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St. Jude's Ranch [Page 12]

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# The Living Church

Volume 156      Established 1878      Number 24

*A Weekly Record of the Worship, Witness,  
and Welfare of the Church of God.*

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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## EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202  
TELEPHONE. 414-276-5420

## STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

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## THINGS TO COME

June

- 16. Trinity I  
Joseph Butler
- 18. Ephrem
- 22. Alban
- 23. Trinity II

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

# Music and Records

By Mary Stewart



## Records

**PORTUGAL'S GOLDEN AGE: Classical Music of the 16th to the 18th Centuries.** Mercury Stereo SR4-9122.

Vol. I: Harpsichord Music: Ruggero Gerlin, harpsichord.

Vol. II: Orchestral Music: Gulbenkian Chamber Orchestra.

Vol. III: Choral Music: Gulbenkian Foundation Chorus.

Vol. IV: Organ Music: Geraint Jones playing the Baroque organ at St. Vincent's, Lisbon.

The composers whose works are performed in this significant album range from those who were contemporaries of Palestrina to men who were contemporaries of Mozart and Haydn. The music is of very high quality and well performed by soloists, orchestra, and chorus. It is certainly of great interest to hear such a fine and varied collection of music, spanning a 200-year period, representing the works of many composers, and presenting works in four media, all from one national school. The program notes are thorough and very well written.

**WON'T YOU PASS IT ALONG: Music written and performed by members of the Berkeley Divinity School.** Howie Stowe, director. Concert Recordings, Inc. Available through Morehouse-Barlow. \$3.50.

*Glory Hallelu*, a folk setting of the Holy Eucharist for guitar and congregation, is recorded on side one of this disc. It consists of an Introit, *Kyrie*, Offertory Psalm, *Sursum Corda* and *Sanctus*, *Agnus Dei*, and "Glory Hallelu," the folk song that provides the theme for the setting of the Eucharist and the theme of the whole record. This setting is attractive and its quality is certainly above the average of its kind. The second side contains six contemporary songs, commenting and reflecting on such subjects as the late Jonathan Daniels, civil rights, war, children, etc. It is good to know that the musical score will be available in the fall.

## The Trial Liturgy

I have just received two settings of the Liturgy of the Lord's Supper for review. What a delight to discover that they are both so fine. In reviewing music for the Church during the past year, I have discovered, (and this will not be news to organists and choir directors) that when composers try to write simple music, it is most often dull and trite. Both of these new settings are simple but they are *not* trite. The music is of high quality with much variety and grace.

**COMPLETE MUSICAL SETTING FOR THE NEW LITURGY OF THE LORD'S SUPPER.** By David M. Thomas. Church of the Mediator, 10961 S. Hoyne, Chicago, Ill. 60643.

1. *Kyrie Eleison*, Threefold
2. *Kyrie Eleison*, Ninefold
3. Lord, Have Mercy, Threefold
4. Lord, Have Mercy, Ninefold (Each of these four *Kyries* is a different musical setting.)
5. Trisagion
6. *Gloria*
7. Thine, O Lord is the Greatness
8. All Things Come of Thee
9. Worthy Art Thou
10. *Sanctus*
11. Christ Our Passover
12. *Agnus Dei*

**THE LITURGY OF THE LORD'S SUPPER.** By Ronald Arnatt. Church Music Review No. 3015. H. W. Gray Co., Inc. 80¢; separate voice parts, 25¢.

1. *Kyrie* 1B. Lord, Have Mercy
- 1C. Holy God
- 2A. *Gloria*
3. The Ministry of the Word
4. The Nicene Creed
5. The Peace
- 6A. 6B. 6C. Offertory sentences
- 7A. 7B. *Sursum Corda*, Preface, Proper Preface for Sundays
- 7C. *Sanctus*
8. Our Father
9. Christ Our Passover
- Appendix. Blessed Be God; Proper Prefaces

many reasons why the trend has set in where only 17.6 percent of the entering class of Yale Divinity School plan to become parish ministers, and only a minority of those attending Union Seminary in New York. The "business-as-usual" quality of parish churches disinterests our most creative men. They have a greater sense of the dignity and purpose of the priestly office than does the Church itself. And they are getting much higher salaries in the new and experimental forms of ministry which are evolving. Mrs. Whitman's suggestion of equal sal-

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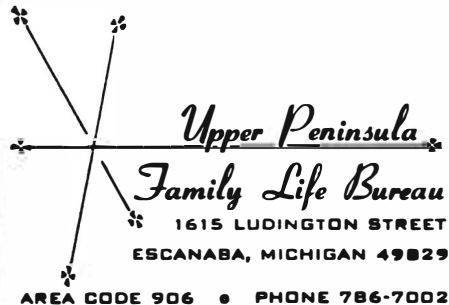
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## LETTERS

Most letters are abridged by the editors.

### Clergy Salaries

The letters of Eleanor E. Whitman on "Pauperizing the Clergy" and that of Frederick M. Morris on "superfluous missions and aided parishes" [L.C., April 28th] are closely related. The elimination of superfluous missions and aided parishes would enable the dioceses and missionary dioceses to pay a more adequate salary to their clergy. The Pusey Report indicates the low scale of clergy stipends is certainly one of

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- The Quick-Tempered Choirmaster/Recruiting
- Record and Book Reviews
- Musical Memory
- Conversation with Healey Willan
- Handbell Ringing
- Drama in the Church
- Bach’s Favorite Pupil
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aries and equal retirement benefits for all clergy is both unrealistic and impractical, but the idea of the establishment of a fund for the college education of clergy children is sound. It could be a national fund in conjunction with the Church Pension Fund or the Church Life Insurance Corporation, providing for an insurance policy for every clergyman’s child from the time of birth. The astronomical increase that has already taken place in college costs makes this mandatory. Such insurance policy, if taken out at birth, would be inexpensive and, if spread out equally over all the parishes in the country (and including those served by celibate and childless clergy and the clergy whose children decide not to go to college), would be minimal.

In the Diocese of Pittsburgh we now review annually all mission and aided parish clergy salaries and have established that no independent parish can pay less than the diocesan minimum to mission and aided parish clergy. We still have a distance to go but we are on the way.

(The Rev.) JOHN BAIZ, D.D.  
Rector of Calvary Church

Pittsburgh

**Just War?**

While I find much to ponder in your editorial on Vietnam as a just war [L.C., April 21], there are some assumptions in it which I’m forced to question.

Most basic to the argument is the tendency to see things in terms of black and white, “good guys vs. bad guys.” Ho Chi Minh and the Communists are the “bad guys,” comparable to the thieves and robbers on the Jericho road. Therefore they justly deserve the punishment that we are giving them in moderation. But what makes them the “bad guys”? The fact that, since the mid-1940s they’ve been fighting for national independence? The fact that since the mid-1950s they’ve fought to enforce the terms of the Geneva Treaty? Is it the fact that they are Communists? Or is it because of the kind of war that they fight? I don’t think any of these things justify the war or our part in it. Taking you at your word, I dismiss the third question (“I thank in advance everybody who will not take me to task . . . for saying that we are fighting for democracy over there. . .”). I also dismiss the fourth question, for two reasons: the V.C. type of war, while shocking to Westerners, is historically consistent with Asiatic warfare; and I find little difference between the V.C.’s aim in disrupting the government and society of the South by guerrilla warfare and our similar aims in the North by bombing—except that bombing is more impersonal, its results less well-known, and the devastation it brings therefore is less horrifying to us.

Having, like many others, read whatever I can lay hands on about Vietnam, some conclusions seem to me inevitable.

1. This is not a civil war. It seems to have begun as a national war against colonialism which has continued as a war by the only existing legitimate government of the country against a government created by treaty to be temporary and continuing in power by force of arms.

2. The government of the South is neither as popular or as legitimate as we might like to believe. This is suggested by two things: that guerrilla warfare, to be successfully maintained, requires the support of the gen-

eral population; and that, in the fairly recent elections there was some considerable doubt about the freedom of those opposed to the war to express themselves freely either in the campaign or in the voting places.

3. There is considerable question about the liberty and freedom which exists in the South under the government that we are supporting, raising this question: do we support liberty and freedom, or do we support governments that support us? Both historically and in the present, the latter seems more truthful.

These are some of the things that keep me wondering about the “justifiability” of our part in Vietnam, and which lead me to disagree with your position.

(The Rev.) JOHN H. SEABROOK  
Curate of Grace Church

Newark, N. J.

Warm congratulations on your continued firm stand against the godlessness of worldwide Communism. We need more strong voices such as yours to uphold what may sound “corny” to many of our erudite brethren, but what still adds up to “for God and country!” A pox on draft-card burnings, flag-burnings, and desecrations. Let us pray for a restoration of the moral fibre of this nation, which is being destroyed day by day.

(The Rev.) J. A. BATES  
Rector of St. Michael and All Angels  
Issaquah, Wash.

I have followed with much interest the dialogue between you and the good Dr. Harvey Cox. I find that my sentiments are most strongly with the editor of THE LIVING CHURCH. At least no one can say that he is inconsistent, either in his “morality” or in his understanding of the teachings, doctrines and dogmas of the Church.

During the recent strife and riots in Baltimore, it was necessary for me to drive, four days in a row, from the west side of Baltimore (Catonsville) to the east side of town—taking the Sacrament to those at Church Home and Hospital. The first trip was somewhat tense, but happily all trips were without incident. But my point is not these daily trips, but rather a thought that occurred to me as a result of them. Seeing my home town “armed to the teeth,” I thought seriously of the causes for conflict and war—and came to the following conclusion. What is considered “normal behavior” in one community, society, or culture may be considered “deviant” in another. Coexistence may be possible; it’s when one attempts to impose its behavior (deviant) upon the other that conflict, and/or misunderstanding, arises. This, carried to a logical conclusion, includes nations as well as ethnic groups.

(The Rev.) J. MCNEAL WHEATLEY  
Assistant to the Chaplain  
All Saints Sisters of the Poor  
Catonsville, Md.

Dr. Harvey Cox’s pretense that on the basis of the Christian and Thomist tradition of the just war no defense can or has been made of our participation in Vietnam is just that—a pretense, and a rather cheap and sordid one at that. How many times, one may ask, does just such a defense have to reappear in our public press before they will admit it has been made and made with a greater reliance on hard fact and less on hysteria and wild emotionalism than anything that has been produced to justify

Hanoi's imperialistic adventures in South Vietnam or Laos?

I do not see how anyone who calls himself a Christian can condemn terror when it is used by the KKK in our own south and yet consent to its use by Vietnamese Communists who have broken every rule of civilized warfare.

LEE POTEET

San Francisco

### Eastward Position

In my article *The Eastward Position: A Defense* [L.C., April 28] I really should have known better than to say that for the celebrant to face the people from behind the altar was the "unvarying" practice in the early Church. Under one tradition at least (and how widespread this was is not apparent at the present time) it was the practice of the celebrant to face the geographic east, whether this required him to face the people or turn away from them. Thus under this tradition the posture of the priest *vis-à-vis* the people depended on the geographic orientation of the altar. I had this information in the back of my mind when I wrote the article, but apparently in preparation of the manuscript made this slip which has been called to my attention by interested correspondents. Actually, this fact strengthens the force of my article by showing that the so-called "westward position" is not necessarily a return to primitive practices.

(The Rev.) FRANCIS W. READ, J.D.

Vicar of St. Columba's Church

Inverness, Calif.

The article by Fr. Read defending the eastward position [L.C., April 28] is timely and thought provoking, and should give pause to those who, following a current trend, are hastily moving their altars out from the east wall and taking a position *contra populum*. It is indeed, as Fr. Read declares it to be, "a usurpation of Christ's rightful place." I agree with his scholarly analysis of this innovation, and wish to add one additional point which, to me, is an important one.

When a devout worshipper raises his or her eyes toward the altar to worship the living Lord in His Most Holy Sacrament, and meets there the gaze of the celebrant, it places a psychological block which it is difficult to overcome, for the personality of the priest, be he ever so holy, comes between him and the Lord whom He worships. I, for one, can only solve this problem by closing my eyes during the consecration. As Fr. Read points out, the priest does not identify with me, but confronts and disturbs me, and I find this true of others with whom I have discussed the matter. Priests should be, of all men, humble, and this is not a position of humility, of common creaturehood with those he leads in worship, but rather a position which dominates rather than leads in the eucharistic action.

(The Rev.) ALAN H. TONGUE

Director of the Episcopal Honor Society  
Lavallette, N. J.

Amen, yea Amen! to the article entitled *Eastward Position . . . A Defense*. For sometime, in somewhat different language, I have been saying the same things to many of my friends. Gothic chasubles were designed to be seen from the back. The performance of the ablutions facing the people gives the appearance of washing dishes in

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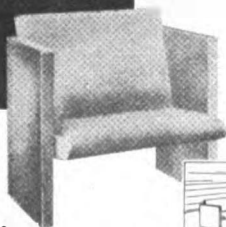
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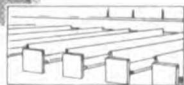
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public. This is one necessary ceremonial in the Eucharist which can surely remain a sort of "holy mystery," at least for aesthetic reasons.

The statement by the writer that things are not necessarily good or right just because they are old bears careful digestion by all of us. I know two priests who in one breath state that the Church must be "relevant" and adventuresome in its relationship to youth; in another breath they defend their preference for celebrating the people by saying it is very ancient!

J. HARRISON WALKER

Wilmington, Del.

After reading Fr. Read's "defense", I could not help but recall a scene from Thomas Hardy's novel, *Jude the Obscure*. It is a scene which attempts to typify the sometimes irrelevant attitudes of the clergyman.

At a climactic moment in the story, when Jude Fawley is full of anguish and despair, he overhears a conversation taking place nearby. When he finally hears what is being said, he is forced to cry out: "They are two clergymen of different views arguing about the eastward position. Good God—the eastward position, and all creation groaning!"

I ask you: Does not much of creation still groan? Do not many of the clergymen still argue over irrelevancies?

(The Rev.) JEFFERY M. RICHARDS

Akron, Ohio

Clarification

You report [L.C., April 28] a statement of the 12 seminary deans. As chairman of the deans at the session on Feb. 24, I should like to clarify the record.

Just before the meeting adjourned, the deans decided that they would like to make some such statement. Since there was not time to perfect a draft, one of the deans was asked to write one and circulate it to the others. At least two of the deans did not wish to go as far as the statement which you have printed, and submitted an alternative draft. While the printed statement perhaps reflects the views of the majority, at least two of the deans would have serious reservations about it. I had not realized, until I saw THE LIVING CHURCH, that the document had gone out.

(The Very Rev.) S. E. JOHNSON, Ph.D.

Dean of the

Church Divinity School of the Pacific  
Berkeley, Cal.

Chaburah or Passover?

I was delighted to find in the Rev. Samuel H. Edsall another admirer of Dom Gregory Dix [L.C., April 21], but I was a little disappointed to find him forgetting one of the salient features of Dom Gregory's theories.

The *chaburah* is not the Jewish feast of Passover: that is *Pesach*, and the well-known supper celebrating it is the *seder*. The *chaburah* is a fellowship or club. (Taken in its abstract meaning of "fellowship" it may have given rise to the Greek use of *agape* for the primitive supper with sacramental elements and for the later supper from which the sacramental elements had been removed to a separate occasion.) The trend of Dom Gregory's thought is clear, both in *The Shape of the Liturgy* (starting on page 50) and in *Jew and Greek*. He tends to believe that the Evangelist John was right when he wrote (18:28): "And they them-

selves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." I think he thought the very actions of the Lord's Supper as reported by Paul and the Synoptists were more characteristic of a *chaburah* supper (and indeed of the ordinary Jewish family supper) than of the Passover.

I shall not, I think, be false to his ideas of what took place according to the *calendar*, if I present the following brief three-day tabulation, based on Prof. A. T. Olmstead's *Jesus in the Light of History*, the chronological data of which lean on the work of his pupils, Dubberstein and Parker, published as *Babylonian Chronology, 625 BC-46 A.D.*: The 14th of Nisan is the day on which the Paschal Lamb is slain; the 15th (beginning at sundown following daylight of the 14th), the day on which it is eaten. The year was AUC 782, the first year of the 202d Olympiad, the consuls being Marcus Vinicius and Lucius Cassius Longinus: in other words, the year of our Lord 30, according to the computation of Dennis the Little.

14th Nisan (Friday) = 6/7 April (Thursday/Friday): Last Supper, arrest and trial of Jesus, the Crucifixion (on the same day that the Paschal Lamb was slain), burial.

15th Nisan (Saturday) = 7/8 April (Friday/Saturday): the Passover; Jesus in the tomb.

16th Nisan (Sunday) = 8/9 April (Saturday/Sunday): the Resurrection.

MEREDITH KNOX GARDNER

Washington, D. C.

Episcopal Contemporaneity

I am now in my 86th year and have read THE LIVING CHURCH ever since my early years, but I cannot remember when the editorials have been so apt for the times as they are now.

Isn't it a joke that our bishops who try to be so up to date theologically are still wearing Tudor shirt sleeves on their rochetts? How consistent they are!

WARREN BALDWIN

Spokane, Wash.

UTO

On April 28 the semi-annual ingathering of the United Thank Offering was offered in our church. In the weekly parish bulletin was enclosed the usual blue envelope, also a "prospectus" of what had been omitted at the General Convention last year by the custodians of our sacrificial giving over the past three years. This enclosure could well have been put forth by any big business company—it so completely ignored the original missionary objectives of our offering as to be cruelly shocking. If my memory is correct the offerings over many years were designated to spreading Christ's saving Gospel especially among women and children. For more than half of my long life what I had to give was offered with a brief prayer of thanksgiving for many blessings. One of the saddest aspects of this misuse of our gifts is the fact that one can hardly offer the UTO prayer that our offerings come "from grateful hearts in praise and prayer and joyful service" for the spread of Christ's kingdom when a part of it is used to expand "Traveling Equal Opportunity Institutes"—whatever that may mean.

Our neglected work among the American Indians is casually referred to twice. Nothing

is said of the needs of our hard-pressed missionaries in many fields—Utah, Alaska, South Dakota—where manpower and money are pitifully lacking.

For years it was no secret that with the increase of the UTO at each triennial, there was also dissatisfaction in some quarters with the facts that the women, with the advice and consultation of others, generally allotted their gifts where it was in their best judgment they would do the most good. It remained for the custodians of 1967 to perpetrate what many devoted givers over many years feel is a betrayal of trust—a real “sell out.”

ELIZABETH D. FISH

Alexandria, Va.

### What's On Trial?

It is difficult to put into words the reaction I had upon receiving the questionnaire regarding the trial liturgy. Perhaps the closest I can come to it is betrayal. Our diocese had been admonished last fall not only to enter wholeheartedly into the experimental change but at all times to have paper and pencil handy so as to jot down impressions over the period so that we would have them clearly in mind when the subsequent questionnaire was given us we could answer it as thoroughly and honestly as possible.

Has America forgotten the great moral truth to be found in the old fairy tale of the emperor's new clothes? The two crafty weavers claimed that only the honest and the pure in heart could appreciate the marvelous quality of the fabric they were supposed to be weaving. These conditions were so noised about that each person trying to see the non-existent material *pretended* to see it lest he be thought dishonest. The last four or five years have witnessed such a thorough indoctrination of the American people via pulpit, podium, press, and other news media, that those over 30 years of age are “over the hill” in their thinking and have retreated so far into their shell of “it used to be” to be unable to accept, let alone approve, any innovation or change from the status quo. Naturally this is as fallacious thinking as the old saw that all change is improvement.

We were told that for the first time the layman would have the opportunity of taking part in the Prayer Book revision. Evidently the layman's contribution is by way of the questionnaire. But what about this questionnaire? It is completely prejudicial. The liturgy is not on trial; it is the laity that is. “How old are you?” “How long have you been a communicant?” These points most certainly have their place but are given far too much space in the total paper. The format is reminiscent of the high school papers we had to turn in; being a bit short on profound thought we str-r-e-t-c-h-e-d it out and made the paper longer by including graphs and other illustrations. Question number one is “What is your age group?” The width of the paper and the depth of

one and one half inches is allowed for the answering of this question. This is *greater* space by one sixth than is allowed on the last page on which the layman is at last asked for his opinion and suggestion regarding the total liturgy. He is counselled “Be explicit but as brief as possible.” Question after question is allotted the same space as the first question, and *each* could have been posed and answered in *one line*. As for these questions they are couched so as to be answered by an unqualified *yes* or *no*. Many of these are loaded questions and are parallel to the old vaudeville gag line of the prosecuting attorney shouting, “Answer yes or no ‘Have you stopped beating your wife?’” How can you answer with an unqualified *yes* or *no* the great points of the liturgy? I know I am not alone for I have heard the same impression expressed by

many: We expected an outline of the trial liturgy with a blank space for each phase. There are sections in which many would approve of certain change or approve with some alteration; but the required *yes* or *no* makes an honest answer impossible.

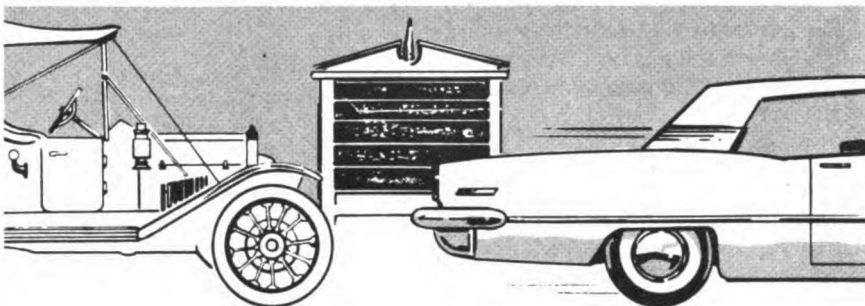
The question of compiling the results of a questionnaire is staggering, hence computers. But this “over the hill” communicant feels that anything as complex and deeply spiritual as the Eucharist is hardly grist for the computer mill!

GEORGIANNA K. KING

Kansas City, Mo.

Of course we fast on Fridays. Our favorite is Lobster Thermidor.

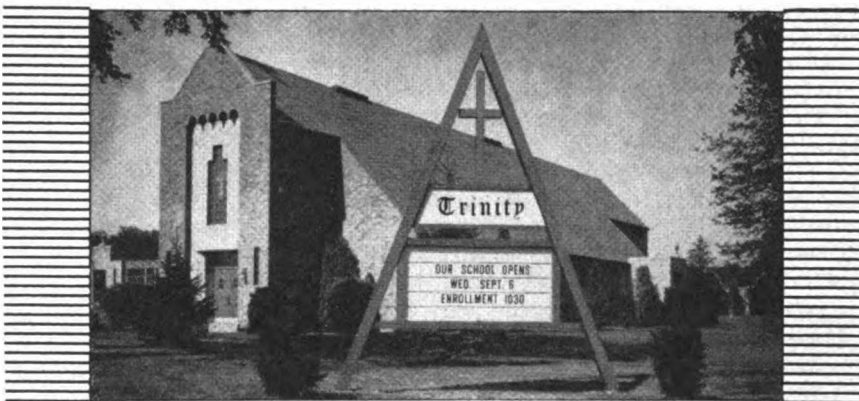
Jean Dalby Clift



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# The Living Church

June 16, 1968  
Trinity I

For 89 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL

### More Grants Approved

By JO-ANN PRICE

A multi-million-dollar ghetto-investment program, drawing upon reserve funds of the Episcopal Church, topped a list of money-backed actions approved by the Church's Executive Council at Seabury House, Greenwich, Conn., to alleviate the urban crisis.

Meeting May 21 to 23, the policy makers approved a measure, long under study, to set aside \$3,180,423 from the reserve trust funds of the Church as a resource for investment in ghetto-based enterprises. As a starter, it authorized the withdrawal of up to \$1 million from this fund to be set up in a separate account for investing in enterprises to assist minority groups.

"The real thing we're trying to do," said Charles F. Bound, of Mount Kisco, N. Y., vice-president of Morgan Guaranty Trust and a member of the Executive and Finance Committee of the Council, "is to get business people to grab the basic merit of this. We've had some of the best management brains working on this. They believe it is hard-headed, effective, and it would work." The aim of the program would be to improve the economic well-being of minority and poverty groups "in both urban and rural areas" in the U. S., according to Mr. Bound's presentation. It would funnel the investment money into "appropriate ghetto-based enterprises" having the capacity to expand economic opportunities available to deprived groups. The need for such funds, he pointed out, was spelled out in April by the Economic Development Task Force of the New York Coalition. It noted in a report that financing for ghetto enterprises is "extremely scarce" and "there is virtually no source of venture capital" and "short-term and long-term low interest loans are in critically short supply."

Other measures aimed at the roots of urban poverty dominated much of the proceedings of the Council, now in the midst of restructuring itself to become more "issue-centered." These included:

(✓) Approval of 28 grants totaling \$553,457, the largest group of grants to date, to community projects approved by the Screening and Review Committee of the General Convention Special Program;

(✓) Approval of an increase from \$25,-

000 up to \$100,000 in the amount in an Emergency Crisis Fund which may be put to immediate use by the Presiding Bishop if riots should erupt;

(✓) Measures asking the Interreligious Foundation for Community Organizations (IFCO) to report its progress by Sept. 1 in matching the \$200,000 grant approved by the Executive Council at its February meeting;

(✓) Reception of a report by the treasurer that as of May 20, some \$435,000 in Church funds had been deposited in Negro banks, in deposits of \$15,000 each;

(✓) Approval of financial participation by the Episcopal Church, in the amount of \$23,940, in the National Council of Churches' "crisis in the nation" program, notably in the exchange-of-information area;

(✓) Commendation of the report of the President's National Advisory Commission on Civil Disorders (Kerner Report) to dioceses and parishes for study and implementation.

Perhaps the sharpest exchange of the three-day meeting centered on the word "dialogue" as it related to the suburbs and the ghettos. Are Church people in either sector hearing the other? The dialogue over dialogue at the Council was set off by the Special Program report by Leon E. Modeste, director, and a panel including Mrs. José Sanchez of Los Angeles, a member of the Afro-Mex Coalition, and Harold Hart-Nibbrig, of the same city, a member of the Black Congress.

Mrs. Sanchez: "You can cut us in, cut us out, or cut us down."

Charles M. Crump, Memphis, Tenn., attorney: "Now that's not what I mean by dialogue, that's a statement."

Mr. Modeste: "The best dialogue is the fact that we're acting, and we are cutting in. . . . We're not just playing the summer jobs game, because people in ghettos get that message loud and clear. No, the Episcopal Church is acting. We're putting ourselves on the line. And that's the best damn dialogue you could have. . . ." (Applause)

Mr. Crump: "You and I haven't dialogue. My own view is that until you change the hearts of the people in the suburbs, and more important, the people between the ghetto and the suburb, you can't have dialogue. The toughest nut is the middle-class white next to the ghetto, who feels threatened."

Houston Wilson, Georgetown, Del.: "It takes two to tango. You'll never get dialogue between the suburb and the ghetto until you beef up the ghetto."

Dr. Charles V. Willie, professor of sociology at Syracuse University: "We have to go through the hard process of confrontation, conciliation, and cooperation. We're providing the ghetto with the ability to

confront. We're putting words and action together."

In his report on the Special Program, Mr. Modeste said that he was "depressed" over an apparent failure of cooperation among the major religious bodies in IFCO to put their money into the year-old inter-faith program. IFCO, he asserted, is in a "financial plight" because other religious groups—Protestant, Roman Catholic, and Jewish—have not backed up their commitment to joint funding with the money itself. "The picture is indeed discouraging," he reported. "We are compelled to be pace-setters and to do everything possible to obtain cooperation from other groups." While some funding has been approved by the Methodist Church and the United Church of Christ, Mr. Modeste indicated that others have been slow in coming through with money for urgently needed projects.

Two actions by the Council, relating to Africa, touched on the race issue. One asked the Rt. Rev. John E. Hines, Presiding Bishop and Council President, to name a committee to study the Church's financial relationship with South Africa. The other expressed "shock and dismay" that the Republic of South Africa has notified the Rt. Rev. Robert Mize, Bishop of Damaraland and Ovamboland in the

*Continued on page 27*

## CENTRAL NEW YORK

### Area Parishes Accepted

Using the congregational vote system, Episcopal and Presbyterian churches in Aurora, Levanna, Scipioville, Springport, and Union Springs, N. Y., have accepted the proposed "area parish" system in which a team ministry will be established according to certain specifications. The Methodists in these communities turned the proposal down by two votes. However, their regional superintendent has advised them "to reconsider." The bishops of the Diocese of Central New York favor the system.

The structure calls for "two mutually coordinated but semi-autonomous sub-parishes: 1—Aurora Presbyterian, Scipioville Presbyterian, and St. Paul's Episcopal, Aurora; 2—Springport Presbyterian and Grace Episcopal, Union Springs. It was expected that Union Springs Methodist would also be in this group.

A permanent lay advisory council would consist of members of the churches involved and the team ministry—two



clergymen "acting in concert," with no less than "two of the three Churches" (here the Methodist church is also included in the plans) on the team. The choices of the ministers would be governed by "the needs of the parish and the special talents of each man called." Each man would be immediately responsible to his particular sub-parish, but in special ways he would, on request, minister to the other sub-parish.

Each sub-parish would be free to establish its own financial arrangement with its resident minister, and when a vacancy occurred, the sub-parish would be free to seek a man of its own choosing, subject "to denominational approval." Operation of the sub-parish could provide that:

1—Sunday morning services be reduced to two;

2—Operation of all church edifices for extra-liturgical activities be continued;

3—A common "Every Member Canvass" and a single comprehensive treasury for "common missions" be instituted. Each church would need its own treasury to meet its own specific obligations (quotas to missions and/or national Church bodies).

Of the communities involved in this system, the Episcopal Church is located only in Aurora and Union Springs.

#### SOUTH AFRICA

### New Bishop for Lebombo

The Suffragan Bishop of Lebombo, the Rt. Rev. Daniel de Pina Cabral, 44, is the first Portuguese bishop to be elected as Bishop of the Diocese of Lebombo, Portuguese, East Africa. The vote was unanimous. The diocese has some 45,000 Anglicans in the Portuguese Province of Moçambique, the result of missionary activity started in the last century.

Bp. Cabral, who holds a law degree from the University of Lisbon, was a priest of the Lusitanian Church of Portugal where he was archdeacon of Oporto. His election must be confirmed by the Archbishop and Bishops of the Province of South Africa.

#### SOUTH FLORIDA

### Assistant Bishop Elected

An assistant bishop has been elected in the Diocese of South Florida to aid the Rt. Rev. Henry I. Louttit with the increasing work within the diocese. Bp. Louttit had asked convention to elect the Rt. Rev. A. Ervine Swift, the present rector of St. Gregory's, Boca Raton, as his assistant. He said that the diocese is growing so rapidly that he and his two suffragans, the Rt. Rev. James Duncan and the Rt. Rev. William Hargrave, have difficulty in making all the necessary visitations.

Bp. Swift has served the Church in various capacities, and after 14 years as Bishop of the Virgin Islands and Puerto Rico, resigned in 1965 in order that a native

Puerto Rican might be named bishop of the island country. He then assisted the Bishop of Pennsylvania, and in 1967 became rector of the church in Boca Raton. He will continue in that capacity as well as being Assistant Bishop of South Florida.

#### CHICAGO

### Funeral Directors Meet

"It's true, bishop, that whether a casket is open or closed at a funeral is a real example of tension that comes between faiths, and this tension is reflected upon funeral directors. . . . I think most directors are just playing politics much of the time with the clergy. They have a service to perform for people. They're not really concerned about the detailed demands of each faith."

These were some of the statements made at the Churchmen's seminar for funeral directors in the Diocese of Chicago. Asked by the Rt. Rev. Gerald F. Burrill, Bishop of Chicago, where the responsibility of the funeral director begins and ends, one man asked in turn, "Am I supposed to steer the non-church customer toward some faith? . . . It seems to me it's the priest's responsibility."

Then the Coadjutor of Chicago, the Rt. Rev. James Montgomery, asked, "Wouldn't this be a chance for you to practice your vocation in a way that no minister could possibly do, when the minister is not present?" And one other answered, "Why is there a need for a clergyman at death if the dead person hasn't been to church in 30 years?" Bp. Burrill replied that this is one of the strange behavior patterns of some Christians. "They want to be hatched, matched, and dispatched, but only because in church it is the thing to do, or as one layman said, 'Maybe this behavior is some kind of celestial insurance policy'."

The directors agreed that their work has an ethical system, and that most are

guided by their own moral characters. Of the "well-heeled funeral director," one man replied: "We like to eat." One other said that the "high-priced image" of the funeral director stems from union demands. "They are usually the very cause of the high prices."

The subject of cryogenic storage came up for discussion, and the men agreed that the activity is going on in the United States. Is there a moral question involved? And just how much pre-occupation should take place with the body? Many felt this was a dilemma in the making.

One director voiced the opinion of most when he said that they ought to meet more often. "How can there be an interchange of opinions and differences if religious leaders and clergy stay aloof from our day-to-day problems?" He is a Roman Catholic as are most of those who attended this first Episcopal seminar for their profession.

#### NEW YORK

### Sanctuary to Students

"St. John the Divine—it's divine!" was the summary of Dr. James Shenton, professor of history at Columbia University, who had been teaching classes that were literally underground in the crypt of the huge cathedral edifice.

With the outbreak of the troubles on Morningside Heights, the Rt. Rev. Horace W. B. Donegan, the Rev. Edward N. West, sub-dean, and the chapter of the edifice offered sanctuary to so-called liberation classes until May 31. The result, according to Mrs. Gracia Conners, bur-sar, who handled arrangements, was an influx of youths—bearded and shaven—who met in every available corner on the close. In one week, 40 classes were held in the Cathedral House, the Diocesan House and in a gymnasium and other rooms under the cathedral itself.

The cathedral was one of several institutions and apartment buildings offering



Dr. James Shenton and students in the cathedral crypt

Jo-ann Price

sanctuary to students determined to continue their education despite pickets, police, and the student rebellion.

## Removal of Chaplains Under Fire

Mayor John Lindsay's recommendation that New York City eliminate 47 of its 129 paid chaplains [L.C., May 26] has come under fire from two sources. Councilman Thomas Cuite, a Brooklyn Democrat, introduced a resolution in the City Council to retain the chaplains and Controller Mario A. Procaccino criticized the removal at the same time \$357,410 was being asked for creation of "little City Halls" in neighborhoods around the city.

Noting that New York is the only major city with paid fire, police, and sanitation chaplains, Mayor Lindsay had recommended eliminating 8 of the 17 chaplains in the 3 departments. He also recommends removal of 10 of 32 prison chaplains and 29 of 83 hospital chaplains. Earlier in the year the city's 13,000 firemen vowed an all-out battle to keep their chaplains.

### CONNECTICUT

## Clergy to aid Core Business

Clergy of Connecticut's eastern shore area are meeting for the purpose of assisting Negroes in the inner city of New Haven to open or expand businesses. At the first meeting ten parishes were represented by Episcopal, Roman Catholic, Lutheran, Baptist, and Congregational clergy present. The Rev. Bradford B. Locke, rector of Christ Church, Guilford, was appointed chairman.

A joint effort will be made to establish a revolving fund to be administered by a non-profit corporation. It is expected that the fund will be raised with gifts from individuals and business and professional groups and organizations in the suburban communities of Branford, North Branford, Guilford, North Guilford, Madison, and North Madison. These are towns directly east of New Haven on the Long Island Sound. One participant said that the revolving fund would "commit us to a permanent role in raising the economic level of life in the city to the benefit of all."

Since the first meeting of clergy and subsequent meetings with their lay representatives the number of churches in the program has grown to 19, and one more Communion has been added—A.M.E. Methodist of Branford. The churches are: Episcopal, 5; Roman Catholic, 4; Lutheran, 2; Baptist, 1; Methodist, 1; and Congregational, 6.

### MISSOURI

## Data on Henry VIII to Jesuits

Microfilm copies of letters and papers of Henry VIII have been donated to St. Louis University, a Roman Catholic

school, by the Diocese of Missouri. In making the presentation to the Rev. Paul C. Reinert, S.J., the Rt. Rev. George Cadigan, Bishop of Missouri, said the gift was made as "a token of the intellectual and cultural leadership which the university is demonstrating in the community, and for its outstanding ecumenical concern."

The 20 volumes of material contain abstracts of all grants from the Crown on the patent rolls, privy seals, accounts of the army, navy, and ordnance, papal bulls, and other documents illustrating the political, social, and religious history of England during the reign of Henry VIII.

### IOWA

## Church Destroyed in Tornado

The tornado that swept through Oelwein, Ia., destroyed St. Mary's Church there. The Rev. Ronald Whitmer, priest in charge, was celebrating a late afternoon Eucharist when the storm struck. He led the communicants to the basement of the frame church and none was seriously injured though the church was leveled.

A mile away in the rectory, Mrs. Whitmer had gone to the second floor to get the baby from the crib but did not have time to get the infant and an older child to the basement before the storm struck. She lay atop them on the floor of the bedroom. Although part of a wall fell on them and the crib had disappeared by the time the storm passed, she and the children escaped serious injury. Most of the family personal possessions were lost and the first-floor furniture suffered water damage.

At Charles City, where an equally severe tornado struck, Grace Church and its rectory were not seriously damaged.

### ALBANY

## Roundtable on Kerner Report Completed

The last of the series of breakfast roundtables with Kerner Report lectures for clergy and religious leaders in the Albany area added a panel discussion to the program. All sessions were sponsored by an *ad-hoc* committee of the State University of New York, Albany, the College of General Studies, and a committee of Capital Area Council of Churches. Moderator was Mr. Warren Scott, assistant dean of the college.

A career policeman with 20 years of police work in the New York City Police Department, including 10 years in the Bedford-Stuyvesant area, Dr. William P. Brown, now professor of criminal justice at the university, explained the general implications of the Kerner Report, for which he was a consultant. He felt that government reaction to the report had been "surlly and negative," though "they have not directly attacked the report ex-

cept its white racism references." Approving the soft approach to riot situations, he expressed belief that the Washington riots "bore out the report's plea for the soft approach, while the results of the Kansas City 'hard' approach showed that such tactics are not effective."

Characterizing teachers and clergy as groups "least aggressive and least expert in carrying out the job of getting people ready to accept integration," Dr. John Ether of the university explored the "commonalities" of the report for the third roundtable. He discussed specific matters of housing, education, grievance machinery, police power, federal programs, political structure, and municipal services.

"Where do we go from here?" was discussed at the fourth session by five members of a panel of concerned area people. Each one reported on a different aspect of the conditions in the capital area adding concrete ideas about improving the same. Following the talks the meeting was opened for questions.

The College of General Studies is offering a 10-week, non-credit course on poverty, the urban crisis, and the Church to be given this fall on the college campus. The college committee that set up the roundtable meetings also plans to continue with sessions on various social issues to share with area clergy the ideas of its professors and other qualified leaders in this field.

## Judge Urges Support for Camelot

The Hon. Marcus L. Filley, Family Court Justice in Rensselaer County, N.Y., and a member of the first board for Camelot, a St. Francis Boys' Home in Lake Placid, has stressed support of the Second Century Fund appeal for the Diocese of Albany, and especially the fund's project for Camelot. It is an example of the type of home needed by family courts for boys in trouble. "Camelot is needed as a permanent home for boys in trouble with the law so that they can make a better adjustment to life than they would in a 'reform school,'" he said. The judge also said he was not in favor of sending repeaters to state training schools, "but the law and the lack of better facilities, like Camelot, leave the court no choice."

He deplored the lack of public involvement in juvenile matters as an aid to the effectiveness of the courts in the communities. "This is why we need to build a new dormitory at Camelot, so that more boys may have the opportunity for the two greatest lacks in the life of modern children—compassion and guidance. They will have them at Camelot."

Judge Filley, a communicant of Trinity Church, Lansingburgh, N. Y., was the guest speaker at the spring meeting of the Troy Area Churchmen's League.

## Possible Riots Considered

The first in a series of five sessions to train Nassau county clergy and lay people for leadership in the event of racial disorders was held May 25 at the parish house of the Cathedral of the Incarnation, Garden City, N.Y. Sponsored jointly by the Garden City and Hempstead Clergy associations, the program is being directed by personnel of the Metropolitan Urban Service Training facilities (MUST).

The sessions will take up black-white sensitization, emergency procedures, and long-term task force development. They are endorsed by the Nassau Council of Churches, the Committee on Justice and Peace of the Roman Catholic Diocese of Rockville Centre, the Social Action Committee of the Nassau-Suffolk Association of Rabbis, and the Diocese of Long Island. Succeeding sessions are to be held at Hempstead Methodist Church, Hempstead, L.I., N.Y.

Suffolk County Police Commissioner John L. Barry says in the May issue of *Tidings*, the publication of the Diocese of Long Island, that incidents of civil disorder in recent years are not "strictly racial" but reflect other factors in society.

In a question-answer discussion with the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island, Commissioner Barry notes: "We have had some incidents of what has been commonly referred to as racial violence. In our opinion the violence is not strictly racial in nature. It is an occasion where youngsters and young adults, wanting to create some disturbance, maybe with intent to break a window and grab something, are using racial situations as an excuse for creating a disturbance." Such cases are handled "just like any other violation of the law," in Suffolk County.

## RHODE ISLAND

### Statewide COCU Proposed

A call for a Rhode Island Consultation on Church Union similar to the national COCU was issued at the spring assembly of the R. I. Council of Churches by the Congregational Conference, United Church of Christ, one of the five members in the council.

Rhode Island COCU would differ from the national consultation in that it would include the state Baptist Convention. Besides the Baptists and Congregationalists, other groups invited to participate include Episcopalians, Methodists, and Presbyterians.

### Replay of Services Now Possible

For the first time in two years, Mrs. Arthur Wunsch, Jr., of Riverside, R. I., a home-bound heart patient, has seen a

service at St. Mark's, her parish church. With a portable video tape recorder that includes a 4-inch monitor set and video tapes, she saw a taped replay of a service via the church's closed circuit TV system.

The senior warden, Mr. Harold N. Read, conceived the idea of taping services for shut-ins, as he has access to the portable TV tape recorder. Rector of the parish, the Rev. Alexander Stewart, reports that the church may buy a machine in a few years "when they get down to about \$500." Portable machines now cost about \$2,000.

## SEMINARIES

### Letter to South African Ambassador

The board of trustees of the General Seminary meeting in New York City, communicated their "deep concern and distress" to the South African government at its refusal to permit the Rt. Rev. Robert H. Mize, Bishop of Damaraland, to remain in his diocese after July 26 [L.C., May 26]. The trustees did so by letter to His Excellency, H. L. T. Taswell, South African ambassador to the United States.

The board also asked the Executive Council to use its influence on behalf of Bp. Mize, and sent a letter to the State Department carrying information on this "arbitrary interference with Bp. Mize's Christian ministry to his people in South Africa."

## COLLEGES

### Kenyon Receives Ford Grant

The Ford Foundation has announced that Kenyon College, Gambier, Ohio, is one of the institutions that will receive a matching grant program to assist in the humanities. Kenyon will receive \$50,000 during a four-year period. Each year the amount of money given to the college will decrease as the level of the matching portion supplied by Kenyon increases. At the end of the period Kenyon will assume total responsibility for supplying \$25,000 annually. The funds will be used for grants in aid to individual humanities faculty members, with stipends being used for secretarial assistance, research materials, travel, and released time.

## CONVENTIONS

### Missouri

The Bishop of Missouri, the Rt. Rev. George Cadigan, in his address to convention delegates meeting in Christ Church Cathedral, St. Louis, dealt with clergy salaries, the war in Vietnam, race relations, and renewal. Six laymen were honored recipients of the Bishop's Award—a citation and a medal.

The budget for 1969 is for a program that means raising and spending \$600,000, an increase of nearly \$100,000.

Three areas account for the increase—measures to meet the urban crisis, strengthening present programs, and salary increases for clergy employed by the diocese.

The new minimum set for clergy salaries is \$6,700 plus a 5% increment each year for the first four years after ordination. To the cash salary is added housing, utilities or equivalent, hospital and medical insurance, automobile expense, and the Church Pension Fund payments. It is based on professional standards of worth rather than need, or what the parish can afford. The bishop expressed the hope that parishes and their vestries would follow the lead of the diocese and increase stipends of their clergy accordingly.

The annual meeting of the diocesan Churchwomen was held also in the cathedral. Special guests at the session were the Rev. David Poynton, and his wife, of the Diocese of Natal, South Africa. They are in Missouri on the companion diocese exchange program.

## Nevada

Even in the face of the \$13,000 drop in support from the Executive Council, the Church in the District of Nevada "has entered upon the road to financial maturity," said the diocesan treasurer as he presented his report to the 60th annual convocation of the district, meeting in Winnemucca. Mr. T. Joffe spoke of the vacancies in the district due to the lack of finances. He also said that capital funds "in effect no longer exist" in the district "for all practical purposes. The few that are left must be held in emergency reserve as loans or payments on existing capital obligations."

The Rt. Rev. William G. Wright, Bishop of Nevada, spoke of the Church in the district as "a holding operation," as it was in 1967. No new work of any kind was started last year nor will there be any this year. "Part of this is the lack of dollars" and a "lack of commitment on the part of all of us." He called for "activating all present members; recruiting and activating all Episcopalians who have moved or will move to the state; and an evangelism program to reach the unchurched."

Delegates approved:

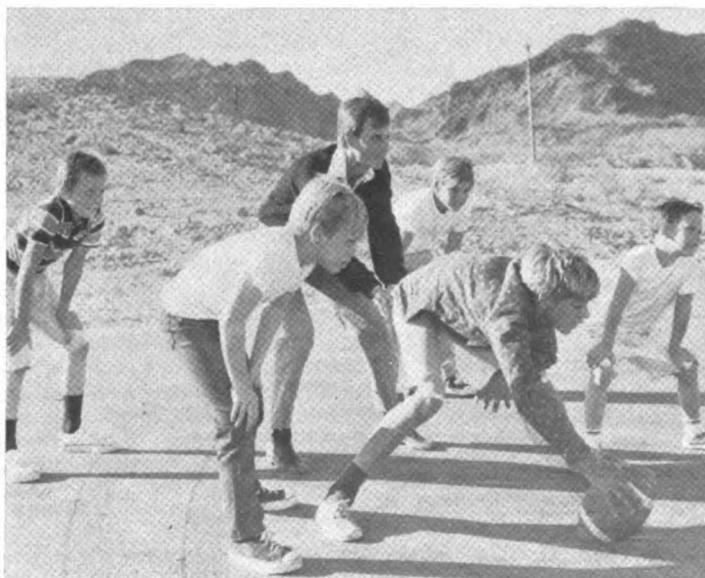
- (✓) An MRI project not to exceed \$3,000;
- (✓) A canonical change on the seating and voting rights of parish and mission representatives, clerical or lay;
- (✓) Giving the Lenten Mite Box offering to the support of Camp Galilee;
- (✓) Acceptance of St. Paul's Church, Sparks, as the seventh parish in the convocation.

The opening service of the convocation was held in St. Paul's Roman Catholic Church, and the service of Holy Com-



# The Story of *St. Jude's Ranch*

By The Rev. Robert E. Bateman  
Rector of St. Christopher's Church  
Boulder City, Nev.



One visitor to the ranch: Bobby Rydell

Clear, desert sky, a wide expanse of sagebrush, and rugged, multicolored mountains form a peaceful backdrop for St. Jude's Ranch for Children. Located at Boulder City, Nevada, overlooking Lake Mead National Recreation Area, the ranch offers residential care for some 25 homeless, neglected, and dependent boys and girls.

St. Jude's was formally opened in August 1967 with the Rt. Rev. William G. Wright, Bishop of Nevada, blessing the administration building which also houses the temporary chapel. Sen. Alan Bible (D. Nev.) made the dedication address. The ranch is staffed by an order of Anglican nuns, the Sisters of Charity, from Bristol, England. In addition to the sisters, there is a secretary, a psychiatric social worker, and a lay couple in charge of the kitchen and laundry. Serving as executive director is the Rev. Jack Adam, a priest who was also the founder and originator of the idea for starting the nonsectarian facility.

St. Jude's has no financial connection with the Episcopal Church, but operates with the blessing of the Bishop of Nevada. It is owned by a nonsectarian, nonprofit corporation, and is administered by a board of trustees consisting of a wide range of business, professional, and civic leaders. Eddie Fisher, the entertainer, is one of the trustees. Boys and girls are admitted on the basis of need, not religious background, and come from all over the state of Nevada, as well as from out of state. Some are placed at St. Jude's by various welfare agencies, some by the courts, and some by destitute parents who are no longer able to properly care for their youngsters. Some are orphans. None is delinquent.

There are two cottages, one for boys and one for girls, with a private bath for every four children. Rooms are large and comfortable and each child is responsible for keeping his room clean and neat. Youngsters range in age from seven to sixteen and the older girls do their own ironing and the boys help in the dining room and with yard work. When Fr. Adam was questioned about the backgrounds of the children, he said, "They are all good kids. All they need is a chance for a decent start in life . . . a place to eat, sleep, play, and get an education plus large amounts of love and understanding."

St. Jude's does not operate a school on the premises since all children attend Boulder City public schools, but a supervised study hour is held on the ranch each evening. Several of the sisters are qualified teachers. A tremendous "team effort" has developed among the children in the short time the ranch has been in existence. This is especially evident when a new boy or girl is admitted. The older children immediately make an effort to make the "new kid" feel at home and part

*Continued on page 26*

# A Parish Problem Examined:

## Who's Active?

Each year brings with it inevitably the annual parochial report form, and with it, the burdensome task counting up communicants. What makes this such a trial is the failure of the national Church adequately to define terms. We are clearly told what a "communicant" is. But left in the limbo of ambiguity are the phrases "in good standing," "active list," and "inactive list."

Are we to assume that "in good standing" on the form accords with the definition of this term in Canon 16? This is a logical conclusion, but one that would estimate our communicant figures appallingly. To belong on that "active list" does one have to qualify as being "in good standing"? If one fails to observe Canon 19 properly and misses church on several Sundays, does this automatically relegate one to the "inactive list"? The answers have not yet been given officially.

In order to clarify the whole situation, I suggest the following changes:

1) *Active* communicants should be counted, instead of "communicants in good standing," with a transferred, confirmed Churchman being called "active" if he attends public worship at least half of the Sundays of the year while also being a regular financial contributor to the Church, by record. Most dioceses allow persons who fulfill these two requirements to vote at annual parish meetings. If they are sufficiently "active" to have a vote on such occasions, surely (if confirmed and transferred) they can properly be considered supporting communicant members of a congregation (which is really what we want to know through our Church statistics—the number not of the saints but of those on whom the Church can reasonably depend). I would include in this classification also shut-ins who pledge and contribute regularly.

2) *Non-active* communicants should be counted in another column (even if their number is not reported in *The Episcopal Church Annual*). They would be defined as confirmed, transferred Episcopalians who either attend church 50% of the Sundays in a year or pledge and contribute regularly. I would include in this category also those *non-transferred* confirmed persons who otherwise qualify as "active."

3) All other confirmed persons should be counted as "inactive."

4) After two consecutive years on the "inactive" list, confirmed persons should be relegated to a fourth category of the "lapsed."

Accordingly, the report form would then appear as illustrated. I would suggest further that the official letter of transfer form be changed to permit the recording of the true status of the transferred person since they are not always "in good standing."

The value of such a revised system is

twofold: First, it will help the leaders of the Church to face squarely the degree of commitment, or lack thereof, among Churchpeople. Some clergymen will still persist in picking a figure out of the air (as long as it is higher than last year's); or perhaps they will just double the number of people on the parish mailing list to arrive at the number of communicants to report. But the changes suggested should prod the clergy into taking stock

of every single individual confirmed person in their congregations. Secondly, it will provide the whole Church with a realistic count of the number of active Episcopalians in the country, and in so doing may stimulate the Church's leaders to greater missionary and evangelistic work, for the actual total of our active Church members will be painfully small. And, it is hoped, we will not have such great headaches every January!

COMMUNICANTS:	Active	Non-active	Inactive	Lapsed
Number reported last year	_____	_____	_____	_____
<b>Additions:</b>				
a. By Confirmation	_____	_____	_____	_____
b. By Reception	_____	_____	_____	_____
c. By Transfer	_____	_____	_____	_____
d. By Reclassification	_____	_____	_____	_____
e. By Activity in Parish without Transfer	_____	_____	_____	_____
Totals	_____	_____	_____	_____
<b>Subtractions:</b>				
a. By Transfer	_____	_____	_____	_____
b. By Death	_____	_____	_____	_____
c. By Reclassification	_____	_____	_____	_____
d. By Excommunication	_____	_____	_____	_____
Totals	_____	_____	_____	_____
Net Gain	_____	_____	_____	_____
or				
Net Loss	_____	_____	_____	_____
<b>Totals for the year as of Dec. 31</b>	_____	_____	_____	_____

By The Rev. David R. King

Rector of St. John's Church

Elizabeth, N.J.

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# That

# Perennial

# Question:

The influential *New York Times* recently published a front-page article on clergy salaries in the major Churches. It suggested that the clergy are being little thought of in the race for higher and living wages. *The Episcopalian*, in a recent issue, likewise contained an article on the same subject, entitled "A Scandal We Can Stop," which pointed out "the cruel fact that many clergymen, Episcopal and otherwise—even with allowances—are being grossly underpaid." That article concludes: "We must move in faster on the economic

segregation of most of our clergymen." In the average group of clergy meeting on almost any subject, the matter of stipends invariably will be raised. My own interest in this subject was aroused by the Church Pension Fund; even cursory examination of its annual report shows that pensions are entirely too small because salaries, which are the basis of pensions, are themselves too low. What has happened in recent years is not that salaries have not gone up, but (1) that they began from a meagre base, and (2) that the very steep rise in the cost of living in the last two years means a cut in buying power unless the salary has followed the rise.

Having spoken and written on the subject of pensions and salaries for years I am forced to the conclusion that many clergy are not receiving adequate stipends and that this is sometimes their own fault. Few clergy have the audacity to ask their vestries outright for increases. Rather than face the facts of larger budgets and stewardship campaigns, most vestries are content to ignore the rector's salary. I hear regularly of men who have been in parishes for over 10 years and retire with the last salary about \$5,000-\$6,000.

The clergy do not have a union to represent them. They cannot, as in industry, go to the immediate superior and request a "raise." The bishop of the diocese will from time to time mention this problem in his annual address to the convention—which is heard by the two or three parish representatives present, some

of whom may be vestrymen and all whom will promptly go home and forget everything the bishop has said—and nothing will be done. Even on the diocesan level, where the clergy in the mission churches are concerned there is the feeling that because they are "dedicated" they can be paid less. A diocesan minimum of \$4,800-\$5,200 will be maintained when everyone knows that secretaries are receiving as much, and lay executives up to \$25,000. The fact that clergy are given housing must not be counted as of such great importance. They live in quarters provided at the convenience of the parish. Since most live near or alongside the church building this puts housing in the same classification as the superintendent in an apartment house, the value of which accommodation, like that of the clergy, is not income taxable, and for the same reason. No one tells the diocesan secretary or executive he must live next door to his work; most of them flee it like the plague when day is done. Many are the parishes which will defer consideration of an increase for the rector because there is the new building fund, or the mortgage must be paid off, or an emergency has arisen. Is there any time in the life of the average parish when one or more of these *isn't* coming up? The rector's salary should be considered before any of these. The average rector is usually one of the best pledged to the parish program, not infrequently the top giver. If the parish defers his increase for any reason the vestry are compelling him to make a gift out of his salary—and I think some would expect him to make an additional pledge as well.

If the members of the vestry are not truly aware of salary conditions then the clergy must take steps to inform them. There is the direct, "cards-on-the-table" approach. "Here are the facts, gentlemen." It could work, but it may leave hard feelings. Since the rector can hardly issue an ultimatum and threaten to leave, or go on strike, this kind of across the board bargaining is not advisable. The wardens are the logical men to promote the rector's cause. The priest must see that they are informed about the needs: the trends in salaries, the history of his own stipend, the increase in the parish budget, local minimums, the bishop's address. Let them speak up for him at the vestry meeting when the time comes.

I have found that the best time for this comes with the presentation of the parish budget for the year. Every item in it must be discussed, and passed upon, including clerical and lay emolument. If the sexton and the organist ought to be raised then the rector must speak for them. If the curate is receiving less than

## Saintly Conclusion

Allowed years  
glory be.  
I've found  
the Almighty Free—  
not condemned to  
man's chastening debris  
of chains . . . rust . . .

False Prophets—  
get on your feet.  
It is time for you  
to be running—  
Christ lives still.

Judy T. Sternbergs

By The Rev. Charles H. Graf, D.D.

Rector of St. John's in the Village  
New York City

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The Living Church

# THE RECTOR'S SALARY

the diocesan minimum then the rector has a moral obligation to speak for him too. Having recognized these pressing needs then the rector must say, "Now we come to the rector's salary." Here his advocate, the warden, speaks forth. Embarrassing questions might be asked, some criticisms voiced, and on rare occasions compliments. But let the rector not leave the room, or allow himself to be asked to do so. That is demeaning.

The average salary in the Episcopal Church today is \$6,250 per year, and rectory, and this includes all the bishops of the Church as well. Now this is the average—and really means that about one half of the clergy receive less, some of them considerably less. The average of the lower half must be in the area of \$4,000-\$5,000. This would indicate that several thousand of our clergy receive incomes which would entitle them in the state of New York to Medicaid benefits administered under welfare. One would wonder whether we need to spend astronomical sums on the Pusey Report, and millions outside the Church for urban programs, when at the very same time the leadership of the Church is living close to the poverty level. "These ought ye to have done, and not leave the other undone."

In studies which have been made of clergy salaries there has been an interesting variation between the stipends of rectors of small parishes and vicars of missions. In many cases it has been found that the rectors frequently receive smaller salaries than mission priests, even in the same diocese. This is, of course, because the bishops and departments of missions have tried to increase the minimums as costs of living have gone up, but in the case of small and poorly supported parishes the rector's salary has stagnated. The paradox of this is that the parish clergy, through quota and/or assessment, must contribute to the support of men who receive more than they do. Here the only answer seems to be the establishment of salary minimums for all, or consequent reduction of substandard parishes to mission or assisted-parish status. If this alternative were offered the marginal parish I think many would respond in terms of giving in order to keep their independent status.

We hear increasingly of clergy who are "moonlighting" in order to provide a decent total of income for family support. I think we must come to recognize that the 1947 salary of \$3,000 will not support a priest in the full-time ministry. Even \$4,000 or \$5,000 will not do so now, so such salaries, of necessity, must be considered part-time stipends for part-time work. If the rector of the parish finds that he can no longer survive on the agreed annual increment, he has the moral right to go to his vestry and say so and to suggest that he will seek other employment to augment the amount paid

to him by the parish. Perhaps we are coming to the day when many of the clergy must do this. It comes as some surprise to men who have sought other work that they are so much needed, and well paid, in teaching, tutoring, personnel management, law, property management, and counseling. Since most of our clergy are college graduates, with three years of graduate training as well, it is not difficult to take a few courses here and there to broaden one's advantages. Is it not conceivable that such men might not be better priests and pastors for the added training and experience? In any case, when the vestry and laity of the average parish face up to this challenge I believe they will respond in terms of giving so the parish as a whole will be a better one.

There is another critical area which all of our clergy must be concerned about and which is dependent upon salaries and pensions. That is the future home of the retired or disabled priest. There is a comfortable feeling of security for the clergyman and his family if they all know that no matter what may happen to the family breadwinner, the rest of the family will have a place to live. And an appreciable number of clergy die by accident or otherwise before retirement. When salaries are inadequate there is no surplus out of which to purchase a house, and a dreadful emergency ensues when the widow must make instant plans for the future. When a layman dies, the wife and family, in an apartment or owned home, can remain indefinitely and do not need to make a hasty decision on vacating. Clergy who are disabled or about to retire must have a place to live. Clergy widows haven't much time to resettle. Vestries are anxious to call a new rector, and must, so the resettling may occur more than once, at great expense. Either salaries must

come up to a point where clergy can set aside a surplus for such an eventuality, or do away with rectories entirely and give housing allowances which will provide the equity for the purchase of homes.

The laborer is worthy of his hire, even if the clergy settle for a lot less. Though they are dedicated they must not be exploited. They do not expect to start out with the \$15,000 annually given law graduates in this area, but they ought not to be expected to survive on their own inheritances, parents' handouts, or the rare dowry of the rectory wife.



## The Church and Education

Much has been said in recent weeks about student protests and riots on the campuses of several institutions of higher learning. A great deal has been written about those doing the protesting, and about what they protest—all of which is to be expected. A less known fact just coming to light, however, is that the protesters represent only a minority of the students involved—about 20% at Columbia University, for example.

A great deal has been written of late also about the use of houses of worship for other than worship purposes. Washington's New York Avenue Presbyterian Church housed a large anti-Vietnam war rally not long ago, Boston's Arlington Street (Unitarian-Universalist) Church offered sanctuary to a draft and a war protester, and there are many other examples which might be cited.

But what about the 80% of the students who were not protesting but who were unable to attend classes because of the 20%? Some of them, at least, met for sessions, with their professors, in New York's Cathedral of St. John the Divine, acting upon an offer of facilities from the Rt. Rev. Horace W. B. Donegan, Bishop of New York (see story p. 9). Here is a case of a church edifice being used for a truly productive "non-ecclesiastical" purpose while at the same time preserving one of the Church's oldest and most important functions—the guardianship and furtherance of education.

Bp. Donegan is to be congratulated for his offer to Columbia students and faculty, and we salute him for his action.

KARL G. LAYER

### One Hour Cleaners

I am sending my soul  
out  
to be cleaned.  
The dust is through and through.  
It is so thick I hardly  
recognize it as a soul.  
Just the fact I see the dust  
could be a point for me.  
I ask myself, will it trouble  
me so when it returns?  
Will it claim a way of living  
for me

—a change from halting steps  
to ones with strength and purpose?  
Will it require Love

as a preservative?  
Perhaps if I shook it out just  
a little myself.  
Or just a little brushing. . . .

Judy T. Sternbergs

## Hard Questions About Hunger

Secretary of Agriculture Orville L. Freeman has angrily charged that the recent CBS news documentary on hunger in America is full of misstatements of fact. His demand for "equal time" for a full-scale reply has been denied by the network. There may be technical reasons beyond our ken for the stand taken by CBS; as the matter now stands, it seems to us that Mr. Freeman and his colleagues have a right to rebuttal time. But whether they get it on television or not, they should prepare a full statement of their side of the case, because many millions of Americans who viewed the CBS report came away wondering why their government is not doing a better job of keeping some ten million Americans from a plight ranging from serious malnutrition to outright starvation.

If Mr. Freeman can provide some convincing answers and assure us that all that can be done is being done to wipe out the infamy we shall rejoice, for we regard him as an enlightened and compassionate man. But there are some questions which only he can answer. He may have done so by now; we hope that he soon will if he has not.

Recently the Department of Agriculture returned \$227 million to the Treasury. This money was derived from tariffs and duties on food imported into the U. S. It could have been used to finance food programs for the American needy, as indeed was some money derived from the same source. There may have been an entirely valid reason why this amount, nearly a quarter of a billion dollars, was not so used; but, if so, what is that reason?

What were the factual errors in the CBS news report?

The Department of Agriculture is able to provide orange juice and other commodities for school-lunch programs, but because each child pays something for it only the children of the comparatively well off benefit. Must the children of the destitute be totally excluded? The government distributes surplus food overseas in all parts of the world, and no Christian citizen will find fault with this concern. But is it right to pass over the hungry at home—if this is being done?

One question includes them all: Is the hunger problem in America as it was portrayed in that TV documentary, essentially? Allowing for some factual error on particular points, did the reporters show us the substantial truth? If so, millions of Americans will want to know what the candidates for the Presidency and the Congress this year intend to do about it.

## Love Song

The author of the love song that follows, the Rev. James Hazelton Pearson, was a priest who died earlier this year. At the time of his death he was rector of St. Andrew's Church, in Edwardsville, Ill., where, according to his bishop, the Rt. Rev. Albert A. Chambers, he "did a most glorious and beautiful work as priest and pastor." He composed this love song orig-



# THE EPISCOPAL CHURCH BUYER'S GUIDE

A classified list of products and services used in the Church, with the names and addresses of firms, organizations and schools (on pages 19 & 20) follows. Firms using display advertising space in this Parish Administration Number are listed in this classified section in bold face type.

This is a paid listing and the section is so arranged that it can be removed from the issue if desired and kept for reference when you are in the market for Church furnishings and supplies and/or services. When writing to the advertisers in this section please tell them you saw their listing in the Buyer's Guide of THE LIVING CHURCH.

For any product not listed write to the Advertising Manager, The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.

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It is your classified index of firms doing business with the Church.**

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Cotrell & Leonard, Inc.

## Addressing & Duplicating Equip.

ABM Business Automation, Inc.

## Altars

Stemper Co., T. H., Inc.

## Altar Appointments & Hangings

Concordia Publishing House  
**Cuthbertson, J. Theodore, Inc.**  
**Morehouse-Barlow Co.**  
Stemper Co., T. H., Inc.  
**Vanpoules Ltd.**  
**Ward, C. E., Co.**

## Altar Rails

Stemper Co., T. H., Inc.

## Art, Religious

Reinarts Art Glass Co.  
**United Church Press**

## Audio-Visual Equipment

Concordia Publishing House  
**Morehouse-Barlow Co.**

## Banners

**Vanpoules Ltd.**

## Basketball Supports, Outdoor

**American Playground Device Co.**  
Trojan Playground Equip. Mfg. Co.

## Bibles

Concordia Publishing House  
Good, Carroll, Inc.  
**Morehouse-Barlow Co.**  
Oxford University Press, Inc.  
World Publishing Co.

## Bible Study Materials

**Abingdon Press**  
Spearhead Press  
Westminster Press

## Bicycle Racks

**American Playground Device Co.**  
Trojan Playground Equip. Mfg. Co.

## Book Clubs

Living Church Book Club, The

## Book of Remembrance

**Morehouse-Barlow Co.**  
**Whittemore Associates, Inc.**

## Books

**Abingdon Press**  
Augsburg Publishing House  
**Brodt Music Co.**  
**Eastern Orthodox Book Center**  
Eerdmans, Wm. B., Publishing Co.  
Friendship Press

## Books (Cont'd)

**Johnny Reads, Inc.**  
Judson Press, The  
**Morehouse-Barlow Co.**  
Seabury Press, Inc.  
Spearhead Press  
Westminster Press  
**Whittemore Associates, Inc.**  
World Publishing Co.

## Brassware

Concordia Publishing House  
**Cuthbertson, J. Theodore, Inc.**  
Geissler, R., Inc.  
**Morehouse-Barlow Co.**  
**Osborne, F., & Co., Ltd.**  
Stemper Co., T. H., Inc.  
**Vanpoules Ltd.**

## Bulletin Boards & Letters

**Morehouse-Barlow Co.**  
Shepherd Company  
Stemper Co., T. H., Inc.

## Bulletin Boards (Granite)

Barre Guild

## Calendars, Religious

**Grace Cathedral Publications**  
Holy Cross Publications  
**Morehouse-Barlow Co.**

## Candles

Cathedral Candle Co.  
**Eastern Orthodox Book Center**  
Ecclesiastical Goods Co.  
Martin, Abigail, Products  
**Morehouse-Barlow Co.**  
Root, A. I., Candle Co.  
Stemper Co., T. H., Inc.

## Candle Accessories

Cathedral Candle Co.  
Root, A. I., Candle Co.  
Stemper Co., T. H., Inc.

## Candle Lighters & Extinguishers

**Morehouse-Barlow Co.**  
Root, A. I., Candle Co.  
Stemper Co., T. H., Inc.

## Candlesticks & Candelabra

Bowling, Jack F.  
Concordia Publishing House  
Ecclesiastical Goods Co.  
Geissler, R., Inc.  
Glazier, Louis F.  
**Koleys, Inc.**  
**Osborne, F., & Co., Ltd.**  
Root, A. I., Candle Co.  
Stemper Co., T. H., Inc.  
**Vanpoules Ltd.**

## Cards, Religious

**Abingdon Press**  
Ellis Religious Jewelry  
**Grace Cathedral Publications**  
**Morehouse-Barlow Co.**  
Seminary Press

## Carvings

Stemper Co., T. H., Inc.  
**Vanpoules Ltd.**  
**Watts & Co., Ltd.**

## Chairs (Chapel)

Brandt, A., Co., Inc.

## Chairs, Church & Sunday School

Business & Institutional Furn. Co.  
Monroe Co.  
Van Dee Industries

## Chairs (with Kneelers)

Brandt, A., Co., Inc.

## Chalices & Patens

Bowling, Jack F.  
Concordia Publishing House  
**Cuthbertson, J. Theodore, Inc.**  
Episcopal Supply House of Texas  
Glazier, Louis F.  
**Grossé, Louis, Ltd.**  
**Koleys, Inc.**  
**Morehouse-Barlow Co.**  
**Osborne, F., & Co., Ltd.**  
**Payne, George L., Studios of, Inc.**  
Stemper Co., T. H., Inc.  
**Vanpoules Ltd.**  
**Watts & Co., Ltd.**

## Chalices, Replating, etc.

**Cuthbertson, J. Theodore, Inc.**  
**Koleys, Inc.**  
Stemper Co., T. H., Inc.

## Chancel Furniture

**Church Interiors of Tacoma, Inc.**  
**Wolfe Brothers & Co., Inc.**

## Choir Robes

Cotrell & Leonard, Inc.  
**Cuthbertson, J. Theodore, Inc.**  
**Ward, C. E., Co.**

## Church Appointments & Hangings

Concordia Publishing House  
**Cuthbertson, J. Theodore, Inc.**  
**Vanheems Ltd., House of**  
**Vanpoules Ltd.**

## Church Collection Records

Church Account-o-lope System, Inc.  
Meyer & Brother, Publ.  
**Morehouse-Barlow Co.**  
Shepherd Company

## Church Financing & Loans

**Amer. Church Bldg. Fund Comm.**

## Church Organizations

**Amer. Church Bldg. Fund Comm.**  
Bishop White Prayer Book Society

## Church School Lessons

American Folk Song Mass  
Concordia Publishing House  
**Morehouse-Barlow Co.**  
Oklahoma, Diocese of  
Seabury Press, Inc.

## Church School Supplies

**Abingdon Press**  
Episcopal Supply House of Texas  
Judson Press, The  
Meyer & Brother, Publ.  
**Morehouse-Barlow Co.**

## Church Supplies

**Abingdon Press**  
Good, Carroll, Inc.  
Meyer & Brother, Publ.  
**Morehouse-Barlow Co.**  
Stemper Co., T. H., Inc.  
**Vanpoules Ltd.**  
**Wolf, Christian**

## Clothing, Clerical

**Cuthbertson, J. Theodore, Inc.**  
Stemper Co., T. H., Inc.  
**Vanheems Ltd., House of**

## Coat & Hat Racks

Bevco-Precision Mfg. Co.

## Collars, Clerical

Concordia Publishing House  
**Morehouse-Barlow Co.**  
Stemper Co., T. H., Inc.

## Collection Plates

Concordia Publishing House  
**Morehouse-Barlow Co.**  
**Vanpoules Ltd.**

## Communion Sets

Concordia Publishing House  
Glazier, Louis F.  
**Morehouse-Barlow Co.**  
**Osborne, F., & Co., Ltd.**  
**Vanpoules Ltd.**  
Westminster Press

## Communion Wafers

**Sisterhood of St. Mary**  
Stemper Co., T. H., Inc.  
**Wolf, Christian**

## Contributions Needed

**Amer. Church Bldg. Fund Comm.**  
**Assoc. of Episcopal Colleges**  
Foundation for Christian Theology  
**Living Church Foundation, The**  
Presiding Bishop's Fund

## Counselling Aids

**Upper Peninsula Family Life Bureau**

## Crewel Designs

American Needlework Center, Inc.

## Crosses & Crucifixes

Bowling, Jack F.  
**Cuthbertson, J. Theodore, Inc.**  
Geissler, R., Inc.  
**Morehouse-Barlow Co.**  
**Osborne, F., & Co., Ltd.**  
Stemper Co., T. H., Inc.  
**Vanpoules Ltd.**

- Damasks**  
Cuthbertson, J. Theodore, Inc.  
Vanpoules Ltd.  
Watts & Co., Ltd.
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Reinarts Art Glass Co.  
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- Designers**  
Wood, Albert, & Five Sons, Inc.
- Devotional Helps**  
**Abingdon Press**  
Upper Room, The
- Devotional Societies**  
Blessed Sacrament, Confraternity  
of the  
All Souls, Guild of  
Int'l Order of St. Luke
- Dossals**  
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Grossé, Louis, Ltd.  
Terry, Katharine, Studio  
Watts & Co., Ltd.
- Embroidery**  
Grossé, Louis, Ltd.  
Moore, Mary  
Vanpoules Ltd.  
Watts & Co., Ltd.
- Embroidery Designs**  
Cuthbertson, J. Theodore, Inc.  
Fawcett, Mary, Co.  
Rodier, Co., Leonard
- Envelopes, Collection**  
Church Account-a-lope System,  
Inc.  
Concordia Publishing House  
Meyer & Brother, Publ.  
Morehouse-Barlow Co.
- Fabrics**  
Collins Cushions  
Vanpoules Ltd.  
Watts & Co., Ltd.
- Filing, Sermon Materials**  
**Abingdon Press**  
Shepherd Company
- Films 16MM**  
Educational Communication  
Association
- Filmstrips**  
Concordia Publishing House  
Eye Gate House, Inc.  
Friendship Press  
Morehouse-Barlow Co.  
United Church Press
- Flags**  
Concordia Publishing House  
Ecclesiastical Goods Co.  
Geissler, R., Inc.  
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inally for the parish bulletin that went out to the members of his small flock. Somebody with a sharp eye for good things picked it up and published it in the diocesan magazine of Springfield. Somebody else, moved

by the Holy Spirit, sent it to us; and we, moved we hope by the same Spirit, present it to our readers with no further comment except thanks to Fr. Pearson in Paradise: *R.I.P.*

Love



Song

We are in the ecumenical age. Goodness knows how we got here or where it all leads, but we are here. On the whole we are glad that the ecumenical age has arrived; we applaud the visible converging of separated Christian bodies in matters of doctrine and practice, and we do believe that a reunited Christendom will more perfectly reflect God's will than do our present divisions.

But (if the rector may be permitted to lapse into the first person singular) one thing troubles me. That is the apologetic attitude assumed by so many of our Church people in regard to their own present allegiance. Cleric and layman alike, they speak as if it were some kind of shameful disaster to be an Episcopalian. They apologize for our beliefs, our mode of worship, our discipline, our customs. They act as do some families with closets full of skeletons, either painfully ignoring what everybody knows about anyway, or volubly disassociating themselves from the disaster.

I know the dangers of "denominational pride." But it happens that I love the Episcopal Church, and in spite of the desirability of the onrushing ecumenism, perhaps I secretly hope that I may die in her arms. I love her, not conditionally or with calculation, not with careful reservations, but freely, joyfully, wholeheartedly.

I love the stone and brick Victorian stateliness of her old city parishes, even when they get down at the heels because "the neighborhood has changed." And her tatty little small-town churches, smelling faintly of mice and damp, kept going somehow in the face of great difficulty by devoted, self-giving souls. And her gleaming, spanking-fresh suburban churches too, whose self-conscious cautious modern architecture speaks of tearful compromise.

I love her high-church places with their clouds of smoke from the incense pot and their ranks of statues. And no less do I love her low-church parishes, all furniture polish and gleaming brass and memorial tablets—and the restrained but curiously exuberant dignity of choral Morning Prayer.

I love her doctrine, her emphasis on sound learning, her devotion to scripture and tradition, and the glorious Elizabethan periods of her language. But I love too the freedom which she grants her children, her openness to the new, her breadth of humanity.

I love the bright young families proudly ranged in their pews on Sunday morning, and the sparse little congregations on weekdays whose hushed devotion to their Lord is an almost palpable radiance. And her old priests whose eyes show the compassion taught them in a lifetime; and her young priests who are so sure that the world can be won in five years at the outside.

I love the names of her heroes—Laud, Hooker, Pusey, King, Gore, Weston. Seabury, Breck, DeKoven, Kemper, Rowe. And a hundred others, including some private ones of my own.

I love the letters to THE LIVING CHURCH which begin, "Dear Sir: It is high time . . .," and the solemn nonsense with which the Executive Council launches a new project; the billowing sleeves of the bishops' rochets and the whole mad range of possible headgear that clerics can wear. I even love the battered Prayer Books in the pew racks that so often turn out to be Hymnals.

I love the eccentric old ladies in city parishes who dress in liturgical colors. And the uproarious stories about departed dignitaries that are told wherever priests gather and have time for small talk.

I love the hands of young and old reverently raised to receive the sacrament. And the dusty, dry tracts in church vestibules offering earnest advice that nobody wants. And the portraits of bearded ecclesiastics, long dead, on sacristy walls.

I really can't help it. I don't know if everybody ought to be an Episcopalian; it may be that other people feel as strongly about their Churches as I do about mine. I do know that I love the Episcopal Church, that I am sworn to her, forsaking all others.

I'm glad of it. And it isn't denominational loyalty or sectarian spirit or party fervor. It's love.



# Letter from London

The Rt. Rev. Richard Roseveare is a member of the Society of the Sacred Mission and therefore stands for and lives a disciplined Christian life. He has recently returned to the U.K. after three years in South Africa followed by twelve as Bishop of Accra (Ghana). Before that he did a variety of distinguished things as a priest in England. What he says is therefore to be listened to. Recently he preached at the London Diocesan Mothers Union Festival in St. Paul's Cathedral. It was a significant occasion and he chose a significant subject. Marriage. He said:

"No one can deny that, in every part of the world, the vigor and strength of a Christian community (as of the nation in which it is set) depends greatly upon the spiritual and moral health of its marriages and family life. I want to speak about some aspects of African traditional life which still greatly impede the acceptance and practice of Christian marriage; and I shall also speak about some aspects of the Church's teaching and practice which also greatly impede the acceptance and practice of Christian marriage.

"Most people know that polygamy is still practiced in most of Africa. Fewer people know that the Church, now well and solidly founded in many areas, has so far signally failed to commend Christian marriage to its members. In one section of a recent book by a Roman Catholic priest (Adrian Hastings) —*Church and Mission in Modern Africa*— the author very ably summarizes the main causes of this failure. Naturally the tradition of polygamy is one; another is the apparent reluctance of even many Christian men to enter into a lifelong, exclusive partnership. But, on the other hand, writes Fr. Hastings, 'almost all missionaries feel that there is something deeply wrong with the Church's approach to marriage.' I would add that this view is not confined to missionaries. Many Churches, including our own, are increasingly led by African bishops and priests, and they are not happy about this either. Further, Fr. Hastings quotes our own Canon John Taylor (now general secretary of CMS), who wrote of Uganda in 1958: 'A Church in which the majority of adult members are permanently excommunicated (on account of marriages not in accordance with Church law) is a monstrosity which demands the most serious re-appraisal of basic assumptions.' It certainly does. Though a beginning has been made in some provinces, we are still a long way from the completion, let alone the application, of such a re-appraisal.

"It may be that early missionaries made a fundamental error in refusing to recognize marriage by native custom as a form of marriage at all. It is in fact a serious undertaking entered into publicly with the consent (sometimes not so free as it ought to be) of the parties and their families. The bride-price commonly paid by the bridegroom, though sometimes abused by excessive demands of the bride's family, is intended to be a token of his (and the family's) serious intentions to a permanent marriage. The main cause of the Church's reluctance to recog-

nize marriage by native custom is that it is commonly potentially polygamous, and dissoluble. Nevertheless it is legal, and so is polygamy in most African countries. It is a fact, however, that over most of Africa very few couples enter marriage except through this traditional door, even when they intend immediately to undertake a civil or religious form of monogamous marriage. For many decades marriage by native custom alone precluded both partners from Confirmation or Holy Communion. That is why such a high percentage of adult members have been automatically non-communicants. Of recent years, however, some provinces have revised their rules so that such a marriage (so long as it remains monogamous, as many do) need not be formally Christianized as a condition of confirmation or continuing communicant membership. Even if it breaks down and is dissolved by native custom and another native marriage follows, this alone would not necessarily lead to suspension from Holy Communion.

"If some may regard this new code as lax or as treating marriage and other sacraments lightly, it should be understood that it has been enacted because the Church there be-



lieves that it is wrong to regard native marriage as no marriage at all; that it is important, indeed essential, that such people should be able to receive the sacraments even though their marriage remains formally non-Christian; that in areas where polygamy and a traditional form of marriage still widely prevail, it is dangerous and unwise to hurry young couples into the sanctions involved in Christian marriage. Previous Church rules, still operative in many Churches and areas, which denied the sacraments to members only married by native custom, have inevitably, though unintentionally, led to the belief that a marriage un-blessed by the Church was not only sinful in itself but more or less the only sin which the Church bothered about. Moreover, it has meant that the Church has failed to get really established in that society as a living Church, for no real or widespread Christian family life could develop. The people concerned are taught to believe that they are living in sin; yet they have no consciousness of such a sin when they are living faithfully together in a monogamous union and coming regularly to church. It is not too much to say that, in effect, the Church's rules have led to an appalling misuse of the sacrament of Holy Communion by using it as an instrument of discipline rather than as a means of grace. On the other hand, by this new gentleness it is hoped that, sooner or later, married members who are faithful communicants will come to a new under-

standing of Christian marriage and to desire to embrace it.

"In these days of rapid social change, not only in Africa but even here in the West, the Church needs to be very sensitive and alert to perceive anything which is unhelpful or mistaken in its moral codes. Truth is eternal, but the moral application of it to changing patterns of human society may need to be modified or varied in different ages. Widespread questioning of the civil and religious laws governing marriage cannot be ignored either by the state or by the Church. So far as Africa is concerned, Church rules which automatically excommunicate the majority of its married members cannot much longer be allowed to be imposed on thousands of African Christians.

"But even here in the West the Church may have become over legalistic in its attitude to marriage. It cannot be denied that contemporary patterns of urban society add greatly to the likelihood of human error in man's choice of a partner in marriage and also in the stability which marriage requires. Is it right to assume that every marriage, even those solemnized by the Church, is of couples really and truly 'joined together by God'? Human error at this point, however unconscious, will probably sooner or later lead to a breakdown of the real personal relationship of man and wife which is of far greater significance than the legal contract of marriage. If this proper relationship has never really existed or has patently ceased to exist, is there no Christian alternative after divorce than a life of celibacy for those who clearly possess no call to such a life? If a meaningless bondage is concluded, what is to take its place?

"English bishops claim the right to restore to Holy Communion those who have entered a second marriage. But, unlike our Church in USA, Canada and West Africa, there is still no provision for formal Church marriage for divorcees under any conditions. Is it not time that such a provision should be considered? Tragic and painful as divorce may be both for those who were joined together and, perhaps even more, for their children, can it be right for those who remarry to become for ever outcasts from the sacramental life of the Church with no possibility of full Christian marriage? Fear of compromising the essential elements of true marriage must not prevent the consideration of some modification of Church law in the light of contemporary social patterns and the increase in the chance of human error. The Holy Spirit will surely guide the Church along this dangerous road to a course which will both strengthen what is true and also more positively alleviate the problems of those who have earlier failed to seek His guidance. Can any parish priest claim that he has never married any of whom he entertained serious doubts as to whether they have been 'coupled together otherwise than God's Word doth allow' and therefore 'not joined together by God'?

"May God aid us both to uphold the sanctity of marriage and to deal wisely and lovingly with those whose marriages have collapsed in ruins."

DEWI MORGAN

The Living Church

A number of years ago, when I was still a layman working for a large corporation in North Carolina, I received a letter from a cousin in Wisconsin, asking me to serve as godfather for his newborn son. I really wanted to accept his invitation, but my initial reaction was that I couldn't possibly make a trip all the way to Wisconsin to be present at the baptismal service. However, as I read on in the letter I was relieved to discover that my cousin had anticipated my inability to make the trip and had arranged to have me represented by a proxy so that it wouldn't be necessary for me to be at the service in person. Several years later, when I was a seminary student, my wife received a similar letter from her college roommate who was living in Hawaii. In the letter she was asked to serve as godmother and it was explained that everything would be done by proxy.

No clergyman who is in a situation where there are frequent baptisms can deny that the practice of having sponsors represented by proxy is common in the Church. And it appears to be steadily increasing as our society becomes more mobile. In the four years that I have been priest-in-charge of the missions of Gates and Hertford counties, I have had only one baptism at which all of the sponsors were present. It seems to me that there is very little that a parish priest can or should do to influence his parishioners' selection of godparents when it comes to whether or not they should be locally resident. Any family that is a part of a particular parish today could easily move tomorrow, and even if the sponsors selected were members of the local congregation they would find themselves separated from their godchild. So the possibility of a geographical separation between godparent and godchild is always present, no matter how stable the initial situation appears.

In view of our increasing mobility, and the ever-present possibility of a move which will separate sponsors from their godchildren, one might well ask: Why should parents be encouraged to select local sponsors for their child? Why shouldn't parents in Florida be able to choose for their child's sponsors friends and relatives in California if they want to? After all, this same family might very well find that within six months they are living in Maine and the sponsors are still in Florida.

In an effort to try to do something that would allow a sponsor to be represented by a proxy and still fulfill the intention of Canon 44 sec. 2(b) which requires the minister to instruct the parents and sponsors prior to Holy Baptism, we developed the illustrated proxy statement. At first glance it may appear to many to be legalistic and just so much more dogmatism in the Church. Over the past two

Continued on page 26

# Sponsors By Proxy

Know all men by these presents that I, the undersigned, do hereby constitute and appoint A. SIDNEY ROBERTS my true and lawful proxy, for me and in my name and stead to serve as Sponsor for my Godchild, ELIZABETH ALLISON, taking for me and in (his/her) behalf, those vows and promises to be made during The Ministration of Holy Baptism as set forth on pages 276-277 of The Book of Common Prayer, which service is to be held in Saint Barnabas' Church, Murfreesboro, North Carolina, on CHRISTMAS EVE, SATURDAY, DECEMBER 24 1967.

Witness my hand this THIRD day of DECEMBER 1967.

Witness: Stanley Jenkins (SEAL) Henry R. Swartzell  
(Witness & Signature) (Signature of Sponsor)  
(Episcopal Clergyman)

-----  
This is to certify that on DECEMBER 24 1967, in Saint Barnabas' Church, Murfreesboro, North Carolina, I, the undersigned, did serve on behalf of HENRY R. SWARTZELL, as Sponsor for (his/her) Godchild, ELIZABETH ALLISON, and did in (his/her) name take those vows and promises required of a Sponsor by the Church in The Ministration of Holy Baptism as set for in The Book of Common Prayer.

Witness my hand this TWENTY-FOURTH day of DECEMBER 1967.

Witness: Nathaniel Hynson (SEAL) A. Sidney Roberts  
(Witness to signature) (Signature of Proxy)  
(Officiating Clergyman)

By The Rev. Nathaniel Hynson  
Priest-in-Charge  
The Missions of Gates and Hertford Counties  
North Carolina

**STRUCTURES OF CHRISTIAN PRIESTHOOD: A Study of Home, Marriage, and Celibacy in the Pastoral Services of the Church.** By Jean-Paul Audet. Trans. by Rosemary Sheed. Macmillan. Pp. 109. \$4.95.

All too often pleas for the abrogation of Roman canon law concerning clerical celibacy are based simply upon the personal difficulties of enforced celibacy for members of the Roman Catholic priesthood. It is therefore refreshing to read *Structures of Christian Priesthood*. Its argument against enforced celibacy is based upon objective scholarship and a concern for the total pastoral work of the Church. The main thesis of Jean-Paul Audet is that the original structures of pastoral service were not determined by some ideal of Christian perfection incumbent on the clergy, but rather by the congruity of various styles of life with differing functions in the Church's total pastoral service. Thus the apostles together with others who were involved in the original proclamation of the Word tended to live as celibates in order to have the freedom of movement required for a missionary enterprise. On the other hand, the local liturgical assembly in which the faithful were nurtured was directly associated with the local Christian household of the presbyter-bishop. Therefore the pastoral service of the settled Church was closely integrated with the institution of marriage and the family. When St. Paul, for example, exhorts the bishop to be the husband of one wife and given to hospitality, it is due to the fact that the existence of the local congregation depended upon the stability and virtues exhibited in the household where the liturgical assembly gathered.

Audet argues that the development of clerical celibacy resulted from the sacralization of the pastoral service of the Church and not from any belief that the responsibilities of marriage conflicted with the responsibilities of the priesthood. With this sacralization a dichotomy developed between the sacred and the profane, the pure and the impure, in which sexuality was considered an impurity inconsistent with the sacredness of priesthood. The establishment of canons requiring clerical celibacy was directed not against clerical marriage but against sexual relations on the part of the ordained. The author pleads for a change in the laws of celibacy on the grounds that the identification of sexuality with impurity is now anachronistic. He also might have argued that the identification of the ministerial priesthood with the sacred aspect of the Church is bad theology.

Much of the author's argument is based on an historical analysis of the Church's ministry in the first two centuries. The difficulties in attempting to

reconstruct the Church's pastoral structures during the so-called "tunnel period" are notorious, and the author is to be commended in not pushing the historical evidence too far. There are some serious exceptions however; as when he suggests almost *a priori* that most all the apostles were originally married. Of special interest to Anglicans is his agreement with the evangelical school of theology against such theologians as Gore, Kirk, and Thornton, when he insists that the Church's ministry in the first two centuries was not thought of in terms of a priesthood. He claims that at the beginning of the Church's life none of the terms used to designate the service of the Gospel or of the *ecclesia* were taken from the sacred world of either the Jews or of Greece and Rome. When some authors such as St. Paul in Romans 15:16 or Clement of Rome use apparently priestly language they are only speaking metaphorically. "What we must say, unhesitatingly and unambiguously, is that our 'priestly' phraseology, though very old, is still not primitive." In the light of all this one would like to know whether the author considers the Church's ministry to be purely functional, and if so, what he understands to be the importance of apostolic succession and of ordination. Such questions however, are beyond the scope of *Structures of Christian Priesthood*.

(The Rev.) JOHN H. HEIDT  
Episcopal Campus Rector  
Milwaukee

+ + + +

**THE NEW TESTAMENT IN THE CONTEMPORARY WORLD.** By Warren W. Jackson. Seabury. Pp. 145 paper. \$2.50.

Warren W. Jackson is an instructor at St. Paul's School, Concord, N. H. and has produced a book of very high excellence in the important field of Bible teaching. While he has drawn largely from his work with upper secondary students, he has produced a teaching tool fully as useful in the area of adult parish education.

All issues, from the manner of creation as laid down in Genesis to the resurrection of our Lord, are dealt with in a straightforward, scholarly, and spiritual manner. Particularly appealing to the youth of our day is a chapter called "Literalism and the Book of Genesis." I tried this out on our high school young people this Lent with gratifying results.

One of the most fascinating parts of the book is a series of chapters which make up an exegesis of the Gospel according to St. Mark. Here is very fine help for anyone reading the gospel as an educational experience or for help in a Bible class.

The title—*The New Testament in the Contemporary World*—conveys the reason for writing the book, and the painstaking index, plus biblical reference index, enhance the value of this work. I commend this most highly to persons who

are troubled by the many publications that downgrade the scriptures as being irrelevant to human society in the contemporary world.

(The Rev.) FREDERICK B. MULLER  
St. James' Church  
Fremont, Neb.

+ + + +

**THE BIG CHANGE: The Challenge to Radical Change in the Church.** By Rex R. Dolan. Westminster. Pp. 122. \$1.65.

This short book does a remarkably good job of covering succinctly a wide range of changes that have swept over Christian thought and practice in the last decade. *The Big Change* is at its best in explaining clearly the essentials of the "new morality," "God-is-dead" theology, and the sources and significance of other new interpretations of Christian dogma.

Rex Dolan's thesis is that the Church has wasted most of its effort in the past by nursing its own health, and henceforth must become "non-churchocentric" by "flinging itself into the world." While his analysis of the current status of the Church is perceptive, the author's program for reform is based wholly on evangelical protestant frames of reference and is therefore of limited applicability. For example, he points out the sterility of "evangelism" and its emphasis on conversion-experience and "salvation," and calls instead for reorientation of a person's approach to his total environment—which is what catholic apostolate (evangelism) has always sought. Dolan calls for laymen to take over the role of "outreach" (= apostolate) from the clergy whom he views as religious professionals rather out of touch with the world. His concept of de-emphasis on church organization and completely informal "worship meetings" of the future sounds like what Quakers have had for a long time. It would be non-sacramental and would feature a much diminished role for a reduced number of clergy. Leaving aside theological considerations, it seems that the author is naive in believing that any organization can operate successfully in such an informal way. This reviewer feels that if Dolan's basic observations are correct, Anglican, Roman, and other Catholic Churches could more reasonably move in the direction of non-stipendiary, secularly-employed clergy, in greater number in proportion to the faithful, and more carefully organized, than ever before.

(The Rev.) ALFRED TRAVERSE, Ph.D.  
Pennsylvania State University

+ + + +

**SCHOOLS OF SPIRITUALITY**, by A Sister of the Society of St. Margaret, pp. 95 paper. \$1; **A FRUIT-YIELDING VINE**, by William S. Hill, pp. 59 paper, \$1; **TOWARD RE-NEWAL OF THE CHRISTIAN LIFE**, pp. 64 paper, \$.50. Holy Cross Publications.

Here is a useful and balanced trio for anyone which is excellent for a newcomer in Church life or for group study.



A foundation in the lives and writings of the saints—even a few of them—is invaluable, opening avenues for years of spiritual exploration. It must have been hard to select these few, but the essays are very attractive, readable, and inviting. The metaphor of a fruit-yielding vine leads on to a gentle summation of Anglican belief and practice, pleasingly fresh and usable as a guide for a rule of life. An “open-ended” third volume describes five evenings with people searching for a basis for renewal of the Christian life. Each opening address is sound and provocative. Definite questions are then put to the group for discussion. Answers are quoted directly. They are not intended to be definitive, obviously, but they show in this natural and informal expression that stimulating thought has been provoked within this parish. Such a method, perhaps initially providing the two booklets listed first in this review to the participants for background study, could indeed lead to renewal in the life of any parish. (The grouping of the three books as complementing each other is perhaps only my idea and not the publisher’s.)

HOPE DRAKE BRONAUGH  
St. Alban’s Church  
Waco, Texas

✦ ✦ ✦ ✦

**A LITERARY HISTORY OF THE BIBLE from the Middle Ages to the Present Day.** By Geddes MacGregor. Abingdon. Pp. 400. \$7.95.

The “literary” study of the Bible began in full earnest after 1900, and since then many good books have appeared on the subject. It is not an easy subject to handle: the books of both Old and New Testaments were never meant to be “literary” productions—not even Job or Hebrews, which *are* literary. None were meant for the book stalls and the interests of the *literati*. They were profoundly earnest religious books; literary qualities were a secondary issue. Paul even seemed to repudiate both style and learning.

*A Literary History of the Bible from the Middle Ages to the Present Day* is a survey of the translation and publication of the Bible, chiefly in English, since the Middle Ages, somewhat like *The Cambridge History of the Bible: The West from the Reformation to the Present Day* (1963; Vol. II only). But the Cambridge volume, edited by Prof. Greenslade, covers the continent as well as the British Isles. Even thus limited, Geddes MacGregor’s book contains an enormous spread of information, often with penetrating judgments, not on the style of the translations so much as the side issues and backgrounds. For example, five chapters on the King James Version begin with one on “Queen” James—a devastating charactergram unexpected from a Scot, but alas true. James’s translators were nobler than their king. Another fine feature is the preface of the A.V., “The Translators to the Reader” (here appen-

dix to chapter 24), a document every reader of the Bible and especially the partisans of the “Saint James” Bible should read, mark, and inwardly digest. It is a valuable document in Bible history.

There are some omissions, e.g., the slight attention to the Apocrypha, perhaps inevitable coming from a Scottish pen; and the journalistic stress on opposition to the RSV. I was in the thick of it and scarcely heard a word of protest. Newspapermen tend to find “controversies” on every street corner, whatever the issue; but the opposition to the RSV was scarcely heard in spite of one or two of the *literati* who cared for naught but the sweet music of the King James—which others praised when they found it surviving in the RSV! There was no partisan opposition. Roman Catholics welcomed it and now use it. And among the warmest welcomes were those that came from the few Fundamentalists in the West who recognized the thorough accuracy of the translation.

But no one book or author can say everything, especially on the Bible. We are grateful for what Prof. MacGregor has given us. He does not make the mistake of assuming, as some writers do, that the changes from KJV or ARV to RSV were dictated solely by euphony or love of variety or modernity. There were deep-laid researches into the meaning of words and textual history, over which the translators often pondered for weeks! Euphony had something to do with it, but not much. I once argued for a good piece of translation in the New Testament, insisting that it would read well from the lectern as well as being accurate. A conscientious colleague at my right that day replied, “If I thought that it was rhythmic, I would vote against it!”

(*The Rev.*) FREDERICK C. GRANT, *Th.D.*  
Union Theological Seminary (*ret.*)

✦ ✦ ✦ ✦

**THE SIGNS OF THE SERVANT.** By John C. Kirby. Anglican Church of Canada. Pp. 77. \$1.50.

Using St. John’s accounts of our Lord’s miracle-signs to explore “the all important question of the relationship between the Church and the world in our own time,” John C. Kirby here gives us a diagnosis of why that relationship has practically disappeared. Why do men look elsewhere than to the Church today? We are seeing a tremendous flowering of the human spirit in our complicated and exciting world, and which, because of its threats to total destruction, attests to the greatness of the human spirit. Men are still willing to make sacrifices for causes in which they deeply believe. In such a world, the Church is little better than a museum piece. Although the introduction says that “if anybody thinks of the Church in terms of ‘the gathered community,’ this book is not for him,” it nonetheless can be read with interest and profit by everyone; and probably most of

all by those of us who think we have been gathered. For a small book it is rich in biblical illumination.

*The Signs of the Servant* is a refreshingly frank and factual assessment of the Church’s impertinence. What to do? “Perhaps the best way to get out of our present impasse is to turn outwards, towards our Lord’s presence in the world, instead of inward, to his presence in the Church.” This is questionable; and not, as the book goes on to suggest, because of the revolutionary need for economic and social and political justice, but because it is not revolutionary enough. Because there are certain, though few, absolutes, we can bring leverage to bear upon our immoral social systems. The Church’s default is not that she has outlived her principles but that she has soft-pedaled them. If anything, the Church is out of the world because she has come to be of it. The problem is philosophically much more profound. It is the problem of holding fast to the truth of the natural law, on the one hand: the truth that we live within an order which we have not made and to which we must conform; and also, on the other, to foster our freedom under that law. As that other Canadian and very wise man Dr. George Grant says, “The idea of law in some form must once again become real for us.” Reading Dr. Grant’s *Philosophy in the Mass Age* would help put *Signs of the Servant* in a much more satisfactory perspective.

(*The Rev.*) EDWARD C. LEWIS  
Church of the Intercession  
Stevens Point, Wis.

## Booknotes

By Karl G. Layer

**The Galileans.** By Frank G. Slaughter. Doubleday. Pp. vi, 303 paper. \$1.95. The famous novel of Mary Magdalene, now in paper.

**Parson McFright.** By Allen Whitman. Augsburg. Pp. 102. \$2.50. Serious topics of concern to Churchmen are treated in an amusing and engaging way by this priest of the Church.

**The Worldly Christian: Bonhoeffer on Discipleship.** By William Blair Gould. Fortress. Pp. xviii, 94 paper. \$1.50. A reader’s guide to selected writings of Bonhoeffer. It is designed as an aid in the task of understanding the German theologian in terms of his own writings rather than as an independent interpretation or application of his insights. Gould sees the idea of discipleship as the unifying theme for all of his subject’s life and writings.

**Being the Real Father Now that Your Teenager Will Need.** By John E. Crawford. Fortress. Pp. vii, 150 paper. \$1.75. This book, by a clinical psychologist, is designed for fathers and is about their teenage daughters.



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## RANCH

Continued from page 12

of the St. Jude's family. As one youngster put it, "I thought I had had it rough before I came to the ranch, but that new kid has really been through the wringer. We all gotta help him."

St. Jude's was given its financial start by the people who work and live on the famous Las Vegas "Strip," about a 20-minute drive from the ranch. Each year in November they sponsor a "Nite of Stars" at one of the resort hotels to raise money to keep the ranch going. The first event was held at the Riviera Hotel and featured such entertainers as Jack Benny, Bob Hope, Frank Sinatra, Eddie Fisher, and Connie Francis. Last year it was held at Caesars Palace and Johnny Carson emceed a show which lasted over three hours. The hotels donate all the food and facilities and the entertainers donate their time. In addition, several foundations have made grants, but as Fr. Adam is quick to point out, "the bulk of our support comes from the so-called little people, those who give us a dollar or five dollars once in a while."

While the ranch is nonsectarian, there is an Episcopal chapel where Mass is offered daily. Roman Catholic children are taken to their church in Boulder City, and children of other Communions are furnished transportation to the church of their choice on Sundays. In addition, Fr. Adam conducts general religious instruction at the ranch on Sunday nights.

St. Jude's Ranch is a living example of what can be accomplished by members of different religious groups who join together in a truly ecumenical endeavor *without* having to compromise the essentials of their own respective beliefs. The board of trustees is made up of people representing the Jewish, Roman Catholic, Episcopal, Mormon, and various protestant persuasions. All have demonstrated a willingness to work together for the benefit of God's children in providing a home, care, love, and understanding to "the least of these my brethren."

## SPONSORS

Continued from page 23

years, however, we have discovered that the use of such a form has many practical justifications and is ultimately in the best interest of the Church and the child being baptized.

In the first place, the use of a formal proxy statement underlines for both the parents and sponsors the importance of the promises made and of the sacrament of Holy Baptism. It stresses that Holy Baptism is at least as important as the annual meetings of business corporations for which all stockholders receive proxy statements. Secondly, it gives the local clergyman an opportunity to instruct the

parents, and it gives the parents a reason for corresponding with the sponsors about the coming baptism on a deeper level than just the extension and acceptance of the invitation to be a godparent. In the third place, because the signature of the sponsor is to be witnessed by an Episcopal clergyman, it makes possible the instruction of the sponsor. And finally, after the baptism when the form has been completed it gives the sponsor a permanent document to show that he was properly represented at the Ministration of Holy Baptism and that he is the rightful sponsor of his godchild. This is a document that can be kept to remind the godparent constantly of his responsibility toward his godchild.

We use this form in the following manner: When parents come and express a desire to have their child baptized and indicate that the sponsors they have selected cannot be present for the service, we take the opportunity to talk with them about the meaning of Holy Baptism and the selection of sponsors. If the parents have not already contacted the sponsors, we ask them to write and get their acceptance. In the meantime we suggest that the parents be thinking about whom they might ask from the congregation to serve as proxies. Once parents have the acceptance of those selected as sponsors and the approval of others to serve as proxies, we decide on a date for the baptism and complete the top portion of the proxy statement down to the date when the sponsors actually sign the form. The proxy statements are then given to the parents and they are asked to mail them to the sponsors with a note requesting that the sponsors make an appointment with their priest for pre-baptismal instruction. After the instruction the forms are signed in the presence of the clergyman who witnesses the sponsor's signature, and then they are returned to the parents so that they are ready for certification by the proxies on the date of the baptism.

After the baptism the proxies sign the certificates at the bottom of the form and their signatures are witnessed by the officiating minister. On several occasions we have done this at the conclusion of the service in the presence of the entire congregation in order to stress the importance of sponsorship and to indicate that the promises made are just as valid whether the sponsor is present or represented by a proxy. Finally, we return the proxy statements to the parents, together with a completed godparent certificate for each sponsor, and ask the parents to forward them to the sponsors with a note giving the details of the service.

*Is God less present  
when the acolyte yawns at  
the elevation?*

Jean Dalby Clift

## EXECUTIVE COUNCIL

Continued from page 8

Church of the Province of South Africa, that he may not return after he leaves July 22 to attend the Lambeth Conference.

As the meeting began, Bishop Hines in an unprecedented statement on Vietnam urged Councilors to confront such issues which lie at the heart of "being a Christian." The Presiding Bishop observed that "most of us" have been silent on Vietnam "not from a lack of a normal amount of courage . . . (but because) . . . we fail to discern a specific 'Christian stance' with reference to it." But since Vietnam is a kind of ultimate war-and-peace issue, Christians need to weigh it in their consciences. He commented:

"Generally speaking, for Christians, the state deserves our support for the sake of order . . . and to prevent chaos. But there are worse things that can happen to men than 'disorder' . . . even violent disorder. And when there may be national policies so devastating to the concept of human dignity (as it is enunciated in the New Testament) as to make the present and future of mankind an unmistakable hazard, then it is that a Christian is required to give his conscience to the higher power—and do his or her best to obey God rather than men. In whatever we say or do here, we must not as Christians and Churchmen abdicate this principle, not for the sake of 'institutional stability' . . . or for personal security. . . ."

Vietnam also was discussed in a report on a global peace mission of last January in which the Rt. Rev. John H. Burt, Bishop of Ohio, participated, representing the Presiding Bishop, along with members of the U. S. Inter-Religious Committee on Peace. Asked by one Councilor if he felt the South Vietnamese want peace, Bishop Burt recalled that members of the mission sensed "a war weariness" on all sides and "the question is really, how high a price do you pay?"

Again the agony of Vietnam and its meaning to parents of servicemen and draftees was touched on in a letter addressed to five Council members by John B. Tillson of Boston. Mr. Tillson read parts of the letter to the "self-formed group" to the Council. He felt, he said, that the Council at its September meeting should address itself to issues beyond Vietnam to "the whole area of war and violence in the world." As a result of the letter, and on motion of the Very Rev. Lloyd E. Gressel of Wilmington, Del., such a discussion will be scheduled at the Sept. 24-26 meeting.

Among elections and appointments to the Council announced at the meeting was the election of Vine B. Deloria, 34, a Sioux Indian and former director of the Congress of American Indians. He replaces Walker Taylor, Jr., who resigned to become director of the new Diocesan Services Unit.

June 16, 1968

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# RESURRECTION CITY: a report and opinion

from  
**The Dean of  
Seabury-Western Seminary**

**R**esurrection City, Washington, Martin Luther King's Poor People's Campaign, is a reality. Across the street from the Lincoln Memorial and extending eastward along the Mall toward the nation's Capitol is a brave and depressing little city of plywood "A-frame" structures.

Here live several thousand people, the first contingent of expected thousands. They have come from many parts of the nation. Most of them by appearance are desperately poor. They are ill-clothed, inarticulate, and presumably possess few, if any, advantages of membership in the most affluent society of all time. Their poverty stands out in pathetic relief against the shining marble of L'Enfant's proud jewel. There are, of course, the usual collection of hangers-on and curiosity seekers one has come to expect to find in the civil-rights gatherings. But for the most part Resurrection City is symbolic both in people and condition of America's poor.

There have been allegations that the campaign is primarily a personal attempt of the Rev. Ralph Abernathy to seize effective control over the Southern Christian Leadership Conference by filling the leadership vacuum left by Dr. King's death. If so, I hope he succeeds. The SCLC has been an irenic and powerful force in American society. Its accomplishments are significant. Should Abernathy's bid for control fail, the SCLC may fold, leaving the field open to more radical elements in the black struggle for human rights. Non-violence of the sort that Martin Luther King espoused is entirely necessary for the success of the struggle. Its moral power is immense and it can count on the support of thousands of white people.

But whether Abernathy succeeds or not, the campaign goes forward and Resurrection City does exist. It symbolizes all the nation's poor and disadvantaged. Their representatives say they have come to Washington to seek redress of their grievances. They come here rather than somewhere else because they say here is where the power lies. Here are the people who can work changes in a degrading and inadequate welfare system. Here are the people who can attack in a massive way the scourge of the ever-widening slums and the tenant

shacks and what these kinds of housing do to people who cannot escape them. Here are the experts who can deal with the fact that the mortality rate of Negro infants far exceeds that of any other group in society, and whose health and medical resources are almost non-existent. So too with the defects and lacks of the educational system on all levels, sanitation, law enforcement, and all the other dreadful evil and ills of defenseless groups.

Perhaps non-violence is coming to an end. Perhaps the Rev. Mr. Abernathy will not be able to hold the radical element in rein. But either way the Church must commit itself to the campaign with strong support, deploring violence if it comes, but understanding it as the last resort of men and women in despair, frustration, and disappointment that know almost no depths. The so-called Kerner Report documented it all for us. The facts are clear and unmistakable. If we do not act now with reasonable speed next year may be too late.

Dr. King worked in Birmingham quietly and patiently for ten years to secure voting registration rights for the Negroes of Selma. At the end of that time less than 200 were on the books. Only the historic marches to Birmingham moved the powers-that-be off dead center. The battle in Birmingham for open public accommodations achieved no results until the boycott of the buses and of the white man's stores took place. But we haven't years to spare anymore. The stakes are high. The costs will be immense. They will have to be borne by a people already wearied with the burden of an expensive and discouraging war. But there is no alternative. The Negroes in Resurrection City cannot win the struggle alone. This is why Resurrection City is a depressing place. Yet deep in the Christian's consciousness is the knowledge that when you can't make it alone, somebody else has to make it for you. He knows this because he could not make it alone either. The symbol is the Cross.

Where the Christian must stand now in the black struggle is clear. He has no other course but to help make Resurrection City a place of new life for people who cannot make it alone.

CHARLES U. HARRIS

The Living Church

## NEWS

Continued from page 11

munion in the Community Methodist Church. The Rev. J. E. Carroll, rector of Trinity Church, Reno, was the convocation preacher.

### Arkansas

As part of its centennial celebration, St. Luke's Church, Hot Springs, Ark., was host to the 96th annual convention of the Diocese of Arkansas.

Both diocesan bishops sounded the note of Christian concern and mission. The Rt. Rev. Christoph Keller, Coadjutor of Arkansas, gave a missionary address in which he said his diocesan travels in the state showed "not many black faces" and few people showing "signs of poverty." He said that the Church's mission "must expand to include all men."

All requests made by the Diocesan, the Rt. Rev. Robert R. Brown, were supported by resolutions, which drew a later remark from one person: "We have, therefore, agreed in word, and the question of agreeing in deed is before us."

Other convention action:

(✓) Christ Church School is to be closed as an educational institution;

(✓) First passage of a canonical change to allow women on parish vestries was accomplished by a call to vote by orders. (This move had defeated the measure in past conventions.);

(✓) Grace Church, Pine Bluff, was accepted as a parish.

Recognition of service to the diocese was acknowledged in the form of the Bishop's Cross awards given to two laymen and a priest. Special guest of convention was the Rt. Rev. William Frey, Bishop of the District of Guatemala, the MRI companion relationship of Arkansas. Several Arkansas Churchmen will be going to his country this year. The bishop spoke to the annual Churchwomen's convention as well as to the diocesan convention.

### Ohio

In sessions of the 151st annual convention of the Diocese of Ohio, delegates elected two women, Mrs. Charles Huston of St. Andrew's, Mentor, and Mrs. Paul Glendenning of St. Paul's, Cleveland Heights, to its diocesan council, making the first break in a heretofore all-male council.

A missionary fund budget of \$826,823, and a diocesan fund budget of \$152,540 were accepted by convention. The Sesqui-centennial Fund begun in 1967, exceeded its minimum goal of \$3 million, by some \$570,000.

Other actions taken by delegates:

(✓) Renewed the MRI relationship with the Igreja Episcopal do Brazil;

(✓) Launched a tri-diocesan clergy deployment experiment to be guided by a department of clergy and lay ministries. The

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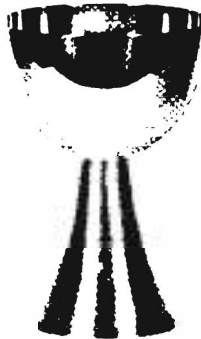
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other dioceses are Pennsylvania and Southern Ohio. Assisting with the project is Research Associates of Philadelphia;

(✓) Changed the canons to permit vestries of a size up to 21 members;

(✓) Altered the canons providing for the election of a bishop so as to require "a concurrent majority vote in both clergy and lay orders . . . which shall deliberate in one body and vote as such in all elections."

Most spirited debate centered around a resolution urging "the adoption by state and local governments of legislation protecting the rights of privately owned non-profit institutions to organize and bargain collectively through representatives of their own choosing, subject to suitable provisions for the arbitration of grievances and the protection of general public welfare from the consequences of labor disputes."

Convention was addressed by both the Rt. Rev. Nelson Burroughs and the Rt. Rev. John Burt.

**New York**

Beginning Jan. 1, the minimum salary for clergy in the Diocese of New York will be \$6,500 plus fringe benefits. The action was taken at the annual convention of the Diocese of New York meeting in Synod House.

The bishop of the diocese, the Rt. Rev. Horace W. B. Donegan, asked for a \$50,000 fund "to help the diocese respond to the urban crisis." He also asked for the lowering of the voting age in parishes to 18 and called for an adjourned convention to consider restructuring the diocese. He told convention that the cathedral and neighboring St. Luke's Hospital and the Roman Catholic Church of Notre Dame are readying themselves to minister to "the frightened, the homeless, the trapped" in case of emergency. He also said that during the Columbia University student strike "class after class" of non-striking students had

been given refuge in every available space on the Cathedral Close.

Delegates defeated a resolution allowing for selective objection to a particular war. They adopted a resolution urging trustees of the unfinished Cathedral of St. John the Divine to place non-diocesan investment trust building funds into Negro banks as seed money.

Mayor Lindsay of New York City addressed delegates as the recipient of the Bishop's Cross for Distinguished Service. He had served as vice-chairman of the National Advisory Commission on Civil Disorders.

**New Jersey**

At a service of Choral Evensong, the Bishop of New Jersey, the Rt. Rev. Alfred Banyard, delivered his charge to delegates at the convention of the diocese. "Substitution of Re-solution for Revolution" was his theme.

One special presentation was the report of the division of urban concerns. The diocese is spending large sums of money in the state to help the poor.

Announcement on the state of diocesan finances included word that the missionary quota to the national Church had been paid—\$310,734. Diocesan requirements of \$185,273.68 had also been met and paid in full.

Services and meetings were held in Trinity Cathedral, Trenton.

**West Missouri**

Delegates at the 79th annual convention of the Diocese of West Missouri voted:

(✓) To give convention vote to perpetual deacons on all matters except those requiring vote by orders.

(✓) A study for legal implications on a resolution asking voice and vote for all communicants 18 years and older.

(✓) By resolution, that the Bishop of



Mayor Lindsay receives the Bishop's Cross

Photo: Jo-ann Price

West Missouri initiate consultation with the Bishop of Kansas for the purpose "of establishing a Metropolitan Advisory Council" to serve and assist both dioceses in the greater Kansas City area.

(✓) To accept total budgets of \$340,000.

Both bishops of the diocese—Edward R. Welles and Robert R. Spears, Jr.—addressed the convention that met in Christ Church, Springfield.

## Pittsburgh

Unable to use Trinity Cathedral, Pittsburgh, because of two fires last year, the 103d annual convention of the Diocese of Pittsburgh met in the Church of the Ascension. This was the last of the conventions for the Rt. Rev. Austin Pardue as Bishop of Pittsburgh, before his retirement in August, and the first for the Rt. Rev. Robert Appleyard, coadjutor.

Action accepted by convention included:

(✓) Permission for clergy to vote for diocesan board trustees;

(✓) A study to be made on effects of Social Security on clergy;

(✓) A resolution on the dignity of man. This action prompted the longest convention discussion;

Defeated or tabled action included:

(✓) Equal division of funds for housing between the inner city and the outer circle of the diocesan area. It was defeated upon reassurance of the bishop that this was in the plans, though complete 50-50 division could not be assured;

(✓) A resolution on national resources being devoted to war on poverty rather than war in Vietnam (Tabled);

(✓) A resolution that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ," and with several sub-sections on COs, Selective Service, and discontinuance of seminarians' special exemption (Tabled after "long and hot discussions").

Bishop Pardue told delegates that the diocesan gift of \$50,000 to the initial \$350,000 of the Interfaith Housing Corp., is "seed money" for diocesan-wide groups that organize to renew housing for the poor.

## West Virginia

A panel discussion on "What the Church ought to be doing in West Virginia" was a feature of the annual convention of the Diocese of West Virginia that met in Charleston. Moderator was the Rt. Rev. John Hines, Presiding Bishop, and members included the governor of the state, a former ambassador, the state president of the AFL-CIO, and a bank board chairman. Only one panel member was an Episcopalian, but all called the Church to account for failure to be more involved in current affairs and problems.

Defeated action included:

(✓) A constitutional change requiring an

equal number of male and female delegates to diocesan conventions. (The identical proposal was passed last year.);

(✓) A resolution that the "Church should voluntarily place itself in a completely ethical position in its relationships with government, decrying efforts to avoid payment of property taxes" specifically on income-producing properties.

Accepted actions were:

(✓) A 10-year plan looking forward to the centennial year 1978;

(✓) A voluntary second-mile commitment for MRI projects in every congregation;

(✓) A total budget of \$320,159.

A resolution on the Poor People's March suffered a setback and after considerable discussion, was tabled. The original resolution was directed toward material sent out by the Executive Council asking for "more thoroughness in checking its sources of information" among other requests. A substitute resolution "opposing support by the Executive Council in the corporate name of the Church of the current March on Washington" was tabled.

Convention was addressed by Bp. Hines and its diocesan, the Rt. Rev. Wilburn C. Campbell.

## Vermont

An amended budget which allows for a 50% increase in Church support for the Vermont Council of Churches was taken with no dissenting votes at the close of the 178th annual convention of the Diocese of Vermont meeting in Rutland. The Episcopal donation to the VCC will be \$6,000, \$2,000 over the amount originally budgeted.

Convention also voted:

(✓) A \$2,000 contribution toward the proposed ecumenical chapel to be constructed at the Vermont State Hospital, Waterbury. The Roman Catholic Diocese of Burlington had offered to pay 50% of the necessary building costs provided other Christian bodies raised the rest. So far, \$500 has been pledged from Episcopal parishes and individuals;

(✓) To study existing housing for the elderly in Vermont;

(✓) A substitute resolution in place of the one calling for "abolition of conscription." It calls for study of "specific questions of broadening options and definitions of conscientious objection."

The Rt. Rev. Harvey Butterfield, Bishop of Vermont, addressed convention on the Church's involvement in the issues of the day.

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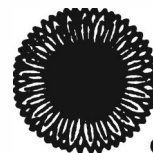
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836-327 to recognize and finance at the rate of \$250,000 a year for four years. the Black Affairs Council (BAC), offspring of a black caucus held last January in Chicago. Its plans for experimental urban programs are not yet completed.

Dr. Dana M. Greeley of Boston spoke in behalf of a last-minute recommendation by the board of trustees to finance both BAC and BAWA, a 3-week-old Black and White Action Together group inspired by members of the interracial Community Church, New York City.

The Unitarian Universalist Association with its 180,000 members has fewer than 1,500 black members.

### SCHOOLS

#### St. Mary's Celebrates Centennial

Some 200 alumnae and parents attended centennial weekend at St. Mary's School, Peekskill, N. Y., enjoying picnics, games, reunions, and the alumnae dinner. The Rt. Rev. Stephen F. Bayne was the main speaker at the latter event.

The father-daughter softball game drew a "record attendance," the fathers winning by 23-1. Swimming events also drew many spectators, and alumnae marvelled at the pool which to so many of them had been just a hole in the ground.

A Solemn High Mass was celebrated on Sunday morning. The Rt. Rev. Albert R. Stuart, Bishop of Georgia, was to have given the sermon, but as he is recuperating from a heart attack he was unable to be present. In his place, the Rev. Julien Gunn, O.H.C., provincial chaplain of the Community of St. Mary, preached.

### SPAIN

#### The Bishop Reports

The series of "Informative Letters from the Bishop" of the Reformed Episcopal Church in Spain has been launched with the first issue covering the activities of the Rt. Rev. Ramón Taibo and pertinent facts of his congregations, their hopes and needs.

Most of the congregations of the Spanish Reformed Church have regularly scheduled services, Bible study groups, prayer meetings, and visitations. Confirmation classes produced 22 confirmands for the Church in Madrid, Valladolid, Valencia, and Salamanca. Most were young people. In Jerez de la Frontara, in southern Spain, the Rev. Francisco Serrano is working full time now for the Church. He has a small group of people there and also one in Malaga. Near Peñíscola, in the Province of Castellón, the Church owns a modest house near a beach, which is open to church boys and girls during the months of July and August, Spanish as well as some from Switzerland, Germany, and England. In addition to beach pleasure the vacationers have classes in religious studies led by

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### Bundle Department

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the secretary of the youth movement in the Church. The program is so popular that it is necessary to increase the number of accommodations. The church in Cigales has been repaired and is now available for other purposes than services. Before 1936, the bishop reports, there had been a prosperous congregation there, supporting a school in addition to the church, but the property was destroyed during the Civil War. The ecumenical atmosphere is more friendly than at any time in the past, as witnessed by the services held during unity week [L.C., February 11th] when Roman Catholics preached in the Reformed Episcopal Cathedral in Madrid, and Bishop Taibo also preached. Similar services were held in Barcelona, Salamanca, and Valencia. In Salamanca, Bishop Pereira of the Lusitanian Church of Portugal also took part in services by invitation of the Ecumenical Center John XXIII.

Bishop Taibo reports that the lack of finances prevents the construction or purchase of two or three much needed buildings for church services and other uses, in areas where the Church could expand. He thanks the Aid Committee of London and the Episcopal Church in the United States for the economic aid sent to Spain, but the combined sums make up less than a third of the necessary budget, and he

finds the means of raising the rest almost impossible. The congregations in Spain are struggling to increase their contributions, but they are small groups and represent, for the most part, middle and working classes. In closing the report, Bishop Taibo thanks all those who have helped with their prayers and gifts.

#### AROUND THE CHURCH

Two brothers from the Community of Taizé are to conduct the annual retreat for the Order of the Holy Cross at its Mother House, West Park, N. Y., the second week of June. Because of this, the order has moved its open house to the Feast of the Exaltation of the Holy Cross, September 14th.

Several people were involved in the preparation of an anthem's premiere, sung by St. Alban's Chapel choir of The Citadel, Charleston, S. C. An original hymn, "Bless the Lord," written by the Rt. Rev. Robert E. Gribbin, retired Bishop of Western North Carolina, was put into 4-part harmony by the Rev. Charles Cannon. Mrs. L. H. Phillips made it all into an anthem based on a Hebrew melody selected by the Rev. James R. Borom. And Mrs. Paul Davis put the words to music which was performed by organ, two trumpeters, tympanist, and the choir. Bishop Gribbin, prompted to write the hymn by the scarcity of hymns dealing with the forgiveness of sin, used the following biblical passages: Deuteronomy 6:5; Matthew 22:37, and Psalm 103. He considers the hymn to be equally important to Christians and Jews.

Mr. Charles H. Ryerson, a doctoral candidate at Columbia University, and Mrs. Cynthia Wedel, associate general secretary for Christian Unity of the NCC, shared the speakers' platform at the annual Christian Social Relations Institute of the Churchwomen of the Diocese of Virginia. Theme for the day-long meeting held in St. George's Church, Fredericksburg, Va., was "The Human Dimension in World Affairs."

Within the Diocese of Albany workshops have been held in each of the deaneries for the purpose of learning the program to be followed in the \$2 million Capital Funds Drive that began after Easter. The drive is part of the Centennial Year program, but known as the 2d Century Fund.

Past and present students, and the faculty of the College of Church Musicians, presented the "Messe sur les Thèmes Grégoriens de la Messe IX" (opus 11) by the French organist and composer Maurice Durufé, in the Washington Cathedral. The mass is scored for baritone solo, baritone chorus, and orchestra or organ, has a Latin text for the ordinary, and is based almost exclusively on plain-

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song themes. The American premiere was directed by John Morehen, faculty member.

The new Aeolian Skinner organ in Epiphany Church, Washington, D. C., is a memorial to Adolph Torovsky, organist-choirmaster there for 50 years until his death last fall. The organ's full resources were demonstrated for the first time at the dedicatory recital by acting organist Garnell Copeland on March 3d. Heard then was the first performance of Leo Sowerby's "Passacaglia in F," dedicated to the rector of Epiphany, the Rev. Edgar Romig, and Copeland's "Prelude in C Minor," his tribute to Dr. Sowerby, who attended the recital.

An Anglican-Methodist service of prayer for Christian unity, held March 10th in the Cathedral Church of St. John, Providence, R. I., was sponsored by the ecumenical relations commission of the Diocese of Rhode Island and the commission on ecumenical affairs for the Providence district of the Methodist Church. Preacher was the Rev. Dr. Harold Roberts, principal of Richmond Theological College, Surrey, England.

The Hewitt Lectures at Union Theological Seminary, New York City, were given by Dr. Helmut Gollwitzer, professor of protestant theology at the Free University of Berlin. He is active in political questions of reunification of Germany, Jewish-Christian relationships, the ecumenical movement, Christian-Marxist dialogue, and the campaign for nuclear disarmament, though he is not a pacifist. He was also active in the resistance of

the German Confessing Church against Hitler, and was a prisoner of war in Russia for four years.

Children in the Diocese of Rhode Island have had a special project in mind each time they dropped coins in a "Dacca Mite Box." Proceeds from the boxes presented at the Ingathering Service held in the Cathedral of St. John, Providence, will provide a motorscooter for a priest of the Diocese of Dacca, in Pakistan.

The Ven. J. L. Bryce, archdeacon of Samoa and lecturer at St. John's College, Auckland, New Zealand, has been appointed part-time secretary of the South Pacific Anglican Council. He has been released from most of his other duties in the Diocese of Polynesia to concentrate on council work during this stage of the

planning toward a possible Pacific Province. During college vacations he will travel to other Pacific dioceses.

Twelve taxis and a horse and carriage have been blessed by the Rev. Thomas Dyson, rector of the Church of St. Mary the Virgin, Warwick, Bermuda. There are a number of taxi drivers in the congregation, and, according to the rector, the cabs and carriage are as vital to island economy as fishing fleets in other areas. (This was a reference to the long-established service of blessing fishing fleets before they set sail.) Fr. Dyson urged the drivers to perform their duties in a thoroughly Christ-like spirit, even though there are frustrations, irritations, and sometimes even dangers. Several drivers voiced the hope that this would become an annual service.

# PEOPLE and places

## Armed Forces

Chap. (Maj.) John R. McGrory, Jr., Office of Base Chaplain, 379 CSG, Wurtsmith AFB, Mich. 48761.

## Laymen

Bolling B. Smith, communicant of St. Timothy's, Milwaukee, Wis., is research coordinator of the Wisconsin regional space center and director of the mobile space workshops for the University of Wisconsin-Milwaukee. In the latter capacity he takes the story of space to classrooms, civic groups, and church centers.

David F. Hewlett, former faculty member at New England Conservatory of Music and organist in Hamilton, Mass., is organist and choirmaster at Christ Church, Fitchburg, Mass.

## Awards

The 3d annual Jonathan Daniels Fellowship Awards have been given to: Robert McKay of Harvard Divinity School; Mrs. Sharon Kendall of Union Seminary; and Kim Nielson of New Brunswick Seminary. Given in memory of Mr. Daniels, a seminarian at the Episcopal Theological School, Cambridge, Mass., the fellowships aid other seminarians who take a leave of absence to work in areas of social concern.

## Churches New and Old

St. Luke's, San Francisco, Calif., had a gathering of former rectors for its centennial services. The Very Rev. John Leffler, dean of St. Mark's Cathedral, Seattle, preached; the Rev. Carl Tamblin, vicar of Holy Trinity, Fallon, Nev., read the lessons; and the Rev. George Sinkinson of St.

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**WOMEN TEACHERS** for maths, science, history wanted in private school in Midwest. Reply **Box M-536.\***

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**PARISH WORKER.** Female, trained, experienced, invites correspondence. Reply **Box C-562.\***

**PRIEST,** 54, desires supply work during the month of August; also interested in a permanent change. Had 20 years in the business world before entering the priesthood. Have degrees in Science and Theology. Reply **Box P-559.\***

**PRIEST (71)** retiring July 15 after 18 years' ministry needs augment poverty pension. In good health. Church School Superintendent 20 years before ordination. Business experience—advertising, promotion, management, plus six years with Armed Forces. Southwest preferred. Reply **Box J-558.\***

### SUMMER SUPPLY

**MIDWEST PRIEST** desires supply mid-August through early September in Seattle-Tacoma area. Services for use of Rectory. Wife, four children, ages 10 to 16. Reply **Box M-563.\***

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**THE CONGREGATION OF SAINT AUGUSTINE,** a Religious Teaching Community for Men of the Episcopal Church. For information write: The Father Superior, C.S.A., 3682 Seventh Ave., San Diego, Calif. 92103.

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Thomas', Garrison Forest, Md., read Morning Prayer. The original church building was destroyed in the 1906 earthquake fire. Present rector is the Rev. Spencer Rice.

### Renunciation

On April 1, the Bishop of Mexico, the Rt. Rev. José G. Saucedo, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the council of advice, accepted the renunciation of the ministry made in writing by Carlos Avendaño Castro, deacon.

### Schools

Bethany School for Girls—Speaker at the 9th grade graduation was the Rev. Edward Chandler, and diplomas were awarded by the Rev. Ralph J. Spinner, chaplain to the Sisters of the Transfiguration, who direct the school. Three students received certificates for placing nationally in the top 10% of all students taking the NED tests.

### Deposition

On May 8th, the Rt. Rev. Richard S. Emrich, Bishop of Michigan, acting in accordance with the provisions of Canon 60, Section 1, and with the

advice and consent of the clerical members of the Standing Committee, deposed Donald Elwyn Bodley from the Ministry. This action was taken at his request and for causes which do not affect his moral character.

### Ordinations

#### Priests

Atlanta—The Rev. Douglas C. Turley (former Baptist minister), priest in charge of St. Patrick's Mission, Doraville, Ga., and director of chaplain service, Georgia Mental Health Institution, address, 1321 W. Nancy Creek Rd., N.E., Atlanta 30327. Ordained under Canon 36.

Lexington—The Rev. Robert W. Planck, rector of St. Stephen's, Latonia, Ky. 41015; and the Rev. James Warren Scouten, vicar of All Saints', Cold Spring, Ky. 41076.

Louisiana—The Rev. John Gwin Allen, Jr., 6249 Canal Blvd., New Orleans 70124.

#### Deacons

Kansas—Stanley M. DuBois, assistant at Christ Church, Overland Park, Kan., address, 10331 High Dr., Leawood, Kan. 66206.

Lexington—Robert E. Anderson, in charge of

Emmanuel, RR 1, Winchester, Ky. 40391; Joseph K. Hammond, in charge of Advent, 122 N. Walnut, Cynthiana, Ky. 41031; Robert B. Herine, assistant at Chapel of St. Augustine of Canterbury, 472 Rose, Lexington, Ky. 40608; Stanwood E. Graves, curate at All Saints', 100 N. Drew, Appleton, Wis. 54912; Henry Clay Mayer, curate at St. John's, 210 N. Main, Versailles, Ky. 40380; Terry R. Taylor, chaplain of St. Alban's Chapel, Morehead University, Morehead, Ky., 40361; Phillip L. Thomas, vicar of St. Philip's, Chiles & Short Sts., Harrodsburg, Ky. 40330; and Robert B. Smith.

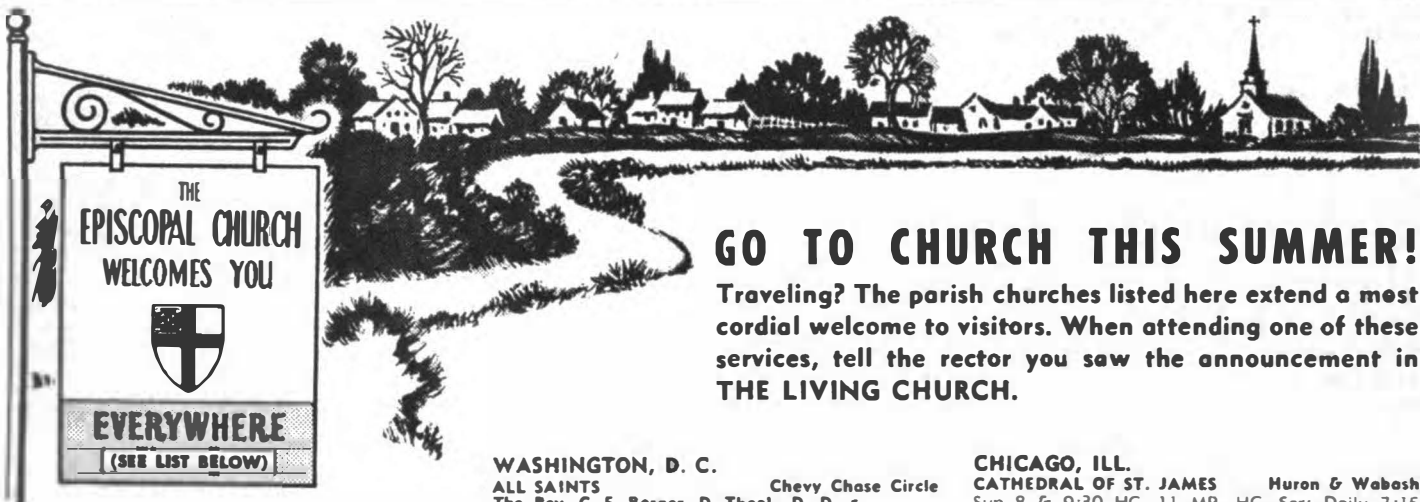
Western Kansas—Robert J. Spangler, St. John's Mission, Ulysses, Kan. 67880, part of the developing area for team ministry of Southwestern Kansas. Appointment effective July 1st.

#### Perpetual Deacon

Rechester—John Terry Burr, assistant at St. Luke's, Brockport, N. Y., address, 77 Gary Dr., Brockport 14420.

### Religious Orders

Society of St. Paul—Bro. Theodore (Frederick Peacock) made his life vows during a Pontifical Eucharist. The mother house is in the Diocese of Oregon, and Bp. Gross, Suffragan, officiated.



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

- LITTLE ROCK, ARK.**  
TRINITY CATHEDRAL 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11
- LOS ANGELES, CALIF.**  
ST. MARY'S 3647 Wetseke Ave.  
The Rev. R. Worster  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30
- RIVERSIDE, CALIF.**  
ALL SAINTS' Magnolia & Terracine  
The Rev. J. E. Taylor, r; Mr. B. O. Bremen, c  
Sun 7:30 HC; 10 MP; 1S HC
- SAN FRANCISCO, CALIF.**  
ADVENT 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6
- FORT COLLINS, COLO.**  
SAINT LUKE'S 2000 Stever St.  
Sun H Eu 7:30, 9 (Sung), 6
- DANBURY, CONN., CANDLEWOOD LAKE**  
ST. JAMES' Downtown West St.  
Sun 8, 9:15, 11; Thurs 10

- WASHINGTON, D. C.**  
ALL SAINTS Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D. D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10
- ST. PAUL'S** 2430 K St., N. W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; Sat C 4-7
- COCONUT GROVE, MIAMI, FLA.**  
ST. STEPHEN'S 2750 McFarlane Road  
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-  
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30
- CORAL GABLES, FLA.**  
ST. PHILIP'S Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 10, 5:15; Daily 7
- FORT LAUDERDALE, FLA.**  
ALL SAINTS' 335 Terpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25
- FORT MYERS, FLA.**  
ST. LUKE'S 2nd & Woodford  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;  
C Sat 4:30

- CHICAGO, ILL.**  
CATHEDRAL OF ST. JAMES Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP
- GRACE** 33 W. Jackson Blvd. — 5th Floor  
"Serving the Loop"  
Sun 10 MP, HC; Daily 12:10 HC
- FLOSSMOOR, ILL.**  
ST. JOHN THE EVANGELIST Park & Leavitt  
The Rev. Howard William Berks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded  
by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat  
5-6 & by appt
- PORTLAND, MAINE**  
CATHEDRAL CHURCH OF ST. LUKE 143 State St.  
Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30  
ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30
- BALTIMORE, MD.**  
MOUNT CALVARY N. Eutaw St. & Madison Ave.  
The Rev. R. L. Renieri, r  
Sun 8 Low Mass, 10 Sol Mass & Annual Parish  
Picnic Cleggett Diocesan Center; Daily Masses Mon  
thru Fri 7; Tues, Thurs & Sat 9:30; C Sat 4:30-5:30
- ST. MICHAEL & ALL ANGELS'** 2001 St. Paul St.  
The Rev. Osborne R. Littleford, D.D.  
Sun H Eu 7:30, 9, 11, 4; Daily Eu

- INDIAN ROCKS BEACH, HOLIDAY ISLES, FLA.**  
CALVARY CHURCH Gulf Blvd. & 17th St.  
The Rev. Canon Frank L. Titus, r  
Sun 8:30, 10; Saints Day 10
- ORLANDO, FLA.**  
CATHEDRAL OF ST. LUKE Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,  
Fri & HD 10; C Sat 5
- ATLANTA, GA.**  
OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

- 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; Extra Mass Wed & HD 12:10;  
C Sat 1-1:30, 4-4:30
- DETROIT, MICH.**  
ST. JOHN'S Woodward Ave. & Vernor Highway  
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c  
Sun 8 HC, 11 MP (HC 15 & 35); Wed 12:15 HC

**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.

(Continued on next page)

# GO TO CHURCH THIS SUMMER!

(Continued from previous page)

## FLINT, MICH.

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

## HOLLAND, MICH.

**GRACE CHURCH** 555 Michigan Ave.  
The Rev. Wm. C. Warner, r  
Sun HC 7:30, 9 & 15 11; MP 11 ex 15

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,  
H Eu & EP

## RENO, NEV.

**TRINITY CHURCH (Downtown)** Island & Rainbow  
The Rev. J. E. Carroll, r; the Rev. D. D. Cole, asst  
Sun 7:45 & 10 H Eu

## BRADLEY BEACH, N. J.

**ST. JAMES CHURCH** 4th & Hammond Aves.  
HC 8, 10 (1S, 3S, 5S); MP 2S, 4S; HD 10

## NEWARK, N. J.

**GRACE CHURCH** Cor Broad & Walnut Sts.  
The Rev. Herbert S. Brown, S.T.D., r  
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

## SEA GIRT, N. J.

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

## TRENTON, N. J.

**TRINITY CATHEDRAL** W. State St. & Overbrook Ave.  
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

## BINGHAMTON, N. Y.

**CHRIST CHURCH** 187 Washington St.  
The Rev. F. W. Dorst, r; the Rev. S. H. Jecko, c  
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

## BROOKLYN, N. Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, 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

## NEW YORK, N.Y.

**EPISCOPAL CHAPLAINCY TO KENNEDY AIR-  
PORT PROTESTANT CHAPEL**  
The Rev. Marlin L. Bowman, chap.  
Sun 12:15 HC; Wed 12:10 HC

## NEW YORK, N. Y.

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

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-  
days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &  
5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open  
daily for prayer.

## SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

## ST. IGNATIUS'

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

## ST. JOHN'S IN THE VILLAGE

218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, c  
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30  
ex Sat; Sat 10; Thurs & HD 7:30 & 10

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

### ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r  
The Rev. T. E. Campbell-Smith  
Sun Mass 7:30, 9, 10, 11 (High); EP B 6; Daily  
Mass 7:30, 12:10, Wed & HD 9:30; EP 6. C daily  
12:40-1, Fri 5-6, Sat 2-3, 5-6

### RESURRECTION

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

### ST. THOMAS

5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat  
HC 8:15; Tues 12:10; Wed 5:30. Church open  
daily 7:30 to midnight.

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays  
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP  
7:45, HC 8; Organ Recital Wed & Fri 12:45; C Fri  
4:30 & by appt

### ST. PAUL'S CHAPEL

Broadway & Fulton St.  
The Rev. Robert C. Munsicker, v  
Sun HC 8. MP HC Ser 10; Weekdays HC with  
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt  
Organ Recital Wed 12:30

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
The Rev. Leslie J. A. Long, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP  
& EP. C Sat 12 noon

### ST. LUKE'S CHAPEL

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

### ST. AUGUSTINE'S CHAPEL

333 Madison St.  
The Rev. William W. Reed, v  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP  
Mon-Sat 9:15 ex Wed 7:15

### ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
The Rev. Carlos J. Cagulat, v  
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9

## UTICA, N. Y.

**GRACE CHURCH** Genesee & Elizabeth St.  
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.  
Richard J. Koch, asst r; the Rev. Lawrence C.  
Butler, asst m  
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

## WHITEHALL, N. Y.

**TRINITY CHURCH** 60 Broadway  
The Rev. Kennedy K. Roberts, v  
Sun H Eu 7:30 & 10:30; HD 10:15; 1st Fri C 7



**ST. PAUL'S CHURCH  
SEATTLE, WASH.**



## TOLEDO, OHIO

**TRINITY** Adams at St. Clair  
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the  
Rev. S. H. Caldwell, the Rev. L. F. O'Keefe  
Sun 7:45, 9, 11; R. L. Hobbs, organist & cho-  
master

## LINCOLN CITY, ORE.

**ST. JAMES'** 2490 North Highway 101  
The Rev. G. W. Conklin, v  
Sun 8, 11; Wed 10

## PHILADELPHIA, PA.

**THE CHURCH OF ST. LUKE AND THE EPIPHANY**  
330 S. 13th St  
The Rev. Frederick R. Isacksen  
Sun HC 9; 10 (1S & 3S); MP (2S & 4S)

## CHARLESTON, S. C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Samuel C. W. Fleming, r  
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also  
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

## DALLAS, TEXAS

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Ph.D., dean  
Sun 7:30 H Eu; 9 Family Eu, 11 Mat & H Eu;  
Daily 6:30, Wed 10; C Sat 5

## FORT WORTH, TEXAS

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

## SAN ANTONIO, TEXAS

**ST. PAUL'S** 1018 E. Grayson St.  
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10,  
C Sat 11:30-12:30

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St.  
Sun 7:30, 10 H Eu; Wed, Fri & HD H Eu 6:50, 10

## ACAPULCO, GRO., MEXICO

**HOLY CROSS** (behind Hotel Las Vegas)  
The Rev. J. P. Black, tel. 4-05-39  
Sun HE 10, MP 11, EP 6

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