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The Living Church

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THINGS TO COME

July

28. Trinity VII
29. Sts. Mary and Martha of Bethany
30. William Wilberforce
31. St. Joseph of Arimathea

August

4. Trinity VIII
Dominic

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

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LETTERS

Most letters are abridged by the editors.

Confessional Jargon

Seeing the cover of your June 30 edition reminded me of a little parody that was done by Ron Johnson and myself in 1965. The great weakness of so many clergy today stems from the fact that they use too many words, following the German theological tradition. These words becloud issues to which they are addressed. Is it little wonder that violence speaks more eloquently?

"I believe in a single, personal, absolute ground of being-itself, the center of my ultimate concern, the beyond in the midst of our life, that existential reality encountered and experienced not at life's borders but at its center, the pure, personal, creative process of coming to be and passing away upon whom all things are contingent, both nature and supra-nature;

"And in the single expression of the ultimate paradox between the concrete and the absolute, Jesus Christ, our example of radical obedience, the very window to the Ground, the agent in the creative process, who from this process took flesh; who made his act of radical obedience and was entombed; and in the same obedience by which we walk in the spirit as the resurrection shown forth in our lives, as the promise made known to us today by the prophets; and to the expression of kingship as Lord of our lives, whose kingdom is now present as his eschatological community in his everlasting body;

"And I believe in the divine initiative as the source of existence and being who emanates forth from the creative ground and its concrete expression, who moves his prophets in all ages, who by our doubt and trust with being itself and its paradox is experienced as truth and assent.

"And I believe in the continuing historicity of the single eschatological community, I acknowledge baptism as an act of obedience in which event the creative process reunites us *ex opere operato* into its life by virtue of our ultimate concern as the symbol which participates in the reality of its direction; and I look forward to my complete obedience in the life of the spirit and hope for the omega point. So let it be!"

(The Rev.) LEWIS A. PAYNE

*Rector of Church of the Holy Trinity
Peru, Ind.*

Love Song

Thank you for Fr. Pearson's *Love Song* [L.C., June 16]. It comforts me to know that there are still Episcopal priests who love the Church now at this present time when so many appear to be hell-bent to destroy it.

I observe that there is at present in the Episcopal Church a drive to suicide, an urge to self-destruction, so *relevant* to the nihilism in much of our contemporary civilization — leaders and led, rushing headlong down a steep slope into the sea. This development is surely in conformity with the spirit of the times: we have self-destruction by drugs, by alcoholism, in the hippie-type withdrawal, in burning our cities (as if to emulate our burning of other people's cities), in revolts of various sorts, and now also in the Church which often does conform after lagging a little behind the trends. So thank God for Fr. Pearson. We Anglicans have a form of

worship which feeds our souls. The saint-down through the ages have bequeathed to us their spiritual insights, expressed in noble language. As we recite their words, they become a part of our own understanding. Is it uncharitable to prefer excellence to banality. Some Church leaders appear to be ashamed to have beauty of language in our services — I have even heard love of beauty equated with arrogance. Granted that not every human being likes dignity of manners or nobility of language — and did I just hear someone says that "no one" wants dignity of the idea of the noble any more? — and therefore *none* of us to be allowed to pray with the saints in their great collects or to join in our glorious chants?

The mission of the Church is not to conform itself to the world but to transform the world and ourselves. Hasn't this been forgotten in our enthusiasm for going along with the spirit of the times in all things? I do not see that self-destruction is the kind of transformation to be desired. In striving to gain the world (on the world's terms) the Church is risking her soul. But the striver are too busy striving to see this. It is true that a man gains his life in losing it, but I never understood that teaching to be exhortation to suicide. One sometimes hears these days in sermons, and at "inspirational" conferences, that the Church must die in order that Christianity may live and grow. There are fashions in nonsense as in everything else.

I am an old lady. I have seen fashions come and go, fads and crazes. I have even heard it declared officially that the Church was never before this concerned with poverty: but I have "researched" in the history of social work, and I know much to the contrary. But I do not know if there ever before was such eagerness to throw away our heritage.

JEAN S. DAVIS

Aurora, N. Y.

"Newspaper-Language" Liturgy

I just couldn't believe the June 9 edition of THE LIVING CHURCH [page 6]: I suppose with much effort, I could live with the newspaper-language Lord's Prayer. The Apostles' Creed is what threw me. It appears to start out as a prayer, "I believe in God, almighty Father, . . ." Then we read, ". . . his only Son, our Lord . . ."! The creed appears to be grammatically inconsistent. It should be either "the almighty Father" or "an almighty Father." If the ecumenists are determined to change the creed, they should be more orderly. If they want it to be a prayer they could say, "I believe in Jesus Christ, your only Son," and follow suit for the rest of the new "creedal prayer."

Personally, I don't think either of the proposed texts is an improvement. If this is a sample of the committee on language's work I believe I can do without its revision of the *Sanctus*, *Gloria*, and other texts.

ALAN A. SNOW

Beverly Hills, Calif.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

BOOKS

RELIGION ACROSS CULTURES. A Study in the Communication of the Christian Faith. By Eugene A. Nida. Harper & Row. Pp. vii, 111. \$4.95.

Dr. Eugene A. Nida, a distinguished missionary linguist and official of the American Bible Society, has written in *Religion Across Cultures* a very interesting and effective presentation of the Christian Gospel for modern university people. He is at home with modern anthropology, psychology, and the political ethos of the modern campus. He uses terms from these disciplines and points of view to present the Christian Gospel.

He starts with a "doctrine of man" drawn largely from modern anthropology. He enumerates seven basic human drives: thirst, hunger, sex, love, physical activity, mental activity, and esthetic activity, and relates religion to these drives. He moves on through religion in general to particular religions, and then presents the Christian Gospel as a superior form of religion. It is an interesting and impressive demonstration that never compromises or discredits the Gospel. Some of his sentences are as pithy and lucid as definitions: "In contrast to the philosopher, the religionist is one who engages in sending messages to and receiving them from supernatural powers"; "Theology is not religion, any more than grammar is language"; "Man is never content simply to exist without a rationale for his life. He must validate the present by his view of the past and fashion today to fit the picture of tomorrow."

My only quarrel with the book is that the author identifies too completely with the people to whom the book is addressed. He is as uncritically pro-labor union monopoly, pro-cursillio, anti-poverty as the modern campus, and as anti-Buddhist and anti-catholic as the 19th century "liberal." Such uncritical identifications do not in my mind serve that truth of which the Christian Gospel is the most important part.

(The Rev.) PAUL B. DENLINGER, Ph.D.
Episcopal Theological Seminary
in Kentucky

✦ ✦ ✦ ✦

MR. JONATHAN EDWARDS. By James Playsted Wood. Seabury. Pp. 158. \$4.50.

James P. Wood's book is a museum piece of 18th-century Americana when minister rather than politician was policy maker; when church-going and its by-product, worship of God, equaled 20th-century's attention on the Gross National Product; when in Massachusetts there was rabble-rousing religion, not rabble-rousing demonstrations, hell-fire preaching not fired buildings, hysterical camp meetings and "riotous revivals" — all triggered by "The Great Awakening" from puritanical, God-estranging shackles of mind.

Jonathan Edwards was at first the catalyst and then the outcast of the move-

ment. In 1824 (66 years after his death) his greatness was attested publicly with a bronze plaque, but his legacy to the Church and to mankind is the large treasury of writings. Small samples furnished by the author are whetting canapés for the elite of theology students who have a gourmet's taste for the nourishment of profound and brilliant philosophy.

Actually, Mr. Jonathan Edwards leaves the impression of a helicopter ride over New England with binoculars trained on tombstone signatures and ghosts not aroused to speech and emotion but left slumbering in the archives of religion's genealogy.

HELEN S. HANLEY
St. Paul's Church
Milwaukee

✦ ✦ ✦ ✦

NIKOLAI: Portrait of a Dilemma. By William C. Fletcher. Macmillan. Pp. ix, 230. \$6.95.

Metropolitan Nikolai of Krutitskii and Kolomna, one of the most widely publicized and at the same time one of the most roundly vilified modern Churchmen of the postwar Russian Orthodox Church, is the difficult and elusive subject of this book. We are told that the Russian Orthodox Church had some 163 bishops and metropolitans before 1930. By the end of the great purges of the Stalin era (1938), there remained only four bishops of whom Nikolai was one. All the other bishops were either dead, or exiled in Siberian labor camps, or living underground as clandestine clerics. Apparently, the remaining four bishops were considered "safe" by the Soviet establishment.

The invasion of Poland by Hitler in 1939 and the subsequent march of the Nazi armies into Russia radically altered the Soviet Church-state relationship. Nikolai felt nothing incompatible between Christian faith and active warfare when the USSR was threatened. Like so many other clergymen the world over, he felt the war a holy cause for his side. There is at least one evidence that he cooperated with the Soviet Secret Police against the interests of one of his co-religionists. When in 1948 the so-called Peace Campaign was organized in Poland, Nikolai in effect became little more than a tool of the Soviet state's foreign policy. Part and parcel of the Peace Campaign was a cultivated hostility towards the Roman Catholic Church. Again, Nikolai obligingly bitterly attacked the Vatican and the papacy as "enslaved by capitalist rulers."

He was somewhat better in his pastoral concerns. Most of his sermons were concerned with the theme of death and life beyond. William Fletcher finds one of the attenuating reasons for this emphasis in the rigidly circumscribed position in which the Church finds itself in Soviet life. Furthermore, none of the theologies of modern Western Christendom had had, by then, any impact on Russian Ortho-

Continued on page 12

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The Living Church

July 28, 1968
Trinity VII

For 89 Years,
Its Worship, Witness, and Welfare

COVER STORY: WCC

Archbishop Scores RC Rigidity

There are two issues on which non-Roman Catholic Christians need to be "absolutely uncompromising," declared the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, at a press conference at the World Council of Churches assembly at Uppsala. He said that they should not accept pressure from the Roman Church to bring up the children of mixed marriages in that Church. The other issue concerns the refusal of the Roman Catholic Church to recognize the validity of mixed marriages performed outside that Church. He expressed his belief that many Roman Catholic bishops, clergy, and laymen would like to see a relaxing of their Church's rules governing intermarriage.

Concerning the question of Roman Catholic recognition of Anglican holy orders he refused to make a statement, saying that the topic ought not to be discussed in isolation from the entire question of the doctrine of the Church.

Dr. Visser 't Hooft Cites Peril

The ecumenical movement today is in peril even though it seems near "an astonishingly rich harvest," in the judgment of Dr. W. A. Visser 't Hooft, who served as first general secretary of the World Council of Churches from 1948 to 1966 and is now a consultant to the Council's General Secretariat. Dr. Visser 't Hooft expressed his views in a major address at the assembly of the WCC at Uppsala.

"As the various main streams of the ecumenical movement have joined together we have a greater opportunity than ever to act and work as one well coordinated, worldwide Christian movement," he said. "But at this very moment there are many inside and outside our churches, particularly among the younger generation, who have their deep doubts about the relevance of the ecumenical movement and turn away from it with a sense of disappointment." He stated that the young critics of the movement fault it for not addressing itself primarily to what they consider the main religious issue — "the meaning of our common life." Critics question also whether the ecumenical movement "should so largely

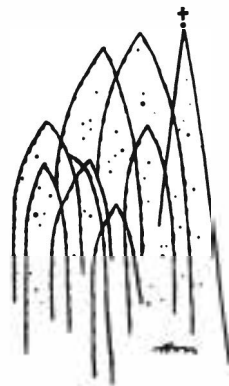
be in the hands of the churches. The time has come," Dr. Visser 't Hooft declared, "for the churches to open their eyes and discover the unspeakable gift which God offers them in the new opportunities for living together as members of the one body which receives the many gifts from the one Spirit."

Coverage of Uppsala

THE LIVING CHURCH will present a special summary report on the actions and resolutions of the World Council of Churches' Uppsala meeting, after the meeting has been concluded. Prior to that exclusive report, however, we will carry short reports of highlights of particular interest to Episcopalians.

Cover

This week's cover shows the procession into the Uppsala Cathedral for the opening service of the WCC's meeting. Aps. Ramsey and Iakovos, two of the council's six presidents, may be seen leading the procession.



SOUTH AFRICA

Bishop Gives Final Sermon

In one of the largest turnouts in recent times, Capetown's St. George's Cathedral was jammed with 1,250 people for a farewell service for the Rt. Rev. Robert Mize, Bishop of Damaraland. The congregation included all races and many representatives of other Communion. Many were in tears during the sermon given by the bishop whose visa was revoked by the South African government, thus deporting him.

Bishop Mize's sermon was said to be the most moving in the history of the cathedral, for it epitomized human obedience, God's injunction to turn the other cheek. [This sermon will be published in

an early issue of THE LIVING CHURCH with editorial comment.]

In discussing his ouster before leaving, Bp. Mize explained that the situation involved students from Ovamboland, part of his diocese, who had been in touch with international agencies, some of them allegedly communist units. These students left the territory illegally, with outside help, in an attempt to further their education. He felt it was his duty to reach those students who were members of his diocese, when he heard they were gone. He believes his correspondence with the students caused the government to oust him. The letters, Bp. Mize said, related only to Church and Christian matters and he had provided copies to the government investigators. Referring to alleged terrorist activities in his diocese, he said that he had done everything possible to discourage people from violence.

EAST AFRICA

Bishop Is Translated

The Rt. Rev. Trevor Huddleston, Bishop of Masasi since 1960, has resigned the see, effective Aug. 31, having been appointed to the Suffragan Bishopric of Stepney, Diocese of London. The bishop is representing Masasi at Lambeth Conference but does not plan to return to Africa following the Conference.

During his eight years at Masasi, Bp. Huddleston has made two month-long speaking tours in the United States. He has brought about many material improvements in the diocese, particularly in the matter of better buildings for hospitals, schools, and housing for African clergy, as well as seeing many more permanent churches built than when he arrived in Masasi. Among recent improvements has been the big expansion program for Mkomaindo Hospital at Masasi. Due to the bishop's untiring efforts there are now four doctors at Masasi working as a team of specialists, new maternity, children's, and leprosy wards, and electricity and X-ray have been installed. A new nursing school was opened by President Julius Nyerere in November 1967. Recently a school for blind children at Masasi was started next to the primary school, so that the children can, as far as possible, be integrated into it. Twenty blind children are being taught by two specially trained African teachers.

Among efforts by Bp. Huddleston to improve the lot of the local community

has been the inauguration of the Mahiwa Agricultural Training Centre [L.C., Nov. 29, 1964]. This is now well established under government control, and is being expanded to interest more boys.

Since Tanzanian independence, the bishop has maintained close and friendly relations with government officials including the president. At the same time, as when he was in South Africa, he has not been afraid to criticize openly certain government policies.

W. L. SPENCER

ARIZONA

Junior College For Navajos Opens

The Teachers of the Children of God, an Episcopal women's order, has established a junior college for Indians on the Navajo Reservation, at Fort Defiance, Ariz. The institution, known as Tuller College, is operating at the Mission of the Good Shepherd. Although the original plan was to open the college in the fall, in response to present needs and demands, evening courses are now being offered in a summer term. The dean of the college, Sister Angela, says that the new institution will not compete with the Navajos' own community college which is scheduled to open in the fall.

Tuller College and the projected Navajo community college will be the first college-level educational facilities on the reservation, which is the nation's largest Indian reservation and equals West Virginia in size. In addition to junior college work, the order and the Good Shepherd Mission will offer elementary and high school education.

Tuller College plans "to integrate the Navajo language, customs, and traditions into all courses that are being offered," the catalogue states, adding that its "liberal arts curriculum combined with vocational education is especially designed to meet the needs of the Navajo."

PENNSYLVANIA

Bishop Seeks PR Help

The Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, has appointed a public relations director to work for solidarity in his troubled diocese. The appointee, the Rev. H. Francis Hines, assumes his new post on Aug. 1. Before being ordained he worked for 10 years in the advertising field.

Fr. Hines's special assignment will be to interpret the Church's mission to the public. Bp. DeWitt has denied charges that this appointment is an attempt to use Madison Ave. tactics to smooth over diocesan difficulties focusing on the Rev. David Gracie, the controversial director of urban missions for the diocese. "Now as never before," the bishop said, "the Church needs effective assistance in interpreting its mission. . . . Business and

professions have taught us the importance and validity and effectiveness of good public relations and it is high time that we in this diocese take advantage of the skills and techniques of the public relations discipline."

Last January at the diocesan annual convention Bp. DeWitt said that "there has been so much unnecessary difference and disagreement over what we do as a diocese precisely because we have never corporately determined as a diocese what we should be doing."

Tensions involving Fr. Gracie began last year when he attended an anti-draft rally at which some young men burned Selective Service cards and he commended the course of those who "refuse to cooperate with the immoral draft law." When Bp. DeWitt refused to discharge Fr. Gracie some critics openly demanded the bishop's resignation.

MISSOURI

Controversial Cleric Runs for Office

The Rev. William L. Matheus, assistant at St. Stephen's Church in St. Louis, is a candidate for the Democratic nomination for state representative from Missouri's 55th legislative district. He is the only white candidate on an otherwise all-Negro slate. "I feel that politics in our district has too long been an exclusive family tradition of the Syrian and Lebanese families of an area which is rapidly becoming predominantly black," Mr. Matheus said.

In a recent sermon on "dirty politics," Mr. Matheus said: "When we talk about politics, we talk about us — ourselves. Because we *are* politics! If politics is dirty, then we make it dirty and we keep it dirty! No dirty old politician's hand reaches up in the polling booth on election day to pull down levers deciding between men and ideas. The hands that pull down these levers in the secrecy of that booth are the hands of good people — the hands of neighborhood mothers, the hands of hard working fathers. . . . The hands are our hands; politics is us."

Controversy is nothing new for the 40-year-old cleric. Before the days of public accommodation ordinances he owned and operated an interracial night club known as "The Holy Barbarian." The club was finally closed because of his refusal to bar Negroes. Last fall the Rt. Rev. George L. Cadigan, Bishop of Missouri, asked for Mr. Matheus's resignation from the staff of St. Stephen's, but later withdrew his request announcing that "a new working relationship" was possible.

Concerning his present candidacy, Mr. Matheus said: "Whether I win the Democratic nomination for state representative is immaterial: my activity in the field of politics is an attempt to motivate black voters and to emphasize the importance and reality of political power which will

guarantee my black friends their rightful voice in government."

WASHINGTON

Noted Musician Dies

Dr. Leo Sowerby, 73, director of music of the College of Church Musicians at Washington Cathedral, died July 7, in Port Clinton Hospital, Ohio. He had been serving as composer-in-residence at Camp Wa-li-ro, a choir camp located on an island in Lake Erie.

He became director of CCM with the opening of the college in September 1962. Prior to his Washington appointment, Dr. Sowerby had served as head of the composition department at the American Conservatory of Music, 1925-62; and organist and choirmaster at St. James' Cathedral, 1927-62, both institutions in Chicago. In 1946, he was awarded the Pulitzer Prize for his composition, "Canticle of the Sun," based on Matthew Arnold's translation of St. Francis's canticle. In addition to many other honors he also received, from Queen Elizabeth II, the title Fellow of the Royal School of Church Music.

Memorial contributions are being made to the College of Church Musicians.

ORGANIZATIONS

Drive for Blankets Successful

Church Women United across the nation have contributed the largest single allocation of blankets to Church World Service in five years, Melvin B. Myers of CWS reports. The contribution is being made in response to CWS's clothing appeal. The Churchwomen purchase certificates from CWS, enabling it to buy one blanket for each gift. The response of American women participating in the CWU project has already been so great that for the first time in a decade CWS expects to meet its minimum overseas requirements for blankets. A total of 41,500 blankets will be shipped to 12 countries, while an additional 20,000, together with blankets actually given instead of paid for by the women, will be held in stockpiles at CWS processing centers to meet disaster requests later.

Margaret Shannon, executive director of Church Women United, reported that as of May 30, Churchwomen in America have raised \$155,000 through the purchase of gift certificates.

CFM's Trend Grows

The growing ecumenical trend of the Christian Family Movement is reflected in CFM's 1968-69 program book recently released at a meeting of the Movement's executive and coordinating committees. Entitled *Shalom: Peace — in the City, in the Family, in the World*, the book draws

attention in its introduction to the "ecumenical thrust of CFM."

Predominantly Roman Catholic since its birth in 1949, CFM is open to all Christian families. The executive committee, chaired by Ray and Dorothy Maldoon of Munster, Ind., recommends that more ecumenical groups be encouraged to use the resources of the movement. Mr. and Mrs. Maldoon describe CFM as groups of couples, with chaplains, who "want to become a community of families sharing a mutual desire to learn from each other, to grow in the common faith as members of the family of Christ, and to work together as a witness to Christ's love in their homes, neighborhoods, churches, and communities." They explained that "the primary work of CFM is the development of couples, their families, and others in their personal relationships. This development takes place through an aroused and active social consciousness."

An Episcopal couple, the Rev. Don Jones and Mrs. Jones of Rockford, Ill., now serve on CFM's program committee.

AFRICA

Support Given To Apartheid Foes

An Anglican canon heading an anti-apartheid fund has placed his organization in the hands of the "Liberation Movement" against white minority regimes in southern Africa. Writing to the United Nations Special Committee on Apartheid, the Rev. L. John Collins, president of the International Defense and Aid Fund in London, has pledged continued help to freedom fighters in southern Africa, knowing that such funds may be used to obtain arms. Canon Collins informed the UN committee that his organization would send direct grants to unnamed groups interested in the overthrow of white regimes now in power in South Africa, Rhodesia, Portuguese Angola, and Mozambique.

He reminded the committee that the Western world, both non-communist and communist, has gained and held its achievements by violence. "Let us not condemn others if they are tempted to follow our bad example," he wrote. "Let us remember that the decision of the Liberation Movement to meet violence with violence, a decision which any pacifist may question, is, in fact, intended by them as a check on violence." Referring to future activities of his organization, Canon Collins agreed that which is done "must remain clearly humanitarian." But, he said, it would be "inhuman" to refuse help to those in need because such a humanitarian action might have political significance or because their need might be the result of violent revolutionary activities or of a civil war.

Canon Collins did not say how much

money his organization was prepared to spend on militant programs. He agreed that it was difficult to determine which of the African groups should be entrusted with the money, implying that it was impossible to control the actual expenditures of such funds later.

The U.N. committee on apartheid has been asking member states to contribute to a special U.N. trust fund. Neither the committee nor anyone else has ever revealed the names, composition, strength, or location of the alleged "liberation movements" in Africa.

AUSTRALIA

Ecclesiastical Case to UN

A group of Anglican clergymen in Melbourne have petitioned the United Nations Commission on Human Rights to investigate the deposition of a priest of the Church of England in Australia, the Rev. Neil Glover, from the priesthood. Their petition charges that the ecclesiastical action against him is contrary to the UN Universal Declaration on Human Rights and to the Magna Carta. UN authorities stated in reply that under the provisions of the UN Charter the Commission on Human Rights cannot act directly in cases of individual complaints.

The petitioners described Mr. Glover's "offense" as having married after being granted a divorce, and said that he was the blameless partner in the divorce. In the ecclesiastical judgment against him his action was described as "disgraceful conduct."

ROMAN CATHOLICS

Pope Sends Gift

Pope Paul VI has sent a personal gift of \$1,000 to the Church Music Trust in London, which exists to combat financial crises threatening the choirs of Westminster Abbey and St. Paul's Cathedral, both Anglican, and the Roman Catholic Westminster Cathedral.

When the trust was formed it was explained that it was becoming increasingly difficult to maintain the three cathedrals' choir schools for boys and to pay adequate salaries to professional singers. As a result, the future of the choirs was in jeopardy. To combat this situation an initial target of \$600,000 was set for the trust last October. The pope's gift will go towards this plan. In a letter accompanying his gift, the pope told of his great personal interest in Church music and added, "It is a treasure which must be preserved and fostered with great care."

Wider Use of Property Urged

The Most Rev. Fulton J. Sheen, Bishop of the Roman Catholic Diocese of Rochester, has urged that church buildings and

facilities be used as "dispensaries, cinemas, and depots for food and clothing" to help the underprivileged. It was Bp. Sheen's first public comment on the use of church property for neighborhood welfare since Ash Wednesday, when he stirred up considerable controversy and opposition by announcing that he had given parish property in downtown Rochester to the federal government with the provision that it be used for housing the poor. Opposition by the parish concerned forced him to rescind the action.

In his most recent statement, Bp. Sheen said: "In our larger cities I would like to see the Church dispossess herself of some of her real property by giving some church property to the poor for housing. I would also like to see something done to the almost-empty Christian churches in an area." It was concerning these half-empty churches that he made his specific suggestions that they be used as dispensaries, theaters, and supply centers.

CHRISTIAN SOCIAL RELATIONS

N.Y. Project Equality Formed

Metropolitan New York Project Equality, the nation's largest interreligious fair-employment program, has been formed by 14 participating religious organizations. The 15th such project to be formed under the guidance of the National [Roman] Catholic Conference for Interracial Justice, the program was announced at a press conference conducted by the Most Rev. Terence J. Cooke, Dr. M. L. Wilson of the Convent Avenue Baptist Church, and Theodore Ellenoff, president of the New York chapter of the American Jewish Committee.

The 14 organizations which will commit their combined multi-million-dollar purchasing power to equal opportunity in all aspects of employment are:

The American Jewish Committee, the Union of American Hebrew Congregations, the National Council of Churches, the Dioceses of New York and Long Island, the Women's Division of the United Methodist Board of Missions, and the New York Annual Conference of the United Methodist Church. Also, the Metropolitan New York Synod of the Lutheran Church in America, Presbyteries of New York City and Long Island, the Metropolitan Association of the United Church of Christ, the Roman Catholic Dioceses of Brooklyn and Rockville Centre, and the Archdiocese of New York.

CONVENTIONS

Maryland

Addressing the 185th annual convention of the Diocese of Maryland, the Rt. Rev. Harry Lee Doll, diocesan, spoke of the financial plight of the diocese. He said that there had been no replacement for the diocesan executive director of Christian training who had resigned; that it

had been necessary to stop publication of the diocesan paper; and that last year the diocese had reached the end of all reserve funds that might be used to support the budget. This last condition, he said, had been coming for years. With a possible internal office rearrangement, salaries of mission priests on the diocesan minimum have been raised \$25 a month. The bishop added: "I am ashamed that it was the people who loved the Lord in the past and sought to provide for the Church at their death who have paid off our present-day debt."

By convention action, delegates directed their bishop to appoint the program and budget committee for 1969 from among delegates to the 1969 convention and also to present the 1970 program in a form, with properly itemized financial figures, that will allow the convention to debate and fix priorities.

Convention also:

(✓) Approved election of a bishop coadjutor. (In his address Bp. Doll had referred to the necessity of either a coadjutor or a suffragan);

(✓) Adopted a budget of \$716,964;

(✓) Adopted a 1969 program, noting that level of implementation will depend on amount pledged to it by churches;

(✓) Admitted Holy Trinity, Baltimore, and St. Margaret's, Coventry, into union with convention;

(✓) Approved petition of the Church of the Ascension, Middle River, to organize a separate congregation.

Erie

A festival service of dedication of the new diocesan house and of the renovations of St. Paul's Cathedral, Erie, Pa., were part of the 58th annual convention of the Diocese of Erie. Officiating was the Presiding Bishop, the Rt. Rev. John Hines, convention guest.

For the first time in the history of the diocese, members of the diocesan youth council were given seat and voice in convention.

In a resolution on financial matters, the present quota system is to be continued for another year, and increases in assessments and apportionment budgets are to "be held to a minimum for the next two years" so that parishes may make studies similar to that of the long-range diocesan planning committee — establishing priorities on the basis of needs. The assessment budget of \$48,661 for 1969, same as 1968, was approved. Diocesan trustees were unanimous in their feeling that this budget should not be increased due to the fact that a "number of parishes and missions were experiencing financial difficulties."

The diocesan, the Rt. Rev. William Crittenden, presented the apportionment budget for 1969, calling for a total of \$176,304. The only increases were \$4,713 for the General Church Program; \$350 for the department of communication;

and \$1,100 for the department of college work. Budget was approved. The amount of \$3,450 was added to this budget for the department of missions. This came about from approval of the scale of missionary clergy salary increases.

By resolution the convention expressed "sincere appreciation" to the Presiding Bishop "for his inspiring and dynamic leadership as the Chief Pastor of our Church."

In his address to convention Bp. Crittenden suggested "time tithers" who would be willing to dedicate 5%-10% of their time available after hours spent in eating and sleeping for a definite stewardship program commitment. He mentioned that one need for such service would be in associated mission groupings where it is no longer possible to provide full-time clergy for individual mission stations. He asked: "Why shouldn't Church members tithe time as well as money for the work of God's Kingdom?"

Convention accepted the 1969 site of meeting as Church of the Redeemer, Hickory Township, Pa.

Long Island

Speaking to delegates at the 101st annual convention of the Diocese of Long Island, the Rt. Rev. Jonathan G. Sherman, diocesan, characterized modern culture as "suffering from a vitamin deficiency in the basic concepts of God and man as taught in Christian theology. This lack in our mental diet is not unrelated to the mounting crime wave, to riots in our city streets, and insurrections on our college campuses." He also termed the \$9-million national Church Special Program "the most important business to which we have set our hands." (The diocese has a newly established urban commission which will seek to develop programs throughout the four county area.)

Delegate action included:

(✓) Urging the N. Y. state legislature to amend the constitution so that placement for child adoption shall be made without regard to religious affiliation in those instances where the natural parent has not stipulated a specific religion;

(✓) Urging clergy and laymen to involve themselves and others in implementing the action of the Kerner Report on civil disorders.

The one-day convention was held in Cathedral House, Garden City.

AROUND THE CHURCH

Washington Cathedral's 4th Annual Summer Festival opened with the dedication of "Signs in Cloth," an exhibition of 109 religious banners created by some of the country's leading artists. Organized by Christian Art Associates, the exhibit is displayed throughout the cathedral until Aug. 15. Some 950 banners were submitted for consideration. Summer Festival concerts, plays, and ballet perform-

ances have been scheduled for the public at the cathedral's Pilgrim Steps, through Aug. 6.

The program for the 13th International Conference on the Church's Ministry of Healing is announced for Sept. 8-11, at St. Stephen's Church, Philadelphia. The conference is under the auspices of the Order of St. Luke the Physician and all meetings are open to the public. Services and meetings not listed in the official program are not sponsored by the order, and it is felt by those in charge that attending any of such "breaks the continuity of the planned program." Following the conference, tapes of the various addresses are available for loan from the order's tape library in Bakersfield, Calif.

Twenty rectors of suburban parishes representing 10 dioceses met in New York City for a discussion of mutual problems and opportunities. The only city-oriented speaker was the rector of the largest Episcopal church in the country, the Rev. M. Moran Weston, rector of St. Philip's, Harlem.

Priests and acolytes representing five dioceses attended the **14th annual acolytes' festival at St. Luke's Church, Richmond, Va.** The sacred ministers at the Solemn High Mass of the festival were the Rev. Donald W. Monson, the Rev. Richard C. Martin, and the Rev. James Richards, all of St. Paul's Church, K St., Washington, D. C. For the first time this year an overnight conference held at Roslyn was part of the festival.

Guest speakers at the clergy conference of the Diocese of Northern California were the Rev. Arthur Vogel, Ph.D., sub-dean and professor of apologetics at Nashotah House, who spoke on the secular roots of the Eucharist; and Huntington Hanchett of the Executive Council who dealt with the issues blocking Churchmen in stewardship in the Church. The conference was held in the Roman Catholic Retreat House of Christ the King.

The gift of a Schulmerich Americana Carillon to All Souls', Washington, D. C., from Mrs. John V. Hansen, ECW president, has been dedicated and is in memory of her husband, an engineer and internationally known photographer and lecturer. He produced many films on United States parks and monuments and the first color film of his native land, Denmark. For this and other efforts on behalf

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of that country during its time of occupation, he received its Freedom Medal and was made a Knight of the Order of Danneberg.

On Consultation Visitation Sunday thousands of church members of the bodies related to the Consultation on Church Union, **attended churches other than their own.** For preparation they had been urged to study the Consultation's Green Book containing the principles of Church union. Dr. Paul Washburn of Dayton, Ohio, was chairman of the committee that arranged the exchanges.

Forty clergy couples and ten lay couples in the Diocese of Virginia have had a **three-day conference on communications and the liturgy** through a grant from the Scott Foundation of Richmond. Sessions were planned by Graham Hereford, associate professor of humanities at the U of

V. Chaplain was the Rev. William Wendt, rector of St. Stephen and the Incarnation, Washington, D. C.

Episcopal clergy on active duty with the Armed Forces are, numerically: 60, USA; 42, USN; 32, USAF; 12, full time with the Veterans Administration. About 60% remain on active duty for three to six years, and most remain in the active reserve upon return to civilian life. These figures are released by the Bishop for the Armed Forces, the Rt. Rev. Arnold Lewis.

Special speakers at the **priests' institute** at Avon Park, Fla., were Dr. Langmead Casserley of Seabury-Western Seminary and the Rev. John J. Keating, a Paulist father from New York City. The Bishop of South Florida, the Rt. Rev. Henry I. Louttit, opened the conference with a discussion of various needs, concerns, and priorities in the Church.

Letter from London

Two massive onslaughts on the scheme for Anglican-Methodist reunion have jolted even the most sanguine prophets. One comes from a bishop and the other in an open letter addressed to the Archbishops of Canterbury and York and all the diocesans from 52 leading Evangelicals.

The bishop concerned is the Rt. Rev. Graham Leonard, Suffragan Bishop of Willesden, whose diocesan bishop is Dr. Robert Stopford. Bishop of London and Anglican chairman of the unity commission. His statements were made at a press conference and the following paragraphs are extracts. He asserts that the Anglican-Methodist Unity Commission final report was just a piece of special pleading:

"The report and its precis have been subject to strong criticism. But, whereas the money of the Church has been spent in promulgating the special pleading of the commission, there has been no provision for publishing the serious and considered objections to the scheme in any adequate way. In a matter which radically affects the whole life of the Church it is surely the duty of Church House to see that opinions of weight and with considerable support should be afforded equal facilities to those given to the opinions of the hand-picked commission.

"The report is suspect in general, and, in particular, to the honesty of what it advocates. The proposals for reconciliation involve an intentional ambiguity which makes the prayers of the service of reconciliation irrelevant or irreverent. Many of us cannot see how, with a clean conscience, we can take part in prayers to God which are deliberately disingenuous. This is not a matter of a fine point of theology, but one of common honesty. The proposals as they stand present a device to escape reality and a formula to avoid clarity."

The bishop also criticized the forthcoming Anglican referendum. If it was to be

carried out after Convocation has already voted on the subject, he said it would seem to be virtually useless. And, he added, no assurance had been offered by the Archbishop of Canterbury in response to a plea made in the Convocation of Canterbury that the referendum should not be formed of "loaded" questions: "We all have experience of questionnaires which are drawn up in such a way as to produce the result desired by those who draw them up. Unless there is adequate representation of those who find the scheme objectionable when the questions are formulated and interpreted, there can be no doubt that the findings would be discredited."

Bishop Leonard says that the group which he represents cuts across all party loyalties. His own sympathies would definitely lie with the catholic wing. He was supported at the press conference by the Rev. Canon Donald Nicholson, superior of the Confraternity of the Blessed Sacrament, and Dr. Eric Mascall, chairman of the Church Union's theological committee.

Fifty-two leading Evangelicals, in their open letter, have been no less condemnatory. Following are some quotations from their nearly 2,000-word document:

"The service of reconciliation is unacceptable in its present form, and we could not with a good conscience take part in it. . . . We are convinced that the right way to unite ministries is by mutual recognition, with episcopal ordination thereafter, as in the Church of South India. We find the ceremony (i.e. the mutual laying on of hands in the service of reconciliation) needless, misleading, and a cause of offense. Despite all disclaimers, it has the effect of calling in question the status of Methodist ministers which to us is beyond question. Viewed as means for the establishment of full communion (i.e. the acceptance of each Church's min-

isters as well as communicants by the other, the services of reconciliation and the draft bill that is linked with them rests on a foundation of episcopal exclusiveness which is totally lacking in biblical warrant. We affirm that Methodist ministries and sacraments are true and valid ministries and sacraments, in every sense of the words, and ought to be acknowledged as such in practice. We cannot in good conscience be party to proposals which require an episcopal quasi-ordination to qualify Methodist ministers for this acknowledgment and refuse it to men whose ministry has not been so validated. To accept this part of the present scheme would be to go beyond scripture, to concur in a sectarian understanding of episcopacy, and to undermine the Gospel of free grace.

"It has been said that to reject the present proposals would strike a serious and even fatal blow at the whole reunion movement but we maintain the contrary. The present scheme, contrary to its own intention, is bound to divide the ministry in both Churches, and the signs are that it will actually disrupt the membership of the Methodist Church. We cannot accept that such division is a fit price to pay for the union of majorities. Further, we believe, as the report itself appears to anticipate, that episcopal exclusiveness as a basis of full communion cannot in any case be sustained in future unions. Therefore it is the present plan and not its rejection which risks prejudicing the future. We affirm with emphasis that our desires and intentions declared below, so far from hindering the aim of full communion and eventual union, will (we are confident) rather set it forward. We offer the following pointers to the way ahead.

"1. Should the services of reconciliation not be amended (as we urge below that they should be), we solemnly declare that we should be unable in conscience either to take part in the ceremony ourselves (that is the clergy among us) or to draw a distinction at any time or for any purpose between Methodist ministers who had done so and those who had not. Being ourselves members and ministers of a Church that is in full communion with the Methodist Church, we should feel bound to regard all Methodist ministers and ministries alike, without exception.

"2. However, we deprecate the prospect of being placed in this invidious position of conscience, and therefore call upon both Churches once again, and now more urgently than ever, to change the basis of the proposed union and to inaugurate stage one by the mutual recognition of ministries without the mutual imposition of hands.

"We desire union with the Methodist Church, but by better means than those at present proposed. We welcome the decision to hold a referendum of Church of England clergy regarding willingness to take part in the services of reconciliation as they stand, but we declare here and now that our own 'no' to this will express opposition, not to the project of union but only to a defective basis for it. It is in the interest of the project itself that we oppose this major defect in the present scheme. Only if each step towards Anglican-Methodist union keeps within the bounds of holy scripture can this project prosper, bring good to our Churches, and forward the cause of reunion as a whole."

DEWI MORGAN

The Living Church

I have just returned from Korea where I have been visiting my children who are with the Presbyterian mission in that country. My son-in-law is a young medical missionary doctor attached to the staff of the Severence Hospital in Seoul. I lived with them through the assassination attempt on the President of South Korea. In fact, my children live a half-mile from the Blue House which is the White House of Korea, and we heard the shots the night that the 31 infiltrators from North Korea came down and attempted to assassinate the President.

It was a few days after this that the *USS Pueblo* was captured by North Korean gun boats and towed into the harbor of Wonsan and her 83 crew members taken captive. The consequent fruitless negotiations, charges and counter-charges on the part of the UN negotiators and the North Koreans, have been going on at Panmunjong ever since. From the South Korean point of view, the accusation that we were within the territorial waters of North Korea is a lie. No South Korean believes it for one moment. They believe that it is all part of the North Korean psychological warfare propaganda machine, as is the effort to make the West believe that the men of the *Pueblo* have written letters of confession home to their families. The South Koreans laugh over the so-called confessions because they were so obviously written in Korean English and therefore could not possibly be authentic.

I should like to quote at some length a perspective on the war in South Vietnam made by Dr. Samuel Moffett, the son of one of the great pioneer missionaries of Korea. He is now a resident in Seoul and dean of the graduate school of the Korean Presbyterian Seminary as well as president of the Royal Asiatic Society of Korea. The appraisal which I am about to quote was written by him in December 1967. When he gave it to me in March of this year he said that he thought that it was just as authentic an expression of the mind of the average South Korean now as it was at that time.

Dr. Moffett says, "It must be admitted, first, that in general the Korean Christian approach to the Vietnam question is not on the theological but on the secular and pragmatic level. This should not be too surprising, however. Korea has felt the cutting edge of Communist expansionism too recently to take a relaxed, philosophical approach to the problem. To Koreans, it is not theory but a matter of life and death. The most frequent rejoinder heard here, for example, to Japanese Christian attitudes on Vietnam is simply, 'But they have never had to live under Communism.'

"Feeling that any threat of further Communist expansion is a direct threat to Korea's freedom, the country reacts accordingly. . . . The domino theory may not be convincing to the remotest dom-

inos, but it is very real to those who stand exposed at the head of the line. . . . Based on several years of listening to what I can pick up of Korean attitudes, let me suggest how a Korean Christian might react to some current statements abroad about Vietnam.

1. ("We oppose the war in Vietnam," says the returned Peace Corps Volunteer, "because it destroys in one developing country what we have worked so hard to build up in others — schools, bridges, hospitals, etc.") *Korea replies:* Don't be so short-sighted. In the long run, the war in Vietnam may be the only guarantee that the smaller nations of Asia will be left free for development. What are schools without academic freedom? What is life without human dignity? Korea owes its own social and economic development — so startling in the past five years — largely to the umbrella of security which the American presence has raised over East Asia.

2. ("But it is a myth," says a voice from

Vietcong are quite as popular as you suggest. The only careful study yet made of the Vietcong (D. Pike: "The Vietcong" in *The Reporter*, February 1966) puts actual political support of the NLF at only 10%. Thich Tri Quant, the radical Buddhist who is no lover of America, when asked what he thought of the Vietcong, said, 'People try to separate the North Vietnam Communists and the South Vietnam Communists. No such separation exists. They are both Communists. And, as a religious man, the ideology they possess is much more dangerous than the guns they possess.'

5. ("We oppose the war in Vietnam because its anti-communist rhetoric obscures the fact that the basic division today is between rich and poor, not communist and non-communist," say the volunteers.) *Korea replies:* The rhetoric of the volunteers, in turn, obscures the fact that this world is far more complex than they seem to realize. There are many divisions in the world, and the division between rich and poor is only one of them. It is either ignorance or willful

View from Korea

By Helen S. Shoemaker

Executive Director of
The Anglican Fellowship of Prayer

Japan, 'that American withdrawal from Vietnam and Asia would mean the victory of the forces of tyranny and aggression against the forces of freedom.') *Korea replies:* Communist tyranny and aggression are no myth. We know. We have suffered under them.

3. ("We oppose the war in Vietnam because it undercuts democratic ideals," says the returned volunteer.) *Korea replies:* And what, may we ask, does Communism do to democratic ideals? Wars, at least, end. How many generations must we wait for Communism to allow any measure of democratic self-determination?

4. ("America is supporting a military clique in Vietnam against a relatively popular movement for national unity," says Japan.) *Korea replies:* You may be right, but it doesn't look that way from here. The Vietnam government is military — that does not shock us in Asia in time of war — but at least it is legal and elected and internationally recognized. We cannot accept the oversimplification that the war is simply militarists against nationalists, nor do we think the

deception that tries to paint the incredibly complicated Vietnam situation in any two-tone pattern, whether it be that of rich vs. poor or Communist vs. non-Communist, and ignores the rest of the spectrum of division there: race, region, religion, city and country, kin and non-kin, educated and non-educated. But even at the isolated level of the division between rich and poor, Korea points out that the Communists in Asia have been singularly less successful than non-Communists in making poor countries richer.

6. ("We oppose the war in Vietnam because it renders difficult, if not impossible, domestic efforts to eliminate poverty and assure the civil rights of all U.S. citizens," say the volunteers.) *Korea replies:* That it is profoundly grateful that such Americans turned so isolationist and selfish after the Korean war and not before.

7. ("We oppose the war in Vietnam because it brings us closer to an all-out war with China or Russia.") *Korea* argues precisely the other way, that the U.S. action in Vietnam, by its carefully measured response

to the Communist tactic of guerilla warfare, is the best insurance we have that the war will stay measured and limited.

"The above points of disagreement should not be allowed to obscure the fact that there are many, many points on which we in Korea would agree with those who oppose the war. I will mention only three:

1. "We agree that war is agony and hell, and we long for peace. Korea's Christians pray earnestly and sincerely for peace. They know what war is like better than most Americans.

2. "We agree that the problem of Vietnam is not going to be solved by military victory. The basic problems are social and political and personal. Our difference at this point is that we feel it cannot be solved without the military, either.

3. "We agree that no easy solution is likely to be found. Many here are tempted by the simplistic solution of escalation and quick victory; and almost none by the equally simplistic solution of withdrawal. But on reflection, most here will admit that some Korea-type compromise will have to be accepted. One area of difference is that we in Korea do not put much faith in negotiations with Communists except from a position of strength, which will require continued military pressure.

"There is little discussion on a theological level of the issues in Vietnam and Asia here. There is, however, probably a theological consensus, conscious or not, which underlies the attitude of Korean Christians toward war. In terms of the three classic attitudes to war it could be described as follows:

1. "*A rejection of pacifism.* This is due, in part, to the fact that they have never thrown away their Old Testaments, and partly to their tacit acceptance of the Niebuhrean dictum: 'Love without power leaves the world to power without love.'

2. "*A touch of the crusade spirit.* Korea is far more vulnerable to this extreme than to the pacifist extreme. A holy war in defense of freedom against tyranny and conspiracy has a powerful, dramatic appeal. Church groups are easily stirred by reports of whole companies of Christians in the Korean divisions in Vietnam, as well as in the Rak army in Korea and take pride in the fact that Korea's commanding general in Vietnam is a Christian. They have no roots in Western Church history with its sobering reminder of disillusionment with the crusade as the way to save the world.

3. "*A consensus that Vietnam is a just war.* The Korean Church is essentially Augustinian in its acceptance of the possibility that though war is always a tragedy, some wars may be justified. No amount of argument will ever convince them that the Korean war was unjustified, and despite all the differences between that war and war in Vietnam, which we recognize, Korean Christians are nevertheless satisfied that Vietnam also fulfills the classic conditions of a 'just war.'"

It is good to bear in mind in connection with the above appraisal that if it hadn't been for our bad management at

the close of World War II this threat to South Korea and possibly to the whole of Southeast Asia would not exist. The price that we allies paid to Stalin for his coming into Asia at the close of our war with Japan, was the gift to him of North Korea as a prize of war, with the agreement from him that he would permit a plebiscite of the whole of Korea. Korea was at that time a vassal of Japan and was not consulted about her fate. Stalin promptly installed a Communist puppet government in Korea and no plebiscite was ever permitted. The real imperialists in the minds of all South Koreans are the Japanese and the Communists, not the U.S. or Britain. They have suffered the most ruthless oppression at the hands of the Japanese and then at the hands of the North Korean Communists; 99% of the South Koreans are belligerently anti-Communist. They believe too that theirs is a great cosmic conflict between the forces of darkness and the forces of light, and that their prayers can help to determine the outcome.

The recent Korean war has only partially resolved the problem, and the DMZ is manned by 50,000 well-trained American troops and 600,000 well-trained ROK troops who are on constant alert across a 50-mile line. But, the North Koreans have declared their intention to invade the moment they can catch us off guard. They have 2,400 infiltrators prepared to come into South Korea this summer as well as 500,000 troops (Russian equipped); 1,500,000 armed civilians; and 350 Russian Mig planes with well-trained pilots as well as a fleet of fast superbly equipped gun boats. Opposed to this we have the above-mentioned troops, a fleet of some 40 ships in the Inland Sea plus two carriers with some 200 planes and another 100 now based near Seoul. The South Korean government is now preparing to arm all civilians in the mountains and coastal areas in order to prevent any infiltration or war of liberation attempt during the coming months. The South Koreans fear that we will not help them in case of invasion in spite of our treaty commitment to them, and point out the unhappy consequences of the arbitrary dividing of nations — i.e., Germany, Berlin, Vietnam, and Korea, which division in their eyes always ends with advantage to the Communists.

I would like to say a word of my own about the Christians of Korea. Korean Christians very literally love and worship the Lord Jesus Christ. There is no question in their minds as to who He is — i.e., that He is the Son of the living God, that He hears our prayers, that He came and lived and died and rose again for us. This is perfectly clear. At the most acute moment of our time of crisis, the prayer groups in the foreign community as well as the prayer groups in the Korean Church, were totally united in prayer as were all the congregations of all of the

Korean churches. Every morning at 6:00 I was reassured by the ringing of the church bells of the 300 churches of the city of Seoul, calling the people to the churches for their hour of prayer. The bells played such great old-fashioned hymns as "Rock of Ages," "A Mighty Fortress is Our God," and the people came out of their tiny little houses in the dead of winter, often in sub-zero temperatures, and made their way through their small dark alleys to the unheated church nearest to their homes for their united prayer.

Koreans believe in aiming their prayers. They believe, with their Lord, that there is an evil power in the universe and they don't hesitate to call this power the devil. They believe that the Communist leadership of the world is guided by the devil and can only be thwarted by the united power of the prayers of God's people. So they ask for the defeat of the conspiratorial plans and plots of the Communist leaders of the world. They ask also for strength and comfort and courage for the armed forces of both America and Korea. They have 50,000 of their sons fighting alongside ours in South Vietnam, many of them Christians. They ask humbly that they may be protected from the further ravages of Communism in their own country.

The Sunday after the attempt on the life of the President I felt that I had to worship with my Korean friends to show them that I was totally in accord with them in their trouble and totally united with them in my prayers, so I went to the great Young Nok Church where Pastor Han is the minister. He is a very great man of God who led his small company of 200 parishioners down from a Yalu River congregation in North Korea to freedom in South Korea at the time of the Korean war. Because of the vital program of evangelism in which every parishioner in his church is engaged, 10,000 parishioners now meet in four successive services every Sunday morning. On this particular Sunday, the 9:00 service was packed to the doors as usual and it was a very moving experience to see sitting in the front row, right across from me, a band of wise-faced little old ladies, "perfected through suffering," all of whom have been separated from family and friends in North Korea. We rose to sing "Holy Holy Holy" and it shook the rafters, when we said the creed it sounded like thunder, and when we closed the service with "Faith of our Fathers" we felt completely one with all the Christians of all time.

Christians have always lived dangerously and died valiantly and it encouraged me to be reminded of this in the company of these valiant Christians.

And so South Korea waits and watches and prays. I urge the readers of this article to pray with and for them as they pray for us.

Church Homes and Tax Exemption

The particular church-sponsored, therefore tax-free, retirement home we are here going to talk about is alive and well, somewhere in the USA. Where, makes no difference; it is owned by an Episcopal Church corporation of which the president is an Episcopal clergyman — who, makes no difference. All, all are honorable men, and the business is both legal and moral. It is by no means the only one of its kind in the land, and under present laws and conditions it is certain that there will be many more.

It is a 23-story building containing 286 apartments, and its building cost was \$11 million. The "entry fee" for tenants runs from \$12,500 to \$47,000, depending on the size of the apartment. Upon the death of the tenant the apartment reverts to the corporation which can then receive the entry fee from the next tenant. According to the president's calculations, three rounds of tenants at present rates will pay for the original construction cost, which should make possible a reduction of the entry fee.

It is certainly no racket, and one reason we choose not to identify the particular project which we are taking as an example is that we want to avoid any appearance of judgmental criticism. The whole thing, we repeat, is legal and moral. Its president, a clergyman justly respected, even suggests that it is a charitable enterprise, saying: "We are providing for people the county would have to take care of anyway. We have 37 retired schoolteachers and over one-half of our people have a monthly income of less than \$400 per month — although they did have some equity."

Well, then, why not wish them well and not mention the subject? For just one reason, but it is a weighty one: Because this retirement home is church-owned, it is tax exempt.

A county grand jury in the state where this home is located noted a few months ago "extensive indignation about the unfairness of exemption from property taxation granted to luxury care housing." A committee of the state legislature found that the assessed valuation of retirement homes in that state had climbed from \$25 million to \$42 million from 1964 to 1966. It seems prudent to guess that in 1968 the assessed valuation has gone far beyond the \$50 million mark. In its report that legislative committee said: "A tax exemption for a retirement spa for the wealthy aged violates all the principles of tax policy. . . . Living accommodations including all the latest modern conveniences, heated swimming pools, spacious landscaped grounds, and extensive maid service cannot conceivably be classed as charities."

We have to agree with the committee's verdict. We do so not unmindful of what the priest-president of the retirement home says about the people in that home, more than half of them, whose income is less than \$400 per month. It is a matter for rejoicing that people like teachers, clergymen, and others who have toiled all their working lives in useful but non-lucrative occupations can find a lovely home — swimming pools, landscaped lawns, maid service, *et al.* — within their reach. The Church which by providing such a home makes

this possible may not be performing a "charity" but it is certainly performing a commendable service. Be that granted. However, it puts the Church in a secular business, a competitive business, a profit-making business, with the unfair advantage of an ecclesiastical tax-exemption. Most Americans who ponder the matter sense the unfairness of it and see the Church as unjustly, even though not illegally, profiteering. (We have heard the word "racketeering" used in this connection where we have said "profiteering." And those who have used that uglier word were good citizens whose respect the Church should try to merit.)

What troubles us most, however, is not this exploitation of ecclesiastical tax-exemption to unfair advantage over competitors. It is the fact that whereas we have seen, or heard about, some splendid retirement homes of this kind sponsored by the Church to cater to those who can afford them, we have never yet seen or heard of a Church-owned retirement home — with or without swimming pools, landscaped yards, or maid service — for the poor and destitute. We are baffled by the statement of the president of this posh home we have been describing that they are "providing for people the county would have to take care of anyway." Even retired school teachers and clergymen do not usually become public wards in their old age. However, we take him at his word. There are people in that home who otherwise would be wards of the county. But the home was not built for them. Nobody claims that it is built and maintained for the poor who would otherwise have no home. If that claim could realistically be made, it would be a strong case for tax-exemption on the ground that this property and project of the Church is a real charity. If the Church should ever be in business, real estate business or any other, it should be for the poor. And if anywhere in all this land the Episcopal Church is already in such business we'd love to know about it so that we can tell the world.

Selective Indignation

Ecumenical history was made in England on June 3 when Cardinal John Heenan preached in Westminster Abbey, the first Roman Catholic prelate to do so since the Reformation. But also, some very sound and needed Christian sense was preached, as the Cardinal denounced what he called "selective indignation" in Christians. Speaking to, and about, English Christians in particular, he said "Think how many marches and demonstrations have taken place [in England] against Americans in Vietnam. But how many marches and demonstrations have there been against the massacre in Biafra?"

The central government of Nigeria is waging a war which neutral observers describe as patently genocidal, against the people of the rebellious region of Biafra, and it is doing this with arms supplied by the British government. The London *Spectator* describes it as "a war of extermination" and reports that "a vast volume

of evidence from unimpeachable witnesses — the International Red Cross, the Churches, individual missionaries, doctors, teachers — proves conclusively that blood-crazed federal forces are systematically massacring the civilian population, Ibo and non-Ibo alike. In this life and death struggle, the Biafrans find ranged against them an unwritten and unholy alliance of Britain, supplying the small arms and ammunition for the main part of the killing, and the Russians, providing the planes for the mass bombings of the defenseless churches, hospitals, schools, and market places of Biafra." More people have been killed in the ten months of civil war in Nigeria than in the last three years in Vietnam.

The world is left entirely in the dark as to the British government's reason, which it surely must have, for feeling that it must arm the Nigerian exterminators for their task. The British demonstrators against America in Vietnam ought to be at least as indignant against their own government's role in the Biafran butchery,

thinks the cardinal; and the prime target of their protest should be the British government, not the American.

Selective indignation is a moral disease not entirely unknown on this side of the Atlantic. There are Americans of good conscience who are persuaded that this nation's interference in the internal affairs of Vietnam is outrageous but who speak as if interference in Rhodesia or South Africa would be a work of grace.

For our own part, we have never publicly expressed or privately embraced the position that any interference in the affairs of another nation must necessarily be altogether wrong. We are grateful to France when we recall that nation's interference in British colonial affairs on these shores in the days of Good King George III. We say only that minds that aspire to be both just and wise must always beware of what the cardinal calls selective indignation. Americans who would love to see Mr. Ian Smith hanged from a sour apple tree should try to tolerate their neighbors who have a tree all picked out for Mr. Ho Chi Minh.

BOOKS

Continued from page 3

doxy. Mr. Fletcher makes a wry remark in this respect: "Theology, for the Orthodox, begins with the scriptures and ends with St. John Chrysostom. The Marxists did only a little better: their familiarity with modern theology does not include much after Spinoza." Another strand, typical of Russian Orthodox thought-patterns, is the concern with suffering. Dostoevsky's emphasis on suffering repeats a major obsession of Nikolai's. The first Russian saints, Boris and Gleb, the patron saints of Russia, were venerated precisely because they suffered death, accepting it as the suffering of Christ in their lives. Nikolai's sermons often turned to this subject. However, in Nikolai's filter, martyrdom, suffering, patriotism, and other worldliness were all joined together in a strange theological tossed salad. All this, and acquiescence to the claims of the state, did not save Nikolai from sudden fall. Criticism of a renewed anti-religious campaign and an imprudent statement about "Christ overcoming the world" sealed his fate. He virtually disappeared from public view after February 1960. He died on December 13, 1961, ostensibly of heart failure.

Metropolitan Nikolai was truly a *complexio personum*. Mr. Fletcher's study of this *complexio* is filled with insight; it brings into focus the development of the modern Russian Orthodox Church whose history Nikolai embodied, and with it the larger problems of all Churches faced with the ordeal of survival in paganized secular societies the world over.

Nikolai: Portrait of a Dilemma is well worth reading. Only two minor criticisms: aside from one passing episode concerning an Anglican student's visit to Nikolai, there is no attention paid to Anglican-Russian Orthodox contacts during the period covered by the book. The second criticism has to do with Mr. Flet-

cher's method of transliterating Russian words and proper names; it doesn't seem consistent.

(*The Rev.*) ENRICO S. MOLNAR, *Th.D.*
Bloy House Theological School
Los Angeles

* * * *
BORN TO HUNGER. By Arthur Hopcraft.
Houghton Mifflin. Pp. 258. \$4.50.

Described by the author as largely a travel book, *Born To Hunger* grows for the reader into a horror story with terrible implications. British journalist Arthur Hopcraft ends it with a question: We won victory over the mosquito with DDT spray; can we defeat hunger?

If not already too late, the world might well drop all lesser problems and focus upon this menace, one concludes after wincing from the impact of this study Hopcraft was assigned to by the International Freedom From Hunger Campaign United Kingdom Committee. His investigation into the state and complexity of hunger—its involvement with lack of birth control, irrigation, sanitation, public health administration, and other contributing factors—is based on a 45,000-mile journey among the peoples of Tanzania, Uganda, Kenya, Botswana, India, Ceylon, Brazil, Colombia, Venezuela, and the Caribbean.

Hopcraft wastes no time on the "dazzling" aspects, the skeletal frames, the dead eyes that reflect only human desolation, but immediately probes for reasons and possible remedies. Rich nations, through confusion about what they are trying to do, are not helping so effectively as they might. Improvement for the impoverished will take prodigious effort by the people themselves. At this moment, half to two-thirds of the world's people live wretchedly. Population is outpacing food supply, especially in India with her 12 million births every year. Mere delivery of food is insufficient. Hopcraft reports on the diet of Africans who

eat only starch although protein is available. Mothers won't give children eggs because they believe eggs produce baldness. People may accept food, but won't change superstitions and eating habits. Coupled with such conditions is a destructive shortage of initiative among officials. Hopcraft saw unstored grain consumed by ants. In many areas, the need for clean wells and lavatories is as great as the need for more and better food.

Repeatedly emphasizing birth control, he warns that the amount of propaganda necessary to put it across may be more than there is time for. Helpful nations devote time and earnings, through enlightened self-interest, scientific or moral motives, but the poor, in the end, must escape through their own efforts by becoming better producers in all spheres of their lives. Aid generally arises from instinct, and, therefore, lacks effectiveness. Confusion of motive and the political shifts within and of regimes deepen the problem.

It is ironic that Hopcraft scoured the bush for his facts when current press accounts of surveys and legislators' speeches tell of millions of hungry or improperly fed in the urban jungles of the richest of nations, the United States.

R. D. IRWIN
Bethesda-by-the-Sea
West Palm Beach, Fla.

* * * *
THE HISTORICAL ROAD OF ANGLICANISM.
By Carroll E. Simcox. Regnery. Pp. 235.
\$6.25.

Although it is not so arranged, *The Historical Road of Anglicanism* divides roughly into three parts: Early, Reformation, Modern. Coverage of the early period, up to 1533, is remarkable in that so much is dealt with so briefly and yet so adequately. The historical road does not start with Henry VIII, as most non-Anglicans might have expected, but with the Christian beginnings of Roman Brit-

lin. Too often in statements on doctrine, liturgy, etc., Anglican leaders who look no further back than the times of Edward VI. or who jump from that period more than 1,000 years back to the Patristic Age, give the impression that the *Anglicana* of 597 to 1533 was not really their Church.

There are few whose writings strike me as being so balanced, moderate, and singularly unprejudiced as those of Carroll E. Simcox. He writes of innumerable persons, events, and historical currents with sympathetic understanding of the good both in and behind them, but he warns the reader that he is not impartial. To my mind this shows most in the (to me) unsatisfactory treatment accorded, in the otherwise generally acceptable middle part of the book, to the martyr "Recusant Church." That Nazi-like British governments tried to exterminate it and failed are *historical facts*; the series of bogus plots and hateful smears used to manipulate public sentiment against Rome are most emphatically *not!* Fear of foreign invasion between 1570 and 1590 *cannot* explain why the savage drawing and quartering continued for another century, during which over 200 more known saints suffered martyrdom. Documents now available at the British State Papers Office prove that our martyrs (more than half of them former Anglicans, and with them some actual Anglicans of non-Calvinist convictions) died for *religious*, and not political, reasons, although the governmental policies of *religious* persecution may have been dictated by reasons basically political. Rome has never raised to the altars any English martyr concerning whom the slightest suspicion of political involvement existed. One need only read the lives of these saints to know what kind of people they were.

I wholeheartedly agree with Fr. Simcox when he implies that the worst enemies the recusants had were not in England but in Rome and Spain. But when will Anglicans realize that they have a "sister Church," disowned, dispossessed, abused, and *ignored* — an heir of the *Anglicana* of 597-1558, but today under the See of Westminster? That "sister" finally struck back when she engineered the (to me, untenable) rejection of Anglican Orders in 1896.

Perhaps for inter-Church understanding an *historical* approach, which revives old memories of what should not have been, is less desirable than a *theological* approach which can stress truths now held in common. On the other hand, for *self*-understanding an historical approach is very useful. Rediscovery of self-identity might be helpful to Anglicans now bent on "ecclesial suicide pacts" around the world.

The modern age, more than half of the book, from James I to the present, is by far the most interesting and informative part. Here to my mind is where the real

genius of Anglicanism and its special role in Christian reunion become clear. I read with great interest the inspiring accounts of Andrewes, Donne, Charles I, Laud, Ferrar, Herbert, Cosin, Taylor, Ken, Ussher, Pearson, Chillingworth, the Non-jurors, the Wesleys, Whitefield, the leaders of the Oxford Movement, and their times. The backgrounds and analytic studies of the Authorized Version, the varieties of Churchmanship, the story of PECUSA, the Catholic Revival, the Anglican Communion, Christian reunion, and today's problems are all offered with especially keen perception, and gave me useful new insights.

Although he does not entirely allay misgivings occasioned by Anglicanism's tolerance of extremists (Pike, *et al.*), the author courageously expresses his personal opposition to it. If most Anglicans subscribe to Fr. Simcox's views, I see no good reason why we who love their "sister Church" should not forget about the past and work together from our common origins to build a common future.

(The Rev.) DAVID G. KENNEDY
Loyola College
Montréal, Québec

Fr. Kennedy is the Roman Catholic theologian and ecumenist who wrote *A Roman Catholic's Views* [L.C., Feb. 4], a remarkable essay setting forth a fresh approach to the problem of Church unity. Copies of this article have been sent to American bishops in anticipation of their discussing the problem at the Lambeth Conference, and may be secured in any quantity on order from THE LIVING CHURCH.

* * * *

THE CHURCH AND THE SECOND SEX. By Mary Daly. Harper & Row. Pp. 187. \$4.95.

Mary Daly's *The Church and the Second Sex* is both a potentially dangerous book which must be used with the greatest care, and a timely and useful book. Its potential danger derives from the unclear theology by which the author supports some of her arguments and by means of which she attempts to explain the fact that the Church has not permitted women to become in all respects the equals of men.

There are at least two senses in which her theological statements are not clear. Sometimes she has not made it clear precisely what she intends to say; and sometimes it is not clear what she wishes to put in the place of the traditional theology which she rejects. Of the many examples of unclear theology in this book I choose three. First, she argues that one reason why women have not been permitted to "develop their potential" is that the Church has taught the omnipotence of God, the relation between the two being that, on the one hand, "oppressive conditions exist" (e.g., the failure to give women equality with men within the Church) and, on the other hand, the Church has taught that God is all-powerful and all-just (p. 140). Dr. Daly does not, however, inform the reader as to which view of God she accepts and wishes to substi-

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tute for the one she rejects. Second, the author has only criticism for what she calls the "static sin-haunted" view of human life, but she does not explicitly assess the Christian view of man's need for grace. Third, she says that her interpretation of the future of the Church differs from that of the secular existentialist (she quotes at length from Simone de Beauvoir) because she has hope that the Church will be transformed. What, however, is to be the source and the means of this transformation? Will it be accomplished by grace working with and through men; or will it be accomplished by human efforts alone? The author provides no straightforward answer. If, however, she wishes to choose the first possibility, then, having rejected the traditional Christian theology of grace, her interpretation of the transformation of the Church is without the theological support that it requires. If, on the other hand, she wishes to choose the second possibility, then she has ignored what 2,000 years has taught us concerning man's need for grace and the availability of grace.

As I have already suggested, the book also has its positive value. It calls attention to the status of women as being in some respects genuinely disadvantaged persons in their relation to the Church and to secular institutions. She gives a readable and illuminating account of the Church's "theology of woman." Although any one with only a little insight into the history of catholic theology and philosophy will recognize that this account is by no means without its bias, yet the author has done a real service in bringing these

facts together and in persuasively calling attention to the existence of numerous present-day problems which have to do with women's relation to the Church.

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

Booknotes

By Karl G. Layer

Radical Theology: Phase Two. Edited by C. W. Christian and Glenn R. Wittig. Lippincott. Pp. xi, 218 paper. \$2.25. Contributors include Langdon Gilkey, John C. Bennett, and John Wild among others. The essays center around the current debate.

Prayers of the People of God. By Catherine Herzel. Fortress. Pp. vi, 90. \$2.50. A selection of prayers for many occasions. Some come from the Bible, and others from the great Christians of later ages. Anglicans are included.

ABC of the Bible. By Hubert Richards. Bruce. Pp. 216. \$3.95. A dictionary of the Bible and biblical scholarship, arranged for use by the general reader. Modern Roman scholarship appears to be fully reflected in this volume from an RC publishing house.

The Eternal Covenant. By Gerhard Spiegler. Harper & Row. Pp. xvii, 205. \$5.50. A part of Harper's *Makers of Modern Theology* series, this volume deals with Schleiermacher's experiment in cultural theology. The series is not intended primarily for the casual reader.

PEOPLE and places

Appointments Accepted

The Rev. **William S. Anthony**, former rector of Church of the Covenant, Junction City, Kan., is assistant at Grace Church, Providence, R. I. Address: 24 Sunnyside Dr., Riverside (02915).

The Rev. **Robert D. Askren**, former curate at St. Thomas', Miami, Fla., is curate at Christ the King, Orlando, Fla. Address: 26 Willow Dr. (32807).

The Rev. Canon **Isaiah G. Bell**, former rector of St. Augustine's, Ashbury Park, N. J., is director of field services for the Diocese of New Jersey and editor of *Church News*. Address: 808 W. State St., Trenton (08618).

The Rev. **Richard N. Bolles**, former canon pastor of Grace Cathedral, San Francisco, is executive secretary for college work, Province VIII. Address: Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, Calif. 94709.

The Rev. **Alvin P. Burnworth** is curate at St. George's, 30 N. Ferry St., Schenectady, N. Y. 12305.

The Rev. **James M. Capen**, missionary at St. James', Phoenix, N. Y., is to be an assistant at Church of the Advent, Boston, Mass., Aug. 1.

The Rev. **William V. Carpenter**, vicar of St. Barnabas', Havana, Ill., is to be rector of St. Luke's, Dixon, Ill. Address Aug. 1: 209 3d St. (61021).

The Rev. **Elmer B. Christie**, rector of Epiphany Parish, Seattle, Wash., is to be part-time curate at St. John's, Olympia, Wash., Sept. 15. Address: 1510 S.E. 46th St., Apt. H-2, Lacey, Wash. 98502.

The Rev. **Jon P. Davidson**, graduate student at the University of Pennsylvania, is to be director of radio and television for the Maryland Council of Churches, Sept. 1.

The Rev. **Alfred L. Durrance**, rector of Good

Shepherd, Maitland, Fla., is to be rector of Grace Church, 505 E. Broadway, Ocala, Fla. 32676. Aug. 1.

The Rev. **James W. Garrard**, rector of St. Luke's, Stephenville, Texas is to be rector of St. Stephen's, Sherman, Texas. Address Aug. 1: 1801 Shield (75090).

The Rev. **Conrad H. Goodwin, Jr.**, former rector of Christ Church, Easton, Md., is continuing his work with Pastoral Counseling and Consultation Care Centers of Greater Washington, and will enter graduate school this fall. Address: Weems, Va. 22576.

The Rev. **Carl B. Harris** is assistant to the rector of St. Anne's, Annapolis, Md. Address: Box 349 (21404).

The Rev. **William R. Harris**, former assistant at Trinity Church, Albany, N. Y., is rector of St. Paul's, 145 Main St., Greenwich, N. Y. 12834, and St. Stephen's, Schuylerville.

The Rev. **J. M. Hill**, former vicar of St. Anne's, Walled Lake, Mich., is assistant at St. Michael's, 1325 Champaign, Lincoln Park, Mich. 48146.

The Rev. **Thomas S. Hulme**, former rector of Grace Church, Cedar Rapids, Ia., is half-time assistant at Trinity Church, Iowa City, Ia., and in graduate school at the University of Iowa. Address: 792 N. Van Buren St. (52240).

The Rev. **Walter Jones**, rector of St. George's, Bismarck, N. D., is to be dean of Calvary Cathedral, 500 S. Main St., Sioux Falls, S. D. 57102. Sept. 1.

The Rev. **James H. B. Kenyon** is priest director of Christ the King Center, Charlotte, N. C. Future address: 528 E. Kingston Ave., Charlotte.

The Rev. **Edward B. King**, former graduate student, is assistant professor of ancient and medieval history at the University of the South. Ad-

dress: Box 1061, University of the South, Seawane, Tenn. 37375.

The Rev. E. James Lewis, former assistant to the rector of St. Anne's, Annapolis, Md., is rector of Trinity Church, 200 W. King St., Martinsburg, W. Va. 25401.

The Rev. John B. Lockerby, former rector of St. Paul's, Seattle, is canon to the ordinary of Olympia. Address: 1551 Tenth Ave. E., Seattle, Wash. 98102.

The Rev. Eugene G. Malcolm, former rector of St. John's, Dallas, Texas, is dean of Grace and Holy Trinity Cathedral, 415 W. 13th St., Kansas City, Mo. 64105.

The Rev. Robert I. Maurais, former headmaster of Cathedral School, Orlando, Fla., is headmaster of St. Thomas Parish School, St. Petersburg, Fla. Address: 614 Luzon St., Tampa, Fla. 33606.

The Rev. Canon Clifford E. B. Nobes, former rector of St. Paul's, Kansas City, Mo., is to be warden of St. Mary's Theological School, Ovamboland, South West Africa. He sails to Africa in late Sept. Future address: Oshikango, Ovamboland, South West Africa.

The Rev. James Parker, former graduate student, received the M.A.L.S. degree from Rosary College, and is head librarian at Maryknoll Seminary, a Roman Catholic institution in Glen Ellyn,

Ill. Address: 7356 W. Lake St., River Forest, Ill. 60305.

The Rev. Kenneth W. Paul, former priest in residence for St. Mark's, Shreveport, La., is rector of Holy Cross, Shreveport. Address: 2703 Woodlawn Ave. (71104).

The Rev. William N. Peabody, former assistant at St. Paul's Englewood, N. J., is on the staff of the Educational Center, St. Louis, Mo.

The Rev. Thomas G. Peterson, is a candidate for an advanced degree at Fordham University and continues to assist at Christ Church, Hackensack, N. J. Address: 2180 Grand Concourse, Apt. 6F, Bronx, N. Y. 10457.

The Rev. Charles L. Poindexter, former rector of St. Barnabas', Germantown, Pa., is co-rector of St. Luke's, 5411 Germantown Ave., Philadelphia (19144).

The Rev. Robert W. Renouf, program coordinator for the Diocese of Northern California, will also serve as supervisor of St. Paul's Urban Center, Sacramento, Calif., beginning Aug. 1.

The Rev. Thomas N. Rightmyer, former assistant to the rector of St. Anne's, Annapolis, Md., is vicar of the Churches of Messiah and Resurrection, Joppatowne, and assistant to the rector of St. Mary's, Emmorton, Md. Address: Box 222, Joppa, Md. 21085.

The Rev. Bruce MacD. Shipman is curate at St. Peter's, Port Chester, N. Y. Address: 6 Tower Hill (10573).

The Rev. Theodore F. Sirotko, former vicar of St. Matthew's, Sparta, Mich., is rector of St. Mark's, Howe, and chaplain of Howe School, Howe, Ind. 46746.

The Rev. Fulton B. Smith is director of the Rehabilitation Center, Department of Health and Hospitals, Boston, and a graduate student at Boston University. Address: Box 146, Dorchester Ctr. P. O., Dorchester, Mass. 02124.

The Rev. C. Allen Spicer, former rector of Christ Church, Denton, Md., is rector of Emmanuel Church, Chestertown, Md. Address: 103 Maple Ave. (21620).

The Very Rev. Almus M. Thorp, dean of Bexley Hall, Gambier, Ohio, continues as dean of the seminary in its new location in Rochester, N. Y. Address: 1100 S. Goodman, Rochester (14620).

The Rev. Allen Whitman, rector of St. George's, St. Louis Park, Minn., is to be rector of St. Stephen the Martyr, 4439 W. 50th St., Edina, Minneapolis, Minn., Sept. 8.

The Rev. Canon Joseph Wittkofski, rector of St. Mary's, Charleroi, Pa., has been elected Commander of Post 22, The American Legion, Charleroi.



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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 Stover 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

KEY—Light face type denotes AM, black face PM; odd, 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.

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

FORT MYERS, FLA.
ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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

CHICAGO, ILL.
CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:30
HC ex Wed 10 & 5:30 (Mon thru Fri); 9:15 MP,
Int 12:10, 5:15 EP

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

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

LOUISVILLE, KY.
GRACE CHURCH 3319 Bardstown Rd.
Adjacent to three motels on 31E, South of I-264
The Rev. Alfred P. Burkert, r
Sunday Masses 8 & 10; Daily Masses as scheduled.
Call Church office 502-454-6212

OUR CENTENNIAL YEAR
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. Ranieri, r
Sun Low Mass 8 & 10; 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

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

Continued on next page
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GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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

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 Wed 12:10, Thurs
7, Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 15 11; MP 11 ex 15; 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 HC 8, MP & HC 10; Thurs HC, Service of
Christian Healing, 10

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.

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 (HC 10 Wed); EP 3:00

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

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 Tues, Thurs 12:10; Wed 8 & 5:15; EP
Tues, Thurs 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; HC 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, 10 (sung); 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, 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.

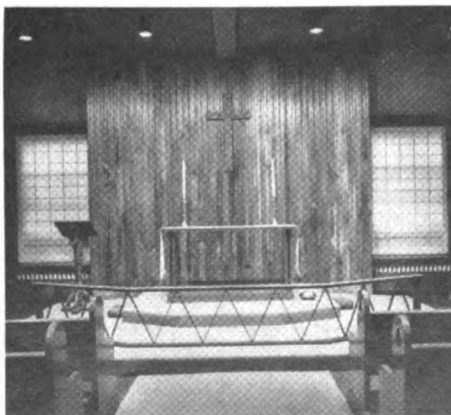
GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
Richard J. Koch, asst r; the Rev. Lawrence C.
Butler, asst m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

WHITEHALL, N. Y.

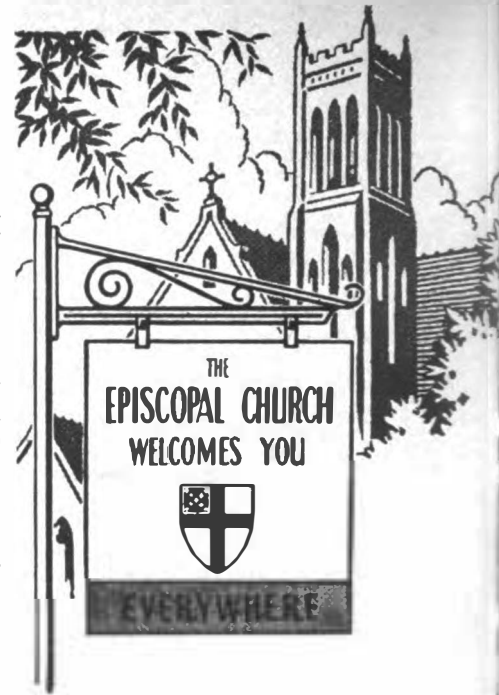
TRINITY CHURCH 60 Broadway
The Rev. Kennedy K. Roberts, v
Sun H Eu 7:30 & 10:30; HD 10:15; 1st Fri C 7

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 & choir
master



GRACE EPISCOPAL CHURCH
"In the Loop"
CHICAGO, ILLINOIS



LINCOLN CITY, ORE.

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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So 13th St
The Rev. Frederick R. Isackson
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. & Balnbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Tues 10

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

MEXICO CITY, D.F.

ST. ANDREW'S Bishop Saucedo
Av. San Jeronimo 117, San Angel
OLYMPIC VISITORS CENTER
Sun 8 HC; 9:30 Family Service; 11 HC (HC or MP
in English)

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