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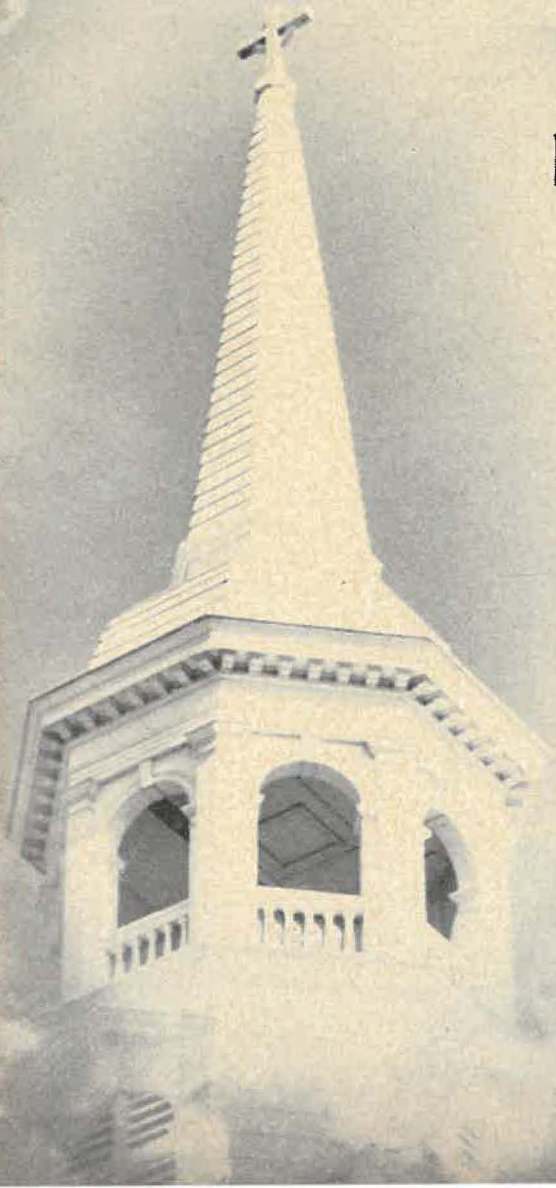
Living Church

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ALL CLERGY PLEASE NOTE

FACT:

Special General Convention II will be meeting in South Bend, Aug. 31-Sept. 5.

FACT:

Many decisions affecting the corporate life of the Church and the individual lives of all Churchmen will be made at this meeting.

FACT:

THE LIVING CHURCH will be covering GC II, and reporting its actions in full.

FACT:

THE LIVING CHURCH is the only weekly news journal of the Episcopal Church.

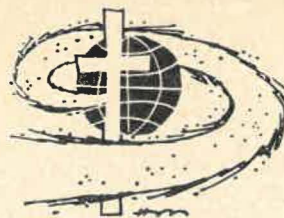
CONCLUSION:

A bundle subscription to THE LIVING CHURCH will have copies of the magazine at your church each Sunday so that your people may read of the actions of GC II, thereby becoming better informed about their Church and the decisions which will be affecting their lives.

Write:

Circulation Manager
THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

Around



& About

— With the Editor —

If ever I am in bad trouble with the law, and my case is weak, the lawyer I want is **H. Thomas Austern**. As counsel to several tobacco companies he recently appeared on their behalf at a federal trade commission hearing. His job was to persuade the commission that there's no need for health warnings in cigaret advertising. He led off with the argument that everybody knows of the health hazard of smoking anyway, so why tell the world about it—why mention it at all? Then he praised some antismoking messages which have already been used in advertisements, of the sick joke variety. These are great, for they appeal to that delightful "gallows humor" some young people have. Members of the commission who view cigaret advertising dimly were quite non-plussed by Mr. Austern: and when you are in a bad jam you want a lawyer who can non-plus. So we come to my (purely hypothetical, of course) trouble: There is the stolen locomotive right there in my back yard, and the fuzz are closing in. But with the famous sangfroid of the men of my clan I engage H. Thomas Austern, remembering that the judge and jury are but men. I can hear him now: it was all a bit of gallows humor for the fun-loving youth of America. *Toujours l'audace.*

A priest friend told me recently of having met the mayor of a large midwestern city at a dinner party. They were to be neighbors at table and the mayor was visibly unhappy at the prospect, cool and almost hostile in his manner. Being an unusually candid politician he wasn't long in coming to the point. He said: "I've come to dislike on sight anybody who wears that collar. I'll tell you why. In my city the clergy give me nothing but trouble. We are trying to build a better community and they harp constantly on our failures in our efforts. They nag, scold, preach, condemn, but never come forward with anything I can use. And very few of them do anything themselves, directly and personally, like going down into the inner core and working with the poor. Their forte is good advice, and that's about all. Frankly, Father, your profession is little more than a damned pain in the neck to me, and many others in my position, if you'll pardon my French."

This mayor is one of the best. I think he has been singularly unfortunate in his contacts with the clergy, and he may well be at fault in that respect. But giv-

ing an undiversified diet of good advice is an occupational temptation for the clergy. Perhaps some of us should give the mayor at least as much of a hearing as we are told we ought to give to James Forman and Company.

Here are some **ponderabilia** that have assaulted me from their pages recently. " 'Conservatism' in America's politics means 'Let's keep the niggers in their place.' And 'liberalism' means 'Let's keep the knee-grows in their place—but tell them we'll treat them a little better; let's fool them more, with more promises.' " (*The Autobiography of Malcolm X*. Grove Press.)

" 'Religion is the opium of the people' —an incantation endlessly repeated by generations of communists — was nearly always thought to refer to religious hallucinations, the pipe dreams of an unreal, heavenly world. The Russian Communists wrote the words in huge letters on the walls of Orthodox churches. But Marx was not talking about pipe dreams; he was talking about an opiate which dulls the pain of living. He wrote: 'Religious suffering is at the same time an expression of real suffering and a protest against real suffering. Religion is the sigh of an oppressed creature, the heart of a heartless world, and the soul of a soulless state of affairs. It is the *opium* of the people.' When Marx in this early essay spoke about religion he was being considerably more merciful and understanding than those who later claimed to be his followers." (Robert Payne, *Marx*. Simon and Schuster.)

Laotse, as translated by **Lin Yutang**, gives us our thought for this week: "The mountain trees invite their own cutting down; lamp oil invites its own burning up. Cinnamon bark can be eaten; therefore the tree is cut down. Lacquer can be used; therefore the tree is scraped. All men know the utility of useful things; but they do not know the utility of futility."

The Living Church Development Program

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

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\$12,572.00

The Living Church

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.

Office of PB

Is it possible that my copy of the *Constitution and Canons . . . Printed for the Convention, 1967* is either already out of date or (perhaps more likely) seriously in error in recording the actual canonical legislation adopted at that convention? Specifically, neither the article, *Is the PB "Head" of PECUSA?* nor the comments on it in "Around and About" [TLC, June 1] nor yet Mr. Dykman's letter [TLC, July 6] take any note of Canon 2, Section 4(a) as there printed:

The Presiding Bishop of the Church shall be the chief pastor thereof. As such he shall

(1). Be charged with responsibility for giving leadership in initiating and developing the policy and strategy of the Church;

(2). Speak God's word to the Church and to the world, as the chief representative of this Church and its episcopate in its corporate capacity;

Thus it seems to me that the PB does indeed have a special (and theological) role which is in line with the language of the petition in the trial liturgy. Further, I fail to see that this petition suggests that the PB is of a different order from other bishops or even hierarchically superior to them (though the new canon does seem to suggest this); rather the syntax seems to imply simply that the Presiding Bishop, together with our diocesan bishops (and local clergy) should be especially in our prayers. This, incidentally, is in direct contrast to the Roman canon which does not pray for bishops as a class but only for the Pope and the diocesan, and distinguishes between these by the use of two unrelated terms.

(The Rev.) WILLIAM D. LORING
Chaplain to St. Mary's School
Peekskill, N.Y.

Church and Racism

I grow more and more amazed at the yielding attitude toward the Black Manifesto evidenced by many of those in high places in our Church.

In what way has the Church been "racist"? I cannot speak for other Christian bodies, but I can certainly speak for our own Episcopal Church of which I have been a member for 70 years, and a priest for 42 years. In all this time, I have discovered no teaching in our Book of Common Prayer or the Hymnal, or in canon law that could remotely be called racist. Nor have I ever preached or heard or read any sermons that have even implied "white superiority." On the contrary, I have heard many sermons on the brotherhood of all mankind, the Father's love for all His children, and the equality of all races before God.

The Episcopal Church is not and has never been a "white" Church, although, of course, it has been predominantly white in a predom-

inantly white society. Black people have shared her ministry, her altars, her pulpits, the communicant membership of her parishes, and membership in her organizations both official and unofficial. In the diocesan councils all-black congregations have had equal voting privileges with others, and black delegates have been elected to General Conventions. Discrimination has occurred, of course. No one can deny this. But when it has occurred, it has been a transgression of our official teaching and due to social pressures and wrong social attitudes of prejudiced individuals. Is the Church, as a divine institution, responsible for this? No more than she is responsible for those members who transgress other moral teachings of the Church such as honesty, chastity, etc.

If individual bishops or priests or officials feel guilty about their own racist attitudes, let them give reparations to salve their consciences, but let us not require the Church of God to confess to a sin of which she has not been guilty.

(The Rev.) ALAN H. TONGUE
Lavallette, N.J.

Clergy Salaries

I agree, it is great that TLC hasn't devoted many words recently to clergy stipends, and because of this I was somewhat dismayed reading about just this issue again [TLC, Aug. 3].

First of all, there can be no perfect formula or comparison when equating and justifying clergy pay as there can be with any other pay scale. It has to stand on its own. Every time someone tries to present a formula or comparison, we still do not have the complete picture. For example, when "Name Withheld" suggested a basis, he forgot the fact that clergy, in most cases, contribute to F.I.C.A. at a self-employment rate (6.9% and increasing each year). And this is computed from adjusted income plus a reasonable rental value of rectory furnished. Clergy also have the benefit of trying to save each year (or quarterly) their income tax and F.I.C.A. in order to submit on time their returns. Finally, I have never heard or seen anyone in industry or government compute pension plans as part of the total salary to be received by an employee. This is a fringe benefit provided as in the military, government, or industry. Therefore, I feel it futile to try to come up with any pat formula or comparison. Just as in any non-union employment, one will receive pay as according to the value of services given. And perhaps again, I am falling into the trap of discussing an open-ended issue.

Nonetheless, I do believe the issue we are confronted with at this time is that we are still confused as to the purpose and place of Christ's ministry in the parish, in the community, and the total of life. And furthermore, are the laity taking the clergy, as well as our Church, as seriously as they wish to be considered in life? Are the clergy caring about the people that are in their care? From this point, though in abstract questions, stipends, salaries, and the like may begin to fall into a liveable scale. This doesn't answer the immediate problem of underpaid clergy. But which comes first — justifying our worth or acting and living our worth in life?

(The Rev.) CHARLES D. CURRAN, JR.
Rector of St. John's Church
Homestead, Fla.

The Living Church

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FEATURE

A Distinguished Congregation 9

THE KALENDAR

August

- 24. St. Bartholomew, Ap. Trinity XII
- 25. Louis, Kg.
- 28. Augustine of Hippo, B.
- 31. Trinity XIII Aidan, B.

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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The Living Church

August 24, 1969
St. Bartholomew

For 90 Years,
Its Worship, Witness, and Welfare

GENERAL CONVENTION II

"Grant Us Wisdom, Courage. . . ."

Copies of the Green Book, with reports of official agencies, boards, commissions, and committees, and proposed procedures for the special General Convention II, have been mailed to all bishops, deputies, and additional representatives "as certified by the jurisdictions." The sub-title of the book carries this inscription: "Grant us wisdom, grant us courage that we fail not man nor Thee."

The proposed work schedule for convention lists registration, the inaugural Eucharist, dinner, and reception for the afternoon and evening of Aug. 30. At the reception will be bishops, deputies, additional representatives, and other guests. Hosts are to be the Presiding Bishop and the President of the House of Deputies.

On Aug. 31, following Holy Communion and breakfast, the House of Bishops and the House of Deputies will meet separately at 9:30 and one half hour later meet together, and again separately at 11 A.M. The Green Book states on page 7 that at the 9:30 separate meetings there is time for a resolution to attend the joint session at 10 A.M. At the first joint meeting there will be a presentation of proposed procedures. At the second of the separate meetings (11 A.M.) the houses will decide on the proposed procedures.

"Essential to an understanding of the proposed procedures," states the Green Book (page 3), is the recognition that the House of Bishops and the House of Deputies must first debate them and then concurrently decide upon a course of action. The Advisory Committee on Agenda believes that the choice includes the following alternatives:

"1. Adopt the proposed procedures and daily schedule as presented;

"2. Adopt the proposed procedures and daily schedule as presented, but exclude the additional representatives from their proposed place in plenary sessions and work committees;

"3. Recess as a convention from Sunday morning until Wednesday noon and receive thereafter memorials and petitions which the resulting conference may wish to submit. This would eliminate the daily meetings of the two Houses but would permit the conference to proceed otherwise on the proposed daily schedule;

"4. Function as any regular General Convention has functioned in the past."

Alternative #1 is recommended by the agenda committee. The Green Book also carries (p. 12 ff) resolutions to effect each of the alternatives.

The proposed schedule includes 9 plenary sessions, 9 sessions for each of the Houses, and 6 work committee sessions. There is to be a celebration of Holy Communion on each of the convention mornings except the last on Friday, Sept. 5. On that day, convention will be closed with a celebration of the Eucharist.

NORTHERN CALIFORNIA

Vallejo Church Burns

The Church of the Ascension, oldest house of worship in Vallejo, Calif., burned to the ground July 24. Founded in 1868, the church has been a center for religious activities in that predominantly Navy city.

The fire, discovered by the Rev. Charles E. Davis, rector of St. Paul's Church, Benicia, and the Rev. David L. Bronson, rector of the Church of the Holy Cross, Kingston, N.Y., who were nearby, soon enveloped the high redwood Gothic structure and within an hour the church building was a total loss.

It was reported that the fire started in the furnace room but the furnace was not in use. Investigation is continuing. All church furnishings were destroyed except the communion silver which remained bright and unscorched. A picture of the Last Supper was also unscarred though the wall on which it hung was charred to a depth of two inches.

The Rev. Russell L. Waldron, rector of the parish, has announced that plans are underway to rebuild on church owned land.

NEW YORK

Cathedral Space for Psychiatric Aids

Psychiatric patients at St. Luke's Hospital Center, New York City, gather in the crypt of the Cathedral Church of St. John the Divine every day. The Hospital Center has outfitted a gymnasium in the cathedral's basement to give these patients some activity that is considered important to their care.

"Many of these patients are in the hospital because they have withdrawn into themselves," explains Dr. Eugene Feigelson who directs psychiatric inpatient service at St. Luke's. "Because a

passive hospital routine can increase this withdrawal, there is a need for physical, verbal, and social activity which our new gym will allow." The gym has facilities for volleyball, basketball, shuffleboard, and other sports, and for dance groups and exercise. Activities are supervised by staff members in a ratio of one to every four patients. For non-verbal patients the ratio is one-to-one.

Dr. John Cotton, the center's director of psychiatry, has worked for some time to install such a place but space problems at St. Luke's are acute. In a conversation with the Rev. Canon Edward N. West, sub-dean of the cathedral, Dr. Feigelson proposed the idea of using the cathedral crypt as a gym. Canon West obtained the approval of the Rt. Rev. Horace W. B. Donegan and the trustees of the cathedral. Work on the gym was completed earlier in the summer. Equipping the area cost the hospital center a few thousand dollars, but Dr. Cotton said "most important was obtaining the space for which we are grateful to the cathedral."

CANADA

British Defeat No Bar to Merger

The moderator of Canada's United Church said the rejection by the Church of England of a plan for union with British Methodists would have "no significance" in union negotiations involving the United Church and the Anglican Church of Canada. Dr. Robert B. McClure, head of the United Church General Council, called the British results "not particularly surprising but very disappointing."

The Rt. Rev. Henry R. Hunt, Suffragan Bishop of Toronto, expressed hope that the British decision would not affect Canadian discussions but was not as optimistic as Dr. McClure. He claims the preponderance of Canadian opinion favors union. Dr. McClure charged that Britain is a "stronghold of conservatism in the Church" and that a large number of persons who voted were "old establishment people" over 60.

The Canadian Churchman, national Anglican publication, published a survey of the country's 28 dioceses which showed a majority endorsement of the principle of "reciprocal acts of intercommunion" where organic union with another religious body is pending. The survey also showed no rejections of continued discussion with the United Church. The magazine noted that at least six diocesan syn-

ods have rejected the intercommunion principle and that all dioceses have some priests with strong reservations about the "pace and direction" of the General Commission on Church Union. Of intercommunion, many Anglicans say this should be the goal of, not a means to, union.

The United Church of Canada, a presbyterian-style communion, has long since agreed to accept the office of bishop, although not necessarily in the apostolic succession of the Anglican, Roman Catholic, and Orthodox Churches.

Primate Maintains Toronto Office

No matter what the General Synod of the Anglican Church of Canada decides about the future role of its Primate, the Most Rev. Howard H. Clark, Archbishop of Rupert's Land, will continue to live in Toronto, near national Church headquarters, until his retirement. The see city of Rupert's Land is in Winnipeg, Man. Abp. Clark, who has been living in Toronto on an experimental basis for two years, said he has advised Rupert's Land of his plans. He feels that the Primate must live within easy access to Church headquarters.

The General Synod will consider recommendations of the commission on the primacy, which is expected to report that the office be changed to resemble that of the Presiding Bishop of the Episcopal Church (PECUSA). The primate will also be the senior metropolitan among the four metropolitan archbishops. He will no longer, if the General Synod agrees, have a direct diocesan or provincial concern, although the commission recommends that he have a "pastoral relationship to the whole Canadian Church."

The commission recommendations also define the Primate's term of office as "until he resigns or reaches the age of 70, at which time the office shall be filled, *pro tem*, by the senior metropolitan. The primate must also resign his diocese and province upon election to office." This last recommendation is one that bothers many persons, including Abp. Clark. It would mean he would not have any traditional pastoral relationships, such as ordinations, confirmations, or episcopal consecrations. The report suggests he may preside at such consecrations if the provincial synods agree.

Abp. Clark, 66, has indicated he will retire at 70 or earlier, probably after the next General Synod to be held in 1971 at Niagara Falls, Ont.

MARYLAND

Education Aid Bill Offered

A bill which would use increased cigarette taxes to provide financial aid to private and Church-related schools in Maryland will be pre-filed in Annapolis for the 1970 legislative session. The bill

would be pre-filed with the General Assembly so that the aid would be available to the non-public schools at the end of the year. Such aid would be financed by increasing the state cigarette tax from 6 to 9 cents per package. The revenue would be used to pay for textbooks in mathematics, science, health, and languages, and for part of the teachers' salaries.

It is believed that the legislation will be opposed by Gov. Marvin Mandel. While he believes Maryland must aid non-public schools, he does not want to take up the matter before his special commission on such educational aid has reported back to him. The committee named last March is not expected to have its report ready until after the 1970 legislative session. Supporters of the aid program insist that the time for action is now and that a delay of another year would create many more problems for financially strapped schools.

It has been reported by the State Aid Group of Education (SAGE) that non-public schools involve a capital investment of more than \$100 million in Maryland and that the Roman Catholic Archdiocese of Baltimore had a \$1.5 million deficit in the past year from parochial school operations.

LUTHERANS

MS Declines to Join LWF

The biennial convention of the Lutheran Church-Missouri Synod decisively rejected a proposal to join the Lutheran World Federation during its closing business session in Denver. The vote on the decision was 620-272. Nearly 1,000 delegates had registered for the convention.

Earlier, the convention had voted by a narrow margin to enter into altar and pulpit fellowship with the American Lutheran Church (ALC) and to pursue conversations with the Lutheran Church in America (LCA).

Dr. Jacob A. O. Preus, new president of the Missouri Synod, had voiced dissatisfaction with the LWF membership proposal and indicated he believes the world confessional body acts in some instances as a "Church" rather than as a federation of Churches which operate independently of one another.

As the meeting closed there were indications that more conservative members were having strong misgivings about fellowship with the ALC. Various unofficial gatherings were reported of those seeking strategies to preserve the conservative stand of the synod. Amid rumors that hundreds of congregations were ready to leave the Missouri Synod body over ALC fellowship came statements from conservative leaders asking the churches not to bolt.

The heads of the ALC and the LCA both welcomed the positive fellowship vote. Dr. Frederick Schiottz, president of

the ALC and of the LWF, said, "Your acceptance of our proffered hand in fellowship is a gift from God's Holy Spirit." Dr. Robert J. Marshall, president of the LCA, said, "The decision (to enter conversation with his Church) is consistent with the increasing and improving relationships among Lutheran Churches in North America."

The delegates voted at the closing session to grant up to \$1 million to predominantly black Selma College, a Missouri Synod school in Alabama. Blacks had asked for greater financial commitment to the institution.

CHURCH OF ENGLAND

Synodical Government Endorsed

Synodical government in the Church of England and with it a stronger voice for laity, became a certainty for next year when the Synodical Government Measure passed its last hurdle in Parliament. The House of Commons approved a motion that the measure be presented for royal assent. The legislation, resulting from Anglican debates dating back to 1953, was finally approved by the Church Assembly last February.

It came before the House of Lords in June, when it also was endorsed for the royal assent, a constitutional procedure required to authorize an act of Parliament. The way is now almost clear for implementation of the measure but this cannot be done immediately because of a variety of procedural reasons.

However, the Archbishop of Canterbury told the House of Lords recently that the proposed new General Synod would be established in November 1970. He also said that the measure is one of the most important in Anglicanism since the Church Assembly was established in 1919, just 50 years ago. In recent times, he said, it had been felt that the laity had too little a share in Church government. [The laity are represented in the Church Assembly with bishops and clergy, but are not represented in the Convocations of Canterbury and York which have always handled doctrinal matters and such issues as Church union.] The archbishop also said the Church Assembly will be renamed and reconstituted as the General Synod and this will do the main work in all parts of the Church's affairs, with bishops, clergy, and laity sitting, debating, and deciding together.

Budget Endorsed

An "historic" budget of \$2,490,288 for the Church of England's Church Assembly—the Anglican parliament—in 1970 was approved by the assembly at its session held in London. The term "historic" was used when Sir Edmund Compton, chairman of the central board of finance, presented the budget and said it covered the period of transition to synodical gov-

ernment. "It is a holding budget for the quiet year," he said. "If anyone is looking for changes, next year will be the time for these."

During the budget debate, an attempt was made by a layman, Ivor Bulmer-Thomas, to get the assembly to abandon proposed grants in 1970, of \$30,972 to the British Council of Churches and \$22,272 to the World Council of Churches. Mr. Bulmer-Thomas charged that both councils are "political pressure groups," saying: "reading statements which emanate from both, it would seem that they exist to make mischievous pronouncements which do harm to the efforts of statesmen throughout the world." He received no support, however, and the grants were approved. Another layman, A. F. Edwards, suggested that the grants be increased ten-fold.

Anglican-Methodist Partnership Set

One of the Anglican bishops who voted against the Anglican-Methodist union scheme will help inaugurate a partnership between congregations of the two religious bodies in Desborough, Northants., Sept. 7.

The Bishop of Peterborough, the Rt. Rev. Cyril Eastaugh, will be the celebrant, and the Rev. William Hewitson, chairman of the Oxford and Leicester Methodist circuit, will preach at the service. Both will sign the constitution setting up the Anglican-Methodist partnership. Bp. Eastaugh had said he does not oppose unity but only specific provisions in the plan for unity. Both clergymen will administer communion to confirmed members of the Church of England and full members of the Methodist Church.

On every Sunday thereafter, church services will be held in the Anglican church, and the Methodist Sunday school buildings will be used as a temporary church center for the children's church, Sunday school, and meetings.

The first members of the team ministry will be the vicar of Desborough, the Rev. John Barter; a Methodist minister, the Rev. Derek Holton; and the curate, the Rev. Peter Townsend.

PENNSYLVANIA

Demands Rejected

The Abington Presbyterian Church has rejected demands for a financial contribution to the Black Economic Development Conference (BEDC) [TLC, Aug. 10]. The church's session, or governing board, informed the local BEDC leaders by letter that the congregation would "give aid to the poor and needy," and "embrace any similar objective which you have. We do not however," the session declared, "subscribe to the proposed ways and means of the Black Manifesto of the

National Black Economic Development Conference and will not accede to its demands."

The Rev. William Evans, pastor, said that one-third of the church's \$290,000 budget goes to support benevolent and social programs. The demands had been presented before the church last month by Muhammed Kenyatta, local representative of BEDC.

SEMINARIES

Rochester Center Receives Grant

Colgate Rochester Divinity School/Bexley Hall, members of the Rochester Center for Theological Studies, have announced that the Charles E. Miller Trust, New York, made a grant of \$25,000 to the Center. The grant is marked for the Transition Fund, established to underwrite the cost of moving Bexley Hall to Rochester and toward the development of the center.

The two seminaries—Colgate and Bexley—have been joined in forming the Center by St. Bernard's, a Roman Catholic seminary of the Diocese of Rochester. One feature of the center will be a program of studies covering the Black Church contribution to American Christianity. Colgate Rochester has also announced that approximately \$250,000 has been contributed to establish a professorship in honor of Dr. Martin Luther King, Jr.

CHURCH AND STATE

587 Draft Violators Imprisoned in June

The number of Selective Service violators in U.S. prisons at the end of June 1969 was 587, according to an official of the Fellowship of Reconciliation (FOR) in Nyack, N.Y. Of that number, 382 were Jehovah's Witnesses and 205 are "religious" or "other" objectors, said A. Stauffer Curry, director of Interfaith Activities for FOR. He cited figures provided by the office of U.S. Prison Director Myrl Alexander, as of June 26.

A recently formed Prison Visitation Services committee is attempting to make contact with these men and has employed the Rev. Robert Horton, a United Methodist from Southampton, Pa., to tour the prisons and brigs. Other visitors are being sought. The program is sponsored by the American Friends Service committee, FOR, the Central Committee for Conscientious Objectors, the National Service Board for Religious Objectors, and the War Resisters League. The Church and Society Office of the United Presbyterian Church sends a representative to committee meetings and an unofficial group within the National Council of Churches' staff, an *ad-hoc* committee on conscien-

tious objectors, has informally endorsed the visitation work.

In a tally of 168 prisoners visited by Mr. Horton, the following breakdown of religious affiliations was reported: Roman Catholics, 22; Quakers, 11; Mennonites, 11; Amish, 7; Jews, 6; Unitarians, 6; Methodists, 4; Episcopalians, 4; Muslims, 3; and two each from United Church of Christ, Church of God, Self-Realization Fellowship, Brethren, and Lutheran bodies. One prisoner claimed to be an atheist; 21 said they had no known religious affiliation; and the affiliations of the rest were unknown.

Mr. Horton has, according to Mr. Curry, gained the confidence of the Bureau of Prisons and of wardens and chaplains of the various institutions.

Seek to Bar Aid for Pageant

A suit seeking to prohibit government participation in the Christmas Holiday Pageant for Peace held each year on the Ellipse in the nation's capital, has been filed by five persons, including three clergymen. The suit alleges that the sponsoring organization — Annual Pageant for Peace, Inc. — receives financial aid from the government and the use of federal employees to erect a nativity scene. Government participation in the religious program, the suit contends, is in violation of the First Amendment to the Constitution. Filed in U.S. District Court, the suit asks that the government be prevented from supporting the annual project.

Filing the suit were: the American Civil Liberties Union on behalf of the Rev. Thomas B. Allen, an Episcopal priest of Potomac, Md.; James E. Curry of Washington, who described himself as an atheist and an officer in the National Capital Humanist Association; Edward L. Ericson of Silver Spring, Md., leader of the Washington Ethical Society and president of the American Ethical Society; Rabbi Eugene J. Lipman of Chevy Chase, Md.; and the Rev. George Malzone, a Roman Catholic priest of Washington.

ORGANIZATIONS

Chairman Named for Black Group

The Rev. Calvin B. Marshall, pastor of the Varick Memorial AME Zion Church of Brooklyn, has been elected chairman of the Black Economic Development Conference (BEDC). Mr. Marshall has confirmed his election. At the meeting of the steering committee which elected Mr. Marshall, the name of the group was changed. The word "National" was dropped, making it BEDC rather than NBEDC.

A full slate of officers was named and action to file for incorporation under New York State law was taken. Chief spokes-

man for the group remains James Forman. He is also a member of the steering committee and head of its United Black Appeal. Other officers include: Muhammed Kenyatta, vice chairman for administration; Dr. Vincent G. Harding, treasurer; Doreen Graves, secretary, the only officer who is not a member of BEDC's steering committee. She is also administrative assistant in the department of social justice of the National Council of Churches.

EAST AFRICA

"Guerrillas Are Patriots"

African guerrillas now being trained in Tanzania for action in Portuguese Mozambique and secessionist Rhodesia are patriots and not terrorists, according to the Rt. Rev. Trevor Huddleston, Suffragan Bishop of Stepney, East London.

Bp. Huddleston, who was Bishop of Masasi, Tanzania, from 1960 until last year, addressed a gathering in Liverpool Cathedral on "Christians in Action." He said that on the subject of guerrilla activity in Rhodesia and Mozambique by black Africans trained in Tanzania he had "better come clear." He added: "While I could never visit a guerrilla army training camp and give them my blessing—just as, for example, I could not bless a Polaris submarine—you will not get me to describe the people engaged in guerrilla activity as evil men or terrorists. They are patriots. I would consider them exactly on a level with the French underground forces at work during the Nazi occupation. I cannot give them my blessing. Neither will I describe them as evil."

BAPTISTS

Claim Racism in Churches

Some of the most "virulent pockets of racism" in U.S. society are in the churches, and the appeal to Christian conscience in the Black Manifesto may be missed by the violent language of the document and disruptive tactics it advocates, according to an American Baptist Convention agency in Valley Forge, Pa.

An assessment of the manifesto's demands for reparations was released by the division of Christian social concerns' executive committee. Signed by chairman Dr. Alvin C. Porteous, the statement was sent as a pastoral letter to the Church's 6,200 congregations. Dr. Porteous is a professor of theology at Central Baptist Theological Seminary, Kansas City, Kan.

Disavowing the "ideology of the manifesto," the letter said the Church, during the current critical situation, must "learn to listen to the growing number of militant and revolutionary persons." It went on to read: "Though many churchmen were active in the civil rights struggles of the 50s and 60s, today we must face squarely the unpleasant truth that some of the most virulent pockets of racism in

our society are to be found within our churches. On the part of many of us our continuing insensitivity and inaction, our refusal of a costly identification with the poor and oppressed, our pretension of moral superiority, our hardening of our hearts against the cries of pain and anger and separation emanating from Black America—all of this makes us allies of a racist system which denies to millions of our citizens their legitimate aspirations for full human dignity."

The demand for reparations was seen by the agency's executive committee as "a gift of God's mercy and grace, a unique offering to begin the process of cleansing our churches of the sickness of racism. Repentance, to be genuine, demands first of all a frank and open confession of past and present guilt." In addition to confession, the "redressing of past inequities and the paying back of the debts incurred because of sinful exploitation of our fellowmen" were said to be necessary. Possible channels for negotiations with blacks cited were the Interreligious Foundation for Community Organization (IFCO) and Black American Baptist Churchmen, a caucus of the American Baptist Convention.

INTERNATIONAL

Missionaries Still Needed

In several of the new nations, particularly in Africa, national leaders of the Churches are pleading more insistently for missionaries than expatriate Church leaders ever did, according to the Rt. Rev. Eric J. Trapp, secretary of the United Society for the Propagation of the Gospel, the Anglican missionary society based in London.

Leaders recognize, he said, that their churches are weak in numbers, material resources, skills, and experience. Terming these weaknesses the result of "youth, poverty, and neglect," Bp. Trapp criticized "the failure of the former governmental and ecclesiastical authorities to train a sufficient body of nationals soon enough and well enough." Teachers of theology and other subjects, doctors, and nurses are much in demand, the bishop reported. The society is also seeking men or women skilled in agriculture, engineering, building, social work, and office administration.

During 1968, the society recommended for service in overseas jurisdictions a total of 90 persons—52 men and 38 women. Of this total, 29 went to South Africa, 29 to tropical Africa, 17 to the West Indies, 7 to the Far East, 7 to the Pacific and Australia, and 1 to Pakistan. None was sent to India. Acknowledging that in some countries where missionaries have been serving, there probably will be fewer in the coming years, and in one or two countries there will be none at all, Bp. Trapp maintains "the day of the western missionary is not yet nearly over."

Briefly...

■ The Bible used for the investiture of Prince Charles was the first one translated into Welsh by Bp. Morban of Llandaff. Published in 1588, it is considered one of the most significant books in the history of Welsh literature and is credited with helping to save the language itself. Two Welsh hymns sung during the investiture had been lined out respectively by Gwyndaf, the Archdruid of Wales, and his predecessor Cynan. They are in actuality the Rev. E. G. Evans and the Rev. A. E. Jones, both Free Church ministers.

■ Hymns containing "escape theology," poor literary standards, and irrelevant phrases, have been rejected by the joint hymn committee of the Anglican and United Churches in Canada. The group is considering some 700 hymns for inclusion in a jointly produced hymnal. About 30% of the hymns selected are new. The committee is also considering some Negro spirituals, and songs from China, Korea, and India. To date, 266 hymns common to both Churches have been selected, plus 139 familiar to each group. In a report to the General Synod of the Anglican Church, due soon, the committee will recommend provision of a "throw-away type" of book containing about 30 contemporary folk songs with music for guitar accompaniment. These could be revised with more current songs at little cost.

■ An additional grant of \$30,000 to help victims of the civil war in Nigeria has been made by the Primate's World Relief Fund of the Anglican Church of Canada. Some \$20,000 of it has been earmarked for food and medical supplies for Biafra through Canairelief. To date, \$131,000 has been allocated for relief work in Nigeria and Biafra. The fund also has sent a total of \$47,000 to projects in Iran, India, Africa, Brazil, and Hong Kong.

■ Police in Nauplia, Greece, report the arrest of 19 Jehovah's Witnesses on a charge of proselytism among members of the Greek Orthodox Church. The Witnesses were apprehended by police during a meeting and service in the home of the sect's local leader, Anastasios Bournos. They are free from jail temporarily for trial at a later date.

■ Merger of the 21,500 member Synod of Evangelical Lutheran Churches (SELC) into the 3-million-member Lutheran Church-Missouri Synod was approved at the Missouri Synod's 48th general convention meeting in Denver. In a unanimous standing vote, more than 900 delegates approved a document known as an "Agreement" prepared by a joint committee of the two bodies.



D. C. Whittle

TRINITY CHURCH of FINDLAY

Even though a small parish in a small town, Trinity Church of Findlay, Ohio, is far from the inwardly-looking congregation that one might expect. Following are descriptions of some of the many activities which have contributed to Trinity's being selected as the third in this year's series of distinguished congregations.

TRINITY Church in Findlay, Ohio, is a small parish in a small town. One might easily expect under these circumstances that the church's outlook and activities would be confined to the usual, inwardly-directed programs designed primarily for the benefit of its own congregation. However, just the opposite is true of this distinguished congregation. Largely through the inspiring leadership of its rector, the Rev. Thomas Ashton, the members of Trinity Church have become a dynamic force for social progress throughout the entire community.

This parish has focused its attention on the problems of contemporary life, searching out areas of Christian concern wherever they may be found throughout the community and not just within the parish. Where need exists, beneficial programs of social action have been originated or wholeheartedly supported. In certain cases, positive action has necessitated more than the usual amount of Christian idealism and courage. Through the nature and over-all effectiveness of its many community programs, Trinity Church provides exemplary proof that a small parish can be a dynamic force for Christian progress. Following are some of the many ways in which the rector and members of the congregation are working throughout the community in the service of God and fellow man.

MIGRANT DAY CARE CENTER: Recogniz-

Mr. D. C. Whittle, a member of Trinity Church, is also chairman of the parish's Christian Social Relations Committee.

ing the abnormal plight of migrant workers and their children, the rector was one of a small number of citizens four years ago who originated and has fought for the continuance of a Migrant Day Care Center to provide basic education, meals, and human kindness to Mexican children while their parents worked in the fields nearby. In the summer of 1967, the entire facilities of the church were made available as the center of this unique day-care program. Newborn babies were cared for in a Sunday school room converted to a nursery. Young children were instructed in basic subjects and personal habits. Older children, who had only attended public schools spasmodically, were able to continue their studies through the volunteer efforts of teachers enlisted in the program. Trinity Church showed others (see illustrations facing and on page 10) that it cared. It also provided a unique means whereby others throughout the community of various churches worked together, united by spiritual and social responsibility. Mr. Ashton served through the eight-week program as volunteer director of the day-care program. This is an annual program in which Trinity continues to provide substantial leadership and support.

39ers CLUB: In cooperation with other churches throughout the county, Trinity Church sponsors and has played a leading role in an organization called the 39ers Club which is designed to provide Christian fellowship for people past retirement age. Although only a relatively small number of the members are Episcopalians, Trinity Church provides leader-

ship and its facilities for twice a month meetings.

COMMUNITY FORUM FOR DEMOCRACY: Inspired by an adult evening class he taught at Findlay High School on contemporary democracy, Mr. Ashton helped organize the Community Forum for Democracy, which affords people throughout the town an opportunity to discuss a wide range of subjects dealing with contemporary social, political, and economic questions. A good many of these regular discussions center on topics considered to be "controversial." Although some meetings have met with reaction on the part of the community's more conservative element, the forums have been continued as a means of providing opportunity for intellectual thought and opinion to be nurtured.

COMMISSION ON HUMAN RIGHTS: The rector and members of the congregation were instrumental in helping to establish Findlay's Commission on Human Rights as a means of reconciling differences caused by alleged discrimination in housing, employment, and other areas of community life. Mr. Ashton and others within the congregation continue to provide strength and leadership in this important organization.

MENTAL HEALTH CLINIC: The rector and several members of the congregation were among a small group of dedicated citizens who worked together to establish the Hancock County Mental Health Society and to provide the services for a mental health clinic in this community. The importance of this activity is evident, considering the fact that there are no other

qualified doctors or facilities available locally to treat the mentally ill. Mr. Ashton and two parishioners serve on the governing board of the society, providing continuing leadership.

COORDINATING COUNCIL: Recognizing the need for a means whereby all professional social and welfare workers throughout the county can come together to discuss problems of mutual concern, Mr. Ashton helped to establish the Coordinating Council for Social and Welfare Workers. He was recognized for his efforts by being elected the first president of the organization. The council provides a means whereby the many various peo-

ple working in the same general field can get to know each other and coordinate their activity on behalf of the needy peoples through the community. Meetings of the groups were held in the parish hall during the formative years.

COMMUNITY ACTION COMMISSION: Trinity Parish also provides the leadership and some of the facilities for the War on Poverty's Community Action Commission within Hancock County. The rector has served as chairman of the group which, among other services, is seeking to provide legal services for persons unable to afford counsel. This group has been instrumental in the establishment of

a neighborhood center for the Spanish-speaking people of the community.

ONLY-PARENT ASSOCIATION: Recognizing the need for Christian-inspired social contact for individual parents who have been widowed, divorced, or separated, Mr. Ashton and members of the congregation formed the Only-Parent Association to serve all such people throughout the community. Continued leadership and support has been provided by the church.

HANCOCK COUNTY HOME AUXILIARY: Rising to the defense of unfair and unchristianly motivated charges against the superintendent of the county home a few years ago, members of the parish helped to establish and have continued to play a leading role in an auxiliary organization to support the home. Efforts have been continued to insure that residents of the county home are not forgotten or neglected.

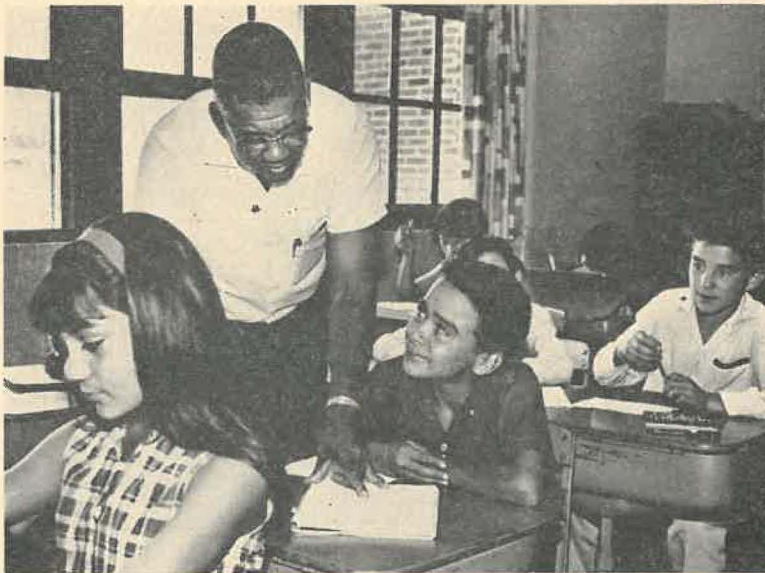
PEACE CARAVAN: Seeing that many other churches lacked the interest to actively sponsor a Quaker Peace Caravan in the summer of 1967, Trinity Church helped provide local leadership in enabling the caravan to be heard in this community, although its "end-the-war-in-Vietnam" theme was not a popular one at the time. It served however to promote interest and discussion in the community on the problems of war and peace.

OTHER COMMUNITY INVOLVEMENT: In many other ways, too, the congregation of Trinity Church serve their community and not just themselves. Members are extremely active in providing leadership and holding offices in Boy Scouts, Girl Scouts, Camp Fire Girls, Red Cross, Salvation Army, School for Physically Handicapped, Heart Association, United Community Fund Drive, Chamber of Commerce, Community Improvement Commission, and many other civic organizations.

CHURCH ACTIVITIES: Members of the congregation also have been active in providing leadership, both clerical and lay, in ecumenical activities throughout the community and on county, diocesan, and state levels. Trinity also provides clergy and lay leadership in regional and diocesan matters. The rector has served on the diocesan council and is on the Ohio Council of Churches administration committee. A member of the vestry was regional lay chairman for the sesquicentennial campaign. The parish was awarded the Bishop's Award of Merit at the Diocese of Ohio's convention in 1969 for its summer migrant program.

GROWTH AND DEVELOPMENT: While deeply concerned with its mission to serve the community, Trinity Church has not neglected its own internal growth. During the past ten years it has greatly increased its effective strength, doubling its membership, budget, and financial contribution to the Church-at large. In the past eight years, two men from the parish have gone to seminary and have now been ordained priests.

Trinity Church's Migrant Day Care Center



"... a Migrant Day Care Center providing basic education,



meals, and human kindness to Mexican children."

EDITORIALS

We Cry Mercy

THIS magazine has been criticized more than once for polemic zeal that exceeded charity, and we can only confess that more than once, as we see it in retrospect, our critics were right. Therefore, we approach our present subject with a trembling hesitancy. We seem to hear St. Paul aiming straight at us: "Let him that thinketh he standeth beware lest he fall." We shall try to avoid thinking that we stand, and we shall—God helping us—cast no stones of condemnatory judgment. But having just read, carefully and twice, an article about Billy Graham in the New-Lefting Christian journal of opinion, *Christianity and Crisis* (June 9), we feel that we must cry out in protest—speaking as one Christian journal of opinion to another.

The article is written by Mr. Pete Young. He is a consultant to the President's Commission on Violence, a professional journalist now active with the Committee of Southern Churchmen, and a member of the editorial board of *Katallegete*. He is a man of intelligence, competence, and, quite apparently, of strong and earnest Christian commitment. But his essay on Billy Graham—called *Trading Absolution for Support* and subtitled "Who breakfasts with Billy?"—strikes us as one of the meanest diatribes we have read by anybody against anybody else in many a long moon, in this epoch of uncharitableness. Evidently Mr. Young, who doesn't like anything about Billy Graham's friend Richard M. Nixon, was either not listening to the inaugural address in which the new President suggested that we all need to lower our voices in this nation, or, as seems more likely, he was listening but decided that the counsel was worthless coming from the source that it did. However that may be, Mr. Young castigates Mr. Graham as if thoroughly enjoying every cut and slash.

The opening sentence is a tip-off of what is to follow: "When the Commander-in-Chief of us all ordered Cardinal Spellman to report on the double to that big parade ground in the sky, his key role as spiritual counselor to the warmakers was quickly filled by Protestant Billy, the barefoot boy from North Carolina." Thence Mr. Young proceeds to indict Graham for allegedly giving absolution to the warmakers in return for which they give support to him. The warmakers, apparently, are not just those villains in the Pentagon, or in the MIC, but the past several Presidents of the United States and all who have supported their foreign policies. Mr. Young is surely entitled to his opinion; but why must his antipathetical views be so epithetically expressed? Another specimen: "The trading of absolution for support is, of course, an old and often sordid story. But unlike Rasputin, the mad monk who helped to pound the court of the Czars into oblivion, Billy does not skulk on tiptoes through the corridors of power. No, when Billy moves it is with all the panoply and flair of a Sugar Ray Robinson in his prime." It is impossible to avoid admiring this deft wordmanship. But is Mr. Young more interested in a graceful kill than in truth and justice? What do you think, impartial reader?

Without coming straight out and accusing Graham of fraudulent and cynical quest for power, Young manages to convey that impression with such sentences as this: "As usual, Billy left something out." Here he is referring to Graham's allusion, in his prayer at the inauguration, to the selection of national leadership every four years. What he "left out," Mr. Young charges, is that sometimes American leadership must be selected hastily as in Dallas, Nov. 22, 1963. "Would Billy contend that divine help was manifest on that occasion?" Theologically, we shouldn't mind answering Mr. Young on this point by saying that divine help is manifest on every occasion when people want it. But our point is that Mr. Young makes it his business to find something wrong with either the thinking or, far more heinously, the motive of Billy Graham at every verbal turn his target makes.

We can and do agree with much of the substantive matter of this assessment of Billy Graham. We entirely agree, for example, with Mr. Young's statement that the charisma of the late Malcolm X "makes Billy look like tepid stuff indeed." We don't like much of Billy Graham's typical rhetoric; when he asks the Lord to bless us real good we ask the Lord to forgive us our petty pedantic irritation when the man is only trying to help us; we fear that Billy's Bible-brandishing attack upon the world, the flesh, and the devil is dangerously inclined to overlook some of the Enemy's most deadly booby-traps; and we consider that in pressuring people in the way that he does to "decide for Christ" he employs a psychological manipulation which is not always helpful, to say the least. We have no quarrel with anybody who feels that he must quarrel with Billy Graham about how best to preach the Gospel and work for the spread of Christ's kingdom in this day. But we are appalled and frightened by the raising of voices among Christian brethren into such shrill, scornful invective as Mr. Young employs. It is our unhappy impression that bigotry among Christians is on the rise.

"By this shall all men know that ye are my disciples," He said, "if ye have love one to another." How hard it is to keep that in the front of our minds, at all times, and concerning all our fellow disciples!

(Poem Untitled)

"Give me the sun," I said.
A voice answered, "I am the sun."
"Give me the light," I said.
A voice came back, "I am the light."
"Where are the flowers?" I asked.
A voice whispered, "Here are the flowers."
Sighing I said, "I have travelled thousands
of miles—still I have found nothing.
I am lost as the seashell
that when you listen speaks of the sea
but is empty. Where is the light,
the sun, the flowers? Where is the sea?"
"Here," said a voice like my own.

E. Willard

BOOKS

THE LIFE AND DEATH OF DIETRICH BONHOEFFER. By *Mary Bosanquet*. Harper & Row. Pp. 287. \$5.95.

After a slow and limping start Mary Bosanquet settles into her subject and does a skillful job of presenting her study of a great man and a Christian martyr. Without soft-pedaling her hero's faults, she follows the purgation of a sensitive, deeply devotional, loving person. It is fascinating to watch, as the strictures of the Nazi regime limit his activities more and more, how his commitment to God becomes more nearly total. "My strength is made perfect in weakness." The author does not try to present a consistent summary of Bonhoeffer's theology but the many quotes from his works, which she uses to reveal his thinking, give many clues. *The Life and Death of Dietrich Bonhoeffer* is an inspirational book; it is eminently worth reading.

(*The Rt. Rev.*) T. H. MCCREA, D.D.
Suffragan Bishop of Dallas

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THE WAY WE GO TO WAR. By *Merle J. Pusey*. Houghton Mifflin. Pp. 202. \$4.95.

At a time when Congress is at least talking about eagle-eyed scrutiny of national defense budgets, *The Way We Go To War* is particularly timely, dealing as it does with disregard of constitutional limitations upon the President in committing troops abroad. Merle Pusey cites repeated cases, throughout our history, of the executive's sending troops abroad for one reason or another, claiming a right of "inherent powers." Although Congress alone can declare war, the legislative branch has repeatedly acquiesced in these operations except for after-the-fact criticism, often for partisan reasons.

It might well have been pointed out also that for at least 35 years Congress has been granting to the bureaucracy broad powers to implement "legislative intent," instead of providing statutory details. This has resulted in confusion and contradictions and other hardships on those affected thereby.

FRANK STARZEL
St. Thomas, Denver

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BOIL MY HEART FOR ME. By *H. Baxter Leibler*. Exposition. Pp. 194. \$6.

Boil My Heart For Me is an English translation of a Navajo expression meaning "recharge my battery" and conveying the sense of the collect for the Sunday next before Advent ("Stir-up Sunday"). This book relates the story of St. Christopher's Mission in Bluff, Utah, which was begun in 1943 to "boil the hearts" of Navajo people.

Unlike the "missionaries" who force an alien culture on the people they are serving (e.g., *Hawaii*), H. Baxter Leibler

and his companions approach the people with respect for their native culture. They take the point of view that the Gospel "is not a contradiction but a fulfillment of what the Indians, by their own and their ancestors' meditations and reasoning, had found to be a satisfactory way of life; and furthermore, a presenting of the catholic religion as being the fulness of the Christian revelation and as being the true religion of the Episcopal Church, even though by the traditions of men much of it has been obscured and 'made of none effect'."

(*The Rev.*) JOHN B. BUTCHER
St. Paul's, Winslow, Ariz.

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LOOK AT US, LORD. By *Robert Marshall Haven*. Abingdon. Pp. 100. \$4.95.

Full-page photographs with brief, free-verse poems show the pastor making his rounds—the pregnant 15-year-old, the abandoned old woman, the angry parishioner quitting the church, the boy with hemophilia and unceasing transfusions, the bored teenagers, the fashion show at St. Bartholomew's, the parson-friend who is giving up because there's nothing left inside. You know anger and pathos from these poems by Robert Marshall Haven, rector of St. Ann's Church, Amsterdam, N.Y., and photographs by James R. Finney, free-lance photographer. *Look At Us, Lord* leaves one weary, but you sense it is a weariness God feels. Certain it is that the pastor finds, from time to time, a relieving laughter with God, or he will not last.

(*The Rev.*) ROBERT O. REDDISH, JR.
Diocese of Ohio

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PSYCHIATRY, THE CLERGY, AND PASTORAL COUNSELING. Edit. by *Dana L. Farnsworth* and *Francis J. Graceland*. Liturgical Press. Pp. 340. \$6.50.

Albert Schweitzer was once asked whether he was an optimist or a pessimist. He replied, "My knowledge is pessimistic, but my willing and hoping are optimistic." The editors of *Psychiatry, the Clergy, and Pastoral Counseling* express Dr. Schweitzer's feeling when they state that the purpose of it is twofold: first, it is primarily a working book for the professional counselor and clergyman, which provides a summary of the basic knowledge about human beings and their problems; and secondly, their hope is that the book will illustrate how a 15-year dialogue between clergymen and psychiatrists at St. John's Abbey, Collegeville, Minn., was organized, maintained, and directed towards knowledge in the field of pastoral counseling. There are 19 authors whose articles appear, under the editorial direction of Drs. Dana Farnsworth and Francis Graceland, as they attempt to develop a source book for pastoral counselors who desire greater knowledge and awareness of the human problems which they encounter than can

be obtained through purely theological studies.

The chapters in the book were adapted from the lectures given at the annual seminars at the psychiatric-pastoral workshops conducted by the Institute for Mental Health of St. John's Abbey since 1954. From the first chapter, on psychiatry and religion, to chapter 26, on community health and the future of pastoral counseling, one is caught up by the breadth and depth of the knowledge contained herein. Chapter three which concerns the techniques of pastoral counseling was a classic for the course when it was given, and basic to Dr. Boyd's message is the communication to clergymen that they too must be guided by the first law of medicine: "If you can't help, don't hinder." The chapter stresses that if the situation should be beyond the knowledge of the clergyman, that the task then is to place the client in the hands of the person best equipped to help him. This chapter alone is well worth the cost of the book. There is a good deal of information concerning the defense mechanisms which are used in interpersonal relationships, and one that is especially stressed is projection, where one visits the ills which beset him as being those of his partner rather than himself.

The last paragraph in the final chapter of the book contains the statement by Albert Schweitzer with which we began this review, concerning the fact that his knowledge is pessimistic but that he is willing and hoping to be optimistic. Drs. Graceland and Farnsworth conclude by saying that until science or some other agency evolves a way by which people may unerringly resolve their internal and external conflicts, there is ample justification for all of us who are interested in the welfare of man to do everything within our power to remember, with the prophet Micah, "He has showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

(*The Rev.*) O. R. LITTLEFORD, D.D.
St. Michael & All Angels, Baltimore

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THE KNOWLEDGE OF THINGS HOPED FOR. By *R. W. Jenson*. Oxford. Pp. 243. \$5.75.

It has been a good many decades since the philosophical community has learned to emphasize in new ways the fundamental problem of the nature of language and, in particular, has begun to seek new ways of illumining the language of Christian faith. Robert W. Jenson's *The Knowledge of Things Hoped For* is a contribution to this area of philosophical work.

The book provides a summary of some of the more influential earlier contributions in this field, although I think it is safe to conclude that the author sometimes errs in approaching patristic and medieval work on the language of reli-

gion too much from the perspective of 20th-century linguistic analysis, and that he approaches the latter too much from the perspective of its having thus far developed in the right direction. His analysis of this earlier work on the language of religion leads to his presentation of his own point of view: talk about the Christian God is talk about Jesus; talk about Jesus is primarily talk about His Resurrection; talk about the Resurrection is historical, eschatological, and translatable into exhortations for present-day use of the word "God."

Doubtless some contemporary Christians will find that Prof. Jenson's analysis illumines their use of religious language, their faith, and their Christian commitment (I think that there is some confusion here: the book starts out as a book about language but it becomes a book about the Christian's faith that his beliefs concerning God are true and about the ideal character of the Christian life, with the unexamined assumption that what illumines the language also illumines the faith and the life). It is unlikely, however, that all contemporary Christians will find that the book helps them to a greater understanding of their faith and of the way in which they talk about God. The difficulty is, I think, that Prof. Jenson has underestimated both the complexity of individual instances of Christian faith and the mutual diversity among them.

MARY CARMAN ROSE, Ph.D.
Goucher College, Towson, Md.

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CONTRACEPTION: Authority and Dissent. Edit. by Charles E. Curran. Herder & Herder. Pp. 239. \$6.50.

For most Anglicans the anguish of our Roman Catholic friends in the face of the Pope's encyclical of last year, *Humanae Vitae*, concerning birth control has been a matter of concern for their profound struggle of conscience. Following the lead of Lambeth, our commitment is usually to the principle of totality, condemned explicitly in the encyclical; namely, that in the overall marital relationship intercourse ought to intend the transmission of life, but that on occasion contraception may and perhaps ought to be practiced.

Therefore, this very interesting collection of essays by seven Roman Catholics and one Protestant offers us an opportunity to study with some objectivity, free from an immediate emotional involvement, a debate that is shaking the entire Roman Catholic Church. The position offered here is, first of all, that there is ample precedent for loyal sons of the Pope to disagree radically with the teaching of this encyclical; and, secondly, that the position stated in *Humanae Vitae* is untenable upon the basis of the evidence offered. The tone of every essay is quiet, respectful, and scholarly.

As one reader, I was particularly taken with John Coulson's "Living With Au-

thority—The Nineteenth Century," and Bernard Häring's "The Inseparability of the Unitive-Procreative Functions of the Marital Act." Coulson awakens in me a new appreciation of Newman and von Hügel in their struggles to remain loyal and yet critical of the hierarchy. Häring's essay lucidly reveals the inherent weaknesses in a fundamental and ultimately unsupported thesis of *Humanae Vitae*.

Contraception: Authority and Dissent is a solid and readable addition to the growing literature in response to the encyclical. Anyone who wishes to be better informed concerning the issues on this question can profit from a close study of Charles Curran's collection.

(The Rev.) URBAN T. HOLMES
Nashotah House

* * * *

A HISTORY OF ANGLICAN LITURGY. By G. J. Cuming. St. Martin's Press. Pp. 450. \$12.50.

A History of Anglican Liturgy is designed to replace "Procter and Frere" which has been the standard work on the history of the Prayer Book since 1901 and which, as Dr. G. J. Cuming points out, "was beginning to show its age." Instead of the twofold division of the older work into "General Literary History" and "Sources and Rationale of the Offices," Dr. Cuming provides 11 chapters in purely chronological order, enabling him to follow the subject from its late medieval background to 1966.

Two features of the book will be of particular use to the student: an appendix of documents, largely from the 16th century, illustrating the history of the Prayer Book; and a detailed bibliography, especially strong on sources. The supplementary matter, however, takes up two-thirds as much space as the text itself, and it may be felt that Dr. Cuming has sometimes unduly truncated his discussion for the sake of brevity. The author's warning that "I have assumed a certain familiarity with Church history and doctrine" is to be taken literally.

One major reservation—is the history of Anglican liturgy fully covered by a detailed history of the Prayer Book?—does not lessen the admiration which this book arouses. Though it by no means renders "Procter and Frere" useless, it will surely be the first work to consult on Prayer Book history for many decades to come.

(The Rev.) RICHARD W. PFAFF, Ph.D.
University of North Carolina

* * * *

HAMMERED AS GOLD. By David M. Howard. Harper & Row. Pp. 182. \$4.95.

As Thomas Howard states in his foreword to *Hammered as Gold*, this book might well be titled "The Independence (or Unorthodoxy or Caprices) of God."

Covering 20 years in a fast-moving readable manner David M. Howard has created a biography of a faithful group of

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The persecution of Protestant Churches is adroitly handled and hope of a new life of understanding is the outstanding conclusion of this truly evangelical book.

SUE COOPER
Grace, Carlsbad, N.M.

Booknotes

By Karl G. Layer

MOVE OVER: Students, Politics, Religion. By Francis Carling. Sheed & Ward. Pp. 154. \$3.95. This volume describes the confluence of political and religious influences—both positive and negative—on the formation and experience of some student activists. It is largely the autobiographical story of this young, Roman Catholic author.

ECCLESIASTICAL AUTHORITY AND SPIRITUAL POWER IN THE CHURCH OF THE FIRST THREE CENTURIES. By Hans von Campen-

hausen. Trans. by J. A. Baker. Stanford University Press. Pp. 308. \$8.95. The problem of authority within the Church has been with Christians from the very beginning, and this thoroughgoing study by a distinguished scholar in the field of Christian origins is a valuable contribution to the historical literature on the subject. The original German edition was published in 1953. The present English edition contains numerous revisions and additions by the author.

LINES OF ENCOURAGEMENT. Edit. by Dominic Whitnall, C.R. SPCK. Pp. 72 paper. 9s. A series of extracts from the letters of Fr. Hubert Northcott, C.R., which have been arranged in a form suitable for daily lenten reading and meditation. They are designed to be read slowly and with reflection. But they also will provide the reader with a permanent storehouse of spiritual wisdom, to be consulted many times over, both within and without the lenten season.

MEDIA FOR CHRISTIAN FORMATION. Edit. by William A. Dalglish. Pflaum. Pp. xix, 393 paper. \$7.50 paper. This valuable resource book reviews, evaluates, and suggests uses for contemporary short films, kinescopes, filmstrips, tapes, records, photoposters, and art prints of theological and artistic merit, which may be used in both Roman and non-Roman Sunday schools, Bible schools, CCD classes, grade and high-school religion classes, and liturgy, adult education, and discussion groups. Materials for all ages are examined.

PEOPLE and places

Religious Orders

The 50th anniversary of profession in the Community of St. Mary was celebrated by Sr. Mary Valerie, C.S.M., on July 19. The Rt. Rev. Donald H. V. Hallock was celebrant of the Choral Eucharist, and preacher was the Ven. Stanley Atkins, then archdeacon of Milwaukee and now Bishop Coadjutor of Eau Claire. A reception and luncheon followed.

Armed Forces

Chap. (Capt.) T. M. Gibson, U.S. Army, and Chap. (Capt.) D. E. Nyberg, U.S.A.F., have been appointed canons to the Ordinary of Springfield by the Rt. Rev. Albert A. Chambers. Both chaplains are on active duty.

Change of Address

The Rev. Willis R. Doyle, 752 Chesapeake Drive, Tarpon Springs, Fla. 33589.

Provincial Synods

Midwest Province—President, the Rt. Rev. William Lickfield; vice president, the Rt. Rev. Archie Crowley; secretary, the Rev. R. Stewart Wood, Jr.; and treasurer, David Eckman.

Sewanee Province—The Rev. Joseph O'Brien succeeds the Rev. Ralph Madson as secretary. Fr. Madson had held that job for 25 years. Other officers continue with no change. The Rev. T. S. Matthews is provincial representative on the Executive Council. At the recent synod, 33 problems were studied by delegates who met in 11 work groups. Specific proposed resolutions of problems included a provincial placement service for clergy.

Schools

Cathedral School of St. Mary, Garden City, Long Island—Miss Sarah Martha Robbins, former dean of women at MacMurray College, Jacksonville, Ill., and headmistress of St. Mary's Hall, Faribault, Minn., is now principal of the Garden City school.

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JADSET SYSTEMS Offering Records. Send for free samples and information. Jadset, P.O. Box 23, Dundee, Ill. 60118.

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POSITIONS OFFERED

CURATE wanted for parish of 500 in town of 50,000. State university, Altar centered, Midwest. Reply Box C-668.*

HOUSEKEEPER WANTED. Private school infirmary. Commence employment September 10; pleasant atmosphere and living conditions. No cooking. Light housekeeping. Write: Mrs. Charles Woods, St. Mark's School, Southborough, Mass. 01772.

ORGANIST-CHOIRMASTER for large Southwestern congregation. Prefer young man with Masters in Organ. Full time with teaching privileges. Exciting music building program. Write to the Dean, Trinity Cathedral, 114 West Roosevelt, Phoenix, Ariz., 85003. Include resumé.

ORGANIST-CHOIRMASTER, two choirs, Holtkamp organ, teaching privileges. Request resumé with initial correspondence directed to the rector, Trinity Memorial Church, P. O. Box 555, Warren, Pennsylvania 16365.

RECTOR wanted for church of 150 communicants in southern community. Modern church, parish house, and rectory. \$6,500 salary and all perqs. Reply Box P-666.*

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.*

POSITIONS WANTED

DESIRES CHANGE: Mature priest, married. Orthodox theology, experienced. Full parish ministry. Reply Box W-669.*

MARRIED PRIEST, 52, Eucharist-centered, capable pastor, preacher, and administrator, seeking new challenge after ten years in present parish invites correspondence with interested vestries. Reply Box J-671.*

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, 37, married, three children, seeks urban community rectorship, spiritually centered, interested in youth. Reply Box U-667.*

PRIEST, 42, former businessman completing first curacy in large suburban parish, Liturgical, able preacher and administrator, invites correspondence with vestries seeking rector. Reply Box S-665.*

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

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Retirement

The Rev. Alden D. Kelley, professor of Christian apologetics and ethics at Bexley Hall since 1960, retired June 30. He continues as Canon to the Ordinary of Southern Ohio, for the continuing education of clergy. Address: Box 349, Gambier, Ohio 43022.

Colleges

University of the South—Elizabeth C. Morrow, assistant dean of students, Medical College of Virginia, is to be the first dean of women at Sewanee when the university admits approximately 100 women students for the first time this fall.

Westminster Choir College—Dr. Lee H. Bristol, Jr., president of the four-year music college for the past eight years, was awarded a D.F.A. degree by the college's board of trustees. He has also been named a Fellow of the Royal School of Church Music.

Seminaries

Seabury-Western—Twenty-two students received B.D. or S.T.M. degrees at commencement. Guest speaker was the Rt. Rev. Frederick B. Wolf who also received an honorary D.D. degree. Also honored with D.D. degrees were the Rev. Robert McQ. Grant, Th.D.; the Rev. Allan L. Ramsay; and

the Rev. Vernon E. Johnson, D.C.L. degrees were presented to Walter S. Underwood and Donald S. Frey, both lawyers who have served the Church in many capacities.

Church Divinity School of the Pacific—Twenty-five students received B.D., or B.A. degrees; two, S.T.M. degrees; three, M.A. degrees; and one, a certificate of graduation. Recognized with honorary degrees were the Rt. Rev. E. Lani Hanchett; the Rev. W. H. Hodkin; the Very Rev. R. R. P. Coombs; the Rev. Robert A. Tourigny; and the Rev. Charles H. Perry. Recently elected to the seminary board of trustees is Emmet G. Solomon, chairman of the board of Crocker Citizens Bank, San Francisco.

DEATHS

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

The Rev. Norval David Ardies, 66, retired priest of the District of North Dakota, died June 10. His home was in Lisbon, N.D.

Ordained in 1961, he began his ministry as a lay vicar in North Dakota and at the time of his retirement in 1966 he was in charge of Holy

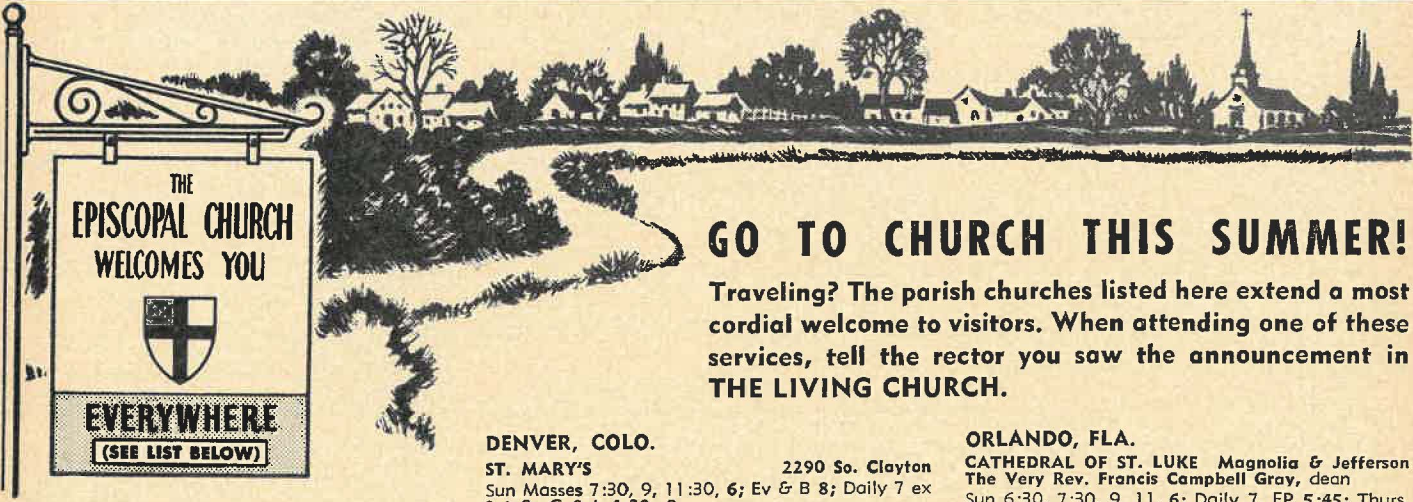
Trinity, Lisbon, and St. Andrew's, Enderlin. Services were held in Lisbon with the Bishop of North Dakota officiating; later he celebrated a Requiem in St. Paul's Church, Grand Forks. Interment was also in Grand Forks.

The Rev. Clark Lewis Attridge, D.D., 78, rector-emeritus of the Church of the Incarnation, Detroit, died July 2.

On the 50th anniversary of his ordination to the priesthood, carillon bells were installed in his parish church in his honor and this past spring he was named as a canon of the Cathedral Church of St. Paul, Detroit. Survivors include his widow, Ethel.

The Rev. George McKay Rutter, Ph.D., 72, retired priest of the Diocese of South Florida, died May 23. His home was in Daytona Beach, Fla.

At the time of his retirement in 1957, he had been rector of St. James' Church, Ormond Beach, Fla., for 10 years. He also founded St. James Day School. He is survived by his widow, Ethel, three daughters, and one son. The rector of St. James' Church celebrated a Requiem Eucharist and interment was in Bellevue Memorial Park, Ormond Beach.



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 Watska 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. Broman, 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 Ev 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

FORT MYERS, FLA.

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5

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

GRACE

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 7, 8, 9, 11; Daily Ev 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. Hohenschield, 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. Matics, 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 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

The Living Church

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 MP & Ser; Weekday 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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Masses 8:30, 11; C by appt

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, 10, 11 (High Mass); EP B 6.
Daily Mass 7:30, 12:10; Wed & HD 6:15; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

RESURRECTION

115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. Alan B.
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

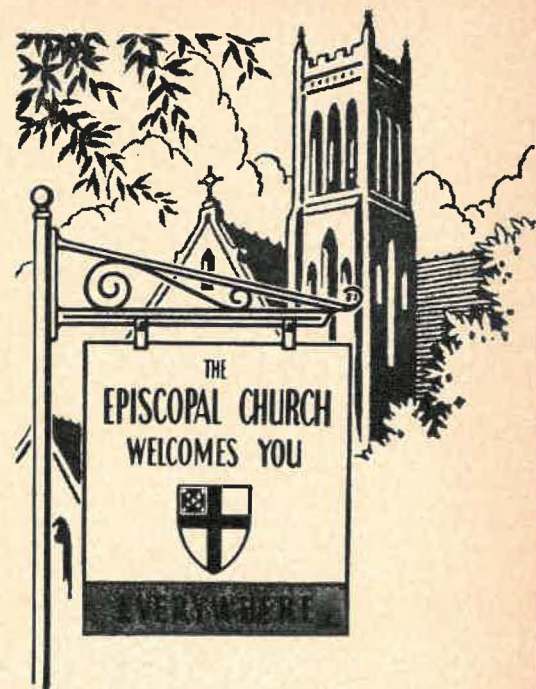
ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
12:05, 1:05; C by appt Organ Recital Wed 12:30

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. BARTHOLOMEW'S CHURCH
NEW YORK CITY



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. Caguiao, 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, 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

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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