

The Living Church

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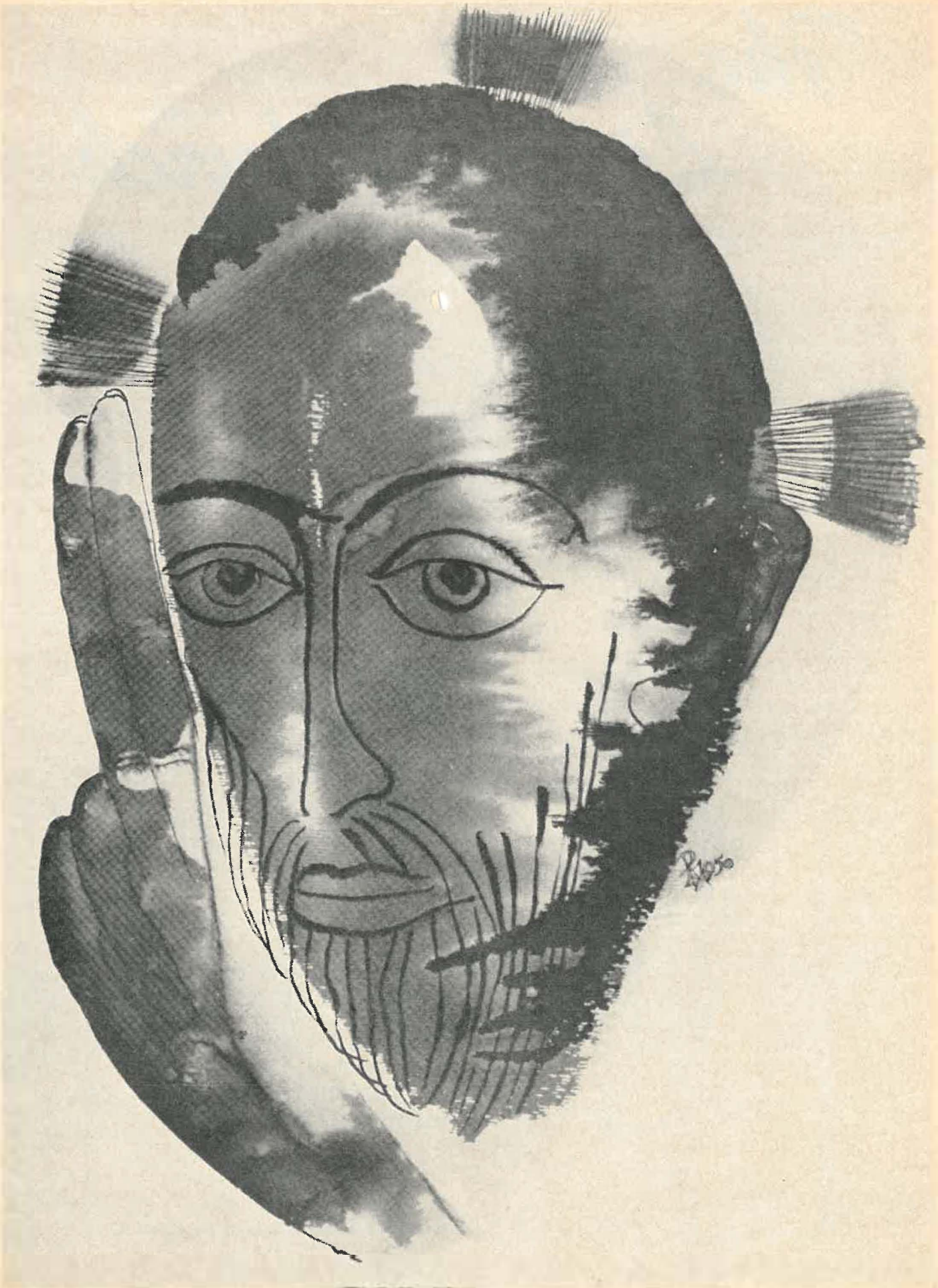
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The Transfiguration



O GOD, who
on the mount
didst reveal to
chosen witnesses
thine only-begotten
Son wonderfully
transfigured, in
raiment white and
glistening;
Mercifully grant
that we, being
delivered from the
disquietude of this
world, may be permitted
to behold the King
in his beauty, who
with thee, O Father,
and thee, O Holy Ghost,
liveth and reigneth,
one God, world without end.

Amen.



Let's Pitch Our Tent Here—

This summer our family lived in a tent. We live in a tent every summer. And all summer long we keep asking ourselves — how can people stand living in houses? How do we stand living in a house the rest of the year? The Indians certainly had the right idea. What do we need houses for anyway?

Many of the people in the Bible lived in tents too. They were nomads. They watched their flocks and followed them from place to place. This is what the shepherds were doing when Jesus was born.

Jesus Himself lived this way during the time of His earthly ministry. He was a nomad, an itinerant preacher. His flock was made up of 12 men. But He didn't follow them. They followed Him. Once Jesus said:

*Birds have nests,
foxes have holes,
but the Son of Man has
nowhere to lay his head.*

According to St. Luke, He said these words right after the Transfiguration. His friends wanted Him to settle down up there on the mountain. They felt that God was very close to them there. After all, they had seen Moses and Elijah. And Jesus had been transfigured before their eyes. So Peter says: "Lord, this is a good place. Let's stay here. We can put up three tents — one for Moses, one for

Elijah, and one for you." But Jesus won't let them stay. He tells them that it's time to leave. They have to keep moving. They have to come down from the mountain and keep going.

Jesus was like that — always moving on, always saying: "It's time to go." He knew how easy it is to settle down, even in a tent; how easy it is to stay put, to stop moving or growing. He knew all about the people who say: "I like it here. I don't want to go any farther."

When it was time for us to come home this summer, our two-year-old daughter cried and cried. When we took the tent down she screamed. She threw herself down on top of the tent and howled. Her home was being taken away from her. She was losing the place where she had been happy and contented and secure.

One of the things we can learn from the Transfiguration story is that as Christians we have no holy place or holy places. We have only a holy Person. We're supposed to follow Him. We promised to follow Him when we were confirmed. Being a Christian is like walking in the procession on Sunday morning. It means following behind the Cross, following Jesus, wherever He may want to lead us. It means going with Him wherever He may want us to go. If we're following Him, then we can't ever stop and say: "Here's a good place. Let's pitch our tent and stay here."

By The Rev. Holt M. Jenkins
Headmaster of Grace Church School
Alexandria, Va.



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The Living Church

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- Laurence
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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.

What is a Superfluous Parish?

I would like to hear a discussion of the question: What is a superfluous parish? I can see that if an Episcopal church is within walking distance of another it may not be needed — but what if there is no other nearer than 12 or 18 miles, and no bus service? "Superfluous missions and assisted parishes" — I have read this phrase recently more times than I could cite, and it troubles me. If it means that any parish in financial need is therefore superfluous, then most missions always were superfluous, with the possible exception of those with such non-stipendiary missionaries as tentmakers.

And what is meant by the statement in Dr. Baiz's letter [L.C., June 16]: "The business-as-usual quality of parish churches disinterests (*sic*) our most creative men. They have a greater sense of the dignity and purpose of the priestly office than does the Church itself" . . . (therefore) only a minority of theological students "plan to become parish ministers." . . . ? Our "most creative men" have transformed their parishes, even the most ordinary parishes. "The dignity and purpose of the priestly office"—? I had supposed they were the cure of souls, of those already in the fold and those to be sought on highways and byways, urban and rural.

My own parish is now to share a minister with two Presbyterian churches, and as there are more of them than of us, and because they are self-supporting while we are assisted, it is only proper that they select the man who is to give us pastoral care. There is to be *one* service on Sunday (whether with our different form of worship alternating or some mixed form has not yet been decided) but with *two budgets*, because now that we share in the preacher's salary, and therefore pay less into it, we can contribute more to diocesan funds: the financial connection with our Church is to be strengthened after the fatherly and priestly has been lessened. Money is needed for secretaries, consultants, printing, postage, and travel, even if there is none to help us have a priest.

Some may remind me that we are only a rural parish while the Church's mission is to the inner city. Must we Anglicans all move into cities in order to find our church? A move to the suburbs won't help us much, since we hear suburban churches' value underestimated as "middle-class religion," although, if they pay their way they are not in danger of suppression as "superfluous."

Please, someone: how do you define "the superfluous parish"?

JEAN S. DAVIS

Aurora, N. Y.

Sponsors by Proxy

Now we've heard everything! Baptismal sponsors by proxy [L.C., June 16]: The fact that such an idea can be given a serious hearing is symptomatic of the low regard into which the custom of baptism has fallen among Episcopalians. If either child or sponsor happens to move away from the other after baptism, making it difficult for the sponsor to fulfill the responsibilities for the spiritual nurture of his godchild that he has assumed, it is unfortunate, but something that usually can not be avoided. How-

ever, when these vows are taken by proxy by sponsors who may be separated from their godchildren by perhaps several thousand miles, and consequently with no hope or intention or expectation of honoring these vows or fulfilling these responsibilities, this is pure hypocrisy!

If the clergy encourages the laity to take such serious vows, involving the spiritual welfare of the next generation, so lightly, we will continue to have our churches filled with nominal, uncommitted Church members. And if one set of vows is taken so lightly and casually, what respect can we expect of other promises — at confirmation, marriage, and the like?

MILTON F. WILLIAMS

Pittsburgh

Christians are Jews

Have only just now found time to comment on Fr. Sox' article, *Religion and the Prep School* [L.C., April 21]. I thought the article an interesting approach to the problem, emphasizing the updating of religious ideas and making them relevant to the contemporary child. The paragraph on Jews at the prep school especially drew my attention.

While it is evident that the author has what one might call an "ecumenical," and certainly a constructive attitude toward Jewish students, preparing, as he did, a demonstration seder, I found lacking a sense of our own Jewishness as Christians. He wrote, "The Episcopal chaplain finds it difficult to understand why some Jewish parents so readily expose their offspring to an obviously *Gentile* environment . . ." (italics mine). A *Gentile* environment? And, "I still find it rather amusing to see the Jewish boy wearing a blazer with a gold patch which says 'Trinity' and which is embossed with a cross."(!) I don't mean to overemphasize or to misconstrue what the writer meant, I suppose, in a humorous way, but who died on a cross 2,000 years ago, but a Jew? Why, then, the incongruity? The point, levity aside, is that Christians are not Gentiles, at least not after baptism; they are, spiritually speaking, a new kind of Jew. And who can say how many persons in the Episcopal Church and out, who profess the Cross of Christ, are of Jewish ancestry, literally and biologically?

The seven-year-old who exclaimed to Fr. Sox, "Gee, sir, I didn't realize that you were Jewish too," might well have been answered, "Son, I almost forgot that I really am."

FREDERICK L. GRATIOT

Jersey City, N. J.

Why Clergy Want Tenure

As the widow of an Episcopal clergyman, I feel impelled to write to answer Mr. James Norman, of Lexington, Mich. [L.C., July 7].

I do not know how Mr. Norman supports his family, but I doubt if he ever had his employer promise the parish, as my husband did, that he (my husband) should keep his position as warden of the school, at the people's request, and three days later, this same "employer" (bishop) stood in our rectory and told me that we were to be out in three days — no money, no job, two girls in high school. Fortunately, my husband qualified as a high-school teacher, and easily got a position in the public school.

In another diocese, the vestry wrote to the bishop asking my husband's removal because he preached too much religion and

not enough current topics! They added the postscript that I had a linoleum rug on the dining room floor and did not entertain the vestry and wives in the proper style. Needless to say, this bishop ignored their letter, but we moved as soon as possible.

Years later, in another diocese, a dinner guest went through our refrigerator and found two bottles of beer there. Her husband was on the vestry and called a meeting (unknown to my husband — he evidently had never read canon law) and they wrote to the bishop asking my husband's removal. The bishop taught them some canon law, my husband resigned and went to college in a nearby town and got his M.A. degree. Do you wonder that clergy want tenure, that their wives long for security for themselves and their children? I am not alone in these experiences. While most parishes are filled with Christian kindness to the rectory family one often meets a James Norman, alas.

MRS. FRANK R. MYERS

Fort Collins, Colo.

June 30 Cover

I am "motivated" to write you concerning your fabulous cover of the June 30 issue. I first had "visual contact" with this masterpiece while visiting the Sisters of St. Mary in Kenosha. Our enjoyment of this cover in a "religious life situation" produced a "meaningful image" of "group dynamics" and many laughs. Thank you!

DOROTHY A. PROUDFIT

Lincoln, Neb.

Love Song

Ever since the talks on Church union began, I thought we had a lot more to lose than to gain. Nothing I have ever read has caused me to change my mind. The *Love Song* in the June 16 issue by Fr. Pearson states my views so closely and correctly I plan to have it framed and put on the wall. I think it could and should be read in every one of our churches.

You are also to be complimented on the editorial "Sense About the American Sickness," June 30. I can only say Amen!

NAME WITHHELD

Diocese of Alabama

Repeal of BCP

The Rev. John P. Brown states that the Book of Common Prayer is dead [L.C., June 2]. I disagree. And where does he get the idea to say that "the Church's liturgy has been found unsatisfactory." On Whit-sunday the whole Anglican Church celebrated the 418th anniversary of the Book of Common Prayer. In America, England, Africa, South America, Asia, Australia, and in the uttermost parts of the earth, men, women, and children gave thanks to God for our Prayer Book. Translated into many languages, it has spoken the wonderful works of God. Truly, it has been the medium whereby all races and tongues have found a common ground for worship and instruction and inspiration.

A special manifestation of God at work in His Church for those of us who have been nurtured in the Book of Common Prayer is the blessing that has come to us and to the world through this treasury of devotion.

LEON BOUTWELL

Lay Reader at Trinity Church

London, Ohio

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WCC

New Members Considered

Four Church bodies were provisionally approved for full membership, and two others for associate membership, by the World Council of Churches' Fourth Assembly meeting in Uppsala, Sweden. The favorable action of the 730 delegates to the assembly will be transmitted to the WCC's present member bodies. Unless there are objections from more than one-third of them within six months, the applicants will be received officially into the international organization.

Meanwhile, representatives of the applying bodies were seated in the assembly as delegated observers. The four applicants for full WCC membership, all of the African continent, are: the Methodist Church in Kenya (13,000 members); the Evangelical Lutheran Church in Southern Africa, Transvaal Region (110,000 members); the United Congregational Church of Southern Africa (104,000 communicant members; 42,000 baptized adherents); the Moravian Church Eastern Province in South Africa (26,300 members). Applicants for associate membership are the Methodist Church in Cuba (7,902 members) and Eglise Protestante Africaine, Lolodorf/Cameroun (8,300 members). Associate members are Churches with less than 10,000 members.

Final approval of the six applications will increase the WCC's roster to 227 full members and eight associate members.

Additional Actions

In further action, the WCC delegates called for:

(✓) Spiritual support and care for those serving in the armed forces, but also support for selective conscientious objectors;

(✓) Stepped-up effort by nations and the Church to halt the arms race;

(✓) Seating of Red China in the UN;

(✓) Recognition and protection "of the inherent dignity of man," with "full human equality between men of all races and nations," and for "equal status of women and their full participation in human affairs";

(✓) Defending of minorities by the Church, but also urging restraint in the pursuit of their ambitions;

(✓) The eradication of "all forms of racism from" the Church's "own life and withdrawal of investments from institutions that perpetuate racism";

(✓) Greater financial aid and other support by the UN and the Church for refu-

gees, endorsing "the basic right of refugees to return home," and appealing specifically for \$3 million to finance delivery of relief supplies to war-torn regions in the Nigerian-Biafran conflict;

(✓) An end to "economic dominance of the low-income societies" by both Churches and governments of developed nations;

(✓) Church cooperation in developing "accelerated programs to extend family planning by means acceptable in conscience to parents";

(✓) Strengthening of structures of international order;

(✓) Examining the "new possibilities for concerted contributions to international relations" offered by the growing ecumenical movement;

(✓) Expression of responsible Christian witness, at the parish level, to the world of nations.

Near the end of the assembly, American Negro Churchmen moved to win more seats on the WCC's central committee when they learned that only two Negroes were among 21 committee candidates proposed by a nominating group. Voting on the new 120-member committee was postponed to give time for new nominations. A number of American Episcopal delegates, including the Rt. Rev. John E. Hines, requested that four Negro clergy be substituted for four whites.

EXECUTIVE COUNCIL

Grants Top \$1 Million

Grants made by the Church's General Convention Special Program have topped the \$1 million mark. Twelve new grants have been announced totalling \$183,400 and bringing the expenditures of the Special Program to \$1,139,507.

Two of the new grants were listed as "emergency" types — one to spur a coalition of several individual cooperatives in the south, and one to continue to provide a voice for welfare families in Kansas City, Kan. Two grants went to areas outside the United States: Mexico, to develop an independent fishing enterprise in an area dominated by a handful of wealthy commercial fleets; and Costa Rica, for a community organization effort. Other grants will be used to: develop an active "anti-racist" power base in Detroit's white community; encourage Negro groups and individuals in Youngstown, Ohio, to open small businesses in their community; fight a proposed expressway which would displace families

and divide the community physically in Jamaica Plain, Boston; and stimulate community organization and action in a number of other American cities. Recipients of the grants and the amounts are:

Fishermen's Cooperative, Matamoros, Mexico	\$10,000
People Against Racism, Detroit	33,450
Missionary District of Central America, Puerto Limon, Costa Rica	2,000
Southern Cooperatives	1,500
Freedom, Inc., Youngstown, Ohio	21,000
Jamaica Plain Expressway Committee, Boston	6,000
Philadelphia Tutorial Project	50,000
Martin Luther King, Jr. Memorial Center, New Cassell, N. Y.	4,000
Hamilton Court Improvement Association, Aberdeen, Md.	34,750
Public Housing Tenants, Washington, D. C.	14,500
Urban Survival Training Project, Philadelphia	5,000
Wyandotte County Welfare Council, Kansas City, Kan.	1,200

NEW JERSEY-NEWARK

Crisis Communication

After meeting together several times to consider the crises in "poverty, human rights, and spiritual deprivation," 10 New Jersey clergy of the Episcopal, Roman Catholic, and Protestant Churches, have issued a joint statement announcing their formation of a communications network to establish immediate contact "in the event of a crisis," and inviting other state religious leaders to join them in eliminating the causes of such crises.

The three Episcopalians who joined in issuing the statement are the Rev. Richard Schoolmaster (for the Bishop of Newark), and the Rev. Canons Samuel Steinmetz and Joseph H. Hall III, (for the Bishop of New Jersey). Also signing were the Rev. Alexander H. Shaw, general secretary of the New Jersey Council of Churches; United Methodist Bishop Prince A. Taylor; Dr. Frank A. P. Pehrson, head of the United Presbyterian Synod of New Jersey; the Rev. Richard C. Shanklin, director of world mission support for the New Jersey Baptist Convention; and three Roman Catholics: the Most Rev. Thomas A. Boland, Archbishop of Newark; the Most Rev. George W. Ahr, Bishop of Trenton; and the Most Rev. James L. Schad, Auxiliary Bishop of Camden.

Speaking for the group, Mr. Shaw stressed that no new organization for

meeting civil disorders had been formed. The clergymen are asking individual congregations to "engage more dynamically and aggressively in purposeful action leading to the elimination of the causes" of these crises.

NATIONAL

Request Open Debate

A telegram appeal to each of the candidates of the two major political parties to conduct face-to-face debates on the many critical issues facing the nation has been sent by the Committee of Clergy for Open Debate '68. Expressing their concern that the American people should know the candidates' positions on all issues, the committee's telegram declared: "Candidates who seek the Presidency, our highest public office, have a moral obligation to engage in open discussions of their views" . . . and to "make themselves accessible to the people so that intelligent comparisons and informed decisions can be made."

The committee was formed by 58 clergy of various Communions and from different parts of the country, with the Rev. Austin H. Armitstead, Staten Island, N. Y., as coordinator.

Another telegram appeal for public debate has been sent to the four declared presidential candidates by 108 seminarians, representing 13 Communions and 16 theological schools, including the Episcopal Theological School. The statement commends Gov. Nelson Rockefeller and Sen. Eugene McCarthy for having "agreed to participate in a full public discussion of the issues confronting our nation," and urges former Vice-president Richard Nixon and Vice-president Hubert Humphrey to "exercise the same public courage."

ROMAN CATHOLICS

The Tax Exemption Question

Italian Premier Giovanni Leone, attempting to rebuild a center-left coalition between the Christian Democrats and the Unified Socialists, has received a vote of confidence from one house of Parliament concerning his plan to tax the income on Vatican investments. He expects to receive similar approval from the Senate, thus ending Vatican exemptions on investments in Italy which have been estimated variously at from \$160 million to ten times that amount.

Stock dividends are taxed at a rate of 30% in Italy, and a conservative estimate by former Finance Minister Luigi Preti is that the tax on earnings from Vatican holdings would come to about \$1.9 million per year. The basis for most of the Vatican's stock holdings in Italian industry is the compensation given to the

Church by Mussolini for the territory of the Papal States which had been confiscated more than a half-century earlier by Garibaldi.

Some economists in Rome have expressed fears that the Vatican might use its large stock holdings to maintain pressure for continuation of tax exemption, established in 1929 under the Lateran Agreements. A sudden effort to sell large amounts of shares could have a serious effect on the Italian stock market. Legal experts are divided on whether the exemption is actually required under the Lateran treaties. Since 1963, Parliament has voted annually to extend the exemption.

The government's impending action may indicate further trouble ahead for other laws and practices based on the Lateran pacts which have amounted to an establishment of the Roman Catholic Church in Italy. These include special privileges for the Church in public education and the prohibition of divorce and birth control.

Guidelines for Building Churches

Guidelines for church buildings in the Roman Catholic Diocese of Rochester have been issued by the Most Rev. Fulton J. Sheen. Bp. Sheen's official statement came a week after a sermon he preached at St. Patrick's Church in Prattsburg, N. Y., in which he urged that little-used church buildings be employed as "depots for food and clothing distribution," cinemas, and dispensaries [L.C., July 28]. The guidelines are:

"1. The rectory must not exceed in cost that of the average house of the parish.

"2. The type of church building to be erected will never depend upon the financial ability of any parish to pay for it.

"3. The church buildings will be erected not just for Sunday [Roman] Catholics or as a place of worship generally one day a week, but as a place for service, mission, and caring for everyone who looks to the Church to prolong the role of Christ the Shepherd.

"4. The right of the poor to have a decent home enjoys priority over our right to erect a tax-exempt structure which exceeds the bare minimum."

INTERNATIONAL

Young People Study in Europe

An interracial, interreligious group of 49 young people from the United States and Canada will spend six weeks in Europe during the summer, studying the urban situation in England and on the continent. The program, sponsored by the Cathedral of St. John the Divine, New York City, and the Executive Council, is the result of study programs held at the cathedral under the leadership of

the Rev. Canon Walter D. Dennis. The cost of the tour is being met by the students or by scholarships from parishes, the Executive Council, foundations, and individuals.

For the first two weeks, the young people will be in either London or Liverpool for study of urban structures and problems there, and then they will join an international study program at Coventry Cathedral for two weeks. In the final two weeks, they will divide into four groups for travel and study in the British Isles; Belgium, Switzerland, and France; West Germany; or Italy.

PENNSYLVANIA

Plan Black Power Conference

A third national conference on Black Power will be held in Philadelphia Aug. 29-Sept. 1, to consider black self-determination and unity through direct action, according to the Rev. Nathan Wright, chairman of the conference's continuations committee. At a press conference, Dr. Wright said that the national conference would "deal with methods, techniques, and strategy to forge a black nation in thought, experience, and commitment."

Program topics for the conference will include: A Black Nation: A State or State of Mind; Formation of a Black Militia; A Black Foreign Policy; Developing a Black Press and Black Communications Media; and Black Power and Control in Economics, Labor Unions, Education, and Politics.

The first national conference on Black Power was convened in 1966 in Washington, D. C., by former Rep. Adam Clayton Powell; the second was held in Newark in 1967.

MISSOURI

Program for Ghetto Children

More than 50 children from the Negro ghetto of St. Louis's West End are enjoying a nine-week summer session of day-care fun and head-start training as guests of Emmanuel Church, Webster Groves.

The children — mostly 4 and 5-year-olds of working mothers — are bussed to and from Emmanuel, where they are joined by about 20 children of the same age groups from the church's families. Their day-long program includes free play, games, songs, stories, and field trips in Webster Groves. Besides morning and afternoon snacks, a substantial lunch is served the children. Physical education equipment, including a swimming pool, and library resources are being loaned for the project by neighboring Webster College School. Mrs. Janet Roberts, a former

Continued on page 13

Lord, make me the instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, but rather to understand; to be loved, as to love. For it is in giving that we receive; it is in pardoning that we are forgiven; it is in dying that we are resurrected to life.

Thank you so much for sharing with me the prayer of St. Francis, for it summarizes for us everything that I want to say on this important occasion. It summarizes the whole of our Lord's moral teaching as given in the so-called "Sermon on the Mount," starting with the Beatitudes, and as exemplified and implemented in our Lord's death on the Cross. It reflects the method God has given us for reclaiming and transforming this fallen world: the method of *love* as opposed to super-imposed force, or to a

is lopped off, ten others appear. We have many new dragon's heads a-sprouting throughout the world today — all products of a disregard for humanity emanating from two all-out world wars. Products such as adult degeneracy and juvenile delinquency, chauvinistic nationalism ("my country, right or wrong!"), the fears of minority racial groups expressed in black power movements in the United States, and in a white power movement to enhance and protect a minority racial group in South Africa. Even in England, the *London Daily Express* has pointed out that 79% of the British people agree with Enoch Powell's recent plea to close the doors to increasing Britain's 2% of non-whites. Two wars are reaping their fruits. The method of military combat, accepted by an allegedly Christian world on the basis of a good goal to be achieved, is facing the world with disaster. Hate has bred hate, because the methods of Christian *love* have been looked upon as impractical and therefore put into abeyance.

To apply what I have been saying to my own present situation: I have been

asked by a group of Christian people in another country not to obey the Department of the Interior's injunction for me to leave my diocese. The many members of this Christian organization have written to me to remain in Windhoek in civic disobedience to my adopted country and, in non-violence, to allow myself to be carried to the airport by the police. This is to bring the world's spotlight upon the South African Government's action in separating a bishop needlessly from his diocese. I do not intend to follow any such method in spotlighting what I believe to be an unfairness and injustice to the Church. Would this type of non-violence reflect love for the country which has been my home for nine years? Would it bring greater love and understanding between its various peoples, between whites and Africans, or would it only increase, not only the bitterness of the world toward South Africa but also between its races? *Non-violence* that forces hatred and misunderstanding is not of *Christ* any more than super-imposed force is of *Christ* — super-imposed force,

The Method of Love

By The Rt. Rev. Robert H. Mize, D.D.

The Bishop of Damaraland

division of races, or to any kind of method without love.

For those who would assist our Lord in His transforming a fallen world, it is ineffective, if not disastrous, to concentrate just on each goal to be achieved, no matter how good the goal. In any project a person undertakes, he must ask himself two questions, not one:

First: What is my goal?

Second: What is my method?

For it is not bad goals that so often disrupt the world as bad methods of achieving the goals; and as Christians, we must point out that no matter how good the goal, any method which is not Christlike in achieving the goal, any method which is a travesty on love for God and humanity, courts trouble ultimately, and disaster. It is far better not to achieve a good goal than to use un-Christlike methods in achieving the goal. Patience is a virtue.

In the second world war, the Danes treated the Germans as their unexpected guests, and hate was avoided. With an un-Christlike meeting of force with force, you might be able to achieve cutting off the head of a dragon, but as one head



whether it be of an organized army or of random guerrillas and terrorists. Both are of the same evil. Any method that is not of love, is not of Christ. Any method that is not of love, breeds only ultimate tragedy. That is why the method of economic sanctions against a country, no matter how noble the goal, can never bring advantage to the people it would help. It is not a method of love.

Fortunately, just as hate breeds hate, so love breeds love. And love must often be expressed in what appears to be defeat — just as in the case of our Lord, crucified upon the Cross. He accepted non-violence as a way of loss, absorbing evil without transmitting it and hitting back. He chose the Cross because it was the only way left for Him to express His love for all mankind, even for those who were crucifying Him. Love can best be expressed not where there is sweetness and light but where there is an environment of hatred. We learn this in our Lord's example on the Cross, in His teachings on the Mount, in St. Francis's prayer. It is in the darkness of midnight that

Continued on page 12

Here Speaks A Christian Bishop

No thoughtful Christian, surely, could hear or read the farewell sermon of Bp. Mize (see page 8), as he left his diocese in South Africa, without saying, "Here speaks a truly Christian man and bishop." Churchmen with their Prayer Books handy might now turn to the Epistle for the second Sunday after Easter (I St. Peter 2:19-25) and ask if they have ever seen the mind and spirit of that apostolic scripture more faithfully expressed than by Bp. Mize in response to the harsh and unjust action of the South African government in banishing him from the land, and so from his people. Every word of his statement shines with the faith and love of one who has been with Jesus. One statement in particular says something that too seldom gets said in our day. Rejecting the suggestion of some friends that he employ the "non-violent" tactics of refusing to leave, thereby forcing the police to carry him to the airport, the bishop says: "Non-violence that forces hatred and misunderstanding is not of Christ any more than super-imposed force is of Christ—super-imposed force, whether it be of an organized army or of random guerrillas and terrorists. Both are of the same evil."

"Non-violence" is not always and necessarily an expression of love, by any means. It can express hate. There are people who loudly—indeed fiercely and belligerently—proclaim their conscientious objection to doing physical violence to anybody, but who are proud to chant, "Hey! Hey! LBJ—how many kids did you kill today?" There may be real love for the killed kids in that expression, but that there is real hate for LBJ in it is more certain. It is astounding and appalling how much bitter hatred has been expressed in recent months throughout the world by professed practitioners of "non-violence." To accuse the President of the United States of murdering babies is as hateful an act as to shoot Senator Kennedy or Dr. King.

"Any method that is not of love, is not of Christ," as Bp. Mize says. "Any method that is not of love, breeds only ultimate tragedy." And let his next statement be well pondered: "That is why the method of economic sanctions against a country, no matter how noble the goal, can never bring advantage to the people it would help. It is not a method of love." It is no friend of South African or Rhodesian apartheid who says that, but a victim and resolute foe of it.

Whether Bp. Mize is an absolute pacifist we do not know. By absolute pacifism we mean the position that never under any circumstances is it justifiable to employ physical violence, even in defense of others. For our own part we cannot embrace that position. But we note the point Bp. Mize makes that the two world wars in which Britain has fought and suffered so much are now reaping bitter fruits in domestic discord. No positive good ever comes out of any war as such. The best that can be hoped for is that the worst possible evil may be averted by resort to arms. "Any method that is not of love, breeds only ultimate tragedy." That is ultimate truth.

A Rose For Lester

Part of the fun of being editor of *THE LIVING CHURCH* is arguing with our fellow scribe, the Rev. Lester Kinsolving, who is religion columnist and reporter of *The San Francisco Chronicle* but whose beat is the Church and the world at large. He not only reports controversies, he provokes some, and we often find ourselves on opposite sides of the firing line. But it rejoices our curmudgeonly soul when we can tell the world that Fr. Kinsolving has done something wonderful in our sight. That pleasure is ours at this present. He more than anyone else was the founder-father of the Association of Episcopal Clergy. At first we were sceptical about it, assuming that it would be a kind of clerical labor union operating as a pressure group against bishops or vestries in cases of conflict. Collective bargaining may be necessary in the world of industrial and business economics, but we don't relish the idea of anything like union bossism—or strikebreaking from the other side—in the Church. So we viewed the AEC at its birth two years ago with suspicion. It has turned out to be no such thing. It functions as a reconciling and peacemaking agency, and it is evidently on the way to becoming a much needed and effective instrument of clergy placement. So, Lester, we salute you, and pray that our blessing upon this enterprise will be a kiss not of death but of life.

At its annual membership meeting the association's president, the Rev. George F. Tittmann, said some fine things which we wish we could quote at length, among them this: "There are strong forces of renewal, reform, and even revolution everywhere in the Church. But it is not the prophetic voice that is needed so much as the will and the organization to see that the change be accomplished with *fair play*—never losing the feeling for persons. Help is needed so that the massive, inchoate conscience of the Church at large may come to the aid of this individual, that little problem, these forgotten people."

It is gratifying to know that the Association of Episcopal Clergy is working along this line with this philosophy. More power to it.

Read All About Us

Interested in "the tragedy of American society"—what it is, and what causes it? Read all about it in the British fortnightly *New Christian* of June 13, and be instructed that fundamentally "the history of the US is one of a frontier mentality which has extended to the very fabric of society: capitalism is at its most competitive and its most ruthless; social services are minimal; every man strives to be first; the weak, the colored, the sick go to the wall."

The gentleman of the British Left who has done this simple yet colorful vignette of Uncle Sam tells us some interesting things about himself in these few master strokes of verbal fancy free. He loves western and

gangster films out of Hollywood because they tell him all he needs to know about the frontier mentality of this republic. He loves *Izvestia* and *Pravda* because they provide him with coolly objective information about such Americana as our capitalism, our social services, and our ways of disposing of the weak, the colored, and the sick: wall and all. He detests travel, especially transatlantic, and he spurns the bourgeois vulgarity

that says that seeing things for one's self helps one to write authoritatively about them. He rather likes the Marxist theory of truth, to wit, that truth is what you make it. There's a nice easy-steering quality about this concept.

The New Christianity of the *New Christian* could conceivably take the dia out of the Christian-Marxist dialog.

BOOKS

WHILE SIX MILLION DIED. By Arthur D. Morse. Random House. Pp. 421. \$6.95.

De-classified files of the U. S. Department of State and other government agencies provide the documentation for *While Six Million Died*, an exposé of apathy and inaction that brought death to millions of Jews in Adolf Hitler's "final solution" of the non-Aryan problem.

The State Department gets the major share of blame for failing to act in the possible rescue of Jews being sent to gas chambers and concentration camps. From 1933 to 1944 reliable reports of what was going on in the German Reich and its conquered satellites were available but the bureaucracy of the United States, and other countries as well, found excuse after excuse for their inaction. Pope Pius XII also is subjected to sharp criticism reminiscent of the highly controversial drama, "The Deputy," which was widely attacked as exaggerated a few years ago but seems fully confirmed by Arthur Morse's disclosures.

The late President Franklin D. Roosevelt is credited with finally taking constructive action in 1944. There is no apparent explanation for his previous disregard of numerous pleas to exercise the United States' influence to alleviate the situation, although President Roosevelt was normally *not* unresponsive when other large vote blocs were involved.

FRANK STARZEL
St. Thomas Church
Denver

✦ ✦ ✦ ✦

THEOLOGICAL EXPLORATIONS. By Paul M. van Buren. Macmillan. Pp. 181. \$4.95.

Most priests have some acquaintance with classical theology throughout the ages. Some are born and bred in it and later turn away. If it was acquired in riper years, they may lack the breadth and depth of the history of dogma. Anyway, there is a tendency today to abandon the ancient thinkers and to select a few of the present or recent past, as Dr. Paul van Buren does in *Theological Explorations*, and to have interesting conversations with them. Thus he may appeal to those who are satiated with the old or have never known it adequately.

The conversations could have been carried on with Augustine, Cyprian, Aquinas, even with our own Hooker or Bishop Pearson. Instead, he converses with John Wisdom, Wittgenstein, William James, and Bonhoeffer. There is nothing wrong,

of course, in exploring any theologian or metaphysician; it may be a labor of love, with or without fruit. We all go exploring whenever we read any theologian, and at times we need a guide though there is no suitable guide available, and so we turn back to the creeds and the Fathers. Not so with Dr. van Buren; he bravely sets out on a nearly trackless path, with surprises and delights. There must needs be, perhaps, a means of giving information to the new thinkers of today, but the new thinkers do not always have the capacity to assimilate it.

"The way of doing theology which is explored here is linguistic and empirical, pragmatic and pluralistic." The eight chapters are separate essays not explicitly inter-related, ranging from "The Dissolution of the Absolute" to the question: "Is Transcendental the Word We Want?" The reader will find himself questioning and objecting to the author's dicta, only to find upon re-reading it that he nicely qualifies almost everything. We are all aware that many today do not grasp our traditional and "odd" language; some reject it outright; this book will make them reconsider; and all the while the striving reader will feel comfortable with the sympathetic author who is a professor of theology at Temple University as well as a priest of the Church, for he has an optimistic enthusiasm that must be contagious with his pupils. He has a good objective presentation of metaphysical problems, and I think his best essay is the one on William James, for he is one who still may have something to say to those who are bogged down between existentialists and "those who walk with analytic philosophy."

With this beginning of empirical exploration, the author might well set himself the task of exploring a larger galaxy of today's thinkers as well as the great Fathers of the past. It could be the work of a lifetime, and our culture would be further fortified by such digging.

(The Rev.) VICTOR L. DOWDELL, Ph.D.
Canon of Albany

✦ ✦ ✦ ✦

BAPTISM: Ancient Liturgies and Patristic Texts. Edit. by André Hamman O.F.M. Alba House. Pp. 240. \$4.95.

Volume I of the Alba Patristic Library comprised a collection of ancient baptismal liturgies, which Volume II now complements with a selection of sermons and instructions of the Fathers on the subject (based on a French publication,

but using English translations previously published when available). The writers represented include early Latin Fathers (Tertullian and Cyprian), Greek writers of the fourth century, and Latin theologians of the fifth (Augustine and Leo). The collection might well have gone further East to the Syrian Church, but one can't ask for everything; those who dip into it or read it through will be fascinated and edified and in spots amused.

Some of the interpretations are definitely of their age, others speak equally to ours — for instance John Chrysostom's strong ethical emphasis in his recently discovered baptismal homilies, and Augustine's contact with some modern pastoral situations, the Easter Christians who will not be seen till another festival (p. 218), and the problem of indiscriminate infant baptism (p. 225).

Altogether *Baptism* is a lovely volume on a subject of obvious contemporary as well as historical interest.

(The Rev.) E. R. HARDY, Ph.D.
Berkeley Divinity School

✦ ✦ ✦ ✦

A DYNAMIC PSYCHOLOGY OF RELIGION. By Paul W. Pruyser. Harper & Row. Pp. 367. \$10.

A Dynamic Psychology of Religion is a puzzling book to attempt to describe to a potential reader. In 339 pages the author covers a vast range of phenomena which are part of what we ordinarily regard as the religious life. Chapter headings include "Perceptual Processes in Religion," "Thought Organization in Religion," "Relations to Things and Ideas," "Relations to the Self." The net result is a mass of information, some of it illuminating, as for instance, a generally good section on the importance of touching for the expression of religious feelings. But much of the information seems trite, shallowly presented, and, occasionally, downright inaccurate, as when the author ascribes the Docetic heresy to the problem of pain (rather than the problem of evil). The resulting impression is of having been presented with a mass of information about the externals of religion without any insight into its inner dynamic. It is as though someone described to a person who had never seen or heard of an airplane its shape, size, color, and details, but made no attempt to tell what made an airplane fly.

Paul Pruyser read Rudolph Otto's *Idea of the Holy* and was deeply impressed. The word "numinosity" appears frequent-

ly, which is the word Otto coined to describe the religious experience *par excellence*. But when it comes to describing the dynamic of how the numinosum affects the individual he can only fall back upon existing Freudian theories of wish fulfillment and projections of a father image. Jung, who dealt elaborately with the psychology of numinous experience, is almost totally neglected.

The book is well organized; there are good paragraphs here and there; there is a wealth of material. Nevertheless, I found it on the whole dull, and found nothing "dynamic" about the psychology of religion which the author presents.

(The Rev.) JOHN A. SANFORD
St. Paul's Church
San Diego, Calif.

✠ ✠ ✠ ✠
GOD AND MARX TODAY. By Hiley H. Ward. Fortress. Pp. 184. Paper. \$2.50.

God and Marx Today is a modern history book dedicated to the proposition that dogmatic Christianity and dogmatic, hard core Communism are not independent of the times or of change. Hiley H. Ward aims to provide a picture of Communism as it exists today and the current relationship of the Church to Communism. He does not compare the two point for point to show that both are in essence irreconcilable or that Christianity is superior to communist ideology. This is a sincere attempt to appraise the situation of Eastern Europe in light of the total Christian scene.

The Christian's task is said to be a total one. In the "total" concept advocated, the Church would seek to reunite its generations, uniting young and old, clergy and laity, into a people-of-God concept. This, it is argued, would mean de-emphasis on the church edifice as the confines of a church, and less structured ministries. "Totality" means overcoming the class consciousness in society, resulting in greater equality and opportunity for all people. Communism has staked its expansion on class divisions and imbalances in Christian society and the author concludes that "a classless Church with a classless message is the best answer to the totality offered by Communism."

(The Rev.) ROBERT N. PIPER, J.D.
Trinity Parish
Hamilton, Ohio

✠ ✠ ✠ ✠
SPIRIT OF THE LIVING GOD. By Dale Moody. Westminster. Pp. 239. \$6.

The Rev. Dale Moody is a Baptist minister who is professor of systematic theology at Southern Baptist Theological Seminary, and one who is deeply interested in the relation between current discussions on the reality of God and the modes of His Presence in the world, and the meaning of the Holy Spirit. *Spirit of the Living God* is one result of that interest. In exploring this infrequently-traveled area, he reminds one of the same interest exhibited by that great Anglo-Catholic

scholar of another era, W. C. E. Newbolt, particularly Newbolt's wonderful little book *The Fruit of the Spirit* first published in 1888.

Briefly, *Spirit of the Living God* is an attempt to interpret the biblical concepts of the Spirit in their historical and literary contexts, with a view to their relevancy to the great theological debates and movements of our own day. There are excellent aids to the student in the careful index of scripture references, the index of names, and the more usual index of subjects, and these alone go quite far toward making up for what is perhaps a rather dry tone in the book, as well as the rather inflated price of the volume.

In summary, here is a most valuable book for the seminarian or the cleric with an interest in getting below the superficial level of so much of the current theologizing.

(The Rev.) ALFRED T. K. ZADIG
Trinity Parish
Bridgeport, Conn.

Booknotes By Karl G. Layer

Theological Dictionary of the New Testament. Vol. IV. Edit. by Gerhard Kittel. Trans. by Geoffrey W. Bromiley. Eerdmans. Pp. xi, 1126. \$22.50. This volume carries the listings for L through N. While a necessary tool for the professional scholar, Kittel's work is not designed for the amateur in biblical work. The listings are based on the Greek, and a knowledge of several other languages in addition to English is often required.

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Letter from London

“What matters is God’s ability to use an unprecedented rite rather than our ability to grasp it intellectually.” You will have guessed we are back on the theme of Anglican-Methodist reunion. You may feel that after the last onslaught there ought to be a moment’s rest. But more and more this matter looms. If the intention was to get the public (outside as well as inside the pews) talking, success has been achieved.

But back to that quotation. It is important, for its source is the Archbishop of Canterbury. He is talking about the draft service of reconciliation and he is putting his finger on the heart of the controversy — the “calculated ambiguity.” What’s more, he was addressing members of the Church Assembly so the words have something of *ex-cathedra* about them. Dr. Ramsey went on to urge people not to worry about problems which might arise during stage one. He showed confidence that right would prevail. “The experience of the Church of South India,” he said, “is that things that are good and things that are bad get mixed up together; and, under God, the things that are good and true have their prevailing qualities.” The primate called for serious thought and discussion: “It is not for us who favor this scheme to think that we have a monopoly of the Holy Spirit or a monopoly of concern about unity. Equally, it is not for others at this stage to be uttering radical threats. We want as a Church the most rational discussion of every sort of criticism and viewpoint.”

The archbishop’s remarks were followed by nearly five hours of a debate which could rove the more freely since no vote was taken. Among the speakers was the Archbishop of York who welcomed the report and said that the anomalies and the risks must be accepted as part of the price the Church had to pay for “the sins of the past and of the present. It is my own conviction that the log jam which is now endangering Church relations and ecumenical discussions needs to be broken by the daring of two Churches historically and doctrinally

close to one another saying ‘We will rise and go.’ We have grown accustomed to the sin and the scandal which allows two fellow-Christians, the ministries of whose Churches are both acknowledged to be blessed by the Holy Spirit, to be separated at the table of the Lord.”

Meanwhile, according to the Master of the Society of the Holy Cross, the Rev. Alfred Simmons, some 300 members of the society have determined to refuse to take part in the service of reconciliation if and when it comes about. Instead they will set up as a “continuing Church of England,” organizing places of worship wherever possible including private chapels and houses. Says Fr. Simmons, “We may go back to the days of the primitive Church with worker priests and altars in private houses” [L.C., June 23].

Nor are the Methodists without their problems. The dissident group which calls itself the Voice of Methodism was told by Dr. Leslie Newman that he fears the present reunion scheme would result in a “revival of sacramental religion and liturgical practices.” A large group of Methodists present at this meeting came down firmly against the scheme. But the Methodist Conference (the official body in the U.K.) has referred the proposals to quarterly circuit meetings for “judgment.”

If you are getting confused, we sympathize. Twelve parishes in the Huddersfield area have got together to say that local clergy are getting increasingly impatient at being expected to make up their minds on important matters of faith and policy without being given time to do so. And the Bishop of Wakefield (Dr. Eric Treacy) who is their diocesan has backed them in their assertion that too many reports on too many subjects which are too complex are being landed on their desks. These clergy are suggesting that if they do not have more time for consideration they will be forced to say *no* to every new proposal. And, in any case, if there were fewer reports to worry about they would have more time for their pastoral obligations.

DEWI MORGAN

SERMON

Continued from page 8

God’s lightning can best be seen. Only where there is injury, can pardon be offered; only where there is doubt can faith be offered; only where there is despair, can hope be offered; only where there is darkness, can light be offered. Don’t run away from areas of hatred and darkness if you want to reveal God’s love.

Now, there is a second ingredient in the method of Christ in addition to love. It is fearlessness in witnessing to truth. All this accepting and absorbing of injury is nonsense if one does not make

articulate what one’s position is. We must make known evil as evil, not as something that is being condoned. If we want the evils within our country to be corrected, we must say what they are, and to the proper persons. I have always tried to go with our problems directly to the appropriate government authority, be it the police, the Bantu commissioner, or the department of health or of education or of the Interior. And there have been many problems, nine years of them, which do not need public rehearsal here. For a South West African as myself, to

ask an outside foreign agency such as the UNO to intervene is wrong. It is not the way of love; for even if the goal were achieved, and an outside agency was to bring an enforced equalization of races in South West Africa, nothing in the name of Christ could be achieved without the enhancing of love between all peoples within the country. This enhancing of love can only be done from within the country. But it is essential that evil is recognized and witnessed to as evil, and not condoned. We must witness to truth.

When one fellow-Christian expressed his sympathy for my departure, I asked him to make his wishes known to the controlling authority. He replied: "You can return to your original country. But if I spoke out, it might be misunderstood, and place me under suspicion." Well, if any Christian fears being placed under suspicion in speaking for Christ, let him tear the book of the Acts of the Apostles out of his Bible, let him tear out the deeds of St. Peter and St. Paul and forego calling himself a Christian; and let him regard himself as a disloyal South African. It is those who want their country's wrongs righted, no matter what the penalty, who deserve to carry the name of that country. If South Africans know

their country's basic policy to be wrong, and are not expecting outside world agencies to right its ills, then South Africans must speak up and correct their country's ills from *within* the country. To remain silent is to condone evil and to invite ultimate disaster. God is not blind, nor is man, except when he is nerve-racked with fear. I have learned after nine years that the more a super-imposed apartheid is implemented, the more its evil comes to the surface. And Christian South Africans know it.

Very recently, Sir Alec Douglas Home, the British ex-prime minister, when he met me in Windhoek, told me that in his conversations with various leaders of this country, all of them admitted that within the next 20 years a totally different race policy would have to be implemented. In other words, South Africans, be they black or white or in-between, if they are allowed to observe without interruption or fear of condemnation by other nations, these Christian South Africans will begin to know and understand their fellow-citizens of other races, to appreciate each others' company, and to love each other as fellow members of one family, and of the greater Supernatural Nation — the Body of Christ.

NEWS

Continued from page 7

head start teacher, supervises the 75 adult and youth volunteers in the program.

Emmanuel's associate rector, the Rev. William M. Ripley, stresses that the project involves more than just day care and head start training. "It is a people-to-people program," he says, "which lets us Websterites show our concern through action. We'll get as much out of this as the kids will."

IRELAND

Deacon Doubly Ordained

On the Feast of St. John Baptist in St. Mary's Cathedral, Limerick, Arthur John Nash was ordained deacon by the Rt. Rev. William Henry Crump, Bishop of Saskatchewan, Canada. The Bishop of Limerick, who celebrated the Eucharist, shared in the laying-on-of-hands. Mr. Nash is a son of the Archdeacon of Limerick, the Ven. Arthur Reginald Nash, who like his son a graduate of Emmanuel College, Saskatchewan, was himself ordained deacon and priest in that diocese. So an Irish archdeacon who is a Canadian priest presented his son to a Canadian bishop for ordination.

While the Irish Eucharist was used, the Canadian Ordinal was employed and Limerick was full of Mr. Nash's friends from Canada. Fr. Griffin of the Roman Catholic Diocese of Limerick, and Dom. Paul McDonnell, OSB, representing the Lord Abbot of Glenstal, were present

along with other non-Anglicans who shared in the procession.

LOS ANGELES

Who Can Perform Marriages?

Possible court action faces James Cavanaugh, a former Roman Catholic priest and author of *A Modern Priest Looks at His Oudated Church*, for officiating at a civil marriage in La Jolla, Calif. Mr. Cavanaugh officiated at the wedding of a widow and the divorced father of five children. The couple said they were aware of the possibility of their marriage being challenged in the courts and were prepared to back the former priest.

"I am a priest forever," Mr. Cavanaugh said, "and under California law a priest is authorized to perform a marriage." He said that the marriage rite "was a civil, not a religious ceremony." Observers at La Jolla say that the problem of legality arises from the question of whether the former priest is still considered a minister of religion under state law and as such authorized to perform a marriage ceremony.

UTAH

St. Christopher's Anniversary

St. Christopher's Mission to the Navajo, Bluff, Utah, marked its 25th anniversary on July 25th with a full day of

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THE LIVING CHURCH

activities, including the arrival of "the warparty" at sunrise, a concelebrated Mass, blessing of the renovated statue of Our Lady of the Navajo, judging of entries in an arts and crafts contest, and Navajo games and races.

The mission's work, serving more than 4,000 Navajos in a 2,000-square-mile area, was begun in 1943 by the Rev. H. Baxter Liebler and has been continued since 1962 by the Rev. Wayne L. Pontious. St. Christopher's provides not only religious guidance but also medical, educational and social services for the Navajos.

AROUND THE CHURCH

Recently the Rt. Rev. **Ralph Dean**, Anglican Executive Officer, paid a visit to the Parish of Usuthu in Swaziland, Province of South Africa. The visit coincided with the convalescence of the Rt. Rev. Alphaeus H. Zulu who had been in an auto accident. Bishop Dean was able to officiate for the absent diocesan, by taking the Confirmation service in Usuthu. After overnight study of the Zulu Prayer Book, the Canadian bishop, using the Zulu language, pronounced the words of confirmation over each of the 67 Africans in the class. An observer reports that all were pleased with Bishop Dean's handling the tongue-twisting Zulu language.

The 361st anniversary of the first recorded Anglican Communion service in North America has been commemorated by the Brotherhood of St. Andrew. Ceremonies held at the Robert Hunt Shrine, Jamestown Island, Va., were open to all men and boys. The Rev. Robert Hunt

came to Jamestown with the Virginia Colony and recorded the first service of Holy Communion on June 21, 1607.

The Rev. **Dean K. Rowney**, missionary from New Guinea who has spent the past year at the Episcopal Center, University of Minnesota, while working toward his degrees, has visited 101 parishes, given 120 talks, and shown the MRI documentary film on New Guinea 63 times. In addition to his studies he is now part-time assistant rector at St. Paul's, Minneapolis, where he will develop programs for high-school and college-age youths, and supervise the Drop-In Center for high school students. New Guinea and Minnesota are MRI companions.

The Rev. Canon **Maurice P. Wilkinson** of Toronto has been appointed associate secretary of the Canadian Council of Churches with responsibilities in the field of social action in Canadian affairs. For the past 7 years he has been general sec-

retary of the department of Christian social service for the Anglican Church of Canada.

The new professional building at the Child's Hospital of the Good Samaritan Center, Albany, N. Y., has been dedicated by the Rt. Rev. Charles B. Persell, Jr., Suffragan Bishop of the Diocese of Albany. Child's Hospital is a diocesan related institution of which Albert H. Harris, M.D., is president of the board of governors.

Every known Episcopal member of the Armed Forces coming from the Diocese of Minnesota will receive an Episcopal Service Kit containing an Episcopal Service Cross, an I.D. card, an Armed Forces Prayer Book, and an explanation of the cross. The cross design is that of the ancient Crusader's Cross that was also used during both world wars. In charge of the free kit distribution is the Rev. Gary Pielemeier of St. Paul, Minn.

PEOPLE and places

Ordinations

Priests

Central New York — The Rev. **Stephen H. Jecko**, curate, Christ Church, 187 Washington, Binghamton, N. Y. 13902.

Tennessee — (All locations in Tennessee) The Rev. Messrs. **Harry Brown Bainbridge**, in charge of St. Mary Magdalene, Fayetteville, address, Box 150 (37334); **Ernest Gene Bennett**, in charge of Our Saviour, Gallatin, address, Box 596 (37066); **Ward Burleson Ewing**, in charge of St. Columba's, Bristol, address, Box 3049 (37620); **John Nicholas Gill, Jr.**, rector of St. John's, Old Hickory, address, Box 188 (37138); and **Don Robert Greenwood**, in

charge of Christ Church, Tracy, address, Box 457 (37387).

Western Massachusetts — The Rev. **Lawrence Andrew Larson**, continues as curate, St. James', Great Barrington, Mass., address, 23 Park St. (01230).

Deacons

Arizona — **James E. Allemeier**, c/o Bishop's Office, 110 W. Roosevelt Rd., Phoenix, Ariz. 85003; and **Leonard S. Evans**, summer assistant, Grace Church, Hulmeville, Pa., and will enter University of Pennsylvania Medical School to study in the field of clinical training, address in Sept., c/o Philadelphia Divinity School, Philadelphia, Pa.

CLASSIFIED

advertising in **The Living Church** gets results.

CHURCH APPOINTMENTS

ANTIQUARIAN CHURCH METAL (Jacobean and Georgian chalices; private communion sets; flagons, etc.) Request list OL. New church silver and textile items. State interests. Pax House, Box 47, Ipswich, England.

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POSITIONS OFFERED

CURATE for Southern California parish. Young single priest preferred. Eucharist-centered church with parochial school. Good salary. Excellent climate. Reply Box C-574.*

HOUSEMOTHER for Boys' School in Philadelphia, Pa. Reply Box G-570.*

ORGANIST-CHOIRMASTER wanted for St. Mark's Parish, 600 Colorado Avenue, Palo Alto, California. Adjacent Stanford University. Well-established music program. Two choirs: Youth and adult. 73 rank two-console Casavant Freres organ. Position is part-time. Reply to The Rector.

POSITION of Organist and Choirmaster available in Church with record of superior music, in mid south central State. Send resume, references, salary and requirements, to Box M-577.*

RETIRED PRIEST for South Florida parish; assist with services and calling. Reply Box S-576.*

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

YOUNG PRIEST vitally interested in Christian Education. Take charge of Education program in large parish and day school. Full ministry. Southwest. Send snapshot. Reply Box H-575.*

POSITIONS WANTED

CHOIRMASTER-ORGANIST, music teacher, excellent training, 25 years' experience, available East. Reply Box P-578.*

PRIEST, single, 31, desires position in mission field, preferably in the East. Reply Box C-579.*

RELIGIOUS COMMUNITY

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

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

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THE LIVING CHURCH

The Living Church

Louisiana — Haynes Webster Dugan II, curate, Grace Church, and chaplain at John Long Jackson College Center, Southeastern Louisiana, both in Hammond, La.; and Jervis Oliver Burns, Jr., curate, Trinity Church, Natchitoches, chaplain at the college center of Northwestern State College, and in charge of St. Paul's, Winnfield.

Maryland — (All locations in Maryland) Crayton Thomas Dudley, part-time assistant to the rector of St. James', Baltimore, address, 4937 Edgemere Ave. (21215); William Louis Smith, assistant to the rector of Epiphany, Timonium, address, 222 Duke of York Lane, Cockeysville (21030); and Orris George Walker, Jr., assistant to the rector of Holy Nativity, Baltimore, address, 4402 La Plata Ave., Apt. 7, Baltimore (21211).

Pittsburgh — (All locations in Pennsylvania) Alexander H. McDonell, in charge of Christ Church, 305 Church St., Brownsville, (15417); Ernest G. Rowland, in charge of St. Philip's, Moon Township, address, 1522 Coraopolis Hgts. Rd., Coraopolis (15108); James Shields, in charge of Good Shepherd, Hazelwood, address, 5200 Gertrude St., Pittsburgh (15207); David W. Simons, in charge of St. Thomas', Barnesboro, and Trinity, Patton, address, 1901 Tovell Ave. (15714); and David Stricker, in charge, Good Samaritan, Liberty Borough, and Transfiguration, Clairton, ad-

dress, 502 Kaler St., Liberty Borough, McKeesport (15133).

Rhode Island — (All locations in Rhode Island) Alcide Barnaby, Jr., curate, Church of the Messiah, Providence, address, 3335 Post Rd., Warwick (02886); Paul MacLeod Schwenzfeier, curate, St. Mark's, Riverside, address, 66 Viola Ave. (02915); and Peter H. G. Westhorp (son of the Rev. Canon C. S. Westhorp), curate, Church of the Transfiguration, Cranston, address, 160 Norwood Ave. (02905).

South Florida — (All locations in Florida) Richard Livingston Barry, vicar of St. Simon's, 708 N. 17th St., Fort Pierce (33450), and in charge of St. Monica's, Stuart; Ernest Lee Bennett, curate, Trinity-by-the-Cove, 553 Galleon Dr., Naples (33940); Roy James Barnhardt, curate, St. Mark's, Box 554, Venice (33595); Charles Moffett Bennett, curate, Church of the Redeemer, 222 S. Palm Ave., Sarasota (33577); Calvin Lee Davis, curate, St. Mary's, Box 10757, Tampa (33609); William Patrick Henson, curate, St. John's, 906 S. Orleans Ave., Tampa (33606); James Richard Morris, curate, St. Matthew's, Box 54714, St. Petersburg (33739); and Robert William Switz, curate, Trinity Church, 464 N.E. 16th St., Miami (33132).

Upper South Carolina — Frederick C. Byrd, assistant, St. James, 301 Piney Mountain Rd., Greenville, S. C. 29609; and Orion Woods Davis,

assistant, Church of the Resurrection, Box 163, Greenwood, S. C. 29646.

Western New York — Peter William Bridgford, assistant, St. Luke's, 5 E. 4th St., Jamestown, N. Y. 14701; and Jerold R. Stadel, assistant, St. Matthias', East Aurora, N. Y., address, 34 Maple Rd. (14052).

Perpetual Deacons

Michigan — Robert G. Wilson, assisting at St. Peter's, Hillside, Mich., address, 79 E. Fayette St. (49242).

Pittsburgh — Henry Williams, assisting at Holy Cross, Pittsburgh, address, 7507 Kelly St. (15208).

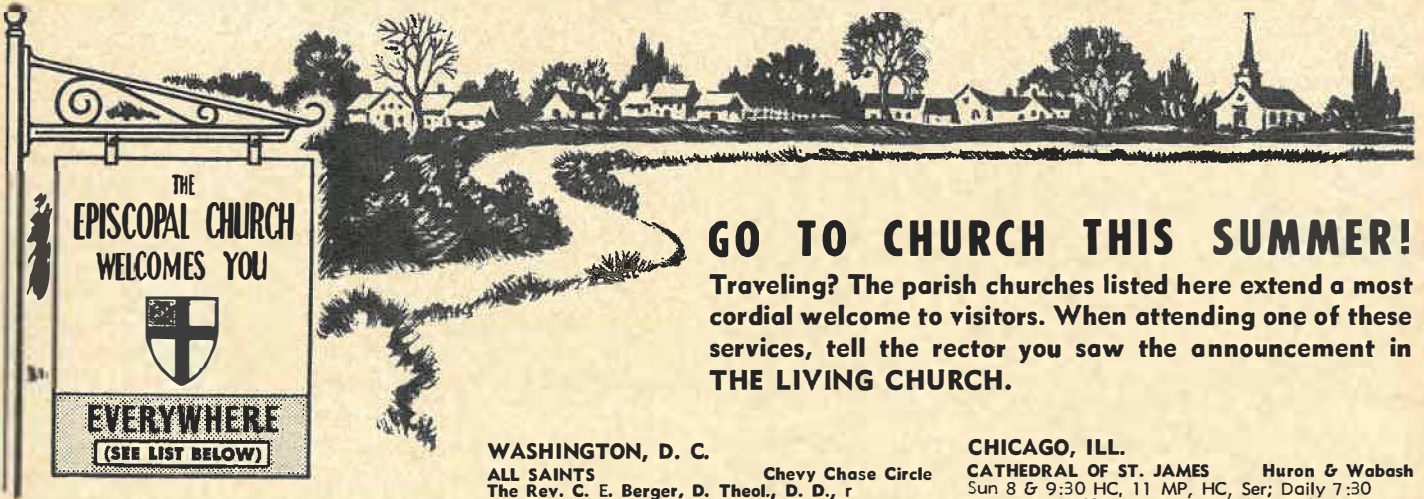
West Virginia — Homer Andrew Beihl.

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

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

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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; also 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

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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

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

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, 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
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

FLOSSMOOR, ILL.

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

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

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 1S & 3S); Wed 12:15 HC

(Continued on next page)

LITTLE ROCK, ARK.
TRINITY CATHEDRAL 17th & Spring
The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.
ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10; Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD 7 & 6:30

RIVERSIDE, CALIF.
ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; Mr. B. O. Broman, c
Sun 7:30 HC; 10 MP; 1S HC

SAN FRANCISCO, CALIF.
ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r; the Rev. W. R. Fenn, asst
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat 4:30-6

FORT COLLINS, COLO.
SAINT LUKE'S 2000 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; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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 & 1S 11; MP 11 ex 1S

LONG BEACH, MISSISSIPPI
ST. PATRICK'S 200 East Beach
 Sun Eu 7:30 & 11:15; Wed 9; HD 7:30; C by
 appointment

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

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, ass't
 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 & 1S 11; MP 11 ex 1S; Daily HC
 7:30 ex Fri 9:30

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

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

BROOKLYN, N. Y.
ST. PAUL'S (Flatbush)
 Church Ave. Sta. Brighton Beach Subway
 Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
 Sun 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
 122nd 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.

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, Cha Eu 11; Daily HC 7:30
 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 The Rev. D. L. Garfield, r
 The Rev. T. E. Campbell-Smith
 Sun Mass 7:30, 9, 10, 11 (High); 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

The Living Church

NEW YORK, N. Y. (Cont'd)
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, ass't r; the Rev. Lawrence C.
 Butler, ass't 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

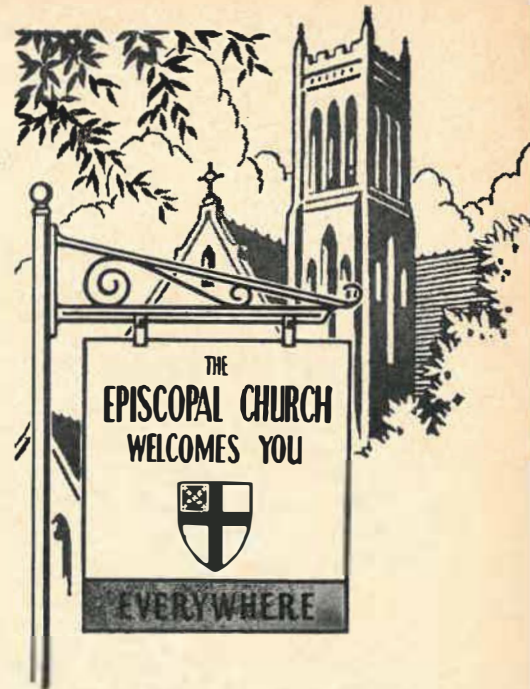
TOLEDO, OHIO
TRINITY Adams at St. Clair
 The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the
 Rev. S. H. Caldwell, the Rev. L. F. O'Keefe
 Sun 7:45, 9, 11; R. L. Hobbs, organist & choir
 master

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. Isaksen
 Sun HC 9; 10 (1S & 3S); MP (2S & 4S)



ST. PAUL'S ANGLICAN CHURCH
SAO PAULO, BRAZIL
 Ministering to American Episcopalians visiting and
 living in Sao Paulo.



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

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

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

SAO PAULO, BRAZIL
THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL
 Rua Sao Luiz 1231, Santo Amaro, Sao Paulo
 The Ven. B. J. Townsend, O.B.E., r
 Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

NICE, FRANCE
THE AMERICAN CHURCH OF THE RIVIERA
 21 Boulevard Victor Hugo tel. 88.94.66
 The Rev. J. L. B. Williams, M.A.
 Sun 11; Wed 12:15

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
 23 Ave. George V
 The Very Rev. Sturgis Lee Riddle, D.D., dean; the
 Rev. James McNamee, c
 Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

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)

GENEVA, SWITZERLAND
EMMANUEL 4 rue Dr. Alfred Vincent
 The Rev. Donald G. Stauffer, r (from Sept. 1)
 Miss Mary-Virginia Shaw, Lay Associate
 Sun 8 HC, 10 MP & Ser (HC-1S)

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