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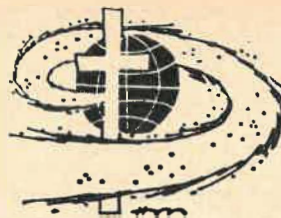
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Around



& About

— With the Editor —

Last week I attended a convention of religious communicators in Chicago and participated in a panel discussion on the subject: "Religion in the 70s." Each panelist led off with a statement of his position. In searching my own mind and heart as I prepared my statement I found in me an unhappy and unshakable conviction that Christianity is waning, and "religion" of a humanistic rather than theistic character is waxing, in the major American churches. I'm sorry that I cannot see it otherwise. If you are interested in my reasons or unreasons for such negative thinking you will find the text of my statement on page 10 of this issue.

The Rt. Rev. **William Paul Barnds**, Ph.D., whose "Positive Declaration" appears on this week's editorial page, is Suffragan Bishop of Dallas.

Ecumenical note: The York, Pa., YMCA Slow Pitch Church Softball League will sponsor a world's tournament of church teams July 31-Aug. 2 at York. Any qualified church leagues or teams will be given detailed information, if desired, from: **J. W. Billett**, 541 W. King St., York, Pa. 17404.

I have been reading in the English magazine *Theology* an article about Dr. **Geoffrey Fisher**, retired Archbishop of Canterbury. His *floruit* in that office was 1945 to 1961; he is now in his 80s, and the *Theology* essayist, **Charles Smyth**, says that he is "the first Primate of All England to have discovered the secret of how to be happy though retired." What especially impresses me is the way in which Fisher came to the decision to retire. In 1959 he was presiding in the Canterbury Convocation when he suddenly became aware that he was talking too much, and recognized this as a sign that he was tired. Not long after, one of his chaplains told him that he was becoming almost intolerable at bishops' meetings by talking incessantly. Any prelate who surrounds himself with chaplains like that is several notches taller than Ahab King of Israel *vis à vis* Micaiah son of Imlah (I Kings 22:8). "This pulled me up," remarked the archbishop, and began to make his plans to step down. The man knew when to step down. Not many great men, or ordinary men, do; and no little men do.

Mr. Smyth makes this statement: "I am prepared to stake my reputation as an historian on my considered judgment that Geoffrey Fisher will go down in history

as the greatest Archbishop of Canterbury, and Clement Attlee as the greatest peacetime prime minister, of the 20th century." He has not forgotten **William Temple**, Fisher's renowned predecessor. We shall see. But be it noted, and be it emulated by all who occupy positions of leadership in church or state: The archbishop knew that garrulity is a symptom of fatigue, and he knew when to step down.

I am old enough to remember **Eleanor Roosevelt's** column, *My Day*, but apparently I missed one comment of hers on the *mores* of American youth at the time that she made it. **William Buckley, Jr.** quotes it in *Up From Liberalism*. Said she, one day in *My Day*: "I was shocked to hear that not long ago, in one of our schools, some older boys beat up their teacher. When this happens, you can be sure that the blame does not lie with the young people." How very current it sounds!

Fr. **Daniel Berrigan** concludes his book, *The Trial of the Catonsville Nine* (Beacon Press), with the statement: "Members of the jury, you have just found Jesus Christ guilty." **Harvey Cox**, commenting on the trial, calls it "the inquisition of the Catonsville Nine" and says of Berrigan's book: "Not since the trial of Joan of Arc or the Salem witches has the courtroom seen such high drama, such comic relief, such blind enactment of socially determined roles, such living truth. This is a document for the ages."

My question: When high-minded people like Eleanor Roosevelt, Berrigan, and Cox express such questionable views in such extravagant terms, how can a sober-minded reader possibly hear whatever truth they may be trying to communicate through such wild rhetoric? Mrs. Roosevelt cannot really have meant that when boys beat up their teacher somebody else made them do it. Fr. Berrigan cannot really believe that the 12 people on the Catonsville jury were Christ-killers. Dr. Cox cannot really believe that the Catonsville trial ranks with the trial of Joan of Arc as an event in history.

I, for one, would like to "hear" any and all three of these people, because I am sure that the Lord has several words for me that he wants to speak through them. Maybe it's all my fault that when people talk thus gigantesquely I cannot hear them at all, but naturally I suspect that the fault is at least partly theirs.

Letters to the Editor

Power Struggle

The "power struggle" [TLC, Jan. 18] is an obvious fact of contemporary church life. To bring it to public discussion by giving it a name is wise, because the church must understand itself, if its members are to live in peace with each other. Understanding cannot be developed by the sort of back-bench grumbling which too often characterizes our public meetings, and especially those conducted in the name of the church. Observe the paucity of votes for the losing side on any motion at your next church meeting. Then listen to the grumbling of the back-benchers—after the meeting. Why acquiesce by silence instead of recording a vote for the losing side?

Whatever the merits or shortcomings of the Alianza affair may have been, it was simply one more episode in the continued story of what you have dubbed a power struggle. The General Convention Special Program in which the Alianza case had its origin is itself a striking illustration of the process: it was enunciated by the Presiding Bishop rather than demanded by the delegates representing the dioceses and their member parishes. Dr. Almus Thorp provided another illustration of the same process in his sermon on the future of theological education in PECUSA [TLC, Feb. 22]. The ideas were not presented as his opinion, but as the firm policy of the Board for Theological Education . . . and therefore authoritative. Immediate flurries of agitated dissent in the seminaries! Exactly the same kind of repercussions that have been caused by locally unpopular grants of money from the special programs.

One thing must always be borne in mind: in all of these controversial actions and programs those who acted did so in full confidence that they were doing what they had been commissioned to do by properly constituted authority. If General Convention does not intend that these people formulate policy, make decisions, implement programs, why ever on earth does it use the executive vocabulary to describe the positions they fill? Their judgment, their wisdom, their tact may be challenged, but not their authorization. Too many of us appear to forget that too often.

Nobody should be greatly surprised by the continuing centralization of authority in the church. This can be regarded as the ecclesiastical expression of similar trends in American government and American business. (How much power has a state governor? How independent is the manager of a branch plant?) With the exception of the tragic four years, we Americans have not deviated from this course in our whole history.

The parallelism between ecclesiastical developments and political ones should warn us that, as local insights often need modification, so high office does not invariably confer great wisdom . . . and from this, the power struggle. The cacophony of protest drowned out by the roar of power. The shelf on which we retired people live provides a

fine view of the struggle. That we are spectators makes it easier to appear judicious. So—a suggestion to make the power struggle produce worthy fruits.

Neither continuous protest nor universal compulsion answers our need. Protest hinders, delays, seldom prevents, and never builds. Compulsion alienates those compelled, which means noise made, but no work done at the end of the day. Present habitual manners produce imbroglios—inevitably.

Let those who represent central offices always bear in mind the normal xenophobia of the local agent toward the man from headquarters: charity can overcome it, self-assured arrogance of power will increase it. Let the stay-at-home assume that his visitor is a man with intentions like his own. Then they can discover together how to work the machinery of the church to discover need, determine appropriate means, and enable churchmen to work peaceably together.

(The Rev.) PHILIP W. ROBERTS
Glastonbury, Conn.

Lacerated Latin

Your department of "Lacerated Latin" is just the place for my confession. In the current issue of *Response*, published by the Forward Movement, there occurs a frightful garbling of a Latin phrase that I had so proudly used to give my text the superficial appearance of great erudition. On page 78 in the meditation for Apr. 21 I meant to say "*non fui; fui; non sum; non curo.*" Alas, someone with lacerating tendencies got it all mixed up. This gives me a chance, however, to advertise the *Response* booklet free of charge, so all's well that ends well.

(The Rev.) JOHN M. KRUMM, Ph.D.
Rector of the Church of the Ascension
New York City

You might be interested in the reaction of some local people, in the South Carolina motto and Vice-President Spiro T. Agnew.

The state seal bears the Latin motto "*Dum Spiro Spero*" which you properly translate "While I breathe I hope." It has been decried locally as a "crack at the V.P." and suggested that South Carolina should change this ancient Latin motto.

It recalls the period of silly jokes, elephant jokes, potato jokes, etc. of our college days. For instance, a man entered a restaurant, ordered spinach. When the waitress brought the spinach, the gentleman poured it over his head. Wherewith the waitress said, "Did you know you put the spinach on your head?" The man replied, "Oh! I am very sorry. I thought it was mashed potatoes." With Catullus and TLC, I agree: "Nothing is sillier. . ."

For another completely different subject, which perhaps should be in a separate letter — Bishop Coadjutor-elect Addison Hosea [TLC, Mar. 15] is referred to as "a graduate of St. Luke's School of Theology, Sewanee." St. Luke's is the main building of the School of Theology of the University of the South, Sewanee. And "School of Theology of the University of the South" is the proper title

and designation of the theological school at Sewanee. However, I realize some clergy, even graduates of the school refer to themselves as graduates of St. Luke's.

CHARLES E. THOMAS
Greenville, S. C.

Don't give up your latinizing, lacerated or not. "*Timor mortis conturbat me*" the death of what used to be called "godly learning."

Hebrew and Greek are now mostly for the misfits who are "Not With It," and I have examined candidates for holy orders who can't translate "*Nunc Dimittis*" or "*Benedic anima mea*" let alone "*Stupor Mundi*." Remember that? Once upon a time it was applied to the Anglican clergy for their admired erudition.

(The Rev.) STANLEY W. ELLIS
East Orleans, Mass.

Folk Masses

A local parish church describes a recent folk mass in its weekly bulletin. The pews were removed from the church; worshippers sat on the floor on oriental rugs; ordinary loaves of bread were used; wine was drunk from paper cups, and some even drank directly from the bottle. One parishioner described the mass as having special significance for him because: "As far as I know, Jesus never drank out of a sterling silver chalice, and those dainty little wafers are some kind of medieval innovation. The early Christians, meeting in the catacombs, wore the clothes they owned, sat on the floor, and passed around real bread and a common cup."

First I would remind this person that the early Christians also were not familiar with central heating and modern plumbing! The significance of the luxury of lounging on oriental rugs eludes me completely. Obviously very few churchmen suppose that Christ used communion wafers or a silver chalice, albeit the bread was unleavened. This type of justification for a particular kind of celebration seems to miss completely the fact that the sacrament of the Holy Communion is not just a "memorial of a meal." Those of us who still believe in the doctrine of the Real Presence are shocked to receive communion when crumbs of the bread are dropped all over the floor, walked on, and ultimately swept or vacuumed away!

My whole point is that the Holy Communion celebrated according to this type of "folk-mass rite" has no meaning other than some kind of "togetherness." A feeling of friendship and fellowship can be demonstrated in a much less ceremonial and more practical way. If the sacrament doesn't mean more than this it simply isn't worth bothering about!

J. HARRISON WALKER
Wilmington, Del.

Pro Pollyanna

You rose in defense of Browning [TLC, Mar. 22]. May I rise in defense of Pollyanna? It's been many a year since I read it (do people still?), but I've never been able to understand the contempt poured on her. Her way wasn't one of shallow optimism (to me), but of trying to follow the injunction to rejoice in all things. And she had her difficulties in trying to do it.

LOUISE LARWILL
Medway, Ohio

The Living Church

May 10, 1970
Sunday after Ascension Day

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NATIONAL CHURCH

Experiments in Renewal

An experiment in parish renewal bearing the name "Project Test Pattern," has already begun to achieve results in congregations throughout the country. Sponsored by the church's advisory committee on evangelism, the project was started in the early summer of 1969 under the leadership of the Rt. Rev. Robert R. Brown, Bishop of Arkansas and chairman of the committee. Executive director is the Rev. Loren B. Mead whose offices are in Washington, D.C.

In reporting on the first ten months of PTP, Fr. Mead emphasized that the focus of the experimental project is "on the life and renewal of congregations, especially in mission and in worship. The belief is that one way God can lead to the renewal of the church," he said, "is through disciplined attempts of teams of Christians to use their brains and energy to build better forms for their congregational life. The hope is that experimental explorations will lead to learnings applicable on a broader scale to other congregations and other churches." Twelve parishes in different parts of the country are working in the program and twelve more have already or will join the program this year.

According to Fr. Mead, Project Test Pattern is evolving a strategy for change in the parish which makes use of the services of a qualified consultant who works for a period of time "intensively with a parish, assisting the parish to develop its own analysis of its life, to identify its own problems, to organize to solve those problems, and to move to a style of life that can continue to address itself to the new problems that arise, and can continue to adjust its life to changed circumstances."

"In spite of criticisms of the parish," he said, "it seems to me that there is an amazing vitality in that institution. It is tenacious in resisting change but it is also tenacious in preserving much of value and meaning. The parish is now the place where the scriptures are read and preached. It is the place now where inadequate forms of the fellowship exist in fact. It is the place now where the sacraments are celebrated. We cannot tell what the descendant of today's parish will look like 50 years from now, but in appropriate language and style it will be the place where the scriptures are read and

preached, the fellowship is in fact, and the sacraments celebrated."

The following communities have Project Test Patterns now under way: Bennington, Vt.; Simsbury, Conn.; Jamaica, N.Y.; New York City; Whitmarsh, Pa.; Lynchburg, Va.; Salt Lake City; Denver; Idaho Falls, Ida.; Chehalis, Wash.; Los Angeles; and Tucson.

EXECUTIVE COUNCIL

Finances, Staff, Programs

A 25% reduction in program staff and a 15% cut in supporting services affecting the jobs of 58 persons in all, has been carried out by the Executive Council. The reduction, related mainly to a cut of more than \$1 million in the national church's anticipated income for 1970, will bring the total number on the staff to 215, compared to the Jan. 1 authorized level of 271.

One of the major positions eliminated was that of vice president for administration, a post held until recently by Mr. Warren H. Turner, Jr. [TLC, Apr. 19]. The position will not be filled at this time. Other program staff positions affected writers and editors employed in preparing Christian education materials, some of whom were transferred to Seabury Press for similar duties.

Two area desks for Latin America and Southeast Asia also were eliminated in the office of Deputy for Overseas Relations.

In the section for experimental and specialized services three program positions were abolished: international affairs officer, pastoral services specialist, and a member of the youth ministries team. One position in the research field studies division was also eliminated. A large number of secretarial and clerical positions were abolished, many of them in administrative services.

The reduction was accomplished in part by eliminating jobs which were currently vacant and in a few cases retirement or resignation was anticipated in the closing of positions. Persons affected by the reduction will receive severance pay based on length of service, and the Executive Council has authorized free-time and educational allowances up to \$250 each for persons desiring additional training before seeking new positions. The council personnel office is assisting former members of the staff in obtaining new employment.

The Rt. Rev. Stephen F. Bayne, Jr., reported: "I don't doubt that in years of easy prosperity, the council may well have added services and programs and persons which were not of real priority for us. The arduous labor of reducing our forces



A NEW PRESIDENT FOR DILLARD

Dr. Broadus N. Butler, Episcopal layman (r), who was inaugurated recently as president of Dillard University, New Orleans, received congratulations from the Rev. Robert S. McGinnis, Jr., rector of St. John's Church, Kenner, La. Fr. McGinnis, a graduate of Kentucky Wesleyan College, was his school's official representative at the inauguration ceremonies. In the background is the aerial view of Dillard's campus.

may then have a redeeming austerity to it, in the end, and perhaps even help us to see more clearly the central responsibilities of the council in behalf of the church as against activities which could be done by others (or perhaps did not really need doing at all). But this possible gain must be weighed against the human cost of losing so many companions, through no fault of their own—a cost I regret bitterly that we could not avoid.”

Director Named for Clergy Deployment

The Presiding Bishop has announced the appointment of John E. Semmes, Jr., as executive director of a new national clergy deployment office. The appointment was made on the recommendation of the Joint Commission on Clergy Deployment.

Mr. Semmes of Summit, N.J., has been director of corporate recruiting and placement for W. R. Grace and Co., having joined that company in 1951 as manager of industrial relations with the Davison Chemical Division.

In his new position, Mr. Semmes will be responsible for establishing and developing a clergy personnel inventory and a deployment counseling facility as authorized by the South Bend Convention. He will also work with Information Science Inc., to develop and install a church manpower system. This ecumenical effort includes the American Baptist Convention, the Lutheran Church in America, and the National Council of Churches, as well as the Episcopal Church. This joint church effort has been granted \$105,000 by the Rockefeller Brothers Fund to help finance the manpower project.

The Rt. Rev. John H. Burt, Bishop of Ohio and chairman of the church's Joint Commission on the Deployment of Clergy, has stated that such financial support will make even more effective the work of the national deployment office now being set up in collaboration with the Church Pension Fund.

He also said that while files on Episcopal priests will remain separate and confidential in a file under the auspices of their own church, “the basis on which data will be recorded will make it easy to search for appropriate men to fill ecumenical posts and to give us a vastly greater base for studies on the role and problems of clergy.” Clergy positions described by Bp. Burt as “ecumenical” would include such areas of work as college chaplaincies, councils of churches, and inner-city ministries. In such job searches, he said, the records of all the churches could be used.

LIBERIA

Native Priest Elected Bishop

The Rev. George Daniel Browne has been elected Bishop of the Missionary

District of Liberia, the first native-born clergyman to be chosen for the post. He will succeed the late Rt. Rev. Dillard H. Brown, an American, who was murdered last year. All former Bishops of Liberia have been Americans.

Fr. Browne, 37, was born in Cape Palmas, Liberia, and was educated at Cuttington College where he received his B.Ed. and B.D. degrees. In 1964, he received the STM degree from Virginia Theological Seminary. Ordained to the priesthood in 1963 by Bp. Brown, he has been in charge of the Bromley Missions (five churches) and is the historiographer for the district. The bishop-elect is the first person to be so elected to a missionary district since the Special General Convention (South Bend) provided that bishops shall be chosen by the districts rather than by the House of Bishops.

Fr. Browne and his wife, the former Clavender Agnes Railey, have five children and live in Monrovia.

WESTERN MASSACHUSETTS

Rhode Island Priest Elected

The fifth Bishop of Western Massachusetts was elected on the 12th ballot during the special convention held in Christ Church Cathedral, Springfield, Mass., Apr. 11. Following the 12th ballot, the Rev. Alexander Doig Stewart of Riverside, R.I., received the unanimous vote of the convention. Others nominated and receiving support in the balloting included the Rev. Canon David W. Crockett, canon to the ordinary of Western Massachusetts, and the Rev. John M. Krumm, rector of the Church of the Ascension, New York City.

Fr. Stewart, 44, who has been rector of St. Mark's Church, Riverside, R.I., since 1953, has been a member of numerous diocesan commissions and committees including the standing committee, and was a deputy from Rhode Island to the General Conventions of '64, '67, and '69, and was elected to serve again for the 1970 convention. He will succeed the Rt. Rev. Robert M. Hatch, diocesan since 1957, who plans to retire in September.

The bishop-elect is married to the former Laurel Anne Gale.

OKINAWA

Bishop to Resign

The Rt. Rev. Edmond Lee Browning, Bishop of Okinawa, has submitted his resignation to be effective Jan. 1, 1972. The announcement was made at the missionary district's third annual convocation held in All Souls' Church, Naha. The action prepares the way for the district to become part of the Holy Catholic Church in Japan (Nippon Seikokai—Anglican).

At the same time, the convocation

approved a resolution asking that the General Convention approve the transfer of Okinawa to the Japanese church in 1972, and the Houston convention will be asked to continue financial support until 1977, after Okinawa has become a diocese in the Holy Catholic Church in Japan. Approval by the Japanese church in 1971 will be necessary before the transfer can be made.

Bp. Browning, former archdeacon of Okinawa, was elected diocesan in 1967.

CHURCH BUSINESS

M-B Reorganizes

Morehouse-Barlow Company, Inc., long established as an Episcopal Church publishing and supply house, has reorganized its Chicago and California branches which formerly operated as regional stores. As of May 1st they became regional sales offices equipped to answer inquiries and to receive orders by telephone and by mail. Merchandise will be shipped from a single distribution point in New York. Alan W. Simms is in charge of the Chicago office and George M. Day of the San Francisco office.

Ronald C. Barlow, president of the firm, said that the change was made to help the company meet the present conditions of doing business. Morehouse-Barlow has been in business since 1884. For many years it owned and published THE LIVING CHURCH, relinquishing this in 1952. It publishes *The Episcopal Church Annual*, the yearbook of the Episcopal Church.

MARYLAND

Churchmen Ask Investigation of Speech

A group of Episcopal clergy and laymen have requested the executive council of the Diocese of Maryland to investigate what it calls “questionable racial activities” of Clarence Davis, director of the Hamilton Court Improvement Association, in Aberdeen, Md.

At issue is a speech Mr. Davis made from the steps of the Bel Air Courthouse the day the Rap Brown trial was scheduled to start. Critics alleged that Mr. Davis advocated violence by blacks. Mr. Davis said his speech was similar to one Mr. Brown gave in Cambridge, Md., in July 1967, prior to civil disorders, but he denied that it “could have incited blacks.”

The Hamilton Court project which serves a community of 146 families, includes activities for black youths, job placement, and promotion of welfare rights, using a staff of four full-time employees and one part-time aide. Mr. Davis's organization, which functions under a board of directors, has received

Continued on page 12



Guests, resident boys, and new furnishings



A Kansas Highway Patrolman hears of life at the Home

WESTERN KANSAS

Rededication in Salina

A service of rededication of the living center of St. Francis Boys' Home, Salina, Kan., which has been rebuilt and refurbished, was attended by some 300 persons including religious and civic leaders of the state.

Prelude to the service was conducted by the Rev. Canon William E. Craig, director of the Homes, during which he welcomed the guests and introduced the staff and the boys. The Rt. Rev. William Davidson, Bishop of Western Kansas, officiating at the formal ceremony, rededicated the living center "to the Glory of God and to the continued use and benefit of His sons, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." Retired Sen. Frank Carlson and Sen. Bob Dole, both of Kansas, also took part in the program. Sen. Dole gave an address on crime and delinquency.

Founder of the Homes for troubled boys was the then Rev. Robert H. Mize, Jr., now the Rt. Rev. Robert H. Mize, Jr., Bishop of Botswana. The first home was organized in 1945, at Ellsworth, Kan.,

and the third was opened more recently at Lake Placid, N.Y. The homes are open to junior and high-school boys from across the country, who come from courts and churches and are referred by parents.

Rebuilding the center of the home in Salina has allowed the number of residents to be increased to 26, and has added many features such as a soundproof library and study hall, a living room for boys and their guests, and a special apartment which permits a halfway house program. Because the total program calls for the return of the boys to their own homes and communities as soon as possible, as many as 40 boys are expected to be accommodated annually. Assistant director of the St. Francis Homes is the Rev. Kenneth Yates.

Many of the improvements were made possible through contributions and memorials. Perhaps one of the more touching recognitions came from a man honoring his wife. John Egan furnished a room for two boys in honor of his wife, the former Joyce Phelps, who was principal of the public school attended by the Sa-

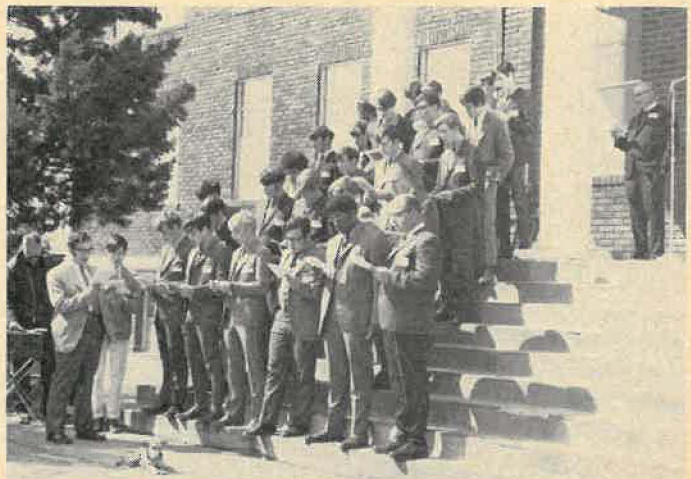
lina home boys years ago. Both Mr. and Mrs. Egan attended the rededication of the home.

There is little on today's campus at Salina to bring to mind the first home—1948 vintage—which was the year that Fr. Mize and the late Bp. Nichols, with the help of many generous friends, bought the old Saline County Poor Farm. There were only two buildings on the 40 acres, no trees, no grass. One building, a wooden barn, was later torn down. The other, became the living center which has now been rededicated. This one building was so structurally sound that the walls, floors, and supporting pillars were kept for the remodeling process. During the stripping of the building, the tornado of June 1969 helped to hurry the process no little bit. The boys camped out in Mize Hall, the activities center, during the rebuilding but are now all settled in their new quarters with their own redecorating adding atmosphere to dorm quarters.

More than 300 gifts from individuals, organizations, and estate legacies made the renovation possible.



Each boy has his own study carrel and chair



Boys, staff, and dog led the singing



The House of Bishops: Seattle, 1967

REFORMING THE EPISCOPATE: 2

By LOREN B. MEAD

THE article *Reforming the Episcopate* [TLC, Feb. 22] raises a number of questions of substance for the church. The Rev. John Goodrow does a service in bringing these issues to the fore. My purpose is to take off from his contribution with some further thought.

The issue that underlies Fr. Goodrow's article is the fact that no one part of the church can be renewed, ultimately, if the whole life of the church is not open for change. The church is a complex set of interdependent relationships. Laymen cannot be "renewed" if priests are not "renewed." Goodrow reminds us that the renewal sauce that is good for the geese—priests, laity, and parishes—is also sauce for the gander—the bishop.

Modern understandings of change support Fr. Goodrow's contention. It is only as an entire complex of relationships is brought to a new level that change or renewal becomes self-sustaining, evolving toward ever more effective forms. The

question for the church is how to bring about a constructive process of change within its system of relationships while maintaining that which is essential to its order—precisely the question our society faces. And as change in the social order has clearly recognized the necessity for discovering new forms for its authority, so for the church the question of the role of its episcopate becomes problematical.

Simple analysis leads us to see a multiplicity of functions each bishop is supposed to fill. He functions at least in the following ways: 1) He is a defender of the faith; 2) He is a visible symbol of the unity of the church in time and space; 3) He is an administrator; 4) He is a program officer; 5) He is a pastor to other pastors; 6) He is a missionary leader. Obviously no one person possesses the abilities to fulfill all these roles, even though the church expects its bishop to function in *all* of the roles, and usually criticizes him when he does one poorly. All of these roles or functions are included in the ancient word *episcopus*, which is generally translated "oversight." The bishop's reason for being is this broad "oversight" of the churches. It is appropriate to ask how he is assisted by the

church to carry these functions out, and how, in fact, he does so.

1. HE is defender of the faith in practice largely through the authority the church gives him to ordain and to select for ordination. There are other powers for use when a heretic gets loose or something like that, but the ordinary way the bishop defends the faith is seeing that the right men are ordained. Much of this task is sub-contracted by the bishop—to examination boards, examining chaplains, and seminaries. In few other places in the church's life have we been as irresponsible as in this, we are bound to admit, as the evidence mounts of chaotic manpower policies, ineffective coordination of resources, and vastly differing standards for admission.

2. He is a visible symbol of the unity of the church in time and space, and as such, potentially a most valuable asset in an institution wracked by polarization and conflict. As a symbol his value is functionally squandered by the whistle-stop confirmation machine the church has made of him. It may be that the operational constraints we place upon the bish-

The Rev. Loren B. Mead is director of Project Test Pattern, Mount Saint Alban, Washington, D.C.

op make it impossible for the church to gain this function from him in more than a perfunctory manner. It is to be hoped that the new suggestions for revision of confirmation practice may help.

3. He is an administrator who generally has no education for administration and only a bit of experience of administering, by the seat of his pants, a small staff in a parish office. The administration of voluntary systems is more complex even than the administration of business corporations, as anyone knows who has ever tried to fire an inept volunteer who happens to be in a key operational spot. The canons offer little in the way of guidelines for a diocese or a diocesan headquarters staff. The information system the church uses (more about this follows) puts helter-skelter kinds of facts in the bishop's hands, but rarely if ever is the bishop given help in determining what kinds of information would help him make the administrative decisions he must make.

4. He is a program officer, responsible for whatever unified program the diocese puts on. He has had some experience in development of program in a parish, which expects to have a program of some sort; but he has had little experience developing program in a diocese, which generally doesn't expect to have program. He lives under the challenge of producing and leading program, but the system has to be practically hog-tied before it will pay attention to whatever kind of program he produces and leads. The expectation and the practice are vastly different.

5. He is a pastor of pastors. I'm convinced that there is no function most bishops want to fill adequately more than this one. I don't think there is any function of the office about which more bishops feel guilty, either. There is the obvious conflict of this function with his function as administrator, as program officer, and as defender of the faith—each one of which complicates the pastor-counselee relationship between bishop and clergyman. In one case the bishop has some control of job placement, in the next the bishop is asking volunteer help, and in the third the bishop is a tester of orthodoxy. Aside from these conflicts, the system introduces a different norm for counseling. The counseling that gets done is crisis counseling, rather than the ongoing relationship of a pastor and a parson. The bishops I know will drop anything to help a clergyman in a jam, but the system makes him seem unavailable until crisis appears.

6. He is a missionary leader. I happen to list this last although I consider it at the top or almost there. His "oversight" is not intended to be oversight of an insti-

tutional pattern; his oversight is oversight of the mission of God on his diocesan turf. Practically, I think this means that the bishop's function is that of a stimulator, a challenger, a questioner of the mission priorities of each congregation. The fact of the matter is that he has very little information about the congregations and only intuitive skills in being stimulating, challenging, and questioning in ways that are relevant to the particular missionary opportunity that each congregation represents. Think of the information system the church uses to help the bishop know where his parishes are in their mission — parochial reports, rumor, and parish bulletins. Respectively, they are statistics of dubious value for analysis, hearsay and vague reputation ("I hear that St. X's parish is onto some great ideas in Christian education"), and parish public-relations releases. The system does not support the function the bishop is called on to fill.

THAT about summarizes my analysis of the roles of the bishop—the church system does not support him in filling his roles. Both the bishop and the church expect him to fill all these functions of oversight. The functions cannot be filled, representing as they do conflicting demands with the operational necessities of how the system works. The result: a serious discrepancy between expectation and performance, often resulting in bitterness among people in the diocese and frustration and guilt in the bishop.

It seems to me that there is nothing in this situation that cannot be addressed as a problem-to-be-solved, but not by the bishop—let's not add that function to his load! The problem can be solved by the diocesan network of people and groups, using all their resources and re-thinking their priorities. If necessary, dioceses can call in persons with skills in problem-solving to help focus on the right problems, raise the right questions, and organize to solve and answer them. If the church can find a role-model for the bishop that leaves him free to exercise

those functions that fit him personally, using him as leader of a team rather than a one-man band, then he might be able to exercise oversight in a different way. Instead of personally *being* all the functions, he *can see that the function is filled*. If he is a poor administrator, hire a good administrator. If pastoral care is a priority, see that skilled counseling is available to his men; if he doesn't understand the dynamics of parish systems, see that a number of men in the diocese are trained in those dynamics and put them to work moonlighting. If he is a poor theologian, get somebody else to examine the candidates in theology. If he is uncomfortable and inept in directing program, well, that hardly matters any more—few people are buying program, anyway.

Real attention should be given, though, to the substructure of the episcopal office. I think of two very specific things—information and personal support. No matter what priorities a diocese might set, it must see that adequate information gets to their bishop so that he can exercise the oversight the diocese sets priority on. No matter what the priorities set, the bishop needs far more personal support than the present system gives him.

The present role-model of the bishop is impossible and contradicts the operational facts of life of all dioceses. A real analysis of the functions of episcopal oversight could be done, and an organizational set could be developed which would orchestrate the ministries available to fill the essential functions. Perhaps most important, though, is the fact that change is possible only as we treat the office of bishop *in relationship* to the other people, groups, and institutional frameworks of the church system.

Offices of Instruction

WHAT orders of Ministers are there in the Church?
Answer. Bishops, Priests, and Deacons; which orders have been in the Church from the earliest times.

Question. What is the office of a Bishop?

Answer. The office of a Bishop is, to be a chief pastor in the Church; to confer Holy Orders; and to administer Confirmation.

Religion in the 70s

Carroll E. Simcox

MANY years ago, around the turn of the century, the future of religion in England was being discussed, and Bernard Shaw said: "Religion is coming back. It's coming back even to England. It's coming back even to the Church of England!" Seven decades later I say the same thing about religion in America. It is coming back—even to the churches of America. And I am not in a transport of delight at the prospect.

I predict that there will be much more religion at the end of this decade than at its beginning. Religion is flooding in, through creeks and inlets making. And this religion is a substitute, a replacement, for Christianity. I am not saying that Christianity has ever flourished and abounded in this land in the past. What I am saying is that religion is replacing the dream of Christianity among us.

Karl Barth once said, and rightly, that strictly speaking there are no Christians, there is only the eternal possibility of becoming Christian. I submit that the proper business of the church is to keep that option alive.

Yesterday I heard a speaker quote with approval Paul Tillich's definition of religion as "the essence of culture." I think Tillich could, and did, do better than that in defining religion, as when he defined it as man's ultimate concern. However, even this better Tillichian definition conveys no description of the phenomenon so defined and certainly conveys no affirmation of its worth and value. If religion is simply man's ultimate concern, then the more fanatical he is in whatever is his ultimate concern—as, for example, the Nazi's ultimate concern for Aryan supremacy—the more religious he is. To say

that religion is *man's concern for the Ultimate* (capital U) might bring us closer to a definition that actually defines.

A definition I like to use is this, by George Santayana: "Religion is the love of life in the consciousness of impotence." Mark you, I do not submit that as a definition of Christianity, but as a definition of religion. I do not think of Christianity as a religion. Rather it is the end, or at least an end, of religion. Religion is the love of life in the consciousness of impotence. As such, it is a preparation of the Gospel—not the Gospel; and Christ comes to put an end to it by satisfying it. Religion is hunger for the Bread of Life. Christ is the Bread of Life, and so he banishes religion by fulfilling and satisfying and superseding it.

Most American church leaders today do not conceive of religion in Santayana's way. They conceive of it in Tillich's way imperfectly understood. Religion, as conceived of by the policy-makers and pace-setters of the major American churches, is a bundle of humanitarian concerns fraudulently set forth as the Gospel of Jesus Christ. Nietzsche said that he would believe in the Redeemer of the Christians as soon as they could show him that they had been redeemed. That mad genius had a real genius for asking the right questions, and he asked it here about the Christian redemption.

What does a redeemed person look like to his fellow humans? He has in him—at least in frail but living embryo, at least in his intent and earnest commitment—that mind which was in Christ Jesus; he is *alter Christus*, or, in Luther's phrase, a little Christ. Bonhoeffer rightly said that the church is the place where Christ is being formed in man.

As the 70s get underway it is my unhappy impression that the American churches are not concentrating on their task of Christ-formation in the lives of their people. Instead, they are pursuing the ancient, inveterate, demonic delusion which has beguiled the people of God so often in the past—Utopia. In a healthy ecclesiastical situation the clergy minister to the laity and the laity minister to the world—all in the one Ministry of Christ. By contrast, the modern church is trying, not to *serve* but to *build* the kingdom of God on earth. How often we hear its spokesmen talk of "building the kingdom" as if it were theirs to build!

Somebody said yesterday that the three great problems confronting the church are poverty, racism, and war. I disagree. These problems are derivative and secondary. The human plight is even worse than that diagnosis indicates. The great problems confronting the church are sin and unbelief. Poverty, racism, and war are among the noxious fruits of sin and unbelief—they are not the roots.

Christ is the only complete radical who ever lived. He does go to the roots (*radices*) of the human dis-ease: and these are sin, which is self-idolatry, and unbelief, which is belief in man to the contempt of God. I am not aware that my own church, the Episcopal, is officially very much interested in serving these truly radical ends and purposes of Christ, nor am I aware that the other main-line American churches are Christian in their central concern and thrust. But—like the Athenians whom St. Paul addressed—they are "very religious." I am not sure that their religion is an improvement on that of the Athenians who worshiped "the unknown god." At least he was a deity of sorts, and not their own self-deified selves.

What, then, do I think about religion in the 70s? I believe that religion, if it be defined as human concerns for human needs, is waxing; and that Christianity, as the reception of God in Christ with the new life that follows from that, is waning. I find myself often recalling Christ's terrible question: "When the Son of man cometh, shall he find faith on the earth?" (*St. Luke 18:8*)

The ascendant religion in America today, as I see it, is of Antichrist. I use this term "reverently, discreetly, advisedly, soberly, and in the fear of God." Antichrist is not he who stands *against* Christ in the way that anti-trust laws stand against trusts; Antichrist is he who stands *in the place of* Christ. As I hear it, today's church leadership is saying to Christ what Dostoevsky's Grand Inquisitor said to him: "We have had to correct thy work."

I will close by saying that I am—believe it or not—an eternal optimist, though quite obviously not a temporal one. And if you will be a pessimist with me over the next ten years, I will be an optimist with you over the next thousand years.

Waking Thoughts

The eruption of the alarm
calls me back
from what I had hoped was reality,
just at the point of the victory,
the parade,
the ovation.
I open my eyes
and see the still death of my room,
the calendar and clock
next to my dwindling money.
Must I be resurrected again?
Why can't I rest in peace?

Robert Hale

EDITORIALS

815's New Order

THERE are those who think that it is the vocation of the Episcopal Church to disappear. The Executive Council of that church does not see its own vocation in any such terms. Recent reports on issues and goals confronting the church, issued by the council's strategy planning committee, make it clear that the Executive Council staff—commonly known as 815—sees a bigger and stronger place than ever for itself in the years ahead. We may live to see the amazing anomaly of an Episcopal Church that has disappeared but whose curia somehow lingers on, like the grin of the cat after the cat has departed.

The 24 goals as stated and defined in the Goals Report are not specifically Christian goals at all. The ideology that animates them is that of liberal secularism. Is it Christian? One could answer that many of the nation's best Christians embrace this ideology, but that does not answer the question. A Jew, a Unitarian, or an altruistic humanist or atheist could embrace it with no less fervor and unction than any Christian; and so we say that these 24 goals proposed for the Episcopal Church are not specifically Christian. Incredibly, they contain no goal of preaching Christ and proclaiming salvation in his name to all peoples. We find in them not one minor part of a stated goal that could be classified as peculiarly, exclusively Christian—something that only believing Christians could believe in striving for.

Here is Goal #1: "By 1976 the Executive Council will have devised, in cooperation with dioceses and districts, better ways to assist said jurisdictions in achieving styles of mission-organization and mission-funding, fully sensitive to rising demands for self-determination, justice, and peace." The Executive Council intends to do the devising—with the dioceses cooperating, not the other way around: Power to the Curia, not Power to the People. (Every totalitarian government is there to "assist" the individual citizen; but he'd better accept the assistance.) The forms of mission will aim at meeting "the rising demands for self-determination, justice, and peace." Time was when Christian mission aimed at meeting man's need for reconciliation with God and man's hunger and thirst for righteousness. That time is no more, if the 815 planners have their way.

Goal #3 promises: "The Executive Council will monitor and influence national and international policy development and administration in those areas which deal with human welfare, such as work and livelihood, housing, environmental resources, and in particular the areas of population control, food production and distribution, trade, and aid." What a churchman believes about birth control, or foreign aid, or public housing, now becomes a matter of ecclesiastical doctrine. If his church's official monitors are of one opinion about right-to-work laws and he is of another, he's out of step and may need some monitoring himself.

Indeed, this word "monitor" has a nasty and sinister ring to anyone who reflects upon the monitoring done by such experts as Archbishop Laud, the Grand Inquisitor, the Anti-Saloon League, and Big Brother in 1984.

Goal #7 promises that "the amount of Executive Council budget spent in direct support of poor people's organizations building new access to voice, vote, or economic power in community decisions" will be quadrupled by 1976. As we figure this, the 1967-70 budget allows \$9 million for the General Convention Special Program (GCSP), and this is to be raised to \$36 million for 1976-79. The planners evidently consider the GCSP an enormous success to date. The goal of this give-away program, as here stated, will remain as it was formulated at Seattle in the beginning: the money is to go to the politicians of the poor to finance their programs rather than to the poor directly for the relief of their needs. Want an example? Remember the Alianza?

Further analysis of the 24 goals reveals only much more of the same. Among them are statements of purpose which all men of good will could, and perhaps should, eagerly embrace. But the goals that are set are goals appropriate for a good society rather than for the church as such, which lives within that society to be its salt. A church that sets these goals for itself is a church that has not only been conformed to the world but has simply joined the world. If anybody now wishes to exhort us to "join the human race," as if this is what Christians ought to do, we would remind him that the Christians who had been with Jesus saw themselves as a new race altogether. The Episcopal Church has had its full share of worldliness within the lives of its members, but up until now it has at least professed principles and set its goals as if it served a King whose kingdom is in this world but not of this world. The Curia at 815 is now proposing that the church "get with it"—meaning, the world itself.

"Let's sell '815'" is the well-argued suggestion of Fr. George Woodgates [TLC, Apr. 5]. It is our unhappy conviction that 815 needs more than selling. It needs conversion.

Positive Declaration

ONCE knew a priest of whom it was said that each time he preached his people went home believing one less thing than they had before. This was some years ago, but such a spirit of negativism has spread. There seems to be on the part of some church people, both clergy and lay, a loss of faith in the historic Christian faith: in the church itself, and in the real relevance of the Anglican tradition to the present changing and often chaotic world.

Certainly it is within the province of any person to change his mind or viewpoint. Sometimes this is even a corollary of Christian growth, but in my judgment there is a moral obligation for clergy of the church to present the positive side of the church and not to denigrate the very institution that provides them their living.

There are many people who need and are looking for the presentation of the Christian faith which is set forth in the Prayer Book. If this is taught and preached they will respond. The times call, not for negativism, but for positive declaration.

✠ WILLIAM PAUL BARNDS

Continued from page 6

support from the General Convention Special Program for two years—\$30,000 a year. The request for an investigation by the Hartford County Regional Council of Mr. Davis's stand was based on a Special Program stipulation that recipient groups must not advocate violence.

The Rt. Rev. David K. Leighton, Bishop Coadjutor of Maryland, said he hoped the probe sought by the clerical and lay group would not jeopardize the Hamilton Court program, adding that it has "lasting benefits."

Several clergymen defended Mr. Davis. The Rev. Richard Daley, of Perryman, said he thought local whites were responding out of fear of the Brown trial in Bel Air. The Rev. Richard Landis, also of Perryman, said Mr. Davis "is not a violent man."

As originally worded, the resolution would have called for the condemnation of Mr. Davis and the cutting off of Episcopal funds to Hamilton Court. This was changed to a call for an investigation. A spokesman for the GCSP said in New York in late March, that no request for national church participation in an investigation had been received.

MEXICO

Bishop Adds to Duties

The Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico, has been appointed Bishop-in-charge of the Missionary District of Ecuador until General Convention meets this fall. At that time the question of a bishop for Ecuador will be considered by the House of Bishops.

Bp. Saucedo, who will continue his work in Mexico, will assume the oversight of four congregations located in Ancón, Guayaquil, and Quito, and will perform whatever episcopal duties are necessary.

ENGLAND

Anglicans Oppose RC Mass

A second inter-church clash over martyrdom flared recently in London when a "watchdog" Anglican organization publicly criticized Roman Catholic plans to celebrate Mass near Canterbury Cathedral on July 7, marking the 800th anniversary of the martyrdom of St. Thomas à Becket.

The Church Society, a conservative Anglican group founded in 1950 to maintain the doctrine, order, and worship of the Church of England, declared in a statement that "however well-intentioned, cathedral authorities can only be judged

to have exceeded their prerogative in allowing the Mass to be celebrated."

The Church Society's opposition is the second conflict over martyrs between Anglicans and Roman Catholics. In March, when the Vatican reported the approval of the canonization of 40 English and Welsh martyrs (now set for Oct. 18), who died in the 16th and 17th centuries, the Archbishop of Canterbury and others warned that such action might do harm to the ecumenical cause.

In its statement concerning the July 7 program in the vicinity of Canterbury Cathedral, the Church Society said the invitation extended to Roman Catholics to celebrate Mass in the "precincts" of the mother church of the Anglican Communion has far-reaching implications. It said it believes the true cause of unity in the Gospel is ill-served by any attempts to prejudice the issues or gloss over differences.

The London-based society strives to uphold the status of the Church of England as the national church and promotes relations with Protestants on the basis of supreme authority of scripture.

Under plans announced by Canterbury authorities, the Most Rev. Cyril Cowderoy, R.C. Archbishop of Southwark, will celebrate an open-air Mass in the cathedral area July 7, being one of a number of religious events slated for the cathedral that month. Last February, the archbishop stated in a pastoral letter that Roman Catholics should give "very special honor and veneration" to St. Thomas, who, he said, died to vindicate the church's rights and so averted a schism in the Christian church of his day. The Southwark see extends from Southeast London south to Canterbury.

CANADA

Journal's Readership "High"

The Canadian Churchman, national newspaper of the Anglican Church of Canada, is read by more than 500,000 adults each month, according to a readership survey. Elliott Research Corp. Ltd., reported that the *Churchman* has an average of two primary readers per copy—almost 600,000 readers. Primary readers are those who read a publication in the home in which it is received. In addition, one of every five copies is passed on to other persons, indicating "a high regard and interest by current subscribers."

The research company chose 1,520 Anglican families at random from 55 congregations across Canada. About 87%, or 1,296, of them receive the *Churchman* on a regular basis, and 60% of adult readers are women, 40% men.

Readership of the various sections was rated by two indices of "regular" and "occasional." General church news rated the highest, with 95%, of which 62% are

regular readers. Editorials are a close second with 92%, of which 58% are regular readers. Theme, or feature, articles ranked third with 91% readership, of which 50% are regular readers. The survey showed that readership "traffic" is consistently high throughout the publication, as opposed to some journals in which readers are more selective.

More than 50% of readers surveyed said they like the theme treatment on such social issues as poverty and drugs, while 38% suggested greater variety.

"Continuing Anglican Church" Planned

Some United Church of Canada members who feel the General Commission on Church Union of the United and Anglican Churches is taking a "secular, social" direction will join a "continuing Anglican Church," two priests have predicted. The Rev. Maurice Hardman and the Rev. J. G. Gibbons stated that preparations are well advanced for a "continuing Anglican Church of Canada" in the event that Anglicans, the Church of Canada, and the Disciples merge.

Winnipeg and Peterborough, Ontario, have been the focal points for Anglican resistance to the proposed merger which the Disciples joined only recently. Several years ago, United and Anglican Churches agreed on a document, *Principles of Union*. More recently, the General Commission on Church Union and several commissions in specific fields have been working on an actual plan for union, which is scheduled to be ready by 1972. Officials stress there is no deadline for union.

Fr. Hardman said in Winnipeg, that plans for a "continuing Anglican Church" include a specific commitment for the provisions of bishops within the apostolic succession. Theological differences between the two church bodies are irreconcilable, he claimed, but union is inevitable and is coming into effect "by individual bureaucratic procedures."

"The union bargaining," he said, "is giving no comfort to either Anglican or United anti-unionists; the public at large as represented by the news media is receiving an impression of doom and gloom, and the long faces of many pro union spokesmen give no evidence of genuine joy." Fr. Hardman added: "If anyone is smiling, it must be the devil, and he will be laughing up his sleeve."

LOS ANGELES

Diocese Will Not Administer Grant

The Diocese of Los Angeles has decided not to act as "responsible agent" to a Mexican-American communications project in Los Angeles. The Rev. Canon

Continued on page 14

CONVENTIONS

Missouri

The Diocese of Missouri in its reconvened convention considered the proposed program for 1970 which had been approved "as a statement of intent" by diocesan delegates last October. When pledges had been received by this year's deadline, it was apparent that a budget of about \$325,000 would be the maximum. Causes for this drop in income were declared to be many.

Along with easy-to-see reasons, such as identification of the church with social issues, racial confrontations and reactions to these, the Bishop of Missouri, the Rt. Rev. George Cadigan, said: "Many people all over the world are simply turning away from the church because it no longer brings meaning to their lives. Boredom and disinterestedness with things religious is a prevalent mood."

The bishop then announced as his first priority for the next two years, strengthening parish life. A committee on parish renewal has been appointed to concern itself with ways and means for the diocese to assist in renewal of liturgy, education, youth work, stewardship, and pastoral ministry.

In facing the matter of a budget with drastically-reduced income, Bp. Cadigan asked the convention to determine a budget which would fit the expected income of \$325,000; to determine whether it wished to live with this kind of program; and if not, to find ways to seek the income needed, and the priority with which items would be restored as funds become available.

After a number of hours in study, convention presented a budget of \$324,392 which was accepted. An additional \$71,890 was declared to be essential and the convention authorized a funds campaign before May 1, to raise this sum. Included in the minimum budget is a pledge to the Executive Council of \$52,055. The priority list, if completely raised, will bring the pledge to \$88,000. Many items of the diocesan program will share the same fate. It is expected that a larger budget will be in operation this month.

Georgia

The 148th convention of the Diocese of Georgia adopted a resolution to be presented to General Convention calling for continuation of funds for the GCSP program but at the same time requiring a two-thirds majority of vote in the Executive Council when a grant is disputed by the bishop or other "ecclesiastical authority" in the diocese concerned. The resolution also provides that in the event of disagreement by the local bishop, he or his representative be invited to attend the Executive Council meeting during

which the grant is under consideration and to have "seat and voice." (As the procedure now stands, grants are approved or not by a simple majority vote in the Executive Council.)

Mrs. J. W. Wilson of St. Matthew's, Savannah, a member of the church's Screening and Review Committee on GCSP grants, explained some of the workings of the group and of the executive committee. She said she felt that "the problems we face in the diocese and in the national church result in large extent from a lack of trust." She reminded convention that decisions made may sometimes "on the surface not seem reasonable, but they are the result of thoughtful and prayerful consideration."

The Rt. Rev. Albert R. Stuart, diocesan, drew considerable applause when he said the Executive Council, of which he is a member, is "truly trying to decide the rightness and wrongness of these opportunities to serve. . . . I cannot conceive of the Executive Council facing the solemnity of this task in cavalier fashion. . . ."

Two other major resolutions adopted related to national issues: one against pollution of the environment particularly relating to the use of Georgia's marshlands; and the other, supporting the Supreme Court's decisions on school desegregation and asking for non-support of Episcopalians in the establishment of private schools aimed at continuing segregation.

The program budget was approved with little discussion from the floor. In other business matters, convention voted certain improvements on the diocesan center on Honey Creek, and also voted to continue the companion relationship with the Diocese of Guyana.

Cdr. Robert J. Clinton, USN, ret., executive director of the Southwest Georgia Community Action Council, Inc., filed a report and thanked the convention for the use of the conference center last summer. His group held a successful series of six one-week camps for underprivileged children and is scheduled to do so again this year. Cdr. Clinton received a rising vote of thanks for his work.

Bp. Stewart and the Rt. Rev. Paul Reeves, coadjutor, shared the duties of presiding over the convention which was held at Jekyll Island.

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Schools for more information.

Nicholas Kouletsis, director of urban ministry, said budget cuts and reluctance to invite controversy were the two major reasons for the diocesan decision. The El Barrio Communication Project has been granted \$12,500 by the Interreligious Foundation for Community Organization (IFCO), based in New York. Some local persons have accused the agency of being too militant.

As Canon Kouletsis explained, the fund was provided by the United Church of Christ and the Lutheran Church in America, which asked IFCO to "channel" it. The Diocese of Los Angeles was asked to administer the funds, he said, since it has more parishes and organizations in Mexican-American communities. Canon Kouletsis said that reduced contributions from parishes meant the diocese could provide no field workers to monitor the use of the grant.

IFCO officials in New York said they were in the process of working out other arrangements. Joe Razo, director of El Barrio project, said he hoped the funds could be given directly. The project has sought to encourage communications in the Chicano movement and to interpret events to persons outside. It is affiliated with the Los Angeles Congress on Mexican-American Unity.

CHURCH OF ENGLAND

Evangelicals Press

Bishop-Designate on Beliefs

Concern over the nomination as Suffragan Bishop of Kingston, of the Rev. Canon Hugh Montefiore, vicar of Great St. Mary's, Cambridge, England, was expressed in a blunt evangelical statement released in London. Issued formally by the Evangelical Council, the statement called on the canon to affirm before his consecration, "his belief that the humanity of our Lord was perfect in every way."

Canon Montefiore, who was born a Jew and converted to Christianity, caused a sensation in 1967 by speculating that Jesus might have had homosexual tendencies. At that time, the canon said the statement had been taken out of context and had been "sensationalized." The council's statement recognized that the canon had suffered from "sensational press reports" and that he had clearly qualified his statement on a number of occasions. But it urged him to make his position absolutely plain before his consecration, saying in part:

"... We therefore call on Canon Montefiore to take an early public opportunity to affirm his belief that the humanity of our Lord was perfect in every way. We earnestly call upon all bishops and church leaders to avoid public speculations which call in question the entire perfection of Christ and deeply offend Christian people. We also call on those who are responsible for making senior

appointments in the Church of England to take careful account of a candidate's published beliefs, remembering that a bishop, as God's steward, must be blameless. . . ."

Canon Montefiore said that he had received a copy of the council's statement but made no further comment.

NEWARK

Church Announces Grants

Grants totaling \$41,700 from the 1969 income of the Wilks Fund of St. Peter's Church, Morristown, N.J., were announced by the Rev. S. Hughes Garvin, rector and chairman of the committee which recommends the grants.

Established in 1952, the Wilks Fund resulted from a bequest received from the estate of the late Sylvia H. G. Wilks. The major portion of the \$1,250,000 bequest was set aside for the fund with the stipulation that the income be distributed annually for worthy causes and purposes. During its 18 years of existence more than \$650,000 has been distributed. Thirty-seven applications were considered this year, 16 were approved for grants. Youth work figures prominently among the causes being supported at the present time.

Locally, \$13,500 has been allocated: Morris Club — \$2,500; Morris County Fair Housing Council — \$3,000; Poconong Day Care Center — \$2,000; Collinsville Combined Recreation and Counseling Program — \$1,500; Morhelp Youth Program — \$1,000; Bethel AME — \$2,000; Dunstan Tegli, a Liberian student — \$1,500 for the continuation of his pre-medical education in the U.S.

Diocesan and state-wide grants total \$8,500 of which the largest will go to the Church of the Holy Communion, Paterson, for the hiring of a Church Army worker to assist the rector; Youth Outreach of Morris County — \$3,000; Youth Consultation Service of Newark and St. Mary's, Sparta, each \$1,000.

National grants total \$7,200 and include \$4,000 to the Northeast Career Center, Princeton, N.J., The Episcopal Council for Foreign Students—\$3,000; and the College of Preachers, Washington, D.C.—\$200.

Internationally, the Wilks Fund is underwriting a major project at Cuttington College and Divinity School, Liberia. With a grant of \$11,500, the school has been able to install a water purification system bringing pure water to the school for the first time in its 20-year history. A medical clinic in Bendaja, Liberia, where last year more than 80 children died of measles due to lack of medical facilities, will receive \$1,000.

The Wilks Fund committee reviews requests suggested by those outside the parish as well as those developed by the committee responsible for the administration of the fund.

PEOPLE and places

Appointments Accepted

The Rev. Samuel W. Allinder, vicar of Good Shepherd, Follansbee, and Olde St. John's, Colliers, W.Va., is also vicar of Christ Church, Wellsburg, W.Va. Address: 210 Hillcrest Dr., Wellsburg (26070).

The Rev. David L. Banner, former rector of St. Joseph's, Chicago, Ill., is rector of St. Paul's by-the-Lake, 7100 N. Ashland Ave., Chicago (60626).

The Rev. Arthur L. Bennett, former curate, St. Stephen's, Beckley, W.Va., is rector of St. Paul's, 2564 National Rd., Wheeling, W.Va. 26003.

The Rev. Terrence L. Burton, former staff member, St. James', Zanesville, Ohio, is rector of St. Andrew's, 3223 W. Lloyd St., Milwaukee, Wis. 53208.

The Rev. Robert J. Dodwell, former vicar of St. Alban's, West Monroe, La., is rector of St. Anna's, 1813 Esplanade Ave., New Orleans (70116).

The Rev. Charles E. Fredericks is vicar of St. Andrew's, Box 172, Bayou du Large, La. 70397.

The Rev. Robert E. Giannini, vicar of St. Simon's, 10950 S.W. 34th St., Miami, Fla., is also priest in charge of Ascension, Miami.

The Rev. S. Keith Hall, former vicar of Trinity Church, Jasper, Texas, is assistant rector of St. Paul's, 215 Southfield Rd., Shreveport, La. 71105.

The Rev. Walter R. Hampshire, Ph.D., associate professor of English, Florida Memorial College, Miami, Fla., is also assisting priest, Church of the Incarnation, Miami. The church is located in the heart of the model cities area of the city. No change of address.

The Rev. William D. Kellner, former assistant rector of St. Paul's, Shreveport, La., is rector of St. Barnabas', 400 Camellia Blvd., Lafayette, La. 70501.

The Rev. Harold K. Lawrence, former vicar of St. John Baptist, Ephrata, and St. Dunstan's, Grand Coulee, Wash., has entered the counseling field in Portland, Ore.

The Rev. James E. Marshall, former vicar of Holy Apostles', New Orleans, La., is vicar of St. George's, Box 5576, Bossier City, La. 71010.

The Rev. Jack M. McKelvey, former vicar of St. John Baptist, Milton, Del., is vicar of Holy Trinity (Old Swedes), 606 Church St., Wilmington, Del. 19801.

The Rev. Robert R. McMurty, former vicar of the former mission, St. Dunstan's, Ellsworth, Me., is now rector of the Parish of St. Dunstan.

The Rev. Harris C. Mooney, former rector of Christ Church, La Crosse, Wis., is rector of All Saints', 1539-59 Central Ave., Indianapolis, Ind. 46202.

The Rev. David P. Muth, former rector of St. Paul's, Wilmington, N.C., has been curate, Grace Church, 3700 Canal, New Orleans, La. 70119, for some time.

The Rev. Brian F. Nurdling, former rector of Grace Church, Ellensburg, Wash., is rector of St. John the Baptist, 4210 Hanford, Seattle, Wash. 98116.

The Rev. James M. Phinney, former curate, St. Mary's, Tacoma, Wash., is rector of St. Paul's, Box 548, Elko, Nev. 89801.

The Rev. William R. Pickels, former vicar of Ascension, Miami, Fla., is vicar of St. Paul the Apostle, 1 N.W. 67th St., Miami (33150), and priest in charge of St. Kevin's, Opa Locka, Fla.

The Rev. William Pregnall, former chaplain, Louisiana State University, Baton Rouge, La., is vicar of St. Augustine's, 600 M St., S.W., Washington, D.C. 20024.

The Rev. James F. Reed, former curate, Good Shepherd, Lake Charles, La., is a graduate student, Rice University, Houston, Texas. Address: 1515 Bissonnet, Apt. 50, Houston (77005).

The Rev. Keith J. Reeve, former assistant, Holy Trinity, Fayetteville, N.C., is priest in charge of St. Mark's, Raleigh, N.C. Address: Box 14446.

The Rev. John C. Sanders, former rector of St. James, Houston, Texas, is dean of St. John's

Cathedral, Wilmington, Del. Address: 2100 Kentmere Pkwy.

The Rev. James W. Scouten, former vicar of All Saints', Cold Springs, Ky., is rector of St. Stephen's, Erwin, N.C. Address: Box 505, S. 10th St. (28339).

The Rev. Birney J. Smith, former associate rector of St. Thomas', Philadelphia, is a member of the staff of Trinity Church, New York City. Address: 74 Trinity Place (10006).

The Rev. Karl E. Spatz, former rector of All Saints', McAlester, Okla., is rector of Christ Church, 2000 Maryland Pkwy., Las Vegas, Nev. 89105.

The Rev. George E. Stokes, Jr., former rector of St. Luke's, Camillus, N.Y., is rector of St. Paul's, 110 E. Pine St., Georgetown, Del. 19447.

The Rev. James Stone, former assistant, St. Mark's, San Antonio, Texas, is rector of St. George's, 6904 West Ave., San Antonio (78213).

The Rev. Eugene Ten Brink, former assistant, Calvary Church, Cincinnati, Ohio, is rector of St. Luke's, 320 2d St., Marietta, Ohio 45750.

The Rev. W. Douglas Thompson, former vicar of St. Mary's, Gardiner, and St. Andrew's, Florence, Ore., is curate, Calvary Church, 532 Center St., Santa Cruz, Calif. 95060.

The Rev. Hugh P. Turton, former curate, St. Paul's on the Hill, St. Paul, Minn., is rector of Church of the Messiah, 1631 Ford Pkwy., St. Paul, Minn. 55116.

The Rev. Robert M. Wainwright, former archdeacon of the Diocese of Pennsylvania, is rector of St. Paul's, 13 Vick Park B, Rochester, N.Y. 14607.

New Addresses

St. Cornelius Church and the Rev. R. W. Treder, Box 1414, Dodge City, Kan. 67801 (new box number).

St. Hilary's, Wheeling, Ill., is designated as St. Hilary's, Prospect Heights, Ill.

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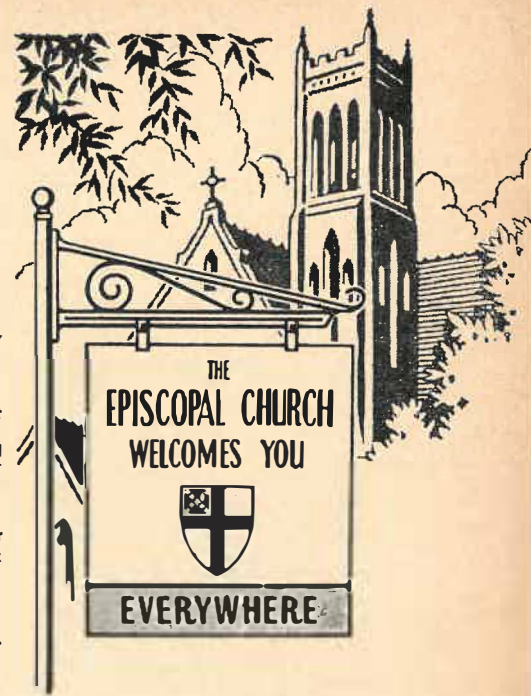
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The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

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

SAN FRANCISCO, CALIF.

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

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
The Rev. Fr. Clayton Kennedy Hewett, r
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

CORAL GABLES, FLA.

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

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r
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; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
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Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
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EVANSTON, ILL.

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

FLOSSMOOR, ILL.

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

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
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Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

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

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 9:30 Ch S; 11 MP & Ser; Week-
day HC Mon, Tues, Thurs, & Fri 12:10; Wed 8 &
5:15; Saints' Days 8. EP Mon, Tues, Thurs, & Fri
5:15. Church open daily 8 to 8

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Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r
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. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C
daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

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

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
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Ev; EP 6

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

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

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms of Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, 10, 6, 8)

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isacksen, D.D.
Sun HC 9; 11 (1S & 3S); MP Other Sundays

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

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