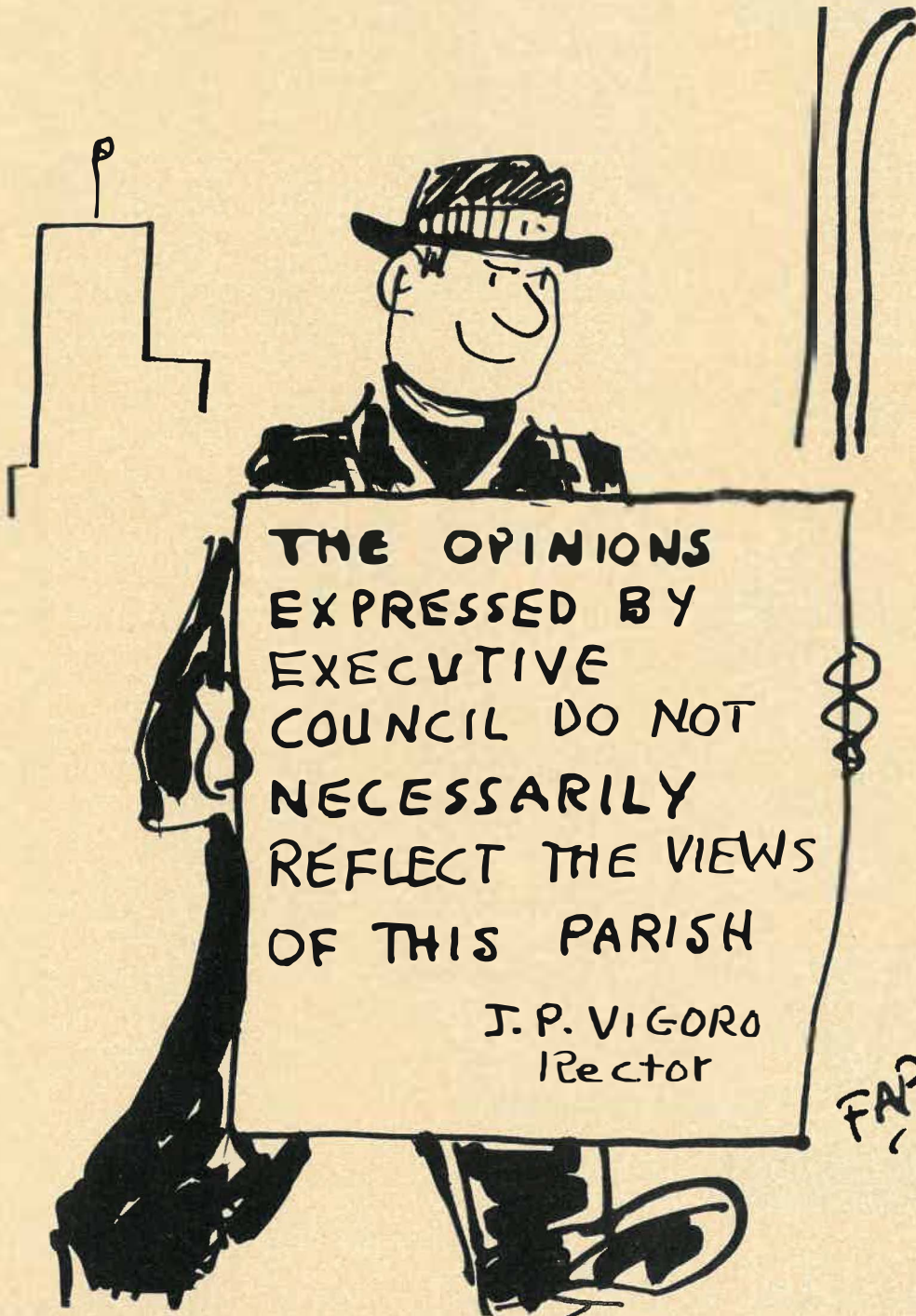


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# The Living Church



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REFLECT THE VIEWS  
OF THIS PARISH

J. P. VIGORO  
Rector

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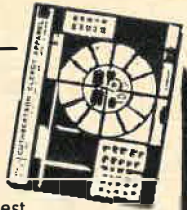
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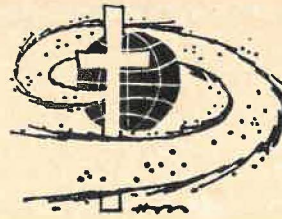
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# Around



# & About

— With the Editor —

I've only begun to read what promises to be a most interesting and important book in the field of anthropology: **Weston La Barre's** *The Ghost Dance* (Doubleday), a study of the origins of religion. "There is no mystery about religion," says Dr. La Barre. "The genuine mysteries lie in what religion purports to be about: the mystery of life and the mystery of the universe." Well put, and, as far as I have read, well expounded. But early on La Barre positively asserts that "no religion has anything whatever to do with goodness as such." He continues: "Membership in the group may signalize assent to or coerce the individual toward the group's definition of good and evil; and in the practice of whatever outlandish orthodoxy, those who are in fact intrinsically kind and loving persons will doubtless inevitably express their uncomplicated goodness and social integration. But no belief in any myth has any final relation whatever to individual kindness and goodness. . . . For kindness and goodness, and their opposites, are the qualities of individuals; and they are shaped far earlier in life and by other means than the group-shaping cult myths" (p. 13).

That's what Dr. La Barre thinks. He also says, and I must reluctantly agree, that "religious groups can be and frequently are quite as wicked as any political or military or other mobs." But on the main question—whether or not organized, cultic, creedal religion affects personal morality—it is noteworthy that the **Durants, Will and Amiel**, disagree with him. History is their bag as anthropology is his. In their wrap-up valedictory essay (*The Lessons of History*, Simon and Schuster) these two long-time students of the human tragicomedy write:

"Does history warrant Renan's conclusion that religion is necessary to morality—that a natural ethic is too weak to stand the savagery that lurks under civilization and emerges in our dreams, crimes, and wars? Joseph de Maistre answered: 'I do not know what the heart of a rascal may be; I know what is in the heart of an honest man, and it is horrible.' There is no significant example in history, before our time, of a society successfully maintaining moral life without the aid of religion. France, the United States, and some other nations have divorced their governments from all churches, but they have had the help of religion in keeping social order. Only a few communist states have not merely dissociated themselves

from religion but have repudiated its aid; and perhaps the apparent and provisional success of this experiment in Russia owes much to the temporary acceptance of communism as the religion (as, as skeptics would say, the opium) of the people, replacing the church as the vendor of comfort and hope. If the socialist regime should fail in its efforts to destroy relative poverty among the masses, this new religion may lose its fervor and efficacy, and the state may wink at the restoration of supernatural beliefs as an aid in quieting discontent" (p. 50).

Both history and personal experience, I think, refute the position that such qualities as kindness and goodness in the individual "are shaped far earlier in life and by other means than by group-shaping cult myths." There are two decisive facts against it. One is that such qualities are first "shaped" in the young child by his parents, who derive their moral values from the "group-making cult myth." Secondly, the person of whatever age who joins in the life of the cult finds his proscribed vices censured and his prescribed virtues nourished by the approval of the group. Christianity as a religion is a "group-shaping cult myth." To say that belief in this "myth" has no final relation whatever to individual moral character is to reject an immense quantity of Christian experience.

This whole question about the effect or non-effect of religion upon morality should be referred to the history department rather than to psychology. No sane observer, however, would say that a person's moral goodness is in direct proportion to his adherence to his "group-shaping cult myth," his religion. It was **William E. Gladstone**, a man both very Christian and very moral, who warned that "a man should beware of letting his religion spoil his morality" and said that "in a thousand ways, some great, some small, but all subtle, we are daily tempted to that great sin." One can do that by letting his orthodoxy stand in for his orthopraxy. This temptation will always be with religious souls; but I wonder if it's anything like the problem it has been in more religious epochs in the past. In those eras a man normally equated moral virtue with theological orthodoxy; heresy was not only error in belief, it was moral infamy. Today, by contrast, the man who wants to be known as a good man often proclaims: "Of course I know that I'm a heretic . . .," and waits for the applause.



they ministered with zeal, and accomplished miraculous achievements in the growth and spiritual development of boys and girls who now are active, prominent, and prosperous churchmen and women. Those clergy whose salaries never at any time were adequate to meet their basic needs could not possibly save money. They just trust the Lord to provide for them. These are the clergy who today are completely dependent upon their inadequate pensions in battling against rising prices in food, medical expenses, clothing, and shelter.

The parishes of our well-paid, prosperous clergy, it is true have paid larger premiums to the CPF; and their rectors quite naturally expect to receive larger benefits whereby they can live on a higher level than many of their brother clergy. But can the gospel they believe and preach be so different from that of the men who labored in smaller parishes and in the mission field?

What will the House of Bishops and the House of Deputies do about this situation among our own people at the next General Convention? Will they consider the needs of our retired clergy from a Christian point of view rather than that of the business world? Would it not be well for all the clergy to share alike, or at least that the pension fund be made more equitable? Does our church care? I wonder; and I hope.

MARGARET S. RANSONE

Hampton, Va.

### GCSP

It is difficult to convince people of the value of the General Convention Special Program when uncertainty surrounds the official interpretation of "violence," the advocacy of which disqualifies a group which applies for a grant from the program.

May I suggest that the GCSP would gain wider acceptance among Episcopalians if General Convention should adopt the following guideline: "Grants shall be prohibited to organizations which advocate, practice, or condone physical assault on persons or property, or the intimidating threat of such assault."

(The Rev.) DAVID R. KING  
Rector of St. John's Church

Elizabeth, N. J.

### Authority and Crisis

With each issue of TLC I am more pleased at my investment of funds in buying and time in reading! You more than justify this investment with the Rev. L. William Countryman's *Authority and Crisis in the Church* [TLC, June 21]. It is emphatically the best and most telling statement of the problem to date.

It comes probably too late for my use, for I am within two weeks of departing active service in the priesthood—brought on largely because of the faults so clearly detailed in the article mentioned above. So I have personal experience which supports Countryman's thesis, as well as being in a diocese in which this dichotomy between people and leadership is especially strong!

Despite my own problems, I pray that this article will rejuvenate the desire of those remaining who echo the article's sentiments and finally present its truth and desperate need before the church, that the institution may be reclaimed as Christ's and we may get on with the monumental task of religion

now grossly ignored. The people really are faithful; it is the leadership which so desperately needs conversion. All power to that truth!

NAME WITHHELD

### A&A, June 7

In regard to "Around and About" for June 7, I ask you to consider the following Gospel according to Toole:

Jesus answered them, "Truly, truly I say to you, I am sick of the younger generation, hippies, yuppies, militants, and nonsense. I am tired of being blamed, maimed, and contrite; I am tired of tolerance and the reaching out (which is always my function) for understanding. . . . It's time to put these people in their places. . . . My generation has made [this] the most affluent country on earth. . . ."

(The Rev.) DAVID H. FENTON  
Assistant at St. Luke's Church  
La Crescenta, Calif.

### Ex-Roman Clergy

One of the troubles with the Episcopal Church USA is that it is afraid of Rome. There are many other reasons, too, of course, and we mustn't become too simplistic. But there are many unhappy Roman Catholics, both priests and laymen. These are now groping, looking for a church "truly catholic" but which more nearly represents their thinking.

Have any of our bishops "opened their arms," as it were, to ex-priests who want to get married (what's wrong with that?), who want more freedom, or just want more scope for their abilities? I do not recall any such occurrence. Think what we would save on seminary education alone. Most of these men have been superbly educated, having gone through the minor seminary, the major seminary, and then, very often, have years of experience behind them. What a splendid pool of talent we have here.

The only possible reason, it seems to me, that we shy clear of our Roman brethren is that we are still fighting the battle of the English and the Irish. Surely we are not disciples of Ian Paisley! Then let's get on with it. St. Paul, with all his neurotic hang-ups, was still a pretty good theologian. I recall that in one instance (and I paraphrase), he said: "For it is in faith that all of you are God's sons in union with Christ Jesus. For you were baptized into union with Christ, and so have taken upon yourselves the qualities of Christ Himself. So there is no difference between Irish and English, slaves and freemen, men and women: you are all one in union with Christ Jesus" [Gal. 3:26 ff].

If it's good enough for St. Paul it should certainly be good enough for us. Bp. Hines, please take note!

(The Rev.) WENDELL B. TAMBURRO  
Rector of Grace Church

Yantic, Conn.

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August

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10. Laurence, Dn.M.
12. Clare, Abb.
13. Hippolytus, B.M.
14. Jeremy Taylor, B.
15. St. Mary the Virgin
16. Trinity XII

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 9, 1970  
Trinity XI

For 91 Years,  
Its Worship, Witness, and Welfare

## WEST MISSOURI

### Caucus on Ministry Held

Because the time for General Convention is approaching and the various missionary programs of the Episcopal Church must be considered, a Caucus for Multiplying the Ministry of Christ was held recently in St. George's Church, Kansas City, Mo. Although there was little advance publicity, over 70 persons from all parts of the country attended the meetings. The caucus had no budget, no registration fee, but was supported by voluntary contributions.

Speakers included the Rt. Rev. Lyman Ogilby; the Rev. H. Boone Porter; the Rev. John P. Carter; and two women—Virginia L. Sharp and Katrina Van Alstyne—whose husbands are priests of the church.

The caucus adopted a statement calling on the church at large to recognize the resources which a self-supporting ministry offers to the mission and life of the church. This statement, which follows, is also intended to lend support to canonical changes which, it is understood, will be proposed at General Convention.

"In an age when this nation and the entire world is torn apart by fear, injustice, poverty, and war, the Gospel of Jesus Christ continues to be the Good News for Mankind. The Church is not only called to preach and teach the Gospel of Jesus Christ, but also to incorporate persons into Christ by Baptism and Holy Communion, and to build up communities of believing, witnessing, and practicing Christians.

"We therefore deplore and protest against the widespread curtailment of missionary work within the Episcopal Church. We do not accept the excuse that there is a shortage of funds. In every part of this nation there are mature, dedicated, and respected Christian persons who could and would serve in the ordained priesthood while supporting themselves in their secular livelihood if the Church called them to do so. They represent an extraordinary variety of backgrounds and abilities which are not usually found among seminary graduates. There are also many clergymen, now employed in parishes and missions, who could and would earn part or all of their living in secular work if they were encouraged to do so and if they were given the necessary assistance in getting started in new jobs.

"We therefore call on our fellow churchmen to demand action. We call on

the General Convention to broaden Canons 34, 35, and 36, and related canons to expedite the widespread ordination of qualified and responsible leaders as priests and deacons who may remain in their present occupations or professions. We call on the Church to assist present clergy who desire to take on secular work, to obtain necessary guidance and retraining. We call upon the dioceses and missionary districts and congregations of our Church to make wide use of self-supporting clergymen. We call upon the Church as a whole to welcome the formation of new congregations and new groups of worshipping Christians who may have such ministers. Finally, we call upon our Church to do this now."

This statement is supported by 10 bishops, more than 50 priests, and more than 30 laymen.

## CONNECTICUT

### Council Opposes "Student Strike" Offering

The executive council of the Diocese of Connecticut is urging parishes within the diocese to ignore the suggestion of the Episcopal Church's Executive Council that a voluntary offering be taken in September to support "student strike activities." The diocesan council said that the national Executive Council does not speak for the church as a whole.

The action followed a move by the rector, wardens, and vestry of Trinity Church in Thomaston, Conn. By unanimous vote they approved an open letter to the Presiding Bishop, opposing the offering. The letter declared:

"We, the undersigned, call for the church's return to its primary task of spreading the Gospel of Jesus Christ. We call for the church to stop its wooing of the young people of our nation by seeking to appease their fad of the moment, the will-o-the-wisp whims of untried and unproved minds. We call for the church to encourage young people to return to the academic process of learning, so that, at some future time, they will be able to handle intelligently the problems of our nation. Peace at any price has, more often than not, resulted in war at extremely high cost. It is possible that there are other moral and more legitimate ways of seeking peace than by unilateral withdrawal or by negotiation from a position of weakness. We call for the church to let those methods be tried, too."

The last paragraph of the letter refers

to the resolution of the Executive Council calling for the immediate withdrawal of American troops from Vietnam.

A spokesman at Episcopal Church headquarters in New York said that the Connecticut action was the first known declaration by a diocese on the proposed offering.

## EXECUTIVE COUNCIL

### NCIW Funds Exhausted

The National Committee on Indian Work exhausted its existing funds making five new grants from its Indian-Eskimo Community Development Fund, which brings a total of \$105,032 which has been dispersed. A sixth grant of \$6,000 for support of an urban Indian center was approved pending receipts of further contributions. Current grants were made to the following groups:

(\*) Alaska Federation of Natives — \$10,000: This is a supplement of an earlier grant of \$10,000 to AFN. NCIW urged that special consideration be given to the Arctic Slope natives because their traditional economy of trapping, fishing, and whaling calls for a land settlement based on the area of land they have traditionally used rather than on the per-capita basis proposed in Congress as the settlement of land claims progresses. The AFN was organized in 1966 and has such a broad following among natives throughout the State of Alaska that it is generally recognized as the organization which speaks for all Alaskan natives. According to the NCIW, AFN has an able, articulate leadership, a number of whom are members of the state legislature.

(\*) Dresslerville, Nev. — \$942: Since this community has only one active well, each summer brings a serious shortage of water. To insure a continual supply, the members of the health committee of the Dresslerville Indian Colony decided to reactivate an old community well as a supplement to the present well. Five men from the community volunteered their services for the project.

(\*) Red Scaffold Community Enterprises, Eagle Butte, S.D. — \$9,000: A community operated saw mill is to be set up, using a donated portable saw mill and a group of workers accepting modest wages until the mill can become self-supporting. In addition to providing local jobs, this project will utilize local lumber resources and enable residents to buy the finished lumber at a low cost.

(\*) National Council on Alcohol and

Drugs, Minneapolis — \$2,289: Existing programs will be coordinated and new education and rehabilitation programs geared to the special needs of Indians will be put into effect. Indian paraprofessionals will also be trained to work in these programs. Funding of the balance of the original \$9,156 request is being considered by other religious bodies through the Joint Strategy and Action Committee.

(☞) Indian Ecumenical Conference, Crow Reservation, Harding, Mont. — \$3,000: A conference for representatives of Christian and native Indian religions will meet in late August to share thoughts and feelings about their religious lives and to discuss ways established churches can work ecumenically to support what Indians believe is needed. The Anglican Church of Canada has made a major contribution towards meeting the costs of the conference and various U.S. churches are being asked to contribute a total of \$20,000.

The NCIW has expressed gratitude to the many people who helped push contributions slightly over the initial goal of \$100,000. Because many Indian groups have been encouraged by the church's commitment to support their self-determination efforts, NCIW will continue to act on applications as they are submitted, releasing grant money for those they approve, as contributions are received.

## Key Man Resigns

Walker Taylor, director of service to dioceses for the Executive Council, resigned July 31, to return to Wilmington, N.C., and the business career from which he had taken a two-year leave of absence.

Prior to serving on the national staff of the church, Mr. Taylor had been elected to the Executive Council by the 62d General Convention in 1967, a position he resigned in order to serve in an executive capacity with the council. During the triennium, 1964-67, he served as executive officer of the GC's Mutual Responsibility Commission. Beginning in 1961, he has been a deputy to each succeeding General Convention, and will go to Houston as a deputy from his home diocese of East Carolina.

## WESTERN NORTH CAROLINA

### Bishop Sees Renewal of Mountain Ministry

The Rt. Rev. M. George Henry, Bishop of Western North Carolina, believes that eventually everybody will get "tired of hearing about ghettos and the inner city" and will return to the ministry of serving mountain people.

He has decided to ask the leaders of the Episcopal Church to provide funds to reopen the mountain missions training program at Valle Crucis, N.C. This program was suspended in 1968 for lack of

funds. It had prepared many clergymen for service in the mountains of Appalachia. The bishop said that these ministers were trained "to preach in a vocabulary of only 500 simple words so they can talk to people, meaningfully, on the level of their understanding. Rural training is not too popular now and everybody seems to be interested in what is happening in cities," he added. "But I still hope to reopen a mountain missions training center here for seminary students." He predicted a rebirth of interest within the next five years in ministering to the needs of mountain people.

The training center was sponsored by "Appalachian South, Inc.," composed of the dioceses of Western North Carolina, Southwestern Virginia, Virginia, Maryland, West Virginia, and Lexington.

## PUBLISHERS

### New Company

A new publishing company in New York City has issued a reference book titled, *Episcopal Year 1969*, as its first publication. Philip Deemer, an Episcopal layman, is editor of the work and president of Jarrow Press, which is owned by Mr. Deemer and Arthur J. Goldsmith, Jr.

*Episcopal Year* will be an annual publication. It will not replace *The Episcopal Church Annual* (Morehouse-Barlow), Mr. Deemer said, but will "complement it." [The *Annual* is edited by E. Allen Kelley with Mr. Deemer as assistant editor.]

Though the first publication was on the Episcopal Church, Jarrow Press owners hope to publish books related to other religious bodies as well as works in fields other than religion.

## OLD CATHOLICS

### Statement on Faith Given to Patriarch

A delegation of three Old Catholic theologians made a formal presentation of "The Confession of Faith of the Old Catholic Church" to Ecumenical Patriarch Athenagoras, spiritual head of Eastern Orthodoxy. The ecumenical gesture was in response to an invitation of the Inter-Orthodox Committee, which, in 1967, asked the Old Catholic Church to present its confession to the Orthodox leaders. The purpose of the presentation was to initiate a dialogue of understanding between Eastern Orthodoxy and the Old Catholic Church.

The Old Catholic Church is made up of several groups, including the Church of Utrecht, which severed relations with the Vatican in 1724; the Polish National Catholic Church in the U.S., which was originated near the end of the 19th century; the Yugoslav Old Catholic Church; and a body founded by German priests and laity who broke away from Rome following the First Vatican Council in

1870. The doctrinal reason for the break was strong objection to the dogma of papal infallibility.

Since 1931, Old Catholics have had full communion with the Anglican Communion. The Roman Catholic Church recognizes the validity of Old Catholic priestly ordinations and other sacraments.

## UNITARIAN-UNIVERSALISTS

### Reject Fund for BAC

The Unitarian Universalist Association has chosen racial integration rather than black empowerment as its guiding principle for the next two years. This decision was made at the 9th annual General Assembly when delegates voted not to restore a \$1 million fund for Black Affairs Council (BAC) which had been cut from the budget by the board of trustees. The assembly met in Seattle. The trustees had made the decision earlier because of their church's acute financial situation. But the vote of General Assembly delegates to sustain the board was seen as being motivated by a strong feeling for integrationism.

Voting in 1968, at Cleveland, the UUA agreed to give the BAC \$1 million over a four-year period with no strings attached, to finance black "empowerment projects." Subsequently the board cut the annual payment to \$200,000 over a five-year period. Upset, BAC leaders disaffiliated from the UUA in January, an action that took them completely out of the general fund budget.

The motion before delegates in Seattle was to overturn the board of trustees and to restore full funding to the BAC, the project arm of the Black Unitarian Universalist Caucus. The key vote defeated that motion 462-399.

The vote was considered a victory for the administration of Dr. Robert West, now completing his first year as president. He made clear the direction he was headed during an interview when he said: "I was in favor of funding the BAC fully. So was the board. But when the board and I were forced to choose between continuing as a reasonably effective movement or giving money to a special group, we did choose survival. I make no apologies whatsoever for that. I cannot see destroying a worthwhile institution because certain interest groups in that institution take the position that a particular cause is more important than the institution itself."

## CHURCH AND STATE

### Suit Asks End to Glebe Tax Exemption

A test case is being prepared for submission to the Vermont State Supreme Court to determine the constitutionality of exempting from taxation so called lease or glebe properties, the income from

which is distributed to church organizations, including the Diocese of Vermont.

The proposed litigation, revealed in a note filed with the Chittendon County Court of Chancery in Burlington, Vt., by two area attorneys and their wives, is an appeal from a decision made by Superior Court Justice Harold C. Sylvester, who ruled that the selectmen of Williston and Franklin had a right to distribute income from rental or lease or glebe lands to religious groups. The practice has been going on since colonial days, and according to early records, such leases were intended to be made "so long as wood grows and water runs."

Petitioners in the case are William E. Mikell and his wife, Sara, of Williston, and George T. Costes and his wife, Elizabeth, of St. Albans, who have a summer home in Williston. Defendants in the action are the Town of Williston, its town clerk and treasurer, selectmen and listers, and their successors; the Methodist, First Congregational, and St. Mary's Roman Catholic Churches of Franklin; the South Union Church Society, the State of Vermont, and the trustees of the Diocese of Vermont.

It is pointed out in the proposed litigation that income from glebe land in Williston, in a small amount, is paid to the Diocese of Vermont, and from lease land in Franklin to the five churches named in the petition, and to the Episcopal diocese. The Diocese of Vermont is said to be trustee of public lands in 137 of Vermont's 246 towns, and according to Attorney Mikell, the trusteeship covers about 25,000 acres, which in 1950 had a fair market value of \$200,000, with the diocese netting some \$3,500 from the property each year.

## McIntire Radio Stations Lose Licenses

Two seminary-owned radio stations, WXUR and WXUR-FM in Media, Pa., lost their licenses as the Federal Communications Commission voted unanimously—6-0—to refuse renewal, charging the owners with ignoring their "plain duty to the public."

Board chairman of the Faith Theological seminary, the stations' owner, is Dr. Carl McIntire of Collingswood, N.J., the ultra-conservative preacher whose program, "20th-Century Reformation Hour," was featured on WXUR and is heard on hundreds of stations around the country.

In his work, Dr. McIntire has opposed the World and National Councils of Churches and has been a frequent critic of the Roman Catholic Church and Pope Paul. He also supports the Rev. Ian Paisley, militant protestant leader in Northern Ireland.

The stations have been ordered to go off the air by midnight, Sept. 1. They are charged with violations of the FCC's 21-

year-old Fairness Doctrine, under which broadcasters are required to give time for "opposing viewpoints on controversial issues."

The station's licensee, Brandywine-Mainline Radio, Inc., which is owned by the seminary, argued before the commissioners that the stations met fairness obligations through telephone call-in and interview programs. The commissioners replied that this reliance was "misplaced because these programs were either not directed at obtaining opposing views or were so conducted as to discourage the presentation of views not shared by their moderators."

In refusing to renew the licenses, the FCC reversed the recommendation by hearing examiner H. Gifford Irion. The FCC ruling declared that broadcasters cannot depend on sponsors or program producers to adhere to the fairness doctrine but must take that responsibility themselves.

### ROMAN CATHOLICS

## Negro Priest Heads Fr. Groppi's Former Parish

Amid shouts of "harambee," the Swahili word meaning "Let's pull together," the Rev. Kenneth Stewart, OFM, Cap., was installed as pastor of St. Boniface Roman Catholic Church, Milwaukee, where the Rev. James Groppi was formerly part of a team ministry. The Capuchin priest became the first Negro to head a parish in the Archdiocese of Milwaukee.

Dressed as an African chief and accompanied by his mother, Mrs. Margaret Stewart, of Washington, D.C., Fr. Stewart led the procession into the church to the accompaniment of African drums. As he entered the sanctuary, he faced the congregation and spoke the Swahili word. The members of the predominantly-black parish replied "Harambee."

The unusual installation ceremony ended when the 30-year-old priest asked the congregation, "Does the community of Boniface accept me as their spiritual leader?" The parishioners responded with cheers and applause.

### RELIGION IN THE 70s

## Reasons for Decline

The growing affluence of Americans and religion's involvement or lack of involvement in social action were cited as major reasons for an over-all decline in religion in America. Religious leaders surveyed by *The Philadelphia Inquirer* said that the decline in church membership and attendance is due largely to the growing affluence of Americans which enables them to afford diversions they never had before. They also contended that the church is no longer relevant to people's lives and pointed to the apparent lack of

*Continued on page 8*

# Briefly...

■ The Diocese of East Carolina through its MRI program has bought a new tractor for its companion Diocese of Melanesia. The old tractor is still in use but aging rapidly. Along with a Land Rover, the tractor is the only other 4-wheel vehicle owned by the church in the New Hebrides. Besides cultivating garden plots, bulldozing for new roads, and building sites, the tractor is used for carrying freight and drums of fuel oil from ship landing to the schools and hospital. It also is used for mowing the 1,800-foot air strip, the soccer field, and other cleared areas.

■ Members of the Society of Mary meeting in the Church of the Annunciation, Philadelphia, re-elected the Rev. Richard C. Martin, of St. Paul's Parish, Washington, D.C., regional superior; the Rev. George C. McCormick, rector of the Church of the Holy Spirit, Bellmawr, N.J., secretary; George Byrne of Blue Ridge Summit, Pa., treasurer; and the Rev. James C. Dorsey, rector of St. Alban's Church, Philadelphia, chaplain. The meeting of the society was one of the many events scheduled for the centennial year of the host parish. The Society of Mary is a branch of the English society and is affiliated with the Shrine of Our Lady of Walsingham.

■ At the annual meeting of The Guild of All Souls held in the Church of St. Michael and All Angels, Baltimore, all officers and members of the council were re-elected.

■ The Rt. Rev. David M. Goto, Bishop of Tokyo (Holy Catholic Church in Japan), has been elected chairman of the National Christian Council of Japan.

■ St. Paul's College at Lawrenceville, Va. has received two grants from the Mellon Foundation in New York City and the U.S. Department of Health, Education, and Welfare. One grant is \$150,000, from the Mellon Foundation, to assist the college in upgrading its library facility and its holdings. The HEW grant, \$134,000, is to assist the development office program, student services, and the employment of teachers holding a doctoral degree.

■ The Rt. Rev. Henry I. Louttit, retired Bishop of South Florida, and Elizabeth S. Harms, were married in a ceremony performed by the Rev. Henry I. Louttit, Jr., in Holy Trinity Church, West Palm Beach, Fla. James Louttit was his father's attendant. The Nuptial Mass was celebrated by the Rt. Rev. James L. Duncan. After September, the senior Louttits will live in Orlando.

interest in the church among those under 30.

However, a sociology professor, Dr. Alan Winter of Temple University, pointed out that church attendance records "are not terribly reliable." Even if they were reliable, he told *The Inquirer*, they do not prove that Americans are more or less religious than they were before. "Something is going on," he said, suggesting that the character of religion is undergoing a transformation, which may mean a loss of membership or money, but not necessarily influence. Dr. Winter said that in general, religious people are now concerned with the idea of "God is love," and attempting to find Him at work in social and interpersonal relationships. People are turning away from the reliance on a transcendent God as judge, he said.

The annual Gallup poll on attitudes toward religion shows that church attendance among young adults of all faiths has dropped 15 points since 1958. A decline of six points was shown for adults 30-49 years of age. Young defectors were reportedly returning to churches at a decreasing rate.

*The Inquirer's* survey showed:

(\*) Average attendance, 1969: Roman Catholics—51% for youth and 70% for adults; Non-Romans—32% for youth and 39% for adults.

(\*) Drop in attendance: Roman Catholics—Dropped 11 points in past 10 years to 63%; Non-Romans—Dropped 6 points to 37%.

(\*) Pentecostalism is thriving, as are smaller conservative churches that aren't aligned with major religious bodies.

(\*) An upward trend for the fundamentalist type of churches in America.

Constant H. Jacquet, Jr., editor of *The Yearbook of American Churches*, said he had "never seen such a massive decline," according to *The Inquirer* report. He called the present trend "the most serious downturn in organized religion in decades."

The majority of churchmen in leading religious groups agreed that the organized church is losing its influence over its members, declining in attendance and suffering economically, *The Inquirer* said.

#### **CHURCH OF ENGLAND**

### **Archbishop's Press Officer Fired**

Michael De-la-Noy, press officer to the Archbishop of Canterbury, has been fired for writing two magazine articles, on sex, which were objectionable to his immediate superior—Major General Adam Block, head of the Church Information Office. "The Archbishop of Canterbury did not sack him," Gen. Block said. "I did." But he added: "Obviously I would not have taken this decision without consulting the archbishop." Both articles were

for magazines designed to appeal to educated readers. One, for *Forum*, discussed the permissive society, arguing that it was not as permissive as some critics assert. The other, for *New Society*, contained an interview with a bi-sexual man.

"As press officer to the Archbishop of Canterbury, he should not have published articles of this nature," said Gen. Block. Said Mr. De-la-Noy: "The archbishop always allowed me to freelance and told me on numerous occasions that he had no wish to censor me."

#### **PRESBYTERIANS**

### **Philadelphians Reject BEDC Demands**

After a year of study and debate the Presbytery of Philadelphia rejected "each and every demand" of the Black Economic Development Conference (BEDC) and voted to hear no more resolutions on the Black Manifesto.

Members of the United Presbyterian judicatory had met a week prior to the final vote to try to reach some conclusions on requests from the BEDC, which asks reparations from white churches and synagogues. Representatives of the BEDC, including Philadelphia chairman Muhammad Kenyatta, attended the meeting, took the microphone, and talked two and a half hours.

At the second meeting, 262 ministers and lay elders said "no" to a resolution which would have responded favorably to Mr. Kenyatta's demands. An attempt to call a second vote on giving \$60,000 to the black group was ruled out of order. The meeting did ask the Black Presbyterians United to take part in setting up a local Fund for the Self-Development of People, approved earlier. The black caucus boycotted the presbytery partly because of the continuing refusal to aid the BEDC.

Following the vote of rejecting the manifesto demands, a group of 30 persons met to consider church and individual responses to black demands. The group called itself Concerned Presbyterians of the Presbytery of Philadelphia.

Mr. Kenyatta had asked the presbytery for \$260,000 in reparations, endorsement of the Black Manifesto, and aid in raising \$250,000 from the church's board of Christian education. He had restated those demands a week earlier at the "interrupted" meeting. Moderator John A. Lampe adjourned that meeting 40 minutes after the BEDC arrived. More than a hundred persons stayed nearly two more hours to hear Mr. Kenyatta.

#### **JUDAISM**

### **Reform Conference Held**

A noted American Reform Jewish leader declared that the state of Israel is not the only center of Jewish life today and

contended that both Israel and centers of life in other lands are essential to the survival of Judaism. At the same time, he upheld the "non-violent rebellion of youth" throughout the world against widespread corruption, bigotry, and violence" as a reflection of the social values stemming from the Hebrew prophets.

Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, spoke to Reform Jewish leaders from all parts of the world at the 16th International Conference of the World Union for Progressive Judaism meeting in Amsterdam. The theme was "Crisis in Belief."

Criticizing rabbinic colleagues and Jewish laymen who see only Israel as the source of Judaism and blindly support its policies, the rabbi said that many doves are to be found among the students and professors of Israeli universities. He also noted that the controversial issues of Arab refugees and "the premature and provocative resettlement of occupied territories though debated openly in Israel, are often regarded as taboo among American Jews." The future of the synagogues, he said, will depend on whether or not "our Reform Jewish establishment will tolerate experimentation, exploration, and innovation by radical Jewish students." He observed that there may be no future for the synagogues unless such "free-lance, free-wheeling Judaism" is permitted.

The World Union for Progressive Judaism, which Rabbi Eisendrath addressed, is responsible for the development of Reform congregations and education in South America, and abroad.

#### **CEYLON**

### **Religious Freedom Guaranteed**

Ceylon's newly-elected United Front Coalition has proclaimed that while Buddhism is recognized as the majority religion of the people, adherents of all faiths are guaranteed complete freedom of religious worship and practice. In its policy statement, the government pledged that punishment will be meted out "with the full rigor of the law" against anyone "who instigates violence against other persons because of race, religious belief, caste, or language."

Several Christian organizations have pledged support of the new government. The National Christian Council, composed of major non-Roman Churches in Ceylon, offered the government "full cooperation in the task of promoting social justice, peace, and prosperity in our land."

The Christian Workers Fellowship of Ceylon, which hailed the election of the United Front as a victory for the working people over the forces of capitalist reaction, assailed "certain religious leaders" for aligning themselves with corrupt sections of the capitalist press against the United Front.



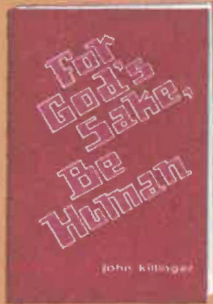
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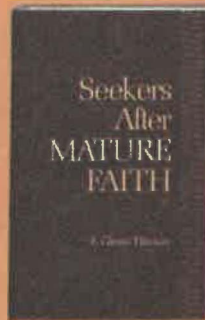


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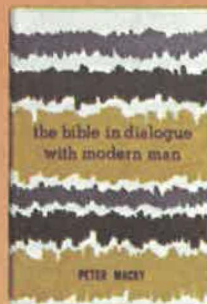
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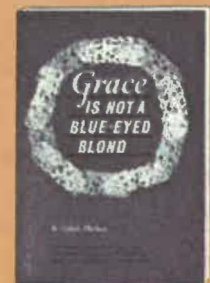
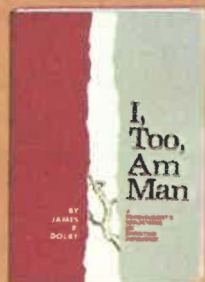
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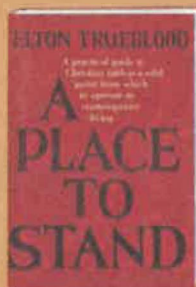


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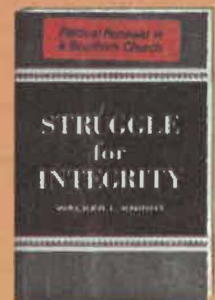
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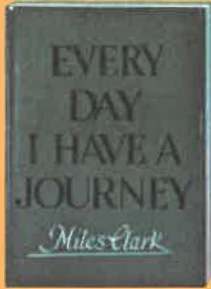


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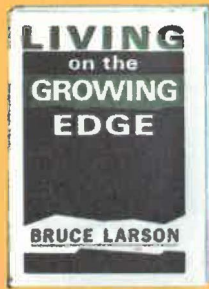
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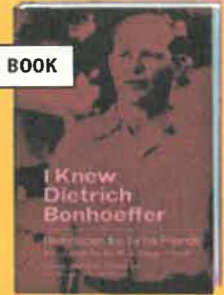
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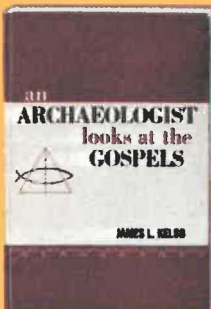
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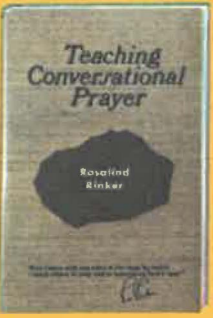
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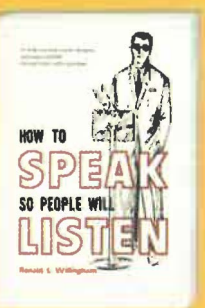
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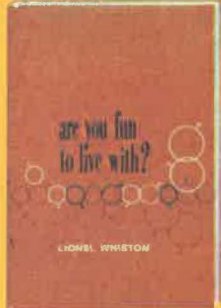
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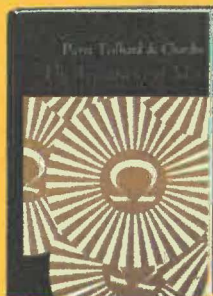
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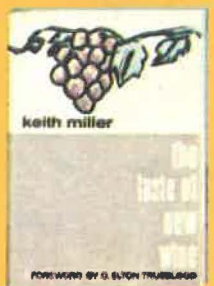
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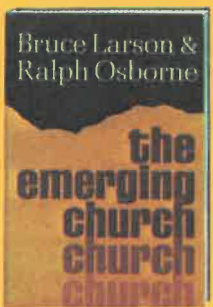
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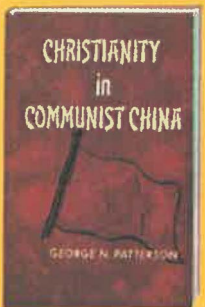
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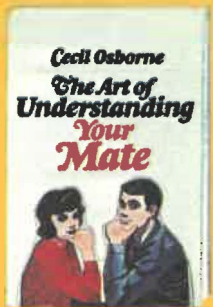
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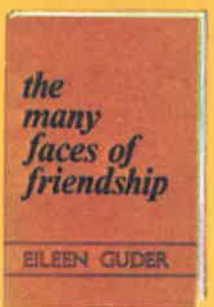
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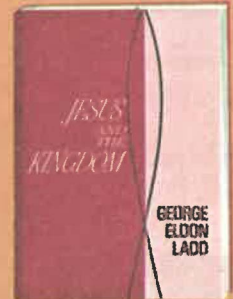
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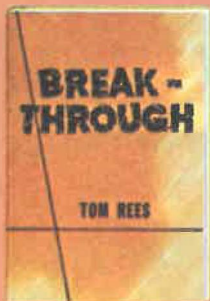
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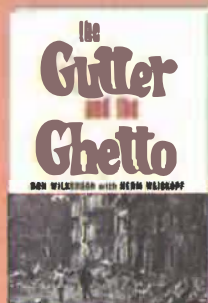
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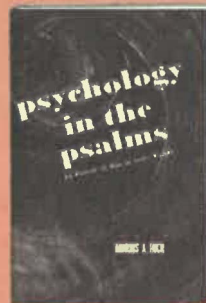
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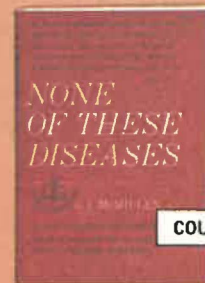
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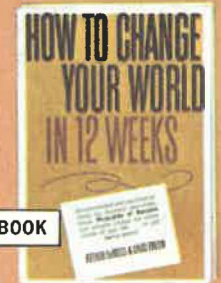
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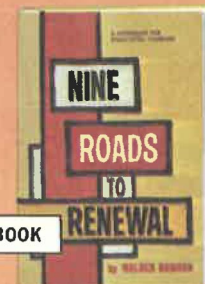
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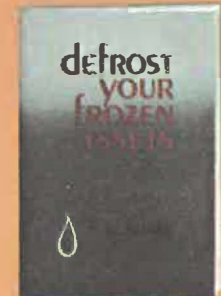
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## DUE PROCESS FOR CLERGY

By JOHN H. GOODROW

**A** PRIEST is deposed from the ministry of this church, in violation of the very specific canons provided for such a deposition. In this act he is not only deprived of due process, supposedly afforded every clergyman in the church, but his character is slandered by the bishop deposing him. Several years later, when he attempts to be reinstated, no one will even listen to him—in spite of the obvious nullity of his deposition. Another priest, accused of an act of homosexual nature, is told by his bishop: “You are not to function as a clergyman, but I will not depose you, so you will not have as much trouble seeking secular work. You will simply be classified as ‘non-parochial.’” A third priest is deposed, but he is not notified of the date of his “trial.” His only notification of the event is a letter in the mail, some weeks later, from his erstwhile bishop, pronouncing the sentence of deposition.

These cases happened not in the 14th century or even in the 17th, but in the

20th century, in the Protestant Episcopal Church in the United States of America, a church that lays heavy claim to being a church under law and due process, with a constitutional episcopate, and a very precise system of checks and balances on power and authority. It is amazing, and in no little way disconcerting, to find that our national canons provide no system of appeal for a priest who thinks that he has been improperly or illegally treated in a suspension or deposition from the ministry of this church.

**T**HE canons of deposition and suspension function completely on the diocesan level, being completely administered there and with all records of proceedings being kept in diocesan archives. There is no system of checks on any such action by the national church. While indeed, it is required that depositions and suspensions be published, along with citations of canons under which a man is suspended or deposed, there is no instrument of the General Convention or of the House of Bishops to pass judgment on the validity, legality, or correctness of such actions. In short, every clergyman in this church is potentially deprived of what is in effect, due process.

From a theological standpoint this is perfectly atrocious! Any reading of the canons of this church and of her ordinal in the Prayer Book makes it abundantly clear that a priest is ordained for the whole church. Now indeed, he is under canonical authority of a given bishop and attached to a certain diocese, but his ordination, within certain latitudes (*i.e.*, letters dimissory, a faculty to officiate, etc.) is true and valid wherever he may go. He is not “re-ordained” should he transfer to another diocese. Incidentally, it is the protestant theology of ordination that a man is “commissioned” to serve in a particular cure, with the laying-on-of-hands, by those accepting him into that cure. Should he move to another cure, he must again be “commissioned” by the same procedure. In short, protestant ordination in general is a commissioning and not a sacrament of character, giving indelible status—as the Historic Catholic Church has always held. If we accept this theology of ordination, and it seems quite evident that we do, then it follows, quite logically, that if a man is ordained for the whole church, should he renounce his ministry in it, or be suspended from it, or be deposed from it, then his rights to a hearing, a fair trial, an examination of the

*The Rev. John H. Goodrow is rector of St. John's Church in Mount Pleasant, Mich.*

August 9, 1970

facts, and the right, if requested by him, for a review and an appeal of such an action, should be guaranteed to him by the whole church.

Once again, all of this calls into question the tendency of our bishops to do business like a "club." Like most good private clubs, they think that it is "genteel good taste" to deal quietly and in secret, with the alleged misconduct of their subordinates — meaning the other clergy of the church. It seldom seems to occur to the right reverend gentlemen that other clergy are human beings and not meant to be mutilated, folded, or spindled—and this, of course, is just what happens when clergy are deprived of due process, or if that due process is muddled either unwittingly and because of ignorance of procedure, or through malice.

Roman Catholic clergy in Detroit recently threatened to go on strike over the matter of due process, and the hierarchy of that church snapped to attention when that threat, which was not an idle one, was dropped in their laps. Tragically, canon law in the Episcopal Church is so poorly taught in our seminaries that the vast majority of the clergy understand it only about as far as the canons on marriage are concerned—and in some cases, not even that far. We have no canon requiring a bishop or his chancellor to state in precise terms what the rights of an accused clergyman are, or what the process of renunciation is, under the canons of the church, and many chancel-

lors, who for the most part are laymen, do not themselves understand either the history or dynamics of canon law.

**I** BELIEVE it is high time for our bishops to take suspensions and depositions out of the back closet. It is high time that our church included, in her national canons, an appellate system for clergy who are either suspended or deposed from their ministries and who feel they were aggrieved in the process.

I therefore propose an amendment to Canon 65, entitled "Of the Remission or Modification of Judicial Sentences." Such a canon should provide for the appointment, by the Presiding Bishop, with concurrence of the House of Bishops and the House of Deputies, of a board of review for the purpose of inspecting and reviewing all judicial sentences pronounced by any diocesan authority in this church. The board should consist of three bishops, three priests, and three lay persons, who shall serve for six-year terms, and the board should be composed of staggered terms so there would constantly be in its membership, the necessary background and experience to carry on business. Every bishop of this church who deposes or suspends a clergyman should be required to submit to the board of review or the clerk of the board, copies of all related and pertinent papers and documents, no later than 90 days after pronouncing any sentence of suspension or deposition. Any clergyman so sus-

pending should be able to apply, no sooner than 90 days after suspension or deposition, for a review of his suspension or deposition. The applicant would then, at his discretion, be able to submit any and all documents and other proofs in support of his appeal. He should also have free access to examine all papers and documents submitted by his ecclesiastical superior, pertaining to his case. He should have, if he wishes, the right to retain others skilled in the law, civil and ecclesiastical, to act as advisors. The board of review, for its part, should be bound to hear all such appeals, and should be required to notify the suspending or deposing bishop that an appeal is pending and the date that it will be heard by the board. After hearing such a case, the board of review could be empowered to do one of the following:

1. Uphold the original sentence of deposition or suspension.

2. Declare the sentence of deposition to be null, for the following reasons: a. Defect or defects in order of proceeding; b. Defect or defects in pronouncing sentence; c. Lack of jurisdiction on the part of the deposing or suspending bishop.

Should a sentence be declared null, the board of review should be empowered to direct the secretary of the House of Bishops to add the name of the clergyman in question to the special list of clergy maintained by him. The board of review, with the assistance of the Presiding Bishop, should then move with all haste to get that clergyman placed in some diocese of the church so that his name could then be removed from the list of the secretary of the House of Bishops and added to the canonical roster of a diocese.

As I reflect on the dilemma of the rising costs of theological education and the dire predictions of some that many of our seminaries will soon close their doors, I am more and more impressed with the dollar-and-cents value of a trained priest. In 1969, *The Episcopal Church Annual* listed 24 priests as deposed and 2 as suspended. Considering it costs around \$50,000 to put a round collar on a man, that would be \$1,300,000 down the drain in 1969 alone! This, of course, does not count the men who have simply dropped out of the ministry under duress. If business, or industry, or education, had a yearly talent drain with such a price tag attached to it, they would move quickly and decisively to cut the figure down or eliminate the leakage insofar as possible. Good old Holy Mother Church just stews in her own juice and ignores the matter!

In summary, I move the amendment of our disciplinary canons to provide for an appellate procedure for deposed and suspended clergy as soon as possible, perhaps at the Houston General Convention, for if we do not move with all possible haste, we in reality continue to deprive every clergyman in this church of the right of due process.

## Twenty Years Ordained

**H**ale as I was, I met the brash occasion  
In spiritual heat. After this beginning,  
Cold summer and the midnight of the soul.  
Time, rounding off square corners, lent persuasion:  
Imagine! "From the beginning the fight we were winning!"  
First decade over—and my hide still whole!

The Foul Fiend, grinning, crouched in blackest corner,  
Pounces my Faith—I'm saved by the *Sanctus* bell!  
Hymning the Trinity and the Blessed Saints  
We douse sin's fires; we extricate the mourner  
Who hoped to see us sizzling in Hell.  
Joy up! This Second Decade squirms—and faints!

Yet here I am, Lord, seriocomic, as fits  
A clown turned priest when holiers would not go.  
Accept my few poor tricks, my stale prayer ways.  
Thy Grace, Lord, blesses a multitude of days  
Which else were lost—lost where sharp ice hits  
Me and Thy Flock in pastures none can know.

George Edward Hoffman

# EDITORIALS

## Needed: A New Elite

“A SOCIETY without a self-respecting and respect-commanding elite is a society without authority, and a society without authority is one short step away from becoming an authoritarian society.” Stewart Alsop reaches this conclusion after a summary of the decline and fall of the “WASP” politics in America (*Newsweek*, 6-8-70).

There have been local and segmental elites ruling their own bailiwicks — Roman Catholic, Jewish, also Negro; but in national politics the White Anglo-Saxon Protestant (WASP) elite has ruled the land. Two distinct kinds of high-political WASPs must be distinguished: The Eastern Ivy League WASPs, such as surrounded the thrones of Roosevelt and Kennedy (the latter with a strong infusion of “Irish Mafia” elitism), and the Rotarian-WASPs privy to Eisenhower and Nixon. In recent years the old WASP elite (Eastern Ivy League) “is dying and may be dead,” says Alsop.

He is the first observer of this development, to our knowledge, to suggest as one possible factor in it the collapse of Britain as a world power. This collapse took place suddenly and completely after the Suez disaster in 1956, when Harold Macmillan sent a cable to President Eisenhower: *Over to you*. Britain was opting out as a world power. The old WASP elite in America had been ardently and profoundly pro-British. When Britain went down as a world power, that elite went down as the political elite of this country.

Be all that as it may, clearly the USA finds itself, at a time of severe external and internal trials, largely bereft of “a self-respecting and respect-commanding elite” that can lead the country as a whole. The history of republican Germany in the 1920s provides some disturbing parallels, among them the fact that an old elite had died. There remained a seething, restless, leaderless populace — among whom were some young, ignorant fanatics talking about a new order and a new world. The tragedy of the Third Reich is not that the Nazis were a ruling elite, but that they were the worst possible people to be an elite.

It is one of the tasks of church and school to produce an elite that is morally fit and intellectually capable of leading the nation. Elitism is not an evil; it is a necessity to civilized community. The elite need not be WASP, of course; but it must be as good as we want the nation to be. It is time to work some serious elitism into our religious and educational projections.

## Come In — Wipe Feet

A PENNSYLVANIA Congressman recently had entered in the Record of the House of Representatives a sermon preached by the Rev. Noble M. Smith, rector of Trinity Church in the Oxford section of Philadelphia. The sermon really has two texts, which are mutually harmonious. The scriptural text is Christ’s admonition to enter in at the strait gate, since wide is the gate and broad the way that leads to destruction and strait is the gate and narrow the way that leads to life (St. Matthew 7:13-14).

The non-scriptural text is an admonition by the preacher’s grandmother. As a child, he loved to visit her home which was full of love and delights. When she saw him at the door she said, “Come in, but wipe your feet first.”

Said the preacher: “Before you can enter the Kingdom of God, before you can be at one with the Lord, you must satisfy the requirements which are made. Discipline is what is needed . . . You must show a willingness to do what is demanded of you. Just as I had to wipe my feet in order to gain entrance to my grandmother’s house, so must we do what God wants us to do before we cross the threshold of Life Eternal.”

The church today needs to speak again to men in the spirit of the loving but demanding grandmother: “Come in, but wipe your feet first” — not as a condition of entry to the church as such, but as a condition of entry to the abundant and eternal life Christ gives to those who will to receive it. The acceptance of the discipline of discipleship — the wiping of the feet first — is the test of that willingness. If men want the new life and being in Christ they want it on his terms; otherwise they don’t really want it.

We are sure that one reason why the church (we are thinking of the Episcopal Church in particular) is languishing today is that it seems to be saying to the way-faring souls: “Come in just as you are — don’t bother to wipe your feet — it doesn’t matter to us whether you track mud in or not.” People in immense droves ignore this invitation. They do so because in their hearts they know it is not the Real Thing, the Saving Health, of Christ.

About the only substantially growing religious bodies in America today are those Pentecostal groups and others which make serious demands upon their members, in the name of the Lord. Whether all these demands have the sure warrant of the Gospel or not, the fact that they are made is itself a message to the prospective joiner or present member that this church serves a Master who loves his guests too much to welcome them into his house with muddy souls.

“Acceptance” has become a key word in modern Christian communication. As usually expounded it means that God accepts us, just as we are, and so we should accept one another, just as we are. This is part of the Gospel truth — but not all of it. The rest of this truth is that the Lord in his love accepts us just as we are, muddy souls and all, and having accepted us instantly begins to clean us up — a task which requires our eager cooperation.

There was something literally Christ-like about that grandmother’s saying “Come in, but wipe your feet first.” We doubt that her grandson would have enjoyed his visits nearly so much if she had said “Don’t bother to wipe your feet — just come in the way you are.” Some day, when the long hoped and prayed for renewal of the church in Christ comes about, Christians will see once again the connection between discipline and discipleship and will rejoice in the yoke which is, after all, easy, and the burden which is light.

# Book Reviews

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**CHRISTIAN EDUCATION IN A SECULAR SOCIETY.** Edit. by **Gustav K. Wiencke.** Fortress Press. Pp. 230. \$4.95.

"[The] strategy of providing contemporary cultures with a broad and usable universe of values seems more important than striving to obtain a central position of influence as an institutional church in the societal structures of the secular world" (p. 194). The above is one of the conclusions drawn from the collection of five essays and reactions titled *Christian Education in a Secular Society*. I am not sure what this conclusion means, and, if I do understand the conclusion, how is the church to provide a "universe of values" where it has not established itself as worth being heard in "societal structures"?

So goes "Secular Society," the fruit of the Lutheran World Federation World Evaluation Conference on Christian Education which met in Geneva in 1969. Often the essays are concerned with peculiar Lutheran conceptualizations such as "The Two Realms." Too much time is spent in parsing the word "secular." The rhetoric remains high and dry and not worth a few stimulating gems (p. 55, pp. 108-112, and pp. 127-130). Nor is the book worth a few chances to engage in debate, such as the occasion when the author says, "we must find ways to make the Bible relevant to felt needs"; search for, discover, listen to, yes, but make relevant?

I doubt directors of religious education will want this book as a teacher's resource; unfortunately, the title implies just such a valuable companion.

(The Rev.) GARY R. WALLACE  
Priest of Northern California

**PAUL AND THE WORLD'S MOST FAMOUS LETTERS.** By **Rosemary Haughton.** Abingdon Press. Pp. 110. \$3.75. (Ages 10 and up.)

Good solid books for children on subjects like the epistles of St. Paul do not come along very often. *Paul and the World's Most Famous Letters* is an outstanding one for at least three reasons that bear mentioning.

First and most important there is substance here, and it is presented as if the reader had some intelligence. The letters which St. Paul wrote to the infant Christian churches touch on some difficult matters and for this reason are seldom taken as a subject for children, but Rosemary Haughton has mixed just the right amount of historical background and detail with clear theological explanation. The result is interesting and comprehensible to the young reader.

There are included with the narrative suggestions for study, as well as maps, photographs, an index, and a bibliography, which make it very easy to adapt the book to classroom use.

A third asset lies in the style and flair with which the book is put together to give it a fresh appeal for today's reader.

CHRISTINE L. BENAGH  
Immanuel, New Castle, Del.

**IMAGE & IMPACT.** By **William F. Fore.** Friendship Press. Pp. 111. \$1.50.

Television gives a distorted image of man and society that no TV repairman can alter. It "distorts every event it reports—not because of evil behind-the-scenes manipulation, but simply because of the nature of television." So states Dr. William F. Fore in *Image & Impact*, a short, but long-overdue analysis of the mass-media scene.

Everyone from the Vice President to Marshall McLuhan has had a crack at the subject. Dr. Fore's contribution is that he views the distorted TV image of man from a biblical perspective. As a homiletic resource the chapter on "Man's Values: Advertising," with its skillful analysis of "soft-core pornography," is worth the modest price of admission.

(The Rev.) ROBERT M. G. LIBBY  
Exec. Sec. of Radio and Television  
The Executive Council of the Church

**TO BELIEVE IN MAN.** By **Joseph Pintauro** and **Corita Kent.** Harper & Row. Pp. 94 (unnumbered). \$3.95.

"... Swallows flying upside down have seen the sky turn green." Beauty of expression with all the lilting joy and affirmation of hope in the permanence of mankind, yet a sensitive awareness of the world of today. "Peace will not work if one man alive is unjust . . . if one man alive is ignorant or hungry or crazy or ashamed." And again, "Come on everybody, blow a kiss on your mother earth—put the fish back in her rivers—comb the beer cans out of her hair."

Joseph Pintauro, professional writer and playwright, is a priest now working in the secular world of advertising. *To Believe in Man* is the second of a trilogy illustrated with famed Corita Kent's bright imagery in photography and arts.

ANN MARTIN  
Trinity Church, Tulsa

**THE FARM BOY AND THE ANGEL.** By **Carl Carmer.** Doubleday & Co. Pp. 237. \$5.95.

In a refreshingly straightforward manner, the popular regional historian Carl Carmer (*Stars Fell on Alabama*, *The Rivers of America Series*) has related the story of the Mormons. The subtitle of



the book, "The Mormon Vision and the Winning of the West," indicates that it is more than a biography of Joseph Smith, although the first half of the work deals primarily with the "Prophet." Carmer brings the story of the Mormons down to modern times including such figures as Ezra Taft Benson and George Romney. The author places the phenomena of the Mormons and their leader and founder in the context of the extreme religious movements which were so prevalent in upper New York State in the 1820s and '30s, and interprets the movement as only one of the more successful. The key to the success of the Church of Jesus Christ of Latter Day Saints seems to be in the powerful personalities of its early leaders, rather than in the appeal of any rational doctrine.

Carmer places the westward migration of the Mormons in the context of the larger frontier story. In so doing he does not present any new material and, because of the limitations of so brief a book on so large a subject, he omits many historical facts. He tends to omit those historical occurrences which are detrimental to the Mormons, while including some material, not substantiated, which is favorable to them. For example, there is no mention of the Mountain Meadow Massacre (when 120 non-Mormon pioneers were slaughtered by the Mormons and their Indian allies in 1857).

The book, in reality the printing in one volume of a number of articles Carmer did primarily for *American Heritage* magazine, is one which does not read well as a single narrative and is further fragmented by appendices on such items as "Mormon Humour" and "Angels and How to Identify Them." Despite these limitations *The Farm Boy and the Angel* is a good introduction for anyone who wants to know the story of the Mormons.

(The Rev.) ROBERT G. CARROON  
*Historiographer of the Diocese of Milwaukee*

**THE FUTURE PRESENT: The Phenomenon of Christian Worship.** By Marianne H. Micks. Seabury Press. Pp. 178. \$5.95.

It was, surely, only a matter of time—a time many had begun to feel was long overdue—before liturgical scholarship would begin to take into account the important contributions of contemporary philosophy on the one hand and communication theory on the other. Now, patience is rewarded by the stimulating work of the dean of Western College for Women.

In her highly sophisticated book, Dean Marianne Micks opens the sacristy windows to the fresh winds of Merleau-Ponty and Polanyi, McLuhan and Schillaci, Wheelwright and Sewell; and she takes them seriously! The author certainly is not ignorant or neglectful of the more classical liturgical types. Her scholarship ranges from the early Church Fathers to the present day and covers virtually the

entire spectrum of Christian liturgical practice. But, as she says at one point, "John Calvin had not read Merleau-Ponty." Precisely. And neither had Hippolytus nor Gregory Dix. But a new generation of liturgists can ill afford to ignore the likes of Polanyi, McLuhan, and Wheelwright.

*The Future Present* is not a "definitive work" (whatever that may be); it ranges far too wide and touches only superficially on far too many subjects in too brief a volume for that. It is, rather, a tantalizing survey of fresh insights and new directions for liturgy, drawing upon disciplines beyond the (once, but no longer) narrow confines of traditional liturgiology. In at least one seminary, Dean Micks's remarkable book will become required reading.

(The Rev.) DAVID E. BABIN  
*Seabury-Western Seminary*

**MY TRAVEL DIARY, 1936: Between Two Worlds.** By Paul Tillich. Trans. by Marie Pelikan. Harper & Row. Pp. 192. \$5.95.

If there are any left who think all theologians tread with steps so heavy they break the cobblestones, or any who say, "I love flowers but hate botany," they should read *My Travel Diary, 1936*. It is a book of the heart, the heart of one of the great theologians of our time. The diary was a personal document, written on journeys Paul Tillich made in 1936 while helping to set up the Oxford Conference. It was written day by day for his wife and family and with no other audience in mind. It is said to add nothing new to the corpus of his theological writings.

It has been said, "Calvin lived in the midst of the beauties of the Swiss Alps but never mentioned them." This is a far cry from Paul Tillich. He loved the beauty of scenery, he loved music and art, food, dancing, good wine, and sometimes stronger refreshment, and above all, he loved people. We remember Dr. Tillich was born in Prussia, Aug. 20, 1886. He was an alumnus of several schools, served as a chaplain with the German forces, 1914-1918. He fled the Hitler tyranny by order in 1933, returned to Europe in 1936, and was one of the principal organizers of the ecumenical Oxford and Edinburgh conferences in 1937. He became a citizen of the United States in 1940. He was a professor in the Union Theological Seminary in New York City from 1933 to 1955. He died Oct. 22, 1965. His last view of Germany was atop a mountain in Holland—Germany of his heart—"dead, destroyed; barbed wire and Gestapo." He detested the Nazis but this could not destroy his love for his people and for his land, all "close to my heart."

*My Travel Diary* somehow reminds me of William Porcher DuBose whom I used to see at Sewanee more than half a century ago. He was then an old man, no longer teaching. Several of his theological

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works were highly regarded in England and some spoke of him as the "greatest American theologian." What I remember of him is that he carried his Greek New Testament in his knapsack and studied it under the flickering light which followed the Confederate forces retreating through the Carolinas. My last memory of him is seeing him on a bright spring morning, the dogwood was in blossom, and he was taking a train to Sewanee to see his son, Haskell, who was professor of Hebrew in the seminary. That morning he was surrounded by a bevy of lovely young girls, students in the school of which he was chaplain—"and spring came on forever."

Theologians stodgy, cold? Bah! Read *My Travel Diary, 1936*.

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

◆  
**THE EXISTENTIALIST POSTURE** (Revised edition). By Roger L. Shinn. Association Press. Pp. 128. \$3.75.

This book delighted me. First, for its sheer bravado: Roger Shinn deals with the major figures from Pascal to Bultmann (and beyond) in 116 small pages. Then for its light-heartedness, a quality not conspicuous in writing either by existentialists or about them. Finally, for its good sense, in realizing that existentialism cannot be explained in the same moment in which it is being *done*. I daresay that existentialists themselves will not care for Mr. Shinn's book. But for those of us who have been wondering what it was all about, *The Existentialist Posture* is just what the doctor ordered.

ROSAMOND KENT SPRAGUE  
University of South Carolina

## Booknotes

By Karl G. Layer

**TOWARD A FUTURE FOR RELIGIOUS EDUCATION.** Edit. by James Michael Lee and Patrick C. Rooney. Pflaum Press. Pp. viii, 252. \$2.95 paper. This volume is aimed primarily at a Roman Catholic audience although the problems discussed are, to some degree, faced by all Christian educators. It is with the question of student attitudes that the book begins. Basically the editors see the problem in Christian education as the presentation of the living, joyful message of salvation being taught in the traditional authoritarian atmosphere of the typical RC school. The underlying theme of the work is that new content calls for new methods. There is no need, however, for the church to spend all its resources on developing such methods. Instead, the authors feel that those involved in CE should look to the extensive research being done in the field of education generally. This development of what is called a social-science approach involves a modern philosophy of education based on the findings of psychology and, in light of this, a use of modern technological and pedagogical techniques.

# PEOPLE and places

## Ordinations

### Priests

Arkansas—The Rev. Ernest Joseph Wyckoff Fennell, in charge of St. Francis' House, Little Rock, address, 2017 S. Arch (72206).

Bethlehem—The Rev. Samuel L. Koons, Jr., rector of St. Luke's, 1620 Prospect St., Trenton, N.J. 08638.

Central Florida—The Rev. Messrs. John Bruce Medaris, curate, Good Shepherd, 331 Lake Ave., Maitland (32751); and William B. Walters, curate, All Saints', Box 871, Lakeland (33802).

Rhode Island—The Rev. Stuart Matthews Kent, curate, St. Mary's, Portsmouth, R.I., address, 13 Ash St. (02871).

Upper South Carolina—The Rev. Messrs. David E. Bridgeforth, in charge of Ascension, Seneca, S.C., address, Box 1096 (29678); John Templeton, assistant, St. John's, 2827 Wheat St., Columbia, S.C. 29205; and Henry Tollison, assistant, Grace Church, Anderson, S.C., address, Box 641 (29621).

Virginia—Ernest A. DeBordenave; Frederick Deane Goodwin; Charles A. Joy; and Michael M. Vermillion.

Washington—The Rev. Messrs. Richard Downing, Church of the Nativity, 5420 Old Branch Rd., Washington, D.C. 20023; Stephen D. Harris, St. Matthew's, 5901 36th Ave., Hyattsville, Md. 20782; Roy F. Kephart, Holy Trinity (Collington), Mitchellville, Md. 21109; and Jo Tartt, St. Mark's, 301 A St. S.E., Washington, D.C. 20003.

### Deacons

Alabama—William Baskin Wright, vicar of Emmanuel, Opelika, and St. Matthew's, Seale, address, Box 2332, Opelika, Ala. 36801.

Albany—Robert Hicks Limpert, on the staff of Barry House, Brant Lake, N.Y. 12815; and Dennis Leslie Wienk, curate, St. George's, 30 N. Ferry St., Schenectady, N.Y. 12305.

Arizona—Samuel O. Hosler, on the staff of Trinity Cathedral, Phoenix; William D. Reynolds, vicar of St. Elizabeth's, Phoenix and St. Michael and All Angels, Paradise Valley, address, 2220 W. Joan d'Are, Phoenix, and Robert M. Vance, Sr., on the staff of St. Philip's-in-the-Hills, Tucson.

Arkansas—John Moore Hines (son of the Rt. Rev. John E. Hines), curate, Trinity Church, Columbus, Ohio, address, 648 S. 5th St. (43206); Gary Dee McConnell, curate, St. Luke's, North Little Rock, address, 213 W. J. (72116); Phillip Riley Plunkett, vicar of St. Alban's, Stuttgart, address, 1107 College St. (72160); and Thad Benedict Rudd, vicar of Trinity Mission, Van Buren, and curate, St. John's, Fort Smith, address, 710 N. 8th St., Van Buren (72956).

Harrisburg—Robert Howard Pursel, deacon intern program, address, 212 Pine St., Danville, Pa. 17821; and John Carnahan Seville, deacon intern program, address, 119 N. Duke St., Lancaster, Pa. 17602.

Kansas—Peter Woodring Wenner, chaplain of Episcopal schools, Portland, Ore., address, 6300 S.W. Nicol Rd., Portland (97223).

Louisiana—Davidson Texada Landers, in charge of St. Paul's Mission, Winnfield, and in charge of college work, Northwestern State College, Natchitoches, La.; Pelham Eugene Mills, Jr., curate, St. Paul's, New Orleans; Joel Arlington Robbins, curate, St. Mark's, Shreveport; James Graves Theus, curate, Church of the Redeemer, Ruston, La.; and David James Tilley, curate, Good Shepherd, Lake Charles, La.

Maryland—George Henry Jennings, Jr., assistant to the dean of the Cathedral of the Incarnation, 4 college work, Northwestern State College, Natchitoches, La.; Pelham Eugene Mills, Jr., curate, St. Paul's, New Orleans; Joel Arlington Robbins, curate, St. Mark's, Shreveport; James Graves Theus, curate, Church of the Redeemer, Ruston, La.; and David James Tilley, curate, Good Shepherd, Lake Charles, La.

forter, Lutherville, Md., address, 68 Belmore Rd., Lutherville (21093); and John Alton Wingert, in charge of Epiphany, Odeton Md. 21113.

Michigan—L. Peter Beebe, to the Diocese of Connecticut; Norman D. Drysdale, to the Diocese of Dallas; Robert C. Granfeldt, General Seminary for graduate work; William L. Lieber, vicar of St. John's, Bedford Township, address, 9067 Pleasant Dr., Temperance, Mich. 48144; Michael K. Mutzelburg, assistant, St. Andrew's, 306 N. Division St., Ann Arbor (48104); Richard A. Randall, assistant, All Saints', 800 Abbott Rd., East Lansing (48823); William G. Smith, assistant, St. Thomas', Trenton, Mich., address, 22592 West Rd., Apt. 209, Woodhaven (48183); and P. Ronald Spann, assistant, St. Timothy's, 15820 Wyoming Ave., Detroit (48238).

Minnesota—Bartlett A. McEathy, to study in Japan; John W. McMillan, assistant rector of St. Paul's, Minneapolis, address, 4501 Orchard Ave. (55422); Philip E. McNairy (son of the Rt. Rev. Philip F. McNairy), assistant rector of St. Matthew's, Bedford, N.Y.; Stephen H. Schaitberger in charge of St. James', Marshall, St. John's, Lake Benton, and St. Paul's, Pipestone, Minn., address, c/o the church, Marshall, Minn.

South Carolina—G. Markis House, in charge of Advent, Marion, and Christ Church, Mullins, address, Box 809, Marion (29571).

Southeast Florida—Lloyd Gregory Taylor, in charge of St. Mary Magdalene, Margate, and St. Philip's, Pompano Beach, address, Box 4005, Mar-

gate, Fla. 33063; and John William Wesley, Jr., assistant, St. Michael's, Arlington, Va., address, Seminary Post Office, Alexandria, Va. 22304.

Springfield—Richard Harry Saxer.

Tennessee—(All except Jelinek are in the deacon training program.) James R. Cullipher, St. John's, Knoxville, address, Box 153 (37901); David Fargo, St. Stephen's Oak Ridge, address, Box 356 (37830); Larry Gipson, St. Bartholomew's, 4800 Belmont Park Terrace, Nashville (37215); Joseph Gohn, St. Peter's, 311 W. 7th St., Columbia (38401); and David R. Hackett, Calvary, 102 N. 2d St., Memphis (38103); James Jelinek, to do graduate work; and Robert Lee Sessum, St. Paul's, 305 W. 7th St. Chattanooga (37402).

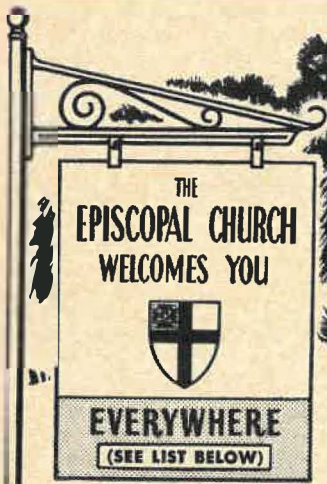
Upper South Carolina—Caldwell Alex Barron, Jr., assistant, Church of the Advent, Spartanburg, address, Box 2901.

Virginia—Patton Lindsay Boyle, to the Diocese of Lexington; Stephen C. Galleher, graduate work; Nelson W. Koscheski, Jr., assistant, Grace Church, Alexandria; Richard L. McCandless, assistant, St.

James', Leesburg, Va.; Frank H. Moss III, assistant, St. Paul's, Charlottesville, Va.; Richard L. Shimpfky, assistant, St. Peter's, Arlington; Charles R. Sydnor, working in the area of Sterling Park, Alexandria; William H. Wood III, assistant, St. John's, Roanoke; W. Reed Wood, Jr., chaplain of Christchurch School, Christchurch, Va.; Alan Avery, acting assistant, St. John's, Tappahannock, Va.

Washington—David C. Anderson, in deacon training program, Christ Church, 4001 Franklin St., Kensington, Md. 20795; John E. Butt, curate, St. Barnabas', Bay Village, Ohio; Richard I. Cluett, St. Luke's, 6100 Grosvenor Lane, Bethesda, Md. 20014; Ronald Parks Connor, curate, Holy Trinity, 124 Jerusalem Ave., Hicksville, L.I., N.Y. 11801; Andrew W. Foster III, working in the innovative program being developed at Grace Church, 1041 Wisconsin Ave., Washington, D.C. 20007; Linwood W. Garrenton, in deacon training program, Mt. Calvary Church, 816 N. Eutaw St., Baltimore, Md. 21201; Harry T. Grace, with an ecology concern group in the Federal Government; James C. Jennings, St. Patrick's, Foxhall & Reservoir Rd., N.W., Washington, D.C. 20007; Victor Lawson, in deacon training program, St. George's, 2d & U Sts. N.W., Washington, D.C. 20001; and Richard D. Murdoch, in deacon training program, St. Philip's, 210 5th St., Laurel, Md. 20810.

West Texas—Paul Coleman Cochran, in charge of Holy Cross, 379 E. Petaluma, San Antonio (78221).



## 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. (Hollywood)

**ST. MARY'S OF THE ANGELS** 4510 Finley Ave.  
The Rev. James Jordan, r  
Sun Masses 8, 11, MP 10:30, EP & B 5:30

### SAN FRANCISCO, CALIF.

**ADVENT** 261 Fall 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; Daily 7, also 9:30

### FORT COLLINS, COLO.

**SAINT LUKE'S** 2000 Stover St.  
The Rev. Edward F. Ostertag, r  
Sun H Eu 7:30, 9 (Sung); 6  
Mon, Wed, Sat

### 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

### WILMINGTON, DEL.

**CALVARY CHURCH** Fourth & Rodney Sts.  
The Rev. Fr. Henry Newton Herndon, r-em; The Rev.  
Fr. Clayton Kennedy Hewitt, r & counselor; The Rev.  
Fr. Walter E. Frieman, Th.D., S.T.D., priest-assoc  
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., S.T.D., r  
Sun HC 8, Service & Ser 10:30; 8 & 10:30 15; 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 4-6

### 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, 10; Daily 7

### FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 10 & 7; Mon & Sat 9, Tues & Fri 7:30,  
Wed Noon, Thurs 10; EP 5:30

### FORT MYERS, FLA.

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

### ORLANDO, FLA.

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

### ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

### SAVANNAH, GA.

**OLD CHRIST CHURCH** Johnson Square  
The Rev. Warren E. Haynes, r  
Sun 8 & 10:30; Wed & HD as anno

### CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy;  
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 8, 9, 11; Daily Eu 9 (preceded  
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

### 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

(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.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## SKOWHEGAN and PALMYRA, MAINE

**ALL SAINTS'**, Pleasant St., Skowhegan  
**ST. MARTIN'S**, US Rt. 2, Palmyra  
 The Rev. Richard Simeone, v  
 Skowhegan: Sun H Eu 7:30 & 11  
 Palmyra: Sun H Eu 9

## KENSINGTON, MD.

**CHRIST CHURCH** Conn. Ave. & Franklin St.  
 The Rev. William M. Moore, r  
 Sun 8 HC, 10 MP; 1S HC

## 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

## LEXINGTON, MICH.

**GOOD SHEPHERD** US-25 (Cor. Hubbard)  
 The Rev. E. F. Gravelle, r  
 Sun HC 8 & 10 (MP 2S & 4S)

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
 Sun HC 8:30, MP 10 ex 1S HC both services

## LAS VEGAS, NEV.

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

## RENO, NEV.

**TRINITY (Downtown)** Rainbow & Island  
 The Rev. James E. Carroll, r  
 Sun Eu 7:45 & 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; Mon 7, Tues 7:30, Wed &  
 Thurs 12:10, Fri 9:30, Sat 9

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
 Sun HC 8, MP & HC 10; 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 Mass 8, 9:30 (Sung), 11 (1S & HD; other Sun-  
 days, MP); Daily MP & Mass 8:30 (ex Mon &  
 Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

## 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 7:30, 9, 11; HC Daily

## GENEVA, N. Y.

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

## HIGHLAND FALLS, N. Y.

**HOLY INNOCENTS** 112 Main St., near South Gate  
 U.S. Military Academy, West Point  
 The Rev. William M. Hunter, r  
 Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,  
 HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

## 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; 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 Mass 8:30, 11 Sol Mass; C Sat 4

**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

The Living Church

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

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

**RESURRECTION** 115 East 74th St.  
 The Rev. Canon Bernard C. Newman, p-in-c; 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 11:30

## 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 10; HC 8, 10:30; Weekdays MP 7:45, HC  
 8 and 12; EP 5:15; Sat MP 7:45; HC 8; Organ  
 Recital Tues & Thurs 12:45; C 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 Eu; EP 6

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
 The Rev. John G. Murdock, v  
 Sun H Eu 8, Ch S 9:30, Sal Eu & Ser 10:30. Misa  
 Espagnol 2S monthly, 12 noon. Weekdays & other  
 services as anno

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

## UTICA, N. Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
 The Rev. Stanley P. Gasek, S.T.D., r; the Rev.  
 Richard J. Koch, ass't r; the Rev. Lawrence C.  
 Butler, ass't m  
 Sun HC 8; MP, HC & Ser 10; Int daily 12:10



**CHRIST CHURCH, BAY RIDGE  
 BROOKLYN, NEW YORK**

The church was founded on Trinity Sunday, 1853.  
 The present building was erected in 1909 and the  
 parish house in 1917.



## BEAUFORT, N. C.

**ST. PAUL'S** 209 Ann St.  
 The Rev. John E. Gilchrist, r  
 Sun 8 & 11, Ch S 9:45; Wed 10

## BLOWING ROCK, N. C.

**ST. MARY'S OF THE HILLS** S. Main St.  
 The Rev. George D. Stenhouse, v  
 Sun 8 HC, 11 HC & Ser 1S, 3S & 5S; 11 MP & Ser  
 2S & 4S

## 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, noon, 6, 8)

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
 The Rev. Frederick R. Isaksen, D.D.  
 Sun HC 9; 10 (1S & 3S); MP other Sundays

## VALLEY FORGE, PA.

**WASHINGTON MEMORIAL CHAPEL**  
 The Rev. Sheldon M. Smith, r  
 Sun 8 HC, 10 Service & Sermon

## CHARLESTON, S. C.

**HOLY COMMUNION** Ashley Ave.  
 The Rev. Samuel C. W. Fleming, r  
 Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
 The Rev. James P. DeWolfe, Jr., r  
 Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;  
 Daily Eu (preceded by Matins); 6:45 (ex Thurs at  
 6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,  
 Sat 1-2, 4:30-5:30

## LYNCHBURG, VA.

**ST. JOHN'S** Elmwood Ave.  
 The Rev. George Bean, r  
 Sun 8 HC; 10 MP (HC 1S)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
 The Rev. Walter F. Hendricks, Jr., r  
 Sun Masses 7:30, 9:30; Mass daily ex Tues and  
 Thurs 10; C Sat 4-5

## ASHIPPUN, WIS.

**ST. PAUL'S** 234 Highway P  
 The Rev. Carroll E. Simcox, r  
 Sun H Eu 9

## GRAND TETON NAT'L PARK, WYO.

**TRANSFIGURATION CHAPEL** (Moose, Wyo.)  
 Sun 7:30 HC, 9 Family, 11 MP & Ser; Tues 9:30  
 HC; Thurs 4:30 HC