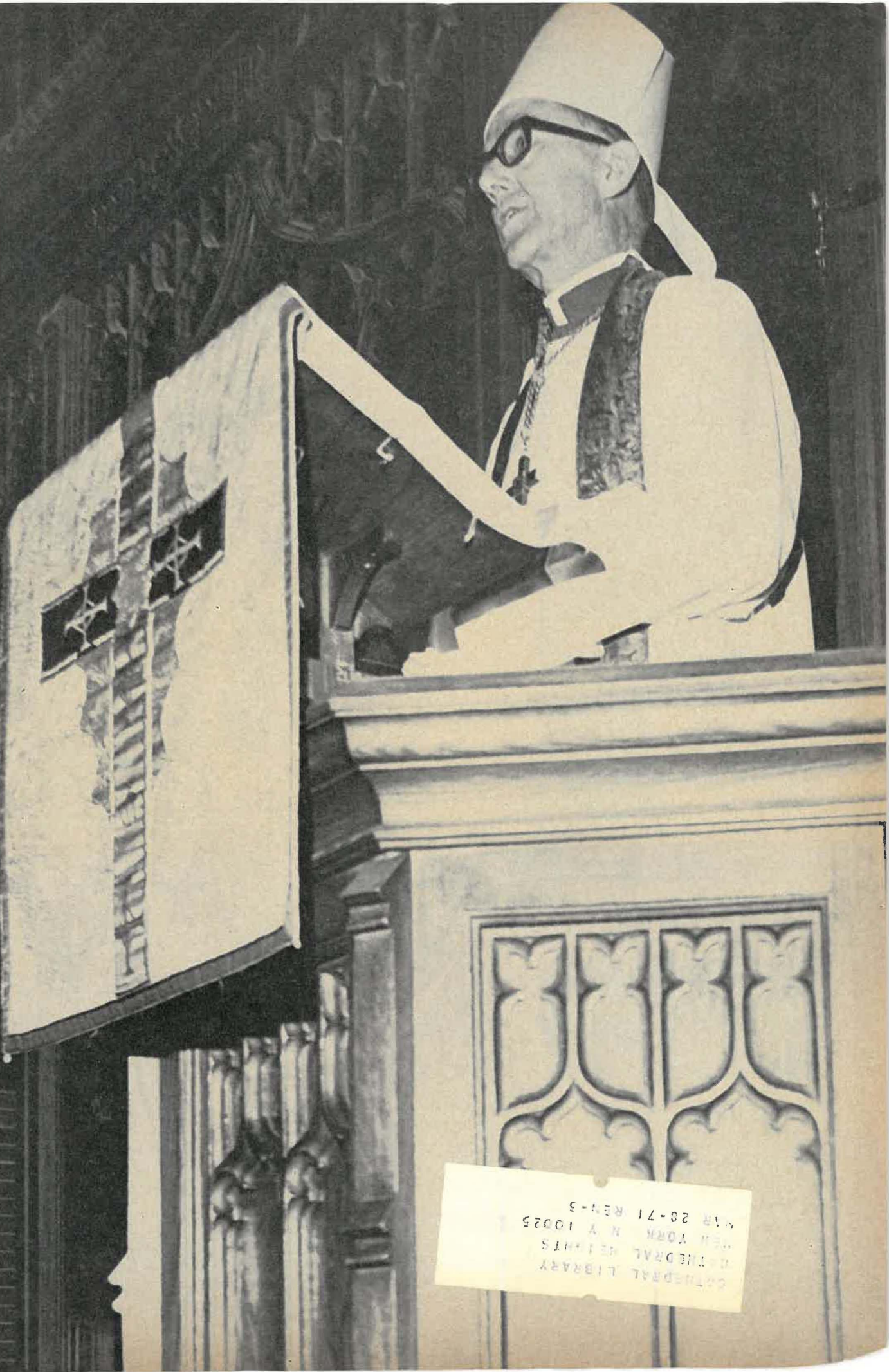



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Around



& About

— With the Editor —

Words fitly spoken by **John Cogley**, in *The National Catholic Reporter* (6/11/69): "The words 'conservative' and 'liberal' have long stood for foggy concepts. So much so that one has gotten used to hearing people like the late Senator Joe McCarthy described as a conservative, while a sturdy traditionalist like Robert M. Hutchins is branded a liberal." Mr. Cogley talks about Judge **Warren E. Burger**, and quotes some statements by the judge which justify his conclusion that "Judge Burger is an independent thinker, with something less than a totally reverential attitude toward the American legal tradition. Isn't it stretching things to call him a conservative?" Perhaps it is, but that is to beg the question: What do we mean when we call anybody a conservative? I would say that Judge Burger's finding fault with the American legal system on the grounds of its *de facto* injustices to the poor and its other inequities is a profoundly conservative exercise: conserving the vital and venerable tradition of criticizing the system from within, in order to reform it rather than let it destroy itself. Anybody who wants to reform our institutions from within is a conservative. So what's wrong then with being one?

I am beginning to wonder what on earth an America-hater can possibly say that does *not* fall under the protection of the First Amendment as interpreted by the present U. S. Supreme Court. A young man of 18 publicly remarked, during the Johnson Administration: "If they ever make me carry a rifle the first man I want to get in my sights is LBJ." He was convicted of a felony in threatening the President. The Supreme Court has reversed that decision, saying that the statute that forbids such talk about the President must be interpreted "with the commands of the First Amendment clearly in mind." In other words, this was legitimate political comment. I ask therefore: Is there anything that some kook like that may *not* say, as long as he's talking about murdering a political figure? If this is a constitutional freedom, I'd be mighty nervous if I were the President.

In fact I am anyway, as a citizen, about the way the Court has been stretching the First Amendment to cover any imaginable verbal violence so long as it is political. Surely, the assassinations of the Kennedys and of Dr. King suggest the need for some prescriptive delimitation of this right to say whatever we want to say about political figures. There was a lot of ugly hate talk before those assassinations, and I cannot believe that it had nothing to do with the events.

Robert Adams is a 13-year-old communicant of the Church of our Saviour in Chicago. He recently preached a sermon which you will find on page 4, exactly as he wrote it. I want to talk it over with him now in direct discourse.

Robert, you are so fundamentally right about liturgy that I'm tempted just to thank God for young people like you in the Church and say no more. But I don't think that's what you want; so, the following few comments.

On the point of intelligibility we entirely agree. Such words as "vouchsafe," "incarnate," and "oblation" must be replaced by words in common use today *whenever that is possible*. It isn't, with all such words. "Grant" will do for "vouchsafe," "offering" for "oblation." But there is no good current synonym for "incarnate." Let's not go all the way with those who demand that the Church should abolish its whole distinctively Christian vocabulary, for that is both impossible and unnecessary.

You are right too about the "very fancy english which is hard to understand" in which some of the prayers are cast. For example, I wonder how many Churchmen really understand the collect for Trinity Sunday. On the other hand, there are prayers like the Advent collect which, for all their "fancy english," speak to the human heart in any age because of the timeless quality of their language. I doubt that you would want to see all these older treasures simply dumped out.

Forty years from now you will be 53, I shall be 97. Let's get together again at

Continued on page 12

ON THIS WEEK'S COVER, the Most Rev. Charles A. Buswell, Bishop of the Roman Catholic Diocese of Pueblo, preaches from the pulpit of the Church of the Ascension (Episcopal), Pueblo, Colo. See story on page 5.

LETTERS

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

Truth and Turmoil

As outlined for the Religious Public Relations Council, meeting in Washington, D.C., [TLC, May 25] Bp. Moore's logic will never validate his impulse to do something about the injustice and change that exists in the world today, not if his requirements are that "truth become turmoil" and "Christ become a revolutionary." It might be helpful if Bp. Moore would supply us with his sources for such far-reaching statements.

LEONARD O. HARTMANN

Evanston, Ill.

Dykman on PBs

I was much interested in the article *Is the P.B. "Head" of Pecusa?* [TLC, June 1], having served the last four Presiding Bishops as canonist.

Originally the senior bishop presided over the convention and by reason of his age was limited in his functions. Upon the creation of the National Council, the Presiding Bishop's functions were considerably increased especially in matters of discipline, and the office became correspondingly onerous so that I often wonder how anyone is physically able to perform them travelling as he must all over the United States for the consecration of bishops.

By reason of my connection with the Presiding Bishop, and White & Dykman's *Annotated Constitution and Canons*, I am consulted by bishops and other clergy throughout the country. In this connection an amusing incident occurred in London in 1958 during the Lambeth Conference when Bp. Sherrill took me to visit the Archbishop at Lambeth. After His Grace had shown me this fascinating building he insisted on my calling upon what he described as my "opposite number" in the Church of England and went to the latter's chambers next door to the abbey. After we had been talking for a short time he turned to me and said "Dykman, do the bishops consult you before or after they do something?"

JACKSON A. DYKMAN
Attorney-at-Law

Brooklyn, N.Y.

He Dares Us

There is an old hymn that begins with the words: "There's a wideness in God's mercy that is wider than the sea." It is with deepening sadness that I notice that you continue to publish letters by little men who evidently glory in accusing their brother Christians of the sin of "heresy" yet who at the same time are content to never define what the hell they are talking about.

It's really too bad that some people, even the "holy" clergy, are so narrow minded that they can't tolerate a difference of opinion with themselves. Personally I think the Episcopal Church is over-supplied with these fanatical ultra-conservatives and for myself I believe I could stand some good old-fashioned blasphemy and worship of the

Devil in preference to all this smirking self-righteousness! Lest you forget there is still the parable of the two men who went up to the Temple to pray. The first must have been like the Rev. Edmond Mullen [TLC, May 18] who thanked God that he was not as other men, "this sinner here," and yet it was the "sinner" that received the grace, and evidently the "good man" was the one that received the condemnation and subsequent damnation!

Now, let's see if you have the "guts" to publish this letter!

J. D. STALLINGS

Grand Prairie, Texas

Help for Refugees

My tour in DaNang, Vietnam, has come to an end and I am on route to a new duty assignment at the new naval hospital in Orlando, Fla. The purpose of this note is to thank you again for your generous support of my refugee relief program in DaNang, and to let you know, should you desire to send other items such as youngsters' clothing, soap, school supplies, baby items, etc., to refugees in Vietnam, my project will continue long after I am in Orlando. Omit my name from the parcel post package, and mail to:

Office of the Chaplain—Box 81
U.S. Naval Support Activity
DaNang
FPO San Francisco 96695

Attn: Chap. Young's Refugee Relief

The chaplain who relieves me will see to it that the material you send is conveyed most quickly to one of the refugee hamlets in the DaNang area by my assistant of the past half year, PNSN Roy M. FOGNER, USN, who remains here for several more months.

I do not foresee any end to the needs the refugee families have in Vietnam. While I am not soliciting your additional help, I want you to know where to send items should you so desire.

[The Rev.] CHRISTOPHER B. YOUNG
LCDR, CHC, USN

Orlando, Fla.

The Burning Issue

As a missionary working in the diocese to which this year's Church School Mission Offering will be sent, I would like to raise a question to those who burned the materials telling about our work [TLC, Mar. 23].

First let me say that I agree with the criticisms of the materials. They do not tell the story as it is. Moreover, I question that all of the money should have been raised for rural Ovamboland and no attention paid to the needs of ministry in the towns of this country where Ovambos come and are lost.

At the same time I would like you to know how your action strikes me. It is such a negative action that it seems to me you do not really care about what happens to the Church's witness here. If you had said in your protest that you were going to send your Church School Offering to the South African Institute of Race Relations which devotes itself to giving the true facts about the country's social and economic system, I would praise God because they are a brave little group and they make their witness in God's name and at considerable

Continued on following page

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The Living Church

Volume 159 Established 1878 Number 1

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THE KALENDAR

July

- 6. Trinity V
- 11. Benedict of Nursia, Ab.
- 13. Trinity VI
- 17. William White, B.
- 20. Trinity VII

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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A Sermon

Robert Adams

I WANT to start out my sermon with a little quiz: How many people know the meaning of, use in conversation, and can spell the following words taken from our Book of Common Prayer:

1. Vouchsafe
2. Incarnate
3. Worthily (Do you really know the meaning without the Prayer Book?)
4. Oblation
5. Travail (Have you ever said "I travailed at work a lot today?")

Keep this quiz in mind as my sermon goes on.

In many churches we are behind the times. The churches are too Victorian and tight. Their services don't emit the real joy we should feel in Christ. Instead we are confined in our emotions and should be very quiet during the whole service. The looks of the Church are very old and not with the 20th century. The music is old and not something we find happiness and worship in as much as we might in more contemporary music. The prayers are in a very fancy english which is hard to understand and we should know what we are saying to God instead of just making words. Our church is in a fashion made long ago to fit people worshipping almost 300 or more years ago. Nobody has had the energy to change it for our fulfillment. The new liturgy made an attempt but it turned out to be very feeble, making such substitutions like "expiation" for "propitiation." When we say these same prayers each Sunday we tend to forget what we are saying because it takes a little thinking to figure out what the prayers are saying so we lose one purpose of the Church, worshipping God.

LETTERS

Continued from preceding page

personal risk. But all you have done is to burn some insipid missionary material. While you are concerned about what you are teaching your children, we are concerned about not having the funds or resources to teach at all. Why did you not choose instead to burn the Seabury curriculum? The same criticisms apply to it, and nobody would mistake your intentions.

Why do you burn the missionary material? Poor as it is, it is doing more than you. The dear elderly ladies and others who send me an occasional \$5, which helped me hold the first interracial training in our church in South West Africa, are doing more than you. Perhaps you belong to the group which thinks we ought not to be cramming our religion down the throats of the natives. Then please give to our feeding scheme; we don't ask the religion when we give a bowl of soup. Or perhaps you belong to the group who thinks that there is some kind of rivalry going on between inner-city work and foreign missions. The truth is the

Our Church is ornate, beautiful but is it not irrelevant to many of our lives? and what should be more relevant than Jesus and the Church? We come from a 20th-century society and walk in this Church and go back about 300 years. We feel we are doing our duty to God. Once we step out of the Church, often it leaves us from Monday thru Saturday because it is so different from the rest of our lives, almost unreal. The Church doesn't always seem to keep with us all the time. Another fault that is going on is the decrease of attraction of people. The amount of church-going people has been falling as the years progress. The Church must reach out to all in the 20th century to fulfill its duty.

To make the Church more appealing in the 20th century we could do the following things: Live up our songs, like the one "Sons of God" and maybe have some folk and blues songs. Some of our hymns should be retained because many are truly magnificent. Negro spirituals could be a big help for the feeling they express of Jesus. Our prayers should be in common english for all to understand but still should have a flair of beautiful writing like they have now. The Church should be involved in many community activities. Fortunately at our Church we do not have such acute problems. Fr. Reed has been leading us rightly, showing us the inspiration of Jesus. We are pretty much concerned with our community and all the people in it.

I do not want to give the impression I do not believe in the Church. I am trying to make it better and to make it fit into the 20th century and the new generation arising within it.

work is no different here than in America, and both are our responsibility. I speak as one who has given personal service in both situations. What have you done? Or perhaps you belong to the group which likes to call attention to its own actions, but does little concrete to rectify the situations about which it protests so loudly.

Couldn't you do something to help us? Couldn't you at least assure us of your prayers? I can hardly analyze the reasons, but the outside giving to this diocese has plummeted since our bishop was expelled in July of 1968, from \$20,000 to about \$1,500. Inevitably this means we must withdraw from work once started. And all we have heard is that you have burned our mission material. Even if it is so bad, it certainly shows very little concern for your fellow missionaries (I hope you are also missionaries) who face enough hostilities in this country as it is.

(The Rev.) GEORGE PIERCE
Diocesan Missioner of Damaraland
Windhoek, SW Africa

The Living Church

July 6, 1969
Trinity V

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NEW YORK

Forman Speaks at St. George's

James Forman, black militant who interrupted services several weeks ago in Riverside Church, New York City, to read the Black Manifesto [TLC, June 1, 8], was welcomed as the guest preacher for a Sunday service in St. George's Church, in the same city. He was invited to the church's "free pulpit" by the rector, the Rev. Edward O. Miller, who described Mr. Forman as "intelligent, articulate, energetic, and dedicated to his cause."

Mr. Forman told the 900 worshippers that they were "part and parcel" of an oppressive "new trinity—the church, business, and government," even though he praised St. George's for its support of liberal causes. "Jesus Christ chased the money lenders out of the temple," he continued, "but today they are still there, only with more money than they had 2,000 years ago." Mr. Forman spoke from a pulpit dedicated to the memory of J. Pierpont Morgan.

Mr. Miller in his sermon observed that Mr. Forman was "no intruder" to the service, and added that "what the pious call an intrusion may be an infusion." The rector said the churches and synagogues should be ashamed of what they have and what little they do.

At the conclusion of Mr. Forman's 30-minute address, he was applauded by the congregation.

MASSACHUSETTS

Suffragan Elected Diocesan

The Rt. Rev. John M. Burgess was elected Bishop of Massachusetts June 7. Suffragan Bishop of the diocese since 1962, he succeeds the Rt. Rev. Anson P. Stokes, Bp. Burgess led the voting throughout and was elected on the fifth ballot. He was among the 38 clergy considered for the post, twelve of whom were nominated.

COVER STORY: COLORADO

Ecumenical Anniversary

The Most Rev. Charles A. Buswell, Bishop of the Roman Catholic Diocese of Pueblo, Colo., preached the sermon at the Eucharist celebrating the 25th anniversary of the ordination of the Rev. Chauncey E. Minnick, rector of the Church of the Ascension (Episcopal) in Pueblo. Fr.

Minnick reports: "The sermon was transcribed from a tape by a college student named Betty Cohen—an additional ecumenical flourish." Said the Roman Catholic bishop of his Anglican friend and neighbor: "We are especially grateful today for Fr. Minnick. His life and his priesthood are a far more beautiful sermon than I would ever be able to give, and we of this community are most grateful to him for his service, his loyal dedication, and the Christian spirit that he has breathed into this community."

EXECUTIVE COUNCIL

Report on Deployment of Clergy

The immediate establishment of a national clergy deployment office designed to house a modern data bank where up-to-date personnel records on all clergy can be maintained will be proposed for the Episcopal Church when the Joint Commission on the Deployment of Clergy reports to the special convention in South Bend. Setting up such an office would be the first step in a multiphased overhaul in the way the Church deploys its professional leadership. The plan would be complete by General Convention 1973 (Jacksonville).

The clergy deployment office, a key ingredient in this new system, will be governed by an independent board selected by General Convention itself and would be located in quarters next to the Church

Pension Fund, New York City. This location would allow joint use of the Fund's 360 computer, according to the Rt. Rev. John Burt, Bishop of Ohio and chairman of the commission. Design for the office and its operation have been planned by a management consultant firm employed by the joint commission. A budget of \$107,300 is projected for the first year of operation with annual outlays of \$90,365 thereafter. The commission proposes that these sums be paid through an increased General Convention assessment amounting to \$9.51 per active clergyman.

In addition to starting the clergy office, bishops, deputies, and special delegates at South Bend will be asked to study and debate the full "Deployment Model" which the commission has drafted. Among other things, the model proposes placing in the hands of diocesan authority the responsibility to nominate clergymen for vacant posts after written "position descriptions" have been drafted. Final authority for the election of men would still be retained by the vestry or other appropriate governing board, but a new "teamwork" between them and the bishop would be envisaged. Other features of the model include a requirement for annual "job performance evaluations" in which the bishop and the man himself confer; a review of job tenure after the first seven years and at five-year intervals thereafter; and a method for relocating clergymen out of one job into another, when for reasons of career development or because of diminished effectiveness on the job, a



After the Massachusetts election: Bp. Stokes, Bp. Burgess, and Mrs. Burgess

change would be good for both the man and the mission of the church.

In proposing increased authority to the bishop both as "nominate and relocate," the commission has designed a number of safeguards against arbitrary or capricious use of episcopal power, including provision for elected appeal and review boards in each diocese. The commission is also urging both national and diocesan programs of continuing education to retain clergymen for more effective service in their present posts. Specific proposals for continuing education are expected to come forth soon from the Board of Theological Education.

The 20-page commission report opens with a description of the serious state of present clergy morale which has resulted in part through the Church's present "lack of system" for deployment. It reminds the special convention that many clergymen "don't know where to turn" when they want to move and waste futile hours in unsuccessful job hunting; that some areas of the nation are oversupplied with clergy while others have difficulty filling vacancies; that bishops all have difficulty in evaluating credentials and knowing whom to nominate to what cure; that vestries and calling committees have little to guide them; that clergymen's jobs are so ill defined that they must operate in assumptions that are often not related to the expectations of the parish; that priests rarely get the kind of evaluation and feedback that would aid them in making career choices; that lack of career opportunities and of clear avenues of advancement combined with such frustrations, are cited by many as reasons for leaving the ministry.

Although the commission makes clear that the proposed deployment office will not by itself eliminate these problems, it will be an initial and essential tool for the full revised deployment system which can contribute toward such a solution. In addition to containing the hard data already on tape at the Pension Fund file, CDO records will hold data to which a man will be able to add concerning the types of work and experience he craves in his next assignment. He will also add the names of people who know him well and to whom prospective employers can write for a soft appraisal of his fitness for a new post. Moreover, according to the commission, a clergyman desiring a change would be able to make his availability and his special interests known across the nation by alerting the data bank, an opportunity not now open to him.

Members of the joint commission, in addition to Bp. Burt, have included the Rt. Rev. Roger Blanchard of Southern Ohio; the Rev. Quinton E. Primo, Jr., president of the Union of Black Clergy and Laity; the Rev. Jones B. Shannon, a private consultant in clergy job placement; Donald H. Putnam of Connecticut,

president of Conrac; Daniel Carroll of Chicago, vice president of Booz, Allen, and Hamilton; Martin Ohlander of Colorado; L. Dale Pederson of Oregon; Mrs. Robert Ledbetter of Washington, D.C.; and Rear Admiral Edward K. Walker, ret., of Newark. Consultants to the commission have included the Rev. Canon Charles Guilbert, the Rev. Robert Rodenmayer, and the staff of Field Research and Survey of the Executive Council; and the Charles F. Smith Associates, a New York management consultant firm.

WCC

Pope Visits Geneva

Pope Paul VI, on the first visit of any Pope to the headquarters of the World Council of Churches in Geneva, said that the question of Roman Catholic membership in the WCC has not ripened to the point "that a positive answer could or should be given." However, he prayed that cooperation between his Church and the WCC might continue to move forward in the areas of theological issues, social and economic development, and world peace. Speaking in deliberate French, his voice rising and falling with emotion, the pontiff responded to a welcome by Dr. Eugene Carson Blake, general secretary of the Council.

"Your visit here further signifies the growth of the ecumenical movement, through which Christ is gathering His Church in our century," Dr. Blake told Pope Paul. He said that the ecumenical movement does not seek unity at "the expense of truth but it attempts through the mutual enrichments of our living traditions to fulfill our common calling of witness to the Gospel in our days and service to all men."

In his response, the Pope thanked God for the chance to pay "a fraternal Christian visit," and asked: "Is not the World Council a marvelous movement of Christians, of 'children of God' who are scattered abroad, who are now searching for a recomposition in unity? Is not the meaning of our coming here, at the threshold of your house, found in that joyous obedience to an unseen impulse which, by the merciful command of Christ, makes our ministry and mission what it is? Truly a blessed encounter, a prophetic moment, dawn of a day to come and yet awaited for centuries!" The Pope remarked that he came as the successor of Peter, but understanding Peter as one called a "fisher of men" and a "shepherd" by the Lord, as well as the apostle singled out for special responsibilities and duties.

Following the welcome and the response, M. M. Thomas of India, a layman who is chairman of the central committee of the WCC, led 15 minutes of common prayer which was closed with the Lord's Prayer. Reading the scripture was Jan Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity.

Orthodox Metropolitan Meliton of Chalcedon led the litany from the 1970 Week of Prayer for Christian Unity. Miss Pauline Webb, a British Methodist, read a prayer of the late Pope John XXIII and led in the Lord's Prayer which those present said in their own languages.

The welcome extended to Pope Paul in Geneva was not quite unanimous, but the pontiff—the first ever to visit that citadel of Protestantism—was warmly welcomed by representatives of government, labor, and all the Churches. It had been more than 550 years since a Pope last set foot on Swiss soil. A threatened demonstration against the Pope's visit failed to materialize when the Rev. Ian Paisley, an extremist protestant leader from Northern Ireland, was held and turned back at the Geneva airport. Said Mr. Paisley as he was ushered to a plane back to London: "It is a betrayal of the Reformation to see the Pope crowned with glory in Geneva."

WASHINGTON

Interracial Marriage Held

St. Mary's Chapel of the National Cathedral in Washington was selected for the wedding of Miss Beryl Slocum and Adam Clayton Powell III. The Very Rev. Francis B. Sayre, dean, assisted by the Rev. Lockett Ballard, rector of Trinity Church, Newport, R.I., officiated at the bi-racial marriage. The bride is the daughter of Mr. and Mrs. John Slocum of Washington, D. C., and Newport, and the groom is the son of Congressman Adam Clayton Powell, Jr., of New York City, and pianist Hazel Scott. The bride was given in marriage by her father.

After a wedding trip to the Soviet Union, the young couple will live in New York City where Mr. Powell is a CBS-TV producer.

Rep. Powell, who is also a clergyman, did not participate in the service, which some news reports attributed to his being a clergyman of a Church "not recognized by the Episcopal Church." This was not the case. The Bishop of Washington declined to allow Rep. Powell to participate in the marriage service because of his personal life. Rep. Powell has been divorced three times.

DELAWARE

Law Holds Youths for Blasphemy

Two teenagers, publishers of an underground newspaper, have been charged with lewdness and blasphemy under a 143-year-old Delaware State law. Matthew A. Bennett, 17, and William F. Bertolette, 18, were arrested on a police warrant charging them with blasphemy because of a story entitled: "The Purple Jesus or the Grape of the Virgin." It held that Jesus was a bastard.

At a hearing before Family Court

Judge Joseph P. Hurley, a continuance was granted. Both youths were released on bail. The lewdness charge against the two is based on another article in their paper, *Acid Flash*, described as a review of a film about necrophilia. The *Acid Flash* was sold by its editors in a Wilmington high school.

The arrests are believed to be the first in this century, though Delaware has had laws covering blasphemy since its establishment as a colony in the 17th century.

CANADA

Archbishop Chides His Church

The Most Rev. Howard H. Clark, Primate of Canada, has expressed disappointment in the apparent readiness of many to listen to rumor about the projected 1974 merger of the Anglican and United Churches "and accept it as fact." Writing in the *Canadian Churchman* the archbishop said the result of this is "growing opposition and some bitterness, based upon misunderstanding and mis-information." He listed four facts concerning the proposed union: (1) There is no concrete plan on union yet drawn up; (2) There are no deadlines; (3) The union, if it comes about, will be voluntary, not coerced; (4) The General Synod has another ecumenical issue to face this year — the issue of whether, on ecumenical or other special occasions, intercommunion between the two Churches may take place before corporate union. Abp. Clark chided his own Church for not paying enough attention to this last issue which is presently before the Church.

SCOTLAND

Assembly Hears Royalty

Delegates to the General Assembly of the Church of Scotland (Presbyterian) were told at their meeting held in Edinburgh that the role of the Church in the reform of society is "absolutely crucial." Prince Philip, attending the Assembly with Queen Elizabeth, recalled in his address the vital influence the Church has exercised over the centuries in the formation of institutions and society.

"Christianity," he said, "has provided the inspiration for everything that is best in our achievement and institutions and I believe that most people would like this inspiration to continue into the future. Either way," he continued, "whether people like it or not, the influence of the Churches, positive or negative, in this process of reform is absolutely crucial."

Prince Philip was critical of the methods being used by some proponents of change in today's society and warned that "bigotry, senseless violence or blind destruction" will not improve society. It has

never been necessary to destroy a city, he added, because some of the houses were sub-standard. "I confess," he said, "I get a little confused by the logic which demands violence as a way of achieving peace. I am defeated by those who use intolerance and insults, rejection, and denunciation as a means of achieving greater freedom and tolerance for themselves. Bitter experience," the prince said, "shows that the exact opposite is the more likely to result."

On the opening day of the assembly, protest demonstrations against the presence of a Roman Catholic observer were led by the Rev. Ian Paisley, a North Ireland minister, and Pastor Jack Glass, a Scottish militant and admirer of Mr. Paisley. The demonstrations began in the street but were followed later by an uproar in the public gallery of the assembly whose proceedings were halted for 10 minutes. During this time the Protestant extremists submitted a petition protesting the presence of the Rev. John Dalrymple, a well-known Scottish ecumenist.

The matter came up again when the assembly replied to the militants' protest. It did so by overwhelmingly approving a statement which made clear the Church has no intention of knuckling under to the demands of Messrs. Paisley and Glass. Its statement was drafted by the business committee and read by its convenor while Queen Elizabeth listened. Fr. Dalrymple did not attend that session.

Several spokesmen defended the invitation to Fr. Dalrymple, and Dr. James B. Longmuir denied that the invitation represented a further movement "in a Rome-ward direction by the Church of Scotland." Dr. William Morris, minister of Glasgow Cathedral, also condemned the protestant militants' move when he addressed a conference of Central Scotland delegates from the Orange Movement. Maintaining that all Christians should deplore militant Protestantism if it means demonstrations of the kind they had experienced, he said that "there is nowhere in the holy scriptures — upon which Protestants base their belief and practice — any justification for interrupting services or shouting some one down."

Gasoline Pump Locked on Sundays

An automatic gasoline vending pump, the first to be installed in the group of 500 rugged islands off northwest Scotland known as the Hebrides, will be locked on Sundays as the result of protests by the Lord's Day Observance Society.

The pump was installed by Jule Engebretsen at his gas station at Stornoway, capital of Lewis Island and the largest town in the Outer Hebrides. It was designed to provide round the clock service for travellers including boat owners. At first he inserted this ad in the local newspaper: "Customers — other than doctors,

nurses, and other essential users — are respectfully requested not to operate the vending machine on the Sabbath."

Despite this, however, the local secretary of the 138-year-old Lord's Day Sabbath Observance Society, wrote to the pump's owner: "We consider that the measures such as this on the Lord's Day are not only a breach of the moral law but also lead to the loss of the peace and quiet which we value so much on this island." These were strong words, even among the islands where the outspoken, strict (Presbyterian) Free Church of Scotland has great strength. Mr. Engebretsen now puts a padlock on the pump every Sunday. He said he would review his decision in a month's time, pointing out that vending machines now sell cigarettes and candy in Stornoway.

ECUMENICAL RELATIONS

English Churchmen Meet

A representative from the Vatican was among delegates led by a Roman Catholic cardinal and an Anglican archbishop, who took part in a conference which was described as "the most important meeting between Roman Catholics and Anglicans in the north of England since the Reformation." The conference on Christian spirituality was held in the Roman Catholic Wood Hall Pastoral and Ecumenical Center, Leeds. Roman Catholics were headed by Gordon Cardinal Gray of St. Andrews and Edinburgh, and the Anglican delegation by the Archbishop of York, Dr. Donald Coggan.

Representing the Vatican was Msgr. Charles Moeller; other Roman Catholic delegates included the Most Rev. Gordon Wheeler of Leeds; the Most Rev. Basil C. Butler of Westminster; Abbot George Basil Hume of Ampleforth Abbey; the Rev. Michael Buckley, warden of Wood Hall; and the Rev. John Dalrymple of Scotland who only recently was the first official Roman observer ever to attend a General Assembly of the Church of Scotland (Presbyterian).

Other Anglican representatives included the Rt. Rev. John Moorman of Ripon, senior Anglican observer throughout Vatican II; the Rt. Rev. Cuthbert Bardsley of Coventry; and the Rt. Rev. Douglas Sargent, Suffragan Bishop of Selby, Yorkshire.

No official statement of what was said or concluded at the conference was issued immediately but authoritative sources said the opening paper was read by Dr. Coggan. He was later quoted as telling a newsman that the conference was "simply a gang of friends who want to talk about what is in their hearts." The first day's session ended with a specially designed ecumenical service at which Cardinal Gray and Dr. Coggan read the lessons. This was also attended by 100 Roman Catholic and Anglican representatives

Continued on page 12



HEAR YE!

HEAR YE, all people of the world.
Hear Ye, all people of the world.
Hear Ye, all people of the world.

The governments of the world no longer help
the people of the world.

The governments of the world no longer help
the people of the world.

The governments of the world no longer help
the people of the world.

Rise up all men of God.

Rise up all youth and lead your people home.

Rise up all women and keep your sons home.

Rise up all men and keep your daughters home.

Rise up all parents and keep your children home.

Rise up all men of God.

Rise up and lead your people home,

Without death,

Without destruction,

Return home all people of the world.

It is the command of God.

And he who has ears to hear, let him hear.

For the Spirit of God is here.

The Spirit of Jesus is here.

The Spirit and the Bride have come.

THOU SHALT NOT KILL

It is the command of God.

And he who has ears to hear, let him hear.

For the Spirit of God is here.

The Spirit of Jesus is here.

The Spirit and the Bride have come.

Return home all people of the world.

Lead your children home all people of the world.

Take your children home all people of the world.

Stay home where you belong all people of the world.

Stay home where you belong all people of the world.

Oh hear the cry of the people, all people of the world.

Oh hear the cry of the people, all people of the world.

Oh hear the cry of children, all people of the world.

You are as children.

But, do children bring with them destruction?

do children bring death?

do children bring honor, glory, and shame?

do children kill their neighbors?

do children kill their own brothers?

do children kill their own sisters?

Belonging to someone else?

Cast out all evil.

Cast out destruction.

Cast out death.

Death will strike.

Man must not lead death.

Death strikes alone.

Arise ye out of hell and lead your people home

To the place you were born.

Find you contentment there

And not in or upon land belonging to other people,

And not in or upon land belonging to other nations.

Be as neighbors.

And love one another as your neighbors.

You are each other

Of every color,

Of every creed,

Of every nationality.

Let peace reign amongst you

And not the power of man.

The power of man is destruction and death.

The power of man is destruction and death for all.

The power of man is the government man.

Hear Ye, all people of the world.



The governments of the world no longer help
The people of the world.

It is the people that must come together,
Not religions or societies or organizations,
But the people.

It is the people that must come together,
Not authority against authority,
Not authority goading authority,
Not authority against the people,
Not authority goading the people,
Not the people against authority,
Not the people goading authority,
Not the people against the people,
Not the people goading the people,
Not authority supporting authority,
Not authority supporting the people,
Not the people supporting authority,
Not the people supporting the people,
Not the people supporting each other,
Not the people taking sides,
But, all people helping all people.

The mass helping the mass

Of every color,
Of every creed,
Of every country,
And of all nations.

Come ye all together of one accord.
Not authority against authority,
Not government against government,
Not people against people,
Not creed against creed,
Not country against country,
Not nation against nation,
Not the world against the world,
Not the mass forming,
dying,
hungering,

sitting,
marching,
demonstrating,
striking,
maiming,
killing,
jeering,
taking,
plundering,
destroying all in their way.

For whom?
when?
why?
where?

Not the mass following the mass.
But, the abandonment of the mass and
Survival of the individual
of every color,
of every creed,
of every country,
and of all nations.

Hear Ye, all people of the world.
Hear Ye, all people of the world.
Hear Ye, all people of the world.

The Spirit of God is here.
The Spirit of Jesus is here.
The Spirit and the Bride have come.
The Spirit and the Bride are one.
Who is the Spirit?
Who is the Bride?
Seek the Spirit.
Search out the Bride.
The Spirit and the Bride have come.
Know Ye Revelation.
Oh hear the cry of the people.
Help them, for they need your help.

In 1962 Episcopal Church headquarters were moved from 261 Park Ave. to the present location at 815 Second Ave., in New York City.

50—Hierarchs—50 50—Count 'em—50

By FREDERICK M. MORRIS

IN the latest edition of Stowe's Directory there is a handsome full-page display of 50 clerics all employed by the bureaucracy at 815 Second Ave., New York City. I believe the Executive Council has reason to be proud of the appearance of this display. On the whole they are a good-looking crowd even allowing for the inevitable flattery of photography. Furthermore, they are all college graduates especially trained in post-graduate school for the prosecution of the professional ministry of the Church. They are a group to be proud of indeed. When you turn the page in Stowe's you find three more clergy members of the bureaucracy, one a bishop. This reminds the reader to make a mental check on the number of bishops involved and he finds that there are five, one of whom is not pictured. They are Bps. Hines, Bayne, Mosley, Lewis, and Richards. That's a lot of bishops and it brings the total number of hierarchs to 54.

The dictionary says that a hierarch is "one who has high and controlling authority in sacred things." I don't want to split hairs in definition and I disavow the temptation to explore the degree of sacredness in the things over which the high and controlling authority is exercised. But there is no question about the highness in location at the top of the ecclesiastical government. Nor is there any question about the controllingness. For who can possibly have any greater control in running that particular show? I believe it is safe to consider them all as hierarchs, and the sum total of the 54 salaries is an item of sufficient size to warrant very close scrutiny. Does it return an adequate dividend on the Church's investment? I do not believe anyone is overpaid. If anything, quite the opposite. The sole question in the mind of the Church is, I believe, whether that many are absolutely necessary. Can we really afford them all with the inevitable accumulation of secretarial assistance and expense accounts which of necessity goes with such executive positions?

Another aspect of the question con-

cerns the use of clergy as compared to laymen. Is it because clergy can be hired for less or is it because the responsibilities can be handled only by priests? We must not forget that there is a goodly number of lay executives at headquarters in addition to the 54 clergy. Are all the pies in which a finger is kept, necessary to the "bene esse" of the Church? Are all the members of this vast hierarchy productive enough to justify the continuance of every specialty represented? Are they sufficiently controlled in their travel and expense accounts? By whom? Once engaged are they there for life? Is any attempt made to inform the Church generally as to the duties and responsibilities of each?

BECAUSE these questions have persistently arisen in my mind, I have ventured to discuss them with four of the highest officials. My first attempt to do so by mail resulted in a six-month's delay before any reply was received. That particular correspondent then ducked the issue, leaving my central inquiry unanswered. I then invited an official higher in rank to have lunch with me and I was listened to most graciously. Correspondence ensued in which he said that "to do what the Church expects of us" requires that many people. I then asked who defines what the Church expects and just what is the Church in that sense anyhow? I pointed out that the General Convention directives are very broad and require much definition. I added that there could be no question about the Church's expecting the utmost economy and control to be exercised at headquarters. The correspondence continued and I was assured that my point is well taken and that the matter of personnel proliferation is constantly under review by a board or cabinet. I replied that since the members of the board are also members of the bureaucracy, that appears like putting a man on the jury at his own trial. Objectivity is unlikely under such circumstances. My third and fourth luncheon dates were equally affable and receptive. But the findings remained equally vague and ephemeral. The final summary of it all was that the reduction of personnel is a very complex, knotty puzzle with all kinds of wheels within wheels, pressures, influences, and personality problems involved and therefore probably impossible

Continued on page 12

The Rev. Frederick M. Morris, D.D., is rector of St. Thomas Church in New York City.

EDITORIALS

What Else In Vietnam?

IN TLC of June 1 appeared a thoughtful letter by SP/4 Terry M. Brown, now serving with the U.S. Army in Vietnam. He recalled that he had read defenses of American war policy in Vietnam in this magazine, and he went on to say: "After months of treating bleeding and screaming bodies, I would venture the simple opinion that such defenses are surely wrong. Surely as Christians we cherish life, not death. But in Vietnam one sees only broken bodies and dead spirits. I would ask anybody who defends American policy in Vietnam to consider the paralyzed and the blind, the crippled and the dying, the broken and the dead. These, for me, are the products of American policy in Vietnam."

At the time we received this letter we wanted to ask: But are these the *only* products of American policy in Vietnam? And we thought of other questions which are begged by this letter from a profoundly sensitive Christian service man. Is it all so simple—this issue between "hawks" and "doves"—the former being death-cherishers and the latter life-cherishers? We kept our silence, however, because Specialist Brown is there in the midst of the anguish and sometimes one doesn't want to argue with a man who lives on Heartbreak Hill.

Then, one of the clergy of Specialist Brown's home parish wrote an open letter to him, sending us a copy. The priest is the Rev. Peter H. Beckwith, assistant at St. Paul's Church in Jackson, Mich. A portion of Fr. Beckwith's letter follows:

"Certainly war is hell, and all the insidious evils that flow from it can hardly be ignored or condoned. But you gave me the feeling [in your letter to TLC] that you actually believe that if the American force were to withdraw from the Vietnam conflict right now all killing would somehow cease directly therewith. I find it difficult to think that you would accept this terribly naive position which ignores history. Therefore, it must be something else. Something like 'We have no business there' and/or 'It is not our responsibility.' Can the allies of freedom afford morally, or any other way, to give place to the forces of, first, anarchy, and then, later, slavery, whether it be in this country or in the countries of those who request our aid in time of need, simply to avoid our direct responsibility for the pain and death that so damnably ensues from such confrontations? Where is our responsibility for the pain and death—to say nothing of the injustice—which develops if we stand idly by? . . . Your identification of the products of American policy in Vietnam seems correct enough and there should be no attempt to cover them up or glorify them. What you have identified is the terrible nature of any armed conflict. . . . But what you have said cannot be the full story, *i.e.*, the only products of American policy in Vietnam being 'the paralyzed and the blind, the crippled and the dying, the broken and the dead.' There must be more and if we know it we should say it. If we don't know it we should seek to find it. I have not as yet been presented enough evidence to make me believe that America is so innately evil as

to be present in Vietnam solely for the reasons you have described. So, until I see better evidence, I will continue to believe that we are there for the same reason we have always been there—to give those who would be free a chance—and that the specifics differ only in time and place."

Fr. Beckwith's point is well taken, and all Christians who clamor for immediate withdrawal of the American force from Vietnam, and total condemnation of both the purpose and the performance of that force, should consider it.

Manifesto, IFCO And ECUSA

THE editorials of June 1 regarding the Black Manifesto, IFCO, and the Episcopal Church represent a well-intentioned point of view which is probably shared by many white Episcopalians. Unfortunately, the same view is naive in the extreme and, in these critical days in which predominantly white churches are being tested, represents great potential danger. Improving communications between racial and economic groups may not be well served by the rhetoric of the Black Manifesto, but neither is it advanced by the patronizing air of superiority which lectures blacks on the "court manners" necessary for a sympathetic hearing by whites. And that's what the June 1 editorials amounted to, for in concentrating on the harsh rhetoric of the manifesto's six-page preamble (which is, after all, simply the opinion of one man and not official policy of IFCO or the NBEDC) an excuse is found for dodging the basic issues.

To label the demand of the National Black Economic Development Conference for \$500,000,000 preposterous hardly makes it such (with no facts being given to prove whether or not it is preposterous), and to assert that since only 187 blacks voted for the manifesto it cannot claim to be representative is absurd. The place of the manifesto will be determined by the degree of support it receives from blacks (and whites) in the months ahead. The logic of the editor would have pre-judged the Declaration of Independence to be worthless due to the limited number of *its* signers! The fact is that the Episcopal Church has *not* been much of a friend to blacks, whether within or outside our fold. The opportunities open to black priests as contrasted with white priests rebut those who do not believe that racism abounds within our Church. We have hardly strained ourselves on the national, diocesan, or parochial levels. Our vaunted \$9 million is a drop in the bucket compared to the resources we could and would muster if something we *really* cared about were threatened!

Which brings us to the question of IFCO and ECUSA. The IFCO board of directors issued a statement on May 6 making it clear that our support of the manifesto was limited to its programmatic (as opposed to ideological or tactical) aspects. IFCO has never and does not now support the specific ideologies of the six-page introduction to the manifesto, nor the approval of violence contained therein. However, the *principle* of the manifesto is that whites should start *really* put-

ting their money where their rhetoric has been. The bombastic tone of the Black Manifesto, while unpleasant reading for most of us, is a manifestation of actual feeling in much of the black community. The fundamental question is whether the Episcopal Church wants to be involved with the black community *as it is in reality*. The "good old days" of fobbing minor favors off on blacks while demanding great gratitude in return are over. That is the real message of the manifesto.

Much attention has been given to the call for disruption of white church services. Both the tactic itself and Mr. Forman's personal willingness to carry it out are distasteful to most whites and to many blacks as well. Further, as THE LIVING CHURCH warned, such acts are likely to unleash a terrible white backlash. However, I am reminded of the words of a survivor of Dachau that on his way to that place of horror, jammed in a crowded cattle car, he could look between the slats and see German farmers tending their fields, not even looking up as the train passed by. His hatred for those farmers was sudden and intense. One cannot help but wonder which is the greater blasphemy—the "business as usual" attitude of most parishes where hymns are

sung and prayers offered as calmly and unconcernedly as if there were no great crisis at all, or the interruption of such mockeries of God and the message of the Cross. If He meant it when He said that we would be known as His disciples by the way we love one another, then perhaps it is best that we *not* be allowed to sing our hymns until we mean them, and until we don't deny them by our actions and inactions. Perhaps the terrible words of God "I hate your solemn assemblies . . ." find a modern day echo in the anguished cry of the black rather than in the calm tones of the General Confession uttered so easily by Churchmen whose actions prove their absence of any intention to live in love and charity with "those neighbors" on the other side of the tracks.

It is so easy to editorialize on the proper conditions within which we Episcopalians will consider "doing business" with the disadvantaged and those who seek to correct injustice. It may be much harder to carry the cross of being insulted or even rejected by those we seek to help. But that's still the emblem over our altars, isn't it?

ALFRED T. K. ZADIG

815

Continued from page 10

to accomplish. This was hardly reassuring despite the readiness to agree that my misgivings are understandable and reasonable. When I raised the question of "Parkinson's Law" I was informed that it is only too true but is regarded as inevitable wherever a bureaucracy exists. This was equally lacking in reassurance. The precise point of my chief concern is that there appears to be no authoritative controller whose specified duty is to keep every expenditure and every proposal for increased expense under the most vigilant and hard-boiled scrutiny.

I AM convinced that the Church is waiting for some definite and explicit evidences of economy and "belt tightening" (the phrase used in the publicized directive of the 1967 G.C.) at 815 and that nothing can accomplish more to restore confidence and to stimulate fresh effort in financial support. The latter is obviously necessary. The time has come to distinguish clearly between what is useful and what is essential. I do not question the usefulness or the desirability of any of the pies in which 815 maintains a finger. But under present conditions we are well advised to maintain only what is essential.

I hear from employees farther down the line that numerous executives have left and not been replaced. If this be true, the Church should be informed. It would be most reassuring, for stories come in from the missionary fields about necessary but tragic cutbacks in available funds and the Church at large needs to be told that the economies apply all the way along the line right up to the personnel at headquarters. I believe this sort of reassurance will stimulate a fresh effort on the part of the Church at large to meet the quotas.

AROUND & ABOUT

Continued from page 2

that time and talk this over. Maybe you'll be more conservative and I'll be more adventurous. Meanwhile, don't worry too much about the people who stay away from the Church because they find its worship incomprehensible or irrelevant. They always have! They are always with us. If they find it easier to worship God over the Sunday comic section there isn't much the Church can do to compete with that. Cranmer at his best was no match for Peanuts in the worship experience of some Christians.

Thank you for your sermon. Stay in there and pitch.

In his guest editorial on page 11, the Rev. Alfred T. K. Zadig replies to several editorials which appeared in these pages in the issue of June 1. As a member of the board of directors of the Interreligious Foundation for Community Organization, Fr. Zadig speaks on the Black Manifesto, IFCO, and the Episcopal Church.

NEWS

Continued from page 7

from a large area of Yorkshire who had been invited to attend. Cardinal Gray later described the meeting as "a family discussion not to be followed by any statement of world-shattering importance."

The conference was preceded in the south of England by another Anglican-Roman meeting described as the "first of its kind." This involved clergy of the Anglican Diocese of London and R.C. clergy of the Diocese of Westminster which also embraces a large part of London, and was held in St. Edmund's College at Ware. The two teams were led

by Bp. Butler and Bp. Chadwick, Suffragan of Barking, East London, who is chairman of the Archbishop of Canterbury's commission on Roman Catholic relations.

One source said that one of the major subjects discussed at this conference was the now famous Malta Report on relations between the two Churches. This was drawn up at a meeting on Malta of the Anglican-Roman Catholic Joint Preparatory Commission which was created to initiate dialogue between the two Churches.

ORGANIZATIONS

NCCJ Honors the PB

The National Conference of Christians and Jews honored three well-known religious leaders at its third annual Religious Leaders dinner held in New York City.

Clergymen who were cited for "courageous leadership in intercreedal relations" were Terence Cardinal Cooke, Archbishop of New York; the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church; and Rabbi Jacob Philip Rudin, president of the Synagogue Council of America. Chairman of the dinner was William F. May, business executive and protestant co-chairman of NCCJ.

In announcing the awards, Dr. Sterling W. Brown, NCCJ president, said, "These religious leaders have been outstanding in their efforts to extend the true meaning of brotherhood to all their fellowmen and have actively engaged in working to achieve harmony in our urban crisis."

TEXAS

Mission Clergy Rate Increase

The pay of all mission clergy in the Diocese of Texas has been raised to a

minimum of \$6,000 by recent action of the diocesan executive board. A "stop-gap" measure, the action covers only that period between July 1, when it goes into effect, and Jan. 1. This figure does not indicate a base pay but rather a minimum salary applicable to all clergy in the diocesan mission field. The action was initiated as a result of the availability of the necessary funds outside the budget.

JAPAN

Ecumenical Association Formed

One hundred clergy and laity acting as individuals have joined in forming the Japan Ecumenical Association, an organization to encourage and conduct research and study on common concerns. Most participants are members of the Episcopal, Roman Catholic, Lutheran, and United Churches, but they are not official representatives of their communions.

The Rev. Joseph Spae noted that Japan is the most appropriate place for an ecumenical breakthrough — that Japan is the place where the differences between Christians can most easily be crossed. The Immaculate Heart priest will operate an office for the association within the Orient Institute for Religious Research. He also said that since Japan experienced nothing like the Protestant Reformation there is no historic basis for Christian separation. "When a Japanese comes to church," Fr. Spae said, "he comes because it is a Christian Church. The question of whether it is catholic or protestant or one denomination or another is usually a matter of happenstance."

The Rev. Cyril Powles of the Episcopal Church of Japan is one of the executive secretaries and the Rt. Rev. David Goto, Bishop of Tokyo, is one of the directors of the association.

SPAIN

Priests "Occupy" Bishop's Palace

Five priests entered the bishop's palace in Bilbao, Spain, and began a sit-in and hunger strike to protest Spanish government actions against Basque nationalist activity. Rejecting an appeal from the Most Rev. José Cirarda Lachiondo, apostolic administrator of Bilbao, they indicated that they intend to prolong their demonstration indefinitely.

Among the targets of the priests' demonstration were: police measures against the Basque terrorist organization, ETA, including charges of torture and holding men without placing formal charges; the imprisonment of more than 100 workers who were involved in demonstrations; and "slanted" reporting in the press,

radio, and TV. The priests asked for an investigation by the International Red Cross.

CONVENTIONS

Iowa

Continuation of a diocesan crisis fund through next year was approved by the annual convention of the Diocese of Iowa meeting in Des Moines. The fund was established by the 1968 convention for a two-year period and calls for an assessment of 2% of parish and mission operating expenses each year to assist the diocese in meeting specific needs in the areas of race and poverty. The resolution continuing the fund was amended to specify that contributions to the fund be on a voluntary basis with the 2% figure to be used as a guide.

The convention accepted a recommendation that the Bishop of Iowa form a cabinet of five consultants from outside the diocesan council to administer the diocesan program through the departments of administration, Christian education, Christian social relations, mission, and research and development. The first three of the five positions already are, in effect, established and filled. Another resolution on structure was rejected. It would have allowed members of the standing committee, by reason of their election, to become members of the diocesan council.

In other action, convention:

(✓) Approved a general Church and diocesan program budget of \$222,400 for 1970. This is \$18,000 above the 1969 figure;

(✓) Tabled a resolution that "all political resolutions" be voted down;

(✓) Adopted a resolution urging Churchmen to review legislative actions that affect lives of "all sorts and conditions of men" and "to work diligently to promote new legislation that will correct social injustices;"

(✓) Rejected a resolution supporting the boycott of California table grapes;

(✓) Approved a proposal calling for equity under law for agriculture workers;

(✓) Refused to modify the present diocesan policy stating the "traditional support of conscientious objection to war and military service." A defeated resolution would have put the diocese on record as favoring selective conscientious objection.

Preacher at the evening Eucharist was Walker Taylor, Jr., of the Executive Council. The Rev. Quinland Gordon, also of the Executive Council, spoke at the convention luncheon on the General Convention Special Program.

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BOOKS

LEARNING TO LIVE: An Autobiography. By Walter Russell Bowie. Abingdon. Pp. 288. \$4.95.

One of my most prized possessions, now that he is gone, is a longhand letter, written a week before Christmas 1968, in which Russell Bowie asks me to review his forthcoming book, *Learning to Live*. The book has now arrived and I have read it eagerly. This is the fortieth of Russell Bowie's books, and now there will be no more. All of his books are good but this one is the mintage of 86 years of living, writing, preaching, teaching—and friendship. And there is lots of fun. He was one of the few writing preachers and teachers who had that indefinable thing called style. He could have been a poet or an artist and he did get his poetry into his written and spoken words.

The first chapter, "The Early Days in Richmond," and the second, "A Child's World," give us something of a young boy's life in the capital of the old Confederacy, the boy's life beginning only 17 years after "the war." Then there were the private schools, Harvard University in the days when President Eliot was one of the lights and leaders in the world of education, the Virginia Seminary with such men and great preachers and great

hearts as Berryman Green. The ministry began in the country parish of Greenwood in Virginia, and then famous, growing, and productive years at St. Paul's in Richmond (1911-1922), and Grace Church in New York City from 1923 for 16 years. Here he had succeeded another great man, Charles Lewis Slattery, who accepted his election as Bishop Coadjutor of Massachusetts in 1922. While Russell was rector of Grace Church he was elected bishop coadjutor of one of the oldest and strongest dioceses in the East. In his autobiography he mentions this and his declination in four lines.

He loved people and they loved him. His wife, Jean, and their four children, made home the happiest place in the world. Friends and neighbors, the sick, the sad, ill, disappointed, discouraged, came and went away, and came back. It was a renewal of hope and life.

Space forbids any long account of his chaplaincy in the United States Army in the First World War in the midst of the fighting, the suffering, and the dying; the years of teaching at Union Seminary in New York; taking part in the theological and social controversies of his time; the several journeys to England, friendships with many there, preaching in St. Paul's Cathedral. And then, at long last, back home, to the place he loved perhaps best of all, the "Hill," the Virginia Seminary

where a home had been built for him and where he taught a new and rising generation of students.

Perhaps my review may be already too long, but 51 years a priest come St. Peter's Day, and age 75 arrived at the same day, I shall "pontificate" a bit and say, "Every preacher, and every student who expects to preach, should read at least the chapters in this book which contain much about preaching; also, the chapters on friends; the chapter "Changing Tides in Religious Thinking" and "The Heart of it All"—and you will end with moist eyes and as a better person. And if you are looking for a book to give a young man about to be ordained, or for that matter one who has been long ordained, give him *Learning to Live*—and inquire later if he has read it!

(The Rev.) JERRY WALLACE
Grace, Tucson, Ariz. (ret.)

Booknotes

By Karl G. Layer

THE NOW GENERATION. By Dennis C. Benson. John Knox Press. Pp. 143 paper. \$2.45. A sympathetic and understanding examination of the young people of today—their interests, hopes, and aspirations—by a pastor who has worked with them. Informative reading for both younger and older generations.

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CONFERENCE

NATIONAL LITURGICAL CONFERENCE: Milwaukee, August 25-28, "Celebration of Man's Hope." For information write: Executive Secretary, Associated Parishes, Box 74L, Washington, Conn. 06793.

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RECTOR'S ASSISTANT wanted in an active, challenging, growing parish. Mature priest preferred but will consider a younger man. Make first contact by letter only. Fr. Paul Hoorstra, Grace Church, 116 West Washington Ave., Madison, Wis. 53703

WANTED young priest to be associate in experimental tri-parish area ministry. Write Episcopal Tri-Parish, 200 South Penn St., Wheeling, West Virginia 26003.

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

WOULD YOU like to be a teacher instead of a bookkeeper CUM fund collector? Holy Trinity School seeks 3 dedicated elementary school teachers, clerical or lay; retired teachers welcomed; 20 minutes from downtown Washington, D.C., call 262-5355. (301) Bowie, Maryland or write Box 560, Bowie, Md. 20715.

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COLLEGE GRADUATE desires position with Episcopal Church. Youth, camp, some social work (Head Start) experience. Eager to work and learn. Write Box D-661.*

EXPERIENCED Church business administrator seeks position—eight years with AF Chaplaincy. Prefer a city with a university. Reply Box B-662.*

MARRIED PRIEST nearing retirement wishes to exchange part-time service for living accommodations for wife and self. West coast preferred. Reply Box B-660.*

PRIEST, married, moderate Churchman, desires position in camps and conferences in West. Reply Box W-659.*

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PEOPLE and places

Appointments Accepted

The Rev. William S. Adams, Jr., former rector of St. Paul's, Palmyra, Mo., is an Episcopal Church Foundation Fellow, and Fellow of Princeton University, where he will be in graduate school Sept. 1.

The Rev. James T. Alves, rector of St. Paul's, Vanceboro, N.C., is to be rector of Westover Church, Box 20, Rt. 2, Charles City, Va. 23030, July 1.

The Rev. W. Morris Cafky, vicar of Trinity Church, Trinidad, Colo., is also priest in charge of Holy Trinity, Raton, N.M. No change of address.

The Rev. Martin J. Campbell, former vicar of Holy Faith, Port St. Lucie, Fla., is vicar of St. Mary's, Palmetto, Fla. Address: 2220 Tenth St. (33561).

The Rev. John B. Coburn, former dean of the Episcopal Theological School, Cambridge, Mass., and more recently a teacher in New York City's street academies program, is to be rector of St. James', New York City, Sept. 1.

The Rev. Alfred A. Cramer, former Episcopal chaplain on campus at the University of Washington, Seattle, is rector of St. Luke's, 3424 Forest Ave., Des Moines, Ia. 50311.

The Rev. A. Tyrrel Dear, former vicar of Incarnation, Miami, Fla., is planning officer of the east coast arch deanery, Diocese of South Florida. Address: 464 N.E. 16th St., Miami (33132).

The Rev. Paul Dicks, former rector of St. John's, Shenandoah, Ia., is priest in charge of St. Andrew's, Clear Lake, Ia. Address: Orchard Lane (50428).

The Rev. Jack D. Eales, rector of Calvary Church,

Utica, N.Y., is to be rector of Gethsemane, 905 4th Ave., S., Minneapolis, Minn. 55404, Sept. 1.

The Rev. Harold Edmondson, former assistant rector of Holy Faith, Santa Fe, N.M., is rector of St. Paul's, Las Vegas, and priest in charge of St. Michael's, Tucumcari, N.M. Address: Box 937, Las Vegas (87701).

The Rev. Mercer L. Goodson, former rector of St. Nicholas, Ft. Worth, Texas, is rector of St. Matthew's, 223 Hoppen Pl., Bogalusa, La. 70427.

The Rev. Clayton W. Graves, who has been studying at Nashotah House, is curate, St. Alban's, St. Petersburg Beach, Fla. Address: Box 6116 (33736).

Laitry

Dr. Lee H. Bristol, president of Westminster Choir School, Princeton, N.J., has been named a Fellow of the Royal School of Church Music, London, which is celebrating the 40th anniversary of the school's training center.

Peter Hallock, organist of St. Mark's Cathedral, Seattle, Wash., has been made an associate member of the Royal School of Church Music, London.



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;
Wkdays 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. Braman, c
Sun 7:30 HC, 10 MP (1S 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 Chevy 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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, ass't
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 HC, 10:30 MP (1S 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

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

(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)

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

NEWARK, N.J.

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

SEA GIRT, N.J.

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

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. Matias, Ph.D., r
Sun 8 HC; 10 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 Patenville 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

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; Wkdys 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 Prayer & Ser; Week-day HC Tues 12:10; Wed 8 & 5:15 Thurs 12:10 & Saints' Days 8; Church open daily 8 to 8; EP Tues & Thurs 5:15

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. 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

The Living Church

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

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 Damosch, 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

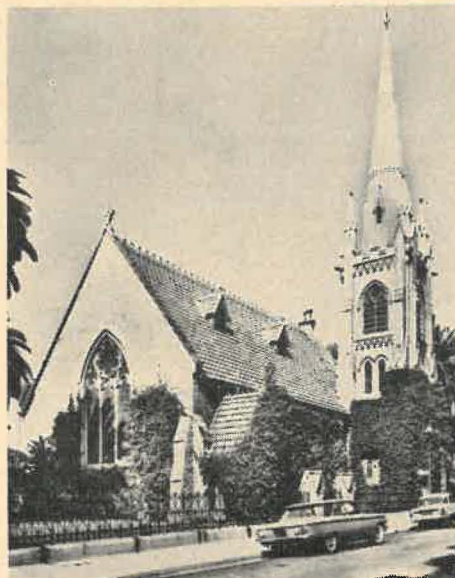
ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat 5-6 & by appt

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

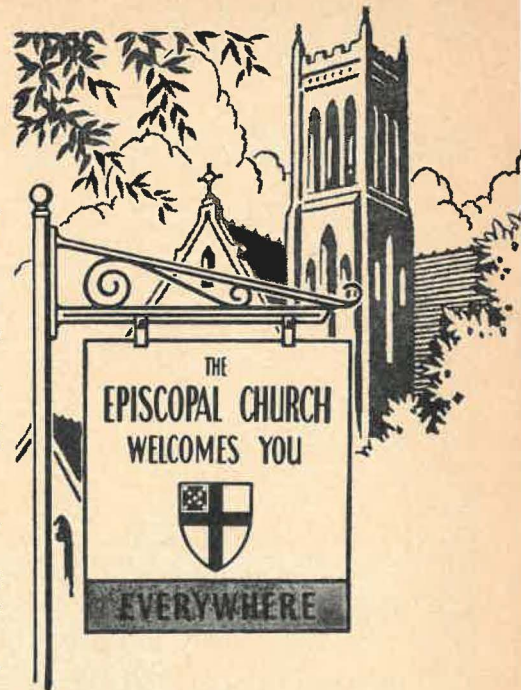
ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguait, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st Sun 7:30 & 10:30 (bi-lingual); weekdays and HD as scheduled

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



AMERICAN CHURCH OF THE RIVIERA
(Holy Spirit)
Nice, France



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

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

SÃO PAULO, BRAZIL

THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL Rua São Luiz 1231, Santo Amaro, São Paulo
The Ven. B. J. Townsend, O.B.E., r
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA 21 Boulevard Victor Hugo tel. 88.94.96
The Rev. J. L. B. Williams, M.A.
Sun 10:30; Wed 12 noon

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL 23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D., dean; the Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MUNICHEN 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

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Mary-Virginia Shaw, Associate
Sun 8 HC, 9:15 MP & Ser with Ch S; 10:45 MP & Ser (HC 1S)

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