain the traditional caps and gowns for themselves but the school's trustees joined the students in not wearing academic dress. The students did not invite outside speakers or confer honorary degrees.

SPAIN

Church-State Separation Urged

Church-state separation, freedom of the press, and full implementation of the United Nations Universal Declaration of Human Rights were called for by a prominent Spanish statesman in an interview published in Madrid. The interview with Joachim Ruíz-Jiménez, former Minister of Education and former Spanish Ambassador to the Vatican, was published in *Nuevo Diario*, a leading Madrid daily which is strongly influenced by the Opus Dei movement.

In asking for the separation, Mr. Ruíz-Jiménez said that the state "must give up immediately the privilege of 'presentation' of bishops and other Church dignitaries. The Church, I am sure, will do likewise as regards the legal privileges and other privileges embodied in the present concordat." (The legal privilege referred to provides that no priest may be brought to trial in a civil court without the permission of his bishop. Churchmen have accused the government of violating this agreement in recent months in actions

against priests suspected of separatist Basque or Catalan sympathies.)

"At the same time," Mr. Ruíz-Jiménez said, "the Church cannot refrain from demanding for all citizens, [Roman] Catholic or not, a legal ordinance guaranteeing the fundamental rights and liberties defined in the 1948 United Nations Declaration." He said that a law currently under consideration for the establishment of "political associations" is "inadequate." But he added that, though he believes an organized political opposition is essential, he would not favor the establishment of parties with religious backing. "It would be a grave blunder to form a 'Catholic party' or a 'Christian democratic party' in the old sense of the expression . . . What we need is a great democratic alliance. We must stop being afraid of the word 'socialism,'" he declared.

JUDAISM

"Invisible Citizens" in Textbooks

In history and social studies textbooks used in U.S. junior and senior-high schools, Jews are for the most part America's "invisible citizens," according to the American Jewish Committee. The Jewish agency arrived at this conclusion from the findings of a survey of such textbooks. The results were detailed by Bertram H. Gold, executive vice president of the committee, at its annual meeting held recently in New York City.

Many errors and misconceptions about Jews as well as examples of outright prejudice were uncovered by the survey, Mr. Gold stated. "Our motivation in conducting this study," he said, "was not to correct misconceptions on the part of non-Jews. We considered it even more important that Jewish youth should be confirmed in their pride of identity and their sense of worth both as Americans and as Jews."

In the detailed examination of 45 textbooks, 19 of them history books, the following resulted:

(✓) The presence of Jews in the world from Biblical to modern times is frequently disregarded;

(✓) The contributions of Jews to America and the world are often ignored;

(✓) The Hitler atrocities in general are treated almost casually, with little reference to their enormity;

(✓) Creation of the State of Israel goes virtually unmentioned;

(✓) Many histories of the U.S. show a conscious absence of references to anti-semitism, bigotry, ethnic and minority groups, discrimination, and prejudice.

Mr. Gold commented: "The Jew is conspicuous by his absence on the world scene, and when he does appear, the student for the most part, is given a bland portrayal of the life and culture of the

Jewish people. Students thus fail to develop a balanced perspective of the culture, history, and value of Jewish communal life. It is not surprising, therefore, to find that students develop little if any appreciation of Jewish contributions to Western civilization or to American society."

The team of researchers was made up of practicing teachers with extensive academic backgrounds in world history and Jewish affairs. It was sponsored by the education subcommittee of the Los Angeles Chapter of the American Jewish Committee and the Jewish Council of Detroit. The criteria used to study the texts were modified forms of those developed for the examination of religious textbooks by Dr. Bernhard E. Olson, national director of interreligious affairs of the National Conference of Christians and Jews.

CANADA

Merger Held "Only Salvation" for Church

"Fiery fusion" with the United Church of Canada at present planned for 1974 may be the "only salvation" for United and Anglican Churches, Prof. Stewart Ryan told the 24th annual synod of the Diocese of Algoma meeting at Sault Ste. Marie, Ont.

The Queen's University law professor told delegates, "the Church is dying on the vine and will be dead within two generations unless we are renewed." He added that in his view the two religious bodies together might be able to restore the Church to the role in the world and in the service of God "which it ought to be playing. Without something of this nature, I at the moment, see no hope for the Church in the 21st century," he said. He agreed that many Anglicans are afraid that a union with the United Church might damage "the special relationship we have with the Roman Catholic Church." The professor said that the Anglican Church has no special relationship with Rome and that, in his opinion, a union with the United Church would improve the chances of union with Rome. Such a union is possible now, he said, but not on terms acceptable to Anglicans. "The proposal to enter union (with the United Church) sometimes terrifies me," he said. "I also fear we may take a false step. But I'm more afraid of doing nothing."

ROCHESTER

Former Anglican Priest Ordained Deacon

A Roman Catholic layman ordained to the permanent diaconate in the United States is a former Anglican priest currently serving as director of the Family

Life Bureau for the Diocese of Rochester. The Rev. Michael G. Cole was ordained a deacon by the Most Rev. Fulton J. Sheen, R. C. Bishop of Rochester, N. Y. Bp. Sheen had met Mr. Cole in England and invited him to come to Rochester to head the bureau, a post normally headed by a priest. Married and the father of three children, Mr. Cole was asked whether he plans to go on to the Roman Catholic priesthood. While not ruling out the possibility of such a step, he replied that it is not likely in view of the Vatican's present ruling on celibacy.

The permanent diaconate was re-established by Pope Paul VI in 1967, having been approved in principle at the Vatican Council. The American hierarchy set up guidelines for training deacons last November. A number of men, most of whom are married, are now studying for the diaconate at four centers in the United States. Because of his former status and education as an Anglican priest, Mr. Cole was exempted from the two-year required study course. He also received dispensation from the age requirement of 35. He is 34.

Under the directives laid down by the Pope, those deacons who are married may not remarry in the event their wives predecease them. Other deacons who are bound by the rule of celibacy similar to that which exists for priests, may be ordained at age 25.

Mr. Cole will continue to serve at the bureau and in his home parish as a deacon on a part-time basis.

ORGANIZATIONS

Academy Formed for Clergy

An association of active clergymen has been formed with the aim of increasing competence in the ministry through continuing education. The Academy of Parish Clergy will also seek to strengthen the morale of parish clergy and provide a forum for dialogue between clergy and their Church officials. The Rev. Dr. Ralph E. Peterson, pastor of St. Peter's Lutheran Church, New York City, is president of the new academy and was at one time director of the department of ministry for the National Council of Churches.

The academy is open to clergy who must meet the minimum educational standards set up by their own communions. To maintain their standing in the academy, they must complete at least 50 hours of approved continuing education each year. Those who fail to meet this requirement will be dropped. According to the Rev. Dr. Henry B. Adams, executive director, courses offered by universities and seminaries qualify as approved education, but academy members will not be confined to such. Encouragement will be given to individual study projects developed by members on their own initiative.

On July 1, the academy will open headquarters in Minneapolis with Dr. Adams in charge. Office space has been offered there by the Ministers Life and Casualty Union. A three-year grant of \$75,000 from the Lilly Endowment of Indianapolis will keep the Academy of Parish Clergy free from financial worries for its early years.

Provision for enrollment of rabbis in the academy will be completed as soon as possible because the purpose of the association is to help clergy of all faiths who serve congregations. The academy's 15-member board of directors includes Episcopalians, Roman Catholics, Lutherans, Methodists, Presbyterians, and Baptists.

GOVERNMENT

"Free College" After Service Suggested

The federal government was urged to provide a free college education for all who want it provided they promise to serve a year of national service "to others needing help." This suggestion came from the Rev. Theodore M. Hesburgh, CSC, president of the University of Notre Dame, during a commencement address at St. Louis University.

Fr. Hesburgh proposed that the option to participate in a national service program instead of military service also be extended to students who do not receive federal aid. "A new and imaginative national program that will give our young people a legitimate outlet for their deep concerns would be worth more than a thousand techniques of riot control," he declared.

In answer to those who would object to allowing youths to substitute service in the Peace Corps, VISTA, and similar civilian and religious organizations for military duty, Fr. Hesburgh answered: "There are many ways of being patriotic besides military service, however honorable that is. We take the draft as the standard and only form of obligated service, but for about 90% of our national history there was no draft."

CONVENTIONS

South Dakota

The District of South Dakota took a long step toward restructure of its administration and program with the adoption of new Canon V which provides for a district council to replace the district executive council. There was one negative vote on the action.

The new canon also provides that the membership of the council include *ex-officio* members—bishops, chancellor, treasurer, and archdeacon—and all others elected by Churchmen. Geographical areas will be considered in those elections. The Niobrara Convocation com-

COCU CONFERENCE

posed entirely of Indians will elect two members to the district council. One of the responsibilities of the council will be that of drawing up the annual budget.

In preparation for the 85th annual convocation held in Belle Fourche, delegates met together with the Churchwomen for a day's discussion of the role of the Church in South Dakota. The Rt. Rev. Lyman Ogilby, bishop coadjutor, convened the meeting with a meditation and then the delegates met in small groups to work on answers to the questions: Why are we here, and what are we called to do?

The Ven. Charles F. Rehkopf, Archdeacon of the Diocese of Missouri, was the "listener" and gave his "reaction" or evaluation later in convocation. He noted several general concerns of the people: ministry to youth, better communications between congregations in the district, and major concern for work among the Indians in that nearly half of all Episcopalians in South Dakota are Indians and about half the Indians in the state are connected in some way to the Episcopal Church.

Presiding over the business sessions of the convocation was the Rt. Rev. Conrad Gesner, Bishop of South Dakota. A budget of \$445,915 was adopted for 1970.

Of the several elections held, two delegates to the 1970 General Convention were named—the Very Rev. Walter Jones and Sr. Margaret Hawk of the Church Army. Another Church Army member, Capt. William Black Lance, was elected to the new district council.

AROUND THE CHURCH

The annual meeting of the Society of Mary, held May 17 in St. Paul's Church, K St., Washington, D.C., began with a celebration of the Holy Eucharist, and was followed by luncheon and business meeting. The president of the society, the Rev. Richard C. Martin, addressed the group which is part of the worldwide Anglican society bearing witness to the Incarnation and seeking to accord to the Lord's mother the honor due her.

A medal of St. Christopher, the patron of travellers recently removed from the Roman Catholic calendar of saints, was blamed for an auto accident in Murrundi, NSW, Australia. The driver of the car, which roared through the main street of Murrundi at full speed before crashing, said that the medal had fallen from the dashboard and become wedged under the accelerator, jamming it at the full-speed position.

Master craftsman Louis F. Glasier has moved his studio from Mineola, N.Y., to Merrick, N.Y. Mr. Glasier is well known for his designs in ecclesiastical crafts.

The Very Rev. Samuel J. Wylie of General Seminary seemed to sum up the general consensus of Episcopal theologians from all our seminaries at a recent gathering in New York when he said that the organizational goal of the Consultation on Church Union was wrongly conceived. COCU's value is in the opportunity it has given for theological dialogue between American Churches, and its goal should be the spread of this dialogue to all segments of the Church rather than the erection of some sort of ecclesiastical structure. This was the conclusion of a three-day conference of theologians hosted by Dean Wylie at General Seminary, May 29-31. Organized by the Rev. Drs. Charles Keyes and James Carpenter of General Seminary and John Macquarrie of Union Seminary, this conference is apparently the first such gathering of all our seminary theologians. Representing all schools of thought within the Church, the unanimity of opinion concerning COCU was most impressive and needs to be taken very seriously by our participants in future consultations.

Perhaps the most significant paper during the conference was that of the Rev. Arnold Hearn from the Episcopal Seminary of the Southwest. Though COCU may be the finest fruit of the "Faith and Order" movement, Dr. Hearn claimed that this kind of structural ecumenism based on architectural models has now moved into the background of real ecumenical concerns. It is precisely the total structural and bureaucratic organization of the Churches which is under attack today and their unification will not aid the Church's present mission. Rather, the new ecumenism is much more involved in various experimental communities springing up throughout the Christian world and we must see what kind of structures these communities will develop. The household of faith should not be so concerned about plans for building up the house as in strengthening the faith of the household.

The same theme was presented by the Rev. Jules Moreau of Seabury-Western Seminary in a paper examining "Types of Community Involved in COCU." According to Dr. Moreau, two types of community are provided by the consultation: the traditional parochial structure and the relatively unstructured "task force." The first is to be the liturgical community and the latter the means of achieving mission and service. Such a distinction was criticized in that it made the parish supreme. Instead, mission should determine structure; organization should aid local experimental communities. It was feared that COCU would involve a merger of parishes which would simply result in larger and more conserva-

tive parish organizations. During discussion the Very Rev. Robert Capon and others suggested that perhaps the parish should be a community of communities. It was pointed out that parochial structure might be capable of dealing with mission and service; it is as a liturgical community that it seems so inadequate today.

The motivating force behind the consultation seems to be concern over mission, but many at this conference suggested that community should be the real basis of Christian unity. There was great concern that "mission" is being conceived as the development of a national Church capable of meeting some of our more pressing national problems. Dr. Peter Day pointed out that COCU is not completely ecumenical or international but is an attempt at resolving unique problems incurred at the time of the English Reformation. It is a movement among English-speaking peoples. Hence there is great likelihood that the Black Churches involved in COCU will pull out of the consultation because it is culturally irrelevant to them. Upon questioning, Dr. Day acknowledged that what is being planned would be "a WASP Church, but a very high (socially concerned) WASP Church. Even WASPs have got to be Christian." A number of those present pointed out that such a Church is not a proper ecumenical goal; that what we must work for is a unity of different cultural groups and ecclesiastical traditions.

The Rev. Robert Terwilliger's paper on "Liturgy and Sacraments in COCU" emphasized this need for variety suitable to different cultural groups. He emphasized the need for greater appreciation of liturgical practices foreign to our present mentality, e.g., the objectivity of medieval eucharistic devotion and the adoration of the baroque. We need a deeper unity of liturgical spirit rather than a liturgical uniformity or political unity. The similarity between Taizé and Notre Dame is not the result of some political plan but rather has the authority of the Holy Spirit. Only when each tradition examines its understanding of the Eucharist and the Church will we move to an organic unity in which intercommunion will be possible.

Dr. Keyes emphasized that the Anglican contribution to the ecumenical movement is our "sense of tradition," and that this can only be offered in the deepest theological dialogue—never in anti-theological discussion. A united Church must make it possible for each tradition to function more fully than it does at present. Responsibility to truth takes primacy over any ecumenical responsibility or organizational expediency. A similar note was struck when Dr. Macquarrie's paper

Continued on page 12

INTERFAITH MARRIAGE

By FLORENCE W. GROSS

SEDER, the Jewish feast of the Passover. The heirloom wine glasses have been filled, the sprigs of parsley placed on the plates along with matzos and a bitter horseradish spread. The animated chatter of the family dies and the head of the house rises to begin the ancient ritual.

Passover celebrates the Jews' exodus from Egypt and their being freed from bondage. The word refers to the "passing over" of the homes of the Israelites when the first-born of Egypt were smitten. What are the feelings of a Christian seated at this festive board? I think myself well qualified to answer this question. For 32 years I have been present at the Passover ceremony with my Jewish husband and his family.

THE PREDOMINANT FEELING that I experience is that of at-homeness, a satisfying identification with the mystic rites of the ages as practiced since biblical times. Much of this feeling, no doubt, has its roots in my early familiarity with the Bible. I literally and figuratively cut my teeth on the Holy Book. I learned to read at a very early age, and my mother encouraged me to try to read the Bible, Old Testament as well as New. Unrestrained by the diffidence of the compilers of *The Bay Psalm Book* in colonial times, who hesitated to take liberties with the wording of the sacred volume, I was soon setting parts of it to verse. The resounding phrases of the King James version have been the background accompaniment to all that I have heard in my life, much as the sound of the surf lingers always in the ears of one bred to the sea. Thus, even though I do not, I regret to say, know Hebrew, the narrative and rhythms of the Passover rites, as well as of many other Jewish ceremonies, are deeply familiar to me.

CLOSELY ALLIED to this feeling of spiritual kinship is the second emotion of which I am most conscious on these occasions. I speak of a profound and unaffected reverence and respect for others' beliefs and customs. Christ observed Passover; though I am aware that I am

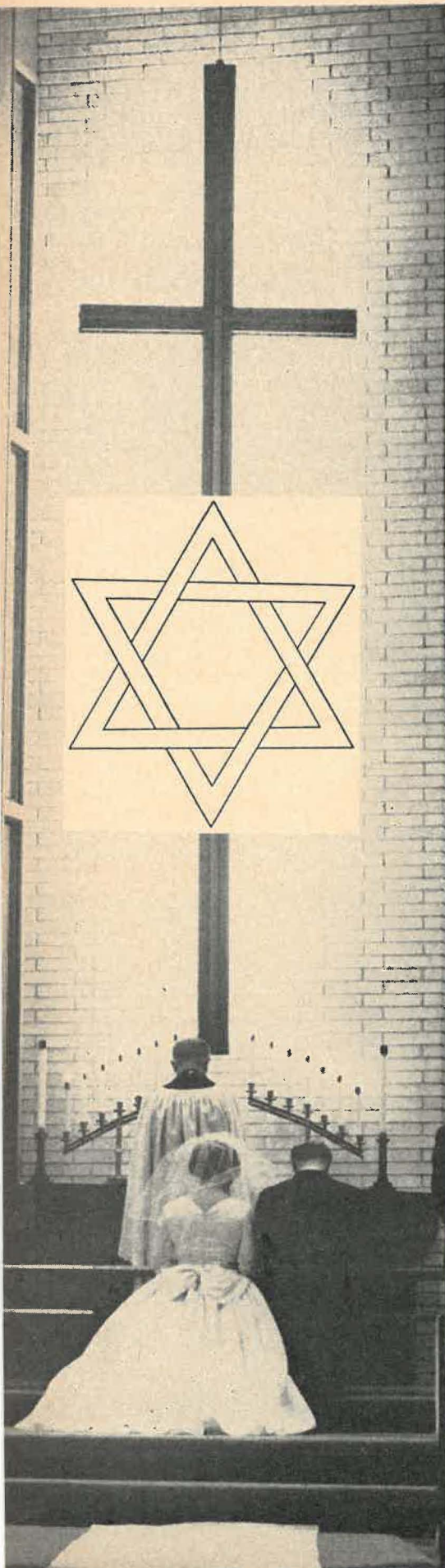
the only one at the Seder table whose feeling of reverence is accentuated by this fact, such awareness does not diminish the feeling. God is made manifest by the good within us. Call it the Holy Spirit, the spirit of Christ, the voice of Jehovah, or what you will, it is there. And don't tell me that "good" is relative and dependent only upon the mores of the current culture. To a certain extent that contention is true, but there is something deeper which I am convinced is the presence of God.

My husband brings to me, among other virtues, respect for womanhood and motherhood, loyalty, love of children, a searching conscience—all a part of the legacy of his people, to be sure, but only God within him has made him amenable to these promptings. Who can name God, describe Him, characterize Him? To me, my husband's Jehovah and my Christian God are one. Christ, a deity to Christians, is variously regarded by Jews as an evil, designing traitor to His people; as a good but deluded man; as a prophet, mistaken in considering Himself the Messiah but remarkable for His wisdom and virtue. My husband inclines to the latter view and has respect for my religious beliefs.

RESPECT—that is the key word—mutual acceptance of the other person as he is and respect for his creed, customs, traditions, and family. Often the children in an interfaith marriage suffer more than do the parents. One intelligent product of a Jewish-Christian marriage confessed to me that she felt she was "neither fish nor fowl." Our two daughters have taken the inevitable rebuffs and differences in stride and have carved out their own lives. A meeting of our family now resembles an ecumenical council: one Jew, two Protestants of different Churches, one Roman Catholic. We have all learned the importance, indeed the necessity, of mutual respect.

There are several million interfaith families in our land. Many of them have proved failures but so also have many in the opposite category. People who are unwilling or unable to adapt to each other often save face by attributing their failure to some accepted cleavage factor like a difference in religion. The interfaith marriage is not ideal. But if it is founded on mutual love and respect, as indeed all marriages should be, it can work and prove a rewarding experience.

Mrs. Florence W. Gross is a resident of Milwaukee and a member of the United Church of Christ.



EDITORIALS

Scared Theology

AN Episcopal clergyman is to be congratulated on his receiving the degree of Master of Sacred Theology from a Lutheran seminary. It was an earned degree, and the Lutherans believe in making you earn any degree you get from one of their schools. The achiever deserves a better press than he got from his neighborhood newspaper which told its readers that he had received the degree of "Master of Scared Theology." Dr. Spooner himself couldn't have blooped it better.

This blooper provokes a melancholy reflection in our corner about the prevalence of scared theology in the Church today. We first became fully conscious of the extent and prestige of scared theology in the Anglican Communion in 1962, when the symposium volume *Soundings* was published. It was edited by the distinguished Anglican theologian Dr. A. R. Vidler, and contains essays by a number of Church of England theologians of scholarly eminence. *Soundings* opens with this statement: "The authors of this volume of essays cannot persuade themselves that the time is ripe for major works of theological construction or reconstruction. It is a time for ploughing, not reaping; or, to use the metaphor we have chosen for our title, it is a time for making soundings, not charts or maps." On this timid and tentative note the volume begins, continues, and ends. All the way through it is scared theology — seemingly afraid to affirm God and His Kingdom, His judgment and grace and dominion, yet not prepared to deny Him.

The opposite of scared theology is bold theology; and the Church ought to have a plentiful supply of bold theology on hand, at all times. It had an abundance of such at its beginning and we have just done some re-examining of the boldness of faith which characterized the first Christians. Armed with an unscared faith, they were signally unscared of the Devil and all his works — and the Devil went to work on them with notable resolution, giving them about as bad a time as mortals have ever had to endure.

To guide our reconnoitering in the New Testament we opened the concordance to the words "bold," "boldly," and "boldness." We looked up most of the passages containing the words. Among them were these: "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled: and they took knowledge of them, that they had been with Jesus" (Acts 4:13). "They were all filled with the Holy Ghost, and they spoke the word of God with boldness" (Acts 4:31). "In [Christ] we have boldness and access (to God) with confidence by the faith of him" (Eph. 3:12). "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (I John 4:17). These quite typical passages are sufficient to make it clear enough that the unscared faith, the boldness, of the first-generation Christians had a single grounding in one reality: Their

experience of the love of God in Christ. Peter and John could be bold because "they had been with Jesus." To be sure, the specific reference of this statement is to the fact that Peter and John had been companions of Jesus in the flesh: they had been with Him in that obvious physical sense. But since His bodily departure from the earth they had been with Him in the constant communion and fellowship of the Spirit. It was *this* — rather, it was *He*, the Lord, through their communion with Him, who gave them the boldness at which the world marvelled.

But wasn't this boldness of faith an unscared faith rather than an unscared theology? Nowhere in the Bible do we find the word "theology." "Faith" and "theology" are not synonyms. They are not identical, but they are inseparable. A person's theology is what he believes about God; his faith is his lived-out — even his lived-up — response to God. Christian faith is characterized by boldness in the life style which it creates and informs. But it is theological faith, grounded in belief in God. That belief in turn is grounded in the experience of being loved by God through Christ, being reached and claimed by God, and responding to that love.

We are not about to make the suggestion that we may seem to be leading up to, namely, that the scared theologians of today have a scared theology because they do not love God enough. We offer no such explanation. For one thing, it would be uncharitable, judgmental, and also uninformed. For another thing, it is not a necessary hypothesis at all. We believe that the scared theologians of today have somehow been bullied into a distrust of man's deepest spiritual experiences. If Peter and John had been anxious analysts of their own communion with Christ, constantly taking their own spiritual pulse, they would soon have lost that sublime boldness at which their enemies marvelled. There are some things that are given to human beings in experience which must be trusted as authentic, and lived by and acted upon, before they can be analytically explained or explained away. God's love for us, mediated by Christ and given through the Spirit, is a given reality. To receive it with an open mind, heart, will, and response, is to be made bold by it. St. Paul, a bold believer and an unscared theologian, proclaimed — "I know *whom* I have believed" — not "I know *what* I have believed." Maybe the difference between the unscared and the scared theologies may lie right there — in the difference between that "whom" and that "what."

Frontal Attack

YES, I feel much as Paul Revere must have: "To arms, to arms! The frontals are coming!" Now how in God's Name does an elegant drape of rich velvet get so out of hand? You'd think it would just hang there, doing its decorative job, and not rise up and come after me. That's the way it used to be with the first one I saw.

But now our parish is the proud possessor of a full set of seven, the finest in the country. We look forward

to building an addition to our sanctuary to provide proper closet and hanging space for the six which are *always* not in use. Maybe it is an awareness of the poverty and hunger in the world that brings me to the edge of hysteria at the thought of the hundreds and hundreds of precious man- and woman-hours which went into the earning of the money in the first place — and now this work of the men, women, and children of the Church will go into a closet for unused velvet. Somehow we have gotten it upside down — our theories of who is supposed to be working for what.

I am well aware that it is that which we ourselves "hate" which eventually rises up to threaten us. I confess that in spite of my neophyte's awe at any of the altar appointments, and the pleasure to the eye of the lovely velvet drape, the grand Laudian frontal always seemed rather out of place in an early-American colonial church building. And, as a housekeeper with limited closet space, I'd have sought valid reasons *not* to have to accumulate too much material.

Perhaps it is because the rest of our decor is so simple and uncluttered that the sight of the handsome table stripped of its vesture on Good Friday so fits my pic-

ture of the gathering place of the household of faith. It seems to me that the fairlinen takes care of any symbolism. What do we need another covering for? Anything which tends to perpetuate the idea of an "altar" as part of the wall, rather than revealing to all who pass by the exciting news about the table, is risky from a Christian education point of view. There is a very big difference between the "altar" on which the individual lays his gifts to God, and the table where He spreads a banquet before us. Every once in a while I have giddy thoughts about the possibility that two or three God-worshippers might be meeting in a fox hole and calling upon God to be with them, but they haven't got a table, no fairlinen, no silverware and — alas — no priest. Yes, it gets to be very, very funny if you truly meditate upon the relative importance of things.

Make no mistake — I love the symbolism of the Church, but I have found that if any symbol has more than one meaning, it is meaningless. They are just things, then. And, as has happened in my parish, "man eventually works for the Sabbath." How *do* you fight velvet?

VIRGINIA HENCKEL

COCU

Continued from page 9

on the ministry emphasized that we need a sacramental rather than a bureaucratic unity; a unity without uniformity. In a conference which was rather negative in its response to COCU Dr. Macquarrie attempted to offer a positive element by suggesting that all Churches adopt the new ordinal proposed by the Anglican-Methodist discussions. This ordinal has been commended by Roman Catholics and Protestants alike as a real liturgical development maintaining a maximal understanding of the catholic doctrine of ministry. Such an ordinal could lead to sacramental intercommunion and this might be as far as we can go at the present time. A number of others said they preferred a sacramental unity to a constitutional one, but the Rev. Arthur Vogel of Nashotah House argued that there cannot be a sacramental unity without a unity in "the household of faith." There must also be a theological unity. Dr. Vogel strongly defended the attempt of COCU to develop a total unity of the Church: constitutional, sacramental, and theological. Some of the disagreement over types of unity might have been clarified if a paper on the "Theology of Unity" had been presented. The Rev. Albert Mollegen was to have given such a paper but unfortunately could not attend. COCU itself was criticized for not having a theology of unity.

As an observer at the meetings of the consultation Dr. Vogel was able to explain the true intentions of the consultants in ways which the written reports have not made clear. One was left with the feeling that the consultants are as aware of the problems of organizational unity as were the members of this conference but that they had singularly failed in making others understand their real thinking. If

they are aware of these problems perhaps it would be better if the COCU name was changed to Consultation on Church Unity instead of Union, and all references to "plan of union" were dropped. Surely the ecumenical dialogue is valuable and all agreed it would be a great mistake for Anglicans to withdraw, but this value does not depend upon the production of an ecumenical Church. It is the conceived goals of COCU rather than the dialogue which came under attack at this conference.

Considering the wide representation of schools of thought at the conference one was continually struck by the unanimity of thought presented. Such unanimity and the creative discussion which resulted was undoubtedly a pleasant surprise to many of those present. It can only be hoped that our theologians will continue to meet together on some regular basis. Such meetings cannot fail to benefit the entire Church in the midst of our present theological confusion.

(The Rev.) JOHN H. HEIDT

LIBERTY

Continued from page 3

Bible was kept open on the counter of many a shop in London, texts were analyzed in taverns, barbers who could quote scriptural texts to their customers were in demand.

THIS Independence Day, let us be mindful that it was a Christian people "standing fast in the Lord and in the power of his might" who first settled our country and laid the foundation for the freedoms we enjoy today. Eighty thousand emigrants performed one of the most daring acts of modern history by founding a nation "where none before

had stood." "Middle and inferior peoples," that is the way they were described by their contemporaries, but rich in faith, strong in faith, trustful of the Gospel, always mindful of the promises of God declared unto them in holy writ.

This National Holiday we may well recall a poem by Roger Williams who first championed the separation of church and state. Because he had urged payment to the Indians for lands taken from them, he was banished by the Puritans from the Massachusetts Bay Colony and ordered to be sent back to England. Before he could be seized he fled into the wilderness and took residence in a Narragansett Bay Indian village, today called Rhode Island. With others in 1636 he founded a town called, appropriately, "Providence." While living with the Indians he wrote of his great hardship, but also of his greater faith:

*God makes a path, provides a guide,
And feeds in wilderness!
His glorious name while breath remains,
O that I may confess.*

*Lost many a time, I have had no guide,
No house but hollow tree!
In stormy winter night no fire,
No food, no company.*

*In Him I found a house, a bed,
A table, company:
No cup so bitter, but's made sweet.
When God shall sweetening be.*

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The Living Church

BOOKS

THE BIRTH OF THE CHURCH: A Biblical Study. Edit. by Jean Giblet. Alba House. Pp. 255. \$5.95.

The Birth of the Church translates the papers of a biblical conference at Louvain; all the authors but one are from Roman Catholic institutions in France, Belgium, or Holland. As critical but not radical scholars they discuss the idea of the Church in various parts of the New Testament and in relation to such topics as Ministry and Eucharist. One of them, Abbot Andriessen, advances the interesting suggestion that Body of Christ and New Eve are the same concept, since in Jewish usage a man's wife is his body. There are also papers on Qumran Community and on the Church in Gnosticism (by Prof. van Unnik of Utrecht) and in Bultmann's theology.

All in all, a valuable contribution to an important topic.

(The Rev.) E. R. HARDY, Ph.D.
Berkeley Divinity School

* * * *
FROM FERTILITY CULT TO WORSHIP. By Walter Harrelson. Doubleday. Pp. 171. \$4.95.

The Old Testament is the book of Israel in which she expresses her faith in God, meditates on His past dealings with her, gives thanks to Him, prays, confesses her sins. We Christians are the heirs of this great Tradition of believing and worshipping. Our creed is simply the message of the fulfillment of the purpose God took in hand when He chose Israel to be His People, translated into terms of a baptismal confession of faith: faith in God the Maker of heaven and earth, in His Son Jesus the Messiah, in the Holy Ghost.

Dr. Walter Harrelson, professor of O.T. at Vanderbilt, has given us a scholarly but popularly written account of the worship of ancient Israel, seeking to draw out some consequences for our own day when there is much revision of traditional forms and we ask: Why do we worship as we do?

He begins with a survey of Israel's world-view, one which she shared in some respects with her neighbors but which led her also to develop some unique rites of her own. He shows us a community which worshipped a living, active God who may be known in this world of his own creation. The God of the Bible is "wholly other"—a note we do ill to leave out of our worship—but not remote; he has drawn near to man in creation, in history, and in the ups and downs of Israel's life. There is no turning away from this world and its problems in a Greek "flight to Pure Being": God came to the community in special times and places, but it was always a coming to men and women in *this* world with its joys and pains. "The crowning glory of Israelite worship," however, he describes

as its orientation towards the future, the God who is to come and make complete his purpose for Israel, and through Israel for the world. In that Day of the Lord the Church lives.

From Fertility Cult to Worship is an attractive book which the professional student of the Old Testament will read with profit, as will the non-specialist.

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

* * * *
THE CHURCH AND THE BODY POLITIC. By Franklin H. Littell. Seabury. Pp. 175. \$5.95.

The Church and the Body Politic is a welcome antidote in a theologically pessimistic world. In this book containing a group of articles written over a period of years, the mood is one of hope and of expectation.

A recurrent theme, for example, is that the "good old days" are ahead of us. As

recently as 1900 only 35.7% of the nation's population were members of any religious body. Today 65% are. Dr. Franklin Littell's conclusion is: "The time has come to turn, in most areas, from mass evangelism to instruction in disciplined witness. . . . The Golden Age of religion in America lies, potentially, directly before us." His comments and suggestions on the ways to accomplish the task are suggestive and helpful.

(The Very Rev.) C. U. HARRIS, D.D.
Seabury-Western Seminary

Booknotes

By Karl G. Layer

TUNED OUT. By Maia Wojciechowska. Harper & Row. Pp. 125. \$3.50. *Tuned Out* is a story of adolescent anguish, drug addiction, and family breakdown, told in the words of a teenage boy. The up-beat dialog and the cover design showing long-haired hippies with the let-

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WOMEN teachers wanted for private girls' boarding school in midwest. Reply Box M-646.*

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THE LIVING CHURCH

ters "2 U N D O U T" should appeal to young teens; but parents and other adults curious about freaking out, getting a fix—and the reasons why kids want to try drugs—will profit from reading it, too. Older teens will probably find the book too tame. Maia Wojciechowska, winner of the Newbery Award for an earlier book and mother of a teenage daughter, writes knowingly of the generation gap and offers some hope for bridging it.

MOVING THE EARTH FOR A SONG. By M. Wilson Gaillard. John Knox Press. Pp. 112. \$4. The wildlife heritage of America is in jeopardy. As the human population increases, so do human encroachments. The author reviews the history of conservation in North America and of organizations devoted to the pres-

ervation of natural resources, and tells of what still remains to be done.

PERSONAL FINANCES FOR MINISTERS. By John C. Banker. Westminster. Pp. 127 paper. \$1.65. Financially, the clergyman is in a unique position. He may live in a series of houses and never own one, or he may receive a nontaxable housing allowance. He is in an unusual position regarding Social Security. He is committed to be a giver to causes. This book details the parson's special financial position, and gives practical advice on how to manage his income and avoid financial anxiety. All family income management apparently is covered—budgeting, stewardship, capital funds, savings, investments, insurance, salary negotiations. A useful book.

PEOPLE and places

Ordinations

Priests

Easton—The Rev. William Ephraim Ticknor, vicar of St. Andrew's, Hurlock; St. Stephen's, East New Market; and Epiphany, Preston, address, Preston, Md. 21655.

Lexington—(All locations in Kentucky) The Rev. Messrs. Robert E. Anderson, rector of Emmanuel Church, Rt. 1, Winchester (40391); Arthur C. Conway, vicar of St. James', Prestonburg (41653); William D. Roberts, vicar of St. Gabriel's, 2924 Clays Mill Rd., Lexington (40503); and Wayne E. Yeager.

Michigan—The Rev. Frederick Ernest Emrich, assistant, St. Peter's, Hale and Ocean, Beverly, Mass. 01915. He is the son of the Bishop of Michigan who officiated at the service, and the fourth generation of clergy in his family.

Deacons

Lexington—(All locations in Kentucky except as noted) James E. Manion, assistant to the rector of Good Shepherd, E. Main and Bell Court, Lexington (40508); Lauriston H. McCagg, assistant to the rector of Trinity Church, 16 E. 4th, Covington (41011); William H. Swatos, vicar of the Church of the Transfiguration, Safell, Lawrenceburg (40342); and Roderic L. Murray III, curate, Christ Church, 900 Broadway, Nashville, Tenn. 37203.

New Addresses

St. Thomas' Church, 315 Lindsey St., Reidsville, N.C. 27820.

The Rt. Rev. Robert H. Mize, Assistant Bishop of Matabeleland, Box 59, Gaborones, Botswana, South Africa.

The Rev. Roderic Pierce, retired, 7752 Palmyra Rd., Fairport, N.Y. 14450.

St. Luke's Church, 2635 Cleveland Ave., (U.S. 41), Ft. Myers, Fla. 33901.

The Rt. Rev. David R. Thornberry, Box 1007, Laramie, Wyo. 82070.

The Rev. Canon Theodore O. Wedel, Ph.D., Goodwin House, 4800 Fillmore Ave., Alexandria, Va. 22311.

Resignations

The Rev. Philip C. Bentley has resigned as rector of Johns Parish, Middleburg, Va. He retired two years ago from the Navy Chaplains Corps after 23 years of active duty. Address: 5041 Loughboro Rd., N.W., Washington, D.C. 20016

Earned Advanced Degrees

The Rev. Edwin H. Badger, acting associate director, education student services at Indiana University, has received an Ed.D. degree from the university.

The Rev. Edward Chinn, rector of All Saints', Torresdale, Philadelphia, has received an STM degree from Lutheran Seminary, Philadelphia.

The Rev. William K. Hart, CSA, superior of the Congregation of St. Augustine, has received a Ph.D. degree from the United States International University. His doctoral study received federal financial support.

The Rev. Eldred Johnston, rector of St. Mark's, Columbus, Ohio, has received a Th.M. degree from Princeton Seminary and has completed a year's sabbatical leave for study at the seminary.

Renunciation

On May 1, the Bishop of Newark, acting in accordance with the provisions of Canon 60, Section 1, and in the presence of several of the diocesan clergy, accepted the renunciation of Nathan Wright, Jr., from the active ministry. This is for reasons which do not affect his moral character.

Seminaries and Colleges

Episcopal Seminary in Kentucky—The Rev. Willard A. Page, Ph.D., rector of St. Raphael's, Lexington, has been named dean of the seminary.

General Seminary—Forty-one men received STB degrees; the Rev. Boyce M. Bennett and the Rev. Thomas J. Talley received Th.D. degrees; and honorary STD degrees were given to the Rev. Messrs. Denzil A. Carty, Bernard McK. Garlick, Arthur Vogel, Gale Webbe, and George W. Webber. The Rev. Harvey H. Guthrie, Ph.D., preached the Baccalaureate sermon and alumni essayist was the Rev. Robert E. Terwilliger, Ph.D.

Nashotah House—Honorary D.C.L. degrees were given to the Rt. Rev. William W. Horstick and the Rev. Arthur Vogel; D.D. degrees to the Ven. Stanley Atkins, the Rev. Frank S. Smith, and the Rev. Nicholas Kouletsis.

University of the South—Honorary D.D. degrees were given to the Rt. Rev. G. Edward Haynesworth and the Rt. Rev. Hunley A. Elbash.

Philadelphia Divinity School (112th year)—BST degrees have been conferred on 19 men from 11 dioceses. The Rev. Kenneth E. Heim, '31, missionary in Japan since 1952, and the Rev. George C. Anderson, '34, founder of the Academy of Religion and Mental Health, received D.D. degrees, honoris causa. The Rt. Rev. Ned Cole, Bishop of Central New York, was the Baccalaureate preacher.

Bexley Hall—The Rev. Leotis S. Belk, assistant professor of philosophy and religion, Bishop College, Dallas, is to be associate professor of philosophy of religion, Colgate Rochester Divinity School/Bexley Hall, effective July 1. A former pastor of Gethsemane Baptist Church, Chester, S.C., and assistant, St. Paul Baptist Church, Gastonia, N.C., he is a Ph.D. candidate at Temple University, Philadelphia.

Episcopal Theological Seminary in Kentucky—The Rev. Frederick R. Isacksen, rector of St. Luke and the Epiphany, Philadelphia, received an honorary D.D. degree at a special convocation of the seminary at which he addressed the students.

Episcopal Theological School—The 4th annual Jonathan Daniels Fellowship awards have been

given to Douglas Koch of Harvard Divinity School and James Young of Louisville Presbyterian Theological Seminary. Mr. Koch will spend the year 69-70 working in Christian education, celebration, and the arts. Mr. Young will spend the same period working with the Louisville Episcopal Action Project which is attempting community change in one of Louisville's poorer neighborhoods.

DEATHS

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

The Rev. Donald Turley James, 44, executive director of the Pittsburgh Experiment and assistant at Calvary Church, Pittsburgh, Pa., died May 6 in St. Clair Hospital, Pittsburgh, after a heart attack.

He was also moderator of the Faith at Work program for KDKA, Pittsburgh. Prior to ordination Mr. James was with Pittsburgh and Lake Erie Railroad and trained personnel for a life

insurance company. Survivors include his widow, Joan, five children, one sister, and one brother. Services were held in Calvary Church with the Bishop of Pittsburgh officiating, assisted by the Suffragan Bishop of Pittsburgh, the Bishop Co-adjutor of Maryland, and other clergy. Interment was in Grandview Cemetery, East McKeesport, Pa. Memorials have been suggested for the Pittsburgh Experiment.

The Rev. William Jeffrey Alfriend, 78, retired priest of the Diocese of Florida, died Apr. 24, in Tallahassee, Fla.

At the time of his retirement in 1959, Fr. Alfriend had been rector of St. John's Church, Tallahassee for 34 years. Earlier he had been in North Carolina and Virginia. He had also served as a chaplain in WW I. Survivors include his widow, Mary, three daughters, and one son. Services were held in Alfriend Hall of St. John's with the Bishop of Florida officiating. Interment was in the Episcopal Cemetery, Tallahassee.

The Rev. Walter James Marshfield, 82, retired priest of the Diocese of Erie and honorary assistant at St. Thomas'

Church, Washington, D.C., died of a heart attack Feb. 21.

At the time of his retirement in 1954 he had been assistant to the archdeacon of Western New York. He is survived by his widow, Celia Elizabeth, three children, three grandchildren, and a sister in England. Services were held in St. Thomas' Church with the Bishop of Washington officiating. Interment was in National Memorial Park, Falls Church, Va.

Helen McQueen Hardie Grant, wife of the Rev. Dr. Frederick C. Grant and mother of the Rev. Robert McQ. Grant, died Apr. 8 in a Lansdale, Pa., hospital. She had been ill for many months.

The Grants had lived in Foulkeways, Gwynedd, Pa., for the past year and a half. In addition to her husband and son, Mrs. Grant is also survived by one daughter and eight grandchildren. A memorial service was held in the Church of the Messiah, Gwynedd, with Dr. Robert Grant assisting the rector. Following cremation, the ashes were interred in the Church of the Ascension, New York City.



GO TO CHURCH THIS SUMMER!

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY 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

RIVERSIDE, CALIF.

ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; the Rev. B. O. Broman, c
Sun 7:30 HC, 10 MP (15 HC); Wed 10; Thurs 6

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

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Ev & B 8; Daily 7 ex
Sat 8; C Sat 4:30, 8

FORT COLLINS, COLO.

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

DANBURY, CONN., CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS Chey Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., r
Sun HC 8, Service & Ser 10:30; Daily 10 HC Wed;
HD 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, 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

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

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Road
The Rev. Peter Francis Watterson, S.T.M., r
Sun Masses 8, 9 (Sung), 11, Sol Ev & B 6; Daily
Mass Mon, Tues, Thurs 7, Fri 6, Wed & Sat 9;
Daily MP & EP; Healing Wed 9; 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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 HC, 10:30 MP (15 HC); Wed 10:30 HC

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); 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

MOUNT VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15; Wed HC 8; Daily EP 5:15

SPRINGFIELD, ILL.

ST. LUKE'S 1218 So. Grand Ave., E. (5 min. from I 55)
The Rev. William E. Krueger
Sun High Mass 10:15

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.

(Continued on next page)

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Parish Mass; Daily Masses:
Mon thru Fri Low Mass 7; Tues, Thurs & Sat Low
Mass 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. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
12:10; C Sat 1-1:30, 4-4:30

ROCKPORT, MASS.

ST. MARY'S 24 Broadway
Sun 8 HC, 10 HC (1S & 3S); MP (2S & 4S);
HD 9 HC; Church open daily

FLINT, MICH.

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

HOLLAND, MICH.

GRACE 555 Michigan Ave., at 23rd St.
The Rev. Robert A. Winter, r
Tel.: 396-7459; 392-1542
Sun HC 8, MP & HC 10; HD as anno

ST. LOUIS, MO.

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

DEER LODGE, ANACONDA, & PHILIPSBURG, MONT.

Sun HC 8:45, 10:30, 12:45; Wed HC 9:30; Ev
7:30 at Deer Lodge; Thurs HC 9:30; Ev 7:30 at
Anaconda

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
MP, H Eu & EP

RENO, NEV.

TRINITY (Downtown) Island & Rainbow
The Rev. James E. Carroll, r; the Rev. D. D. Cole
Sun HC 7:45, MP & H Eu 10; EP 5:15

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

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 9:15 (Sung) & 11 (1S, 3S, 5S); MP
11 (2S & 4S); Weekday Masses Tues, Thurs, Fri 9,
Wed 12:10 followed by HS, Sat 10:30; Sun Ch S
9:15; C by appt

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC, 11 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8 & 10

CAIRO (GREENE CO.), N.Y.

CALVARY CHURCH Jerome Ave.
The Rev. Kennedy K. Roberts, r
Sun H Eu 9:30; also Palenville 8:15; Ashland 11:15

GENEVA, N.Y.

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS Church St.
The Rev. J. B. Chapter, r
Sun Masses 9:15 July & Aug.; 8 & 10 Sept. through
June

The Living Church

NEW YORK, N.Y.

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

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

Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.

Sun 11. All services and sermons in French.

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

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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. 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 Tues & Thurs 12:45;
C Fri 4:30 and by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v

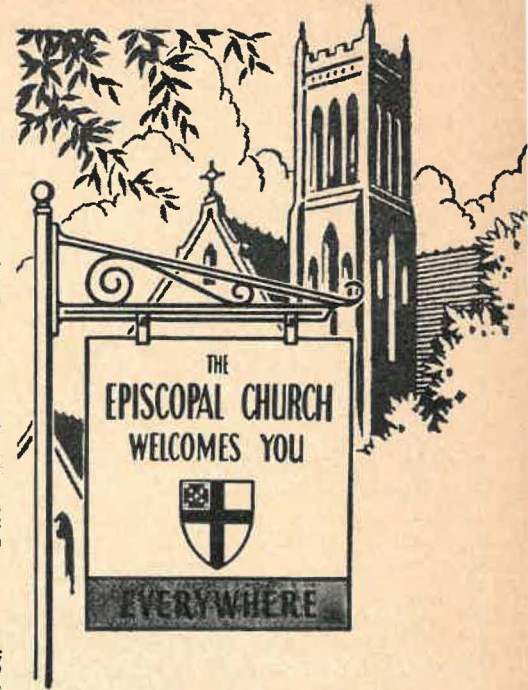
Sun HC 8. HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05; C by appt Organ Recital Wed 12:30

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



ST. PETER'S CHURCH
Geneva, New York



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

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. 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. Caguilat, v

Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the
Rev. L. F. O'Keefe

Sun 8, 10; R. L. Hobbs, Organist & Choirmaster

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen
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, TEX.

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; 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; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Kaulbachstr. 30
The Rev. G. Edward Riley, r Tel. 285507
Sun 9 Eu; 11:30 MP & Ser (At Blumenstr. 36; Eu
& Ser 1S & 3S); HD as anno. C by appt

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