

The Living Church





MARY MOORE

Box 3394-L

Davenport, Iowa 52808

FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens • Chasubles • Communion Linens
Chalice Palls • Funeral Palls •
Needlepoint Pieces

HERE THINGS ARE STILL CREATED
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

**GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS**

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
Box 2026, Napa, Calif. 94558

A subscription to

THE LIVING CHURCH

assures you of
complete coverage
before, during,
and after General
Convention.

Read Us and See!

THE LIVING CHURCH
407 E. Michigan St.
Milwaukee, Wis. 53202

Please enter my subscription:

Name _____

Address _____

City _____

State _____

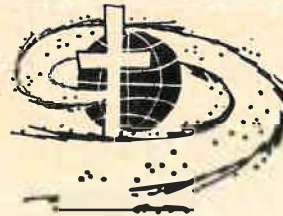
Zip _____

Enclosed is \$10.95 for one year.

Send me a bill.

(Signature) _____

Around



& About

— With the Editor —

Each time that I cover Executive Council meetings as a reporter I am impressed by a number of people and things. In the wake of the spring meeting of the EC I want to comment on some in particular.

The Episcopal Church is now served at headquarters by an excellent communications and press staff. Director of Communications **Bill Moore** and Press Officer **Jim Long**, with their assistants, do their work very ably, and excel in obligingness—a quality not always in oversupply at corporation headquarters anywhere. In fact, the quality of its professional servants at 815 is not one of the Episcopal Church's big headaches today. Person for person they are a pretty fine staff. I would say that we wrestle not against flesh and blood but against some principalities and powers in high places in the form of fallacious ideas and fatuous obsessions.

As for the Executive Council itself, I repeat what I have said before: It is made up of capable and devoted people who deserve our gratitude for their toil, tears, and sweat as they struggle with the cruel adversities besetting the church today. They all have my respect and gratitude, though some of them regard me as a hostile witness. I am and I amn't. I am a friendly witness to their zeal of faith and labor of love. I can't whoop it up for some benevolent but dangerous delusions of which most of them seem to be victims, along with most American religious leaders today. Here I mention only one, which was much in evidence at the last session: their assumption that young rebels against this and that must be right, must be appeased, and must have the church's blessing and support in all their protesting. They went so far as to recommend a special offering in September to support student strike activities—with no strings concerning what the strikes at that time may be about—by whom led, to what end directed. This blind faith in the omniscience of rebellious youth is reflected in several of their resolutions on the "crisis in American life" [TLC, June 14], and one had to listen to their discussion to realize how blind and how total it is, in some of them.

When Bp. **George M. Murray** of Alabama proposed a resolution that would urge peaceful protesters to welcome police to their assemblies, several councilors exclaimed with horror that our rebellious youth don't want the police around when they assemble—it smacks of the police

state; and what the kids don't want the kids ought not to have. Nobody had a word to say for encouraging the use of police protection to guarantee that an assembly will be free and peaceful. And nobody had a word to say about the church's responsibility to guide young people into the ways of constructive protest. Why not? Evidently because it was assumed that the elders have no right to preach to the juniors. They feel no such inhibiting scruples about their right to preach to the President and the Pentagon on how to amend their lives and run their departments. I would quote Rudyard Kipling to my friends on the Executive Council, except that it is not the "in" thing to Kipple. Oh well, here goes anyway: "We are none of us Jehovahs—not even the youngest of us."

Their error, if error it be, is one of head rather than heart. However, errors of the head can be disastrous, as Talleyrand pointed out to Napoleon: "It was worse than a crime, Sire, it was a blunder!" Still, Talleyrand wasn't a very good Christian.

May God bless them all—and give them a spot more of that wisdom of the serpent.

Mrs. **Jane L. Vrbanac**, whose guest editorial "The New Church" appears in this week's issue, is a communicant of St. James Church, Pentwater, Mich.

The department of Christian education of the Diocese of Colorado distributes a beautiful blessing—in Latin, for those who find it easier to take in that holy tongue: . . . *quod Iesus Infans mentes vestras aperiat claudat autem ora*—"May the Baby Jesus open your mind and shut your mouth." Somebody sent a copy of it to me. Hmmm.

"It is time to end the bad theological usage of jumping with moral indignation on every word in which the syllable 'self' appears. Even moral indignation would not exist without a centered self and ontological self-affirmation." (**Paul Tillich**, *The Courage to Be*.)

The Living Church Development Program

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.

Previously acknowledged \$15,570.82
Receipts Nos. 9898-9996, May 26-June 2, 2,028.10

\$17,598.92

The Living Church

Volume 160 Established 1878 Number 25

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

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

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Bishop of Massachusetts; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,*†; Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† Marshall Fishwick,† John Reinhardt,† Prezrell R. Robinson.†

*Director †Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-5420

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Leyer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, contributing editor. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Joel K. Diamond, circulation manager.

DEPARTMENTS

Around and About	2	Editorials	11
Booknotes	14	Letters	3
Books	14	News	6
Church Directory	15	News in Brief	13
Deaths	15	People and Places	15

FEATURES

Authority and Crisis in the Church	8
Riviera Rectorate	10

THE KALENDAR

June

- 21. Trinity IV
- 22. Alban, M.
- 24. The Nativity of St. John Baptist
- 28. Trinity V
- Irenaeus, B.

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

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

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

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

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

June 21, 1970

Letters to the Editor

Intercommunion

Many years ago as a choirboy I was impressed by a very solemn declaration our rector read from the Prayer Book, before all great festivals. It warned of presuming to eat of that Bread without penitential preparation . . . that as the benefit is great, so is the danger great. To receive without repentance would be to increase your condemnation! These exhortations are still in the Prayer Book (at the end of the Order for Holy Communion) but I fear they are rarely, if ever, read to the people, who also have very little other instruction regarding due preparation to receive this sacrament.

In my lifetime I have seen the communion service restored in many churches to its due place on Sundays and throughout the week. The catholic revival can claim great commendation for this achievement. We do indeed *have the service*; but do our people really know and value *its true meaning*?

We hear much talk in these days regarding intercommunion. Do we think we do this in *equal exchange*? I heard often, when we negotiated with the Presbyterians some 20 years ago, that they believe in the sacrament of the Lord's Body and Blood; but I never found among my many friends of that fellowship that their belief would warrant the language of the Prayer Book's warnings regarding worthy reception of the holy mysteries. In fact, a neighboring large Presbyterian congregation had communion two weeks before the regular quarterly time so as not to have it on Christmas Day! It would be too sad to have a memorial of his death on his birthday!

As a priest I never felt I could refuse anyone at the altar rail, but should they present themselves more than once or twice I would inquire whether they would not wish to receive spiritual instruction and confirmation (as our own people did). In special cases at marriages, funerals, and others, when an unconfirmed member of the family wished to receive, I always gladly sought the permission of the bishop. Years after, when the House of Bishops voted by resolution (and not properly by canonical action of General Convention) to permit ministers and lay members of any fellowship to receive at ecumenical services—and then only with permission of the diocesan, I found my former practice upheld—surely no *priest* has a right to *invite* non-communicants to receive, if it takes a resolution of the House of Bishops to provide for *special* ecumenical privilege.

As the years have passed I have not had so much sense of needing to protect the sacrament from blasphemy, unbelief, etc., on the part of a receiver. Our Lord is surely well able to take care of himself; but I still have concern for the *person* and feel a deep obligation to prevent him from doing in ignorance what, if he were instructed, he would do much more worthily and with greater blessing.

In all the discussions lately—and including the recent Lambeth session—there is another side which seems not to be recog-

nized duly, and that is, encouraging our laity to receive communion in non-episcopal churches. What do they think they are receiving? If it is simply sharing in an act of fellowship in memory of Christ's death, that should be made plain. Above all, it must not be regarded as "the same as we do and believe." A few years ago in a community where there was a close relation between our parish and a Congregational one, they built up the practice of observing Maundy Thursday together. One year the Congregationalists came to communion in the Episcopal Church, with their minister "assisting," and the next year the Episcopalians went to the Congregationalists for a "similar" experience. Does such thoughtless generosity serve to unite? Does it not really emphasize difference?

NAME WITHHELD

What Is Gospel?

"A Wise Vestry Speaks" [TLC, Feb. 1] expresses very well an orientation towards the church and its work—and seems from here to reflect an orientation of Americans towards the United States—that is more and more general in these troubled times. I find it disturbing. Somehow I get the feeling that I'm living in another world, or, perhaps, I'm reading another gospel.

I am living in another world. The Dominican Republic is not the United States. The poorest member of my congregation in the United States had an income of some \$250 per month. The richest member here has the same income, and a car, and a television set, and a house. He's the only person who has all these things! My average member here lives on something like \$75 per month, has no car, a shack for a house, no indoor bathroom, no refrigerator, no stove, almost no clothes, and a diet of rice and beans. The average member is sick at all times—rice and beans lack iron, and a body without iron gets anemia (which 90% of all Dominicans have). My average member cannot afford to visit a doctor, and certainly cannot afford to buy medicines. And my average member is better off than the majority of the people in the Dominican Republic!

Perhaps, then, it is because I now live in the midst of this that I find the editorial's orientation confusing. These people starve, and the United States pays people not to plant food. These people are sick, and the United States is willing to sell them expensive drugs. These people are often enough beaten and suppressed by the local police, and the United States gives the local police guns and uniforms and training. Most of these people can't find jobs (out of a total population of some 4,500,000, there are 600,000 unemployed), and the United States supports a Dominican austerity program!

All these things are happening right now, even on this Easter Sunday, and I sit here and read your editorial, which suggests that the church get back to preaching the Gospel and administering the sacraments, and stay away from social issues. So what shall I tell

these people about their Christian brothers in the United States? Shall I tell them that they are too busy praying to take time to feed the hungry? Shall I tell them that the American church is so separated from the American government that it doesn't care whether or not the American government helps or does not help them? Shall I tell them that the American church is so busy with its sacraments that it hasn't got time to worry about medicines?

And, pray tell, what shall I do with the Gospel? It seems to me that I'd better change some stories. Like maybe the story of the Good Samaritan should end by having the first priest who came by hold the poor man's hand until he dies. And perhaps all those healing stories should be changed in such a way that Christ says prayers with the sick, instead of healing them. I'm not quite certain if the section on judgment can be saved or not. I guess it can be. I can tell these people that Christians are those who go to church, pay their pledge, and say their daily prayers. I can drop that part about judgment being based on who did and who didn't clothe the poor, feed the hungry, help the sick, and visit the people in prison. I confess though to being completely unable to explain how it was that the leaders of the church and the leaders of the state joined together to kill a man who spent his time teaching people to pray and telling them not to miss the next mass. Maybe I can figure a way around that. But it seems hard.

I know full well that being involved in the real world is hard, and that it involves suffering, and that it gets one into the nasty world of politics and economics and disputes and disagreements. But this is the real world in which we live, the world in which two-

thirds of the population suffers from malnutrition, destitution, and political oppression. For the church to ignore this reality, especially the church in the United States where so much resource exists, strikes me as unbelievable. Can you really love God and your neighbor while the neighbor suffers and dies without help? Please tell me how—then maybe I too can stop feeling guilty.

(The Rev.) DAVID B. RIVERS
Rector of la Iglesia de San Esteban
San Pedro de Macoris, R.D.

Which Bryan Green?

A cutting from TLC of Mar. 29 has been sent to me. In it I see that you report that a group of demonstrators outside Buckingham Palace were led by the Rev. Brian Green as a protest against Cardinal Marty's audience with our queen. Ordinarily I would not bother to take up your space with a letter of comment, but I think I am known a little throughout the Episcopal Church, and I want no possible misunderstanding to arise.

The Rev. Brian Green is a Baptist minister. His extreme protestant views I abhor and have on a number of occasions spoken out my protests. I hope this letter will reassure your readers that he has no connection with Canon Bryan Green, rector of Birmingham and canon of Birmingham cathedral.

(Canon) BRYAN GREEN, D.D.
Rector of Birmingham
Birmingham, England

An Open Letter

This is an open letter to Mr. Harry Runyon, Jr. [TLC, Apr. 5]:

As one who understands your concern

about the celebration of the COCU liturgy, and who as a deputy to General Convention II voted against such authorization because churchmen are confused enough already about the trial liturgy and knowing full well its use could not be controlled, I should like to offer an answer to your question, "Where are we who believe we are catholic Christians to go?"

We don't go anywhere—we stay right where we are as catholic Christians. The same stripe of ultra-liberal clergymen and laymen who are already well in control of both the General Convention and Executive Council, could conceivably be successful in steering the church into the ecclesiastical conglomerate known as COCU. But the important point to remember is that it is they who will be leaving the Episcopal Church and the Anglican Communion. There are plenty of committed priests (and a few bishops) and laymen who have no intention of walking out on the church in its time of crisis.

In the meantime, there are some very specific things we as individuals can be doing to reverse the direction the church is going—not only toward COCU, but also in subsidizing anarchy and violence, along with irresponsible use of the church's missionary resources on social and political causes.

First, see to it that delegates to diocesan conventions are elected at annual parish meetings, where their position on these vital issues can be determined. These are the people who in turn elect deputies to General Convention and here again, find out where the candidates stand before the vote is taken.

Second, lend your support to the "unofficial" voices in the church that are trying to bring order out of chaos with the printed

Recreation is good. Re-creation is better!

THIS INSANITY CALLED LOVE

John W. Drakeford A look at six well-known figures — Eleanor of Aquitaine, Martin Luther, John Wesley, Benjamin Disraeli, David Livingstone, and Anton Boisen — whose private love-lives influenced the course of history, or vice versa. \$3.95

VICTIMS OF THE LONG MARCH

John Pollock An "over-the-shoulder" look at a dozen of history's most curious and courageous missionaries, some very familiar — Wilfred Grenfell, William Carey, Adoniram Judson — and some almost unknown. \$2.95

SEVEN WHO FOUGHT

William Crook and Ross Coggins Personal accounts of seven men, a priest, a rabbi, and five ministers, who defied a bigoted majority and fought for racial justice — at great personal cost. \$4.95

AN ARCHAEOLOGIST FOLLOWS THE APOSTLE PAUL

James L. Kelso Retraces Paul's journeys, his life, and his influence against the background of the world of his day. Fascinating details presented in a nontechnical way. \$3.95

THE EMERGING CHURCH

Bruce Larson and Ralph Osborne What kind of Church is "emerging" from this era of chaotic change? What are its new goals, resources, priorities and commitments? \$3.95

LET'S TAKE ANOTHER LOOK

David A. MacLennan Informal discussions of some basic Christian questions such as the reality of Jesus, the value of the Bible, life after death, right and wrong. Stimulating for study groups. \$2.95

THE CHILDREN'S NEW TESTAMENT

"I can read it myself!" An entirely new translation of the New Testament that children can read — and really understand. Basic vocabulary; simple sentences; large type. For ages 6-12. \$6.95

HELPING EACH OTHER BE HUMAN

R. Lofton Hudson A Christian psychotherapist talks about Christianity at its best: getting with reality, loving life, reaching out to contact others. \$4.95



word. This takes money too, and the greater the resources, the wider the word can be spread. This is about the only way the "silent majority" can be heard.

RUSSELL B. JOSEPH

Wilmette, Ill.

How to Give

As the chairman of the Bishop's Advisory Committee on Christian Stewardship in the Diocese of Pennsylvania, I have read with interest reports in TLC of various efforts to present budgets more attractively, and especially the suggestion of my friend Bp. Mead, to the effect that we are burdened with outworn and sterile concepts of stewardship.

The only data I have come from a series of meetings with rectors and vestrymen (and chairmen of coming every-member canvass efforts) in this diocese. Generally I find that those who are most unhappy with the policies of the diocese have a habit of thinking of the church in much the same way they think of the United Fund: that there is no way to prevent the "powers that be" from distributing their income as they see fit, and that the only way to discipline some part of the church is to withhold funds altogether. This seems to grow directly out of the communications problem, rather than any overt distrust in the honesty of those responsible. It seems almost impossible for a diocese really to know the problems and methods of the Executive Council, and equally difficult for a vestry to understand the workings of a diocesan council.

It is my conviction that real man-to-man teaching of Christian stewardship, of the way in which one's relationship to God can

be structured and raised to a new level simply through one's commitment of his substance (read "money"), has not been tried adequately in this church, and yet is implied and invited (if not demanded) by every biblical and theological insight of any weight from here back to Abraham.

But my chief reason for writing is to try to deliver all interested parties from the error of thinking that a change in the way a budget is presented will solve any problems. Giving to a budget is a terrible idea for Christians at best; giving with strings attached makes it only more terrible.

(The Rev.) TIMOTHY PICKERING
Rector of the Church of the Redeemer
Bryn Mawr, Pa.

Who Rules PECUSA?

Your editorial "Who Rules PECUSA?" [TLC, May 3] is an implied warning to those who wish "to preserve their Anglican identity" at the 63rd General Convention. Strangely enough, the *a priori* assumptions on which you base your case appear to this reader to be *parochial* rather than *catholic*—the assumption being that the "local organ, the bishop and diocese," somehow possess an omniscience free from any local prejudices and pressures to make a totally empirical and impartial decision about groups within their jurisdictions seeking grants from GSCP.

The editorial goes on to make the point that the "Episcopal Church is, in principle, a federation of dioceses, served—not mastered—by a central administrative and coordinative body known as the Executive Council." Strangely enough, somewhere along the line I acquired a theology which concludes that the primary duty of all Chris-

tians—be they bishops in dioceses or staff of the Executive Council—is to *serve* the *Master* who once said, "As you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40).

Dr. Martin Luther King's *Letter from the Birmingham Jail* was written in part as a rebuttal to some "Godly counsel" given him by one of our late diocesans. Sad to relate, the myopia and limitations of local communities in making ethical judgments is not a matter of opinion; it is the record of history. Let the Episcopal Church continue to be a "federation of dioceses," but a federation dedicated primarily to serving the needs of the oppressed rather than sanctifying "the powers and principalities" of oppression which sometimes dwell within its own walls.

(The Rev.) ALBERT R. DREISBACH, JR.
Executive Director of ESCRU
Atlanta, Ga.

Halfway to Houston

Now about that guest editorial [TLC, Apr. 26], the one called "Halfway to Houston":

There must be something to be said for the "flimsy bonds of parish and of diocese and of traditional liturgy and culture," or have I misread I Cor. 15:13ff? I am tempted also to cite I Tim. 6:7, plus its familiar preceding lines from Job 1:21.

And yet, with all these proof texts I reckon that maybe we should go all the way back to Deut. 18:22. Then we'll find out what's what!

(The Rev.) JOSEPH E. STURTEVANT
Rector of St. Michael and
All Angels' Church
Columbia, S.C.

GOD VENTURES

Irene Harrell, Compiler Seventeen true and exciting accounts of God working through the lives of men and women today—from a teenage gangleader to a conscientious objector awarded the Congressional Medal of Honor. \$3.95

TOWARD CREATIVE URBAN STRATEGY

George A. Torney III, Editor Fourteen pastors and laymen offer strategy for an effective urban ministry in this age of urban revolution and social upheaval. Contributors include Elton Trueblood, Walker Knight, E. Glenn. Hinson. \$5.95

PROMISES TO PETER

Charlie W. Shedd "Great parenthood is not just a happening... it's a creation." In his own lively style, Dr. Shedd explains how parents can understand and enjoy their children—and each other. \$3.95



Also the author of LETTERS TO KAREN and LETTERS TO PHILIP, Dr. Shedd was recently a special guest on the "Life with Linkletter" television show to discuss his latest bestseller, THE STORK IS DEAD, a book of straight answers to teenagers' honest questions about sex. \$3.95

HABITATION OF DRAGONS

Keith Miller A book of hope about living as a Christian. This bestselling author offers his unique personalized view of the hang-ups that plague most people in their struggle for purpose. \$4.95



Also read Miller's other bestsellers:

THE TASTE OF NEW WINE	
(500,000 in print)	\$3.95
Gift Edition in slip case	\$4.95
Leader's Guide for group study	\$1.00
A SECOND TOUCH (225,000 in print)	\$3.95
Leader's Guide for group study	\$1.25

Do something for yourself this summer. Read some good **WORD** books.

Send this coupon to your local bookstore or to WORD books, Dept. 064070, Box 1790, Waco, Texas 76703

name _____

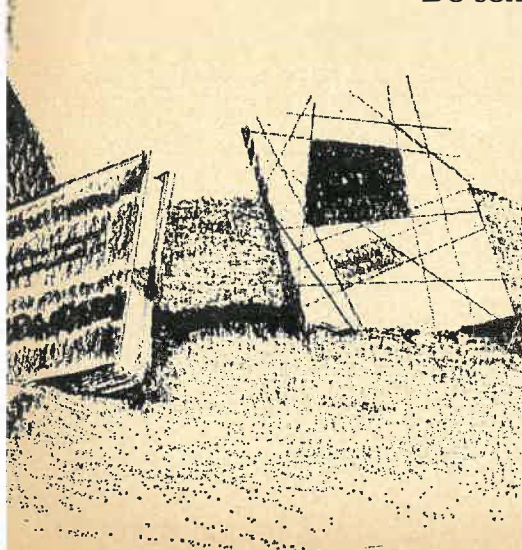
address _____

city _____ state _____ zip _____

Please send me the following books:

_____ title _____ price _____

\$ _____ Total amount of order enclosed Bill my account



The Living Church

June 21, 1970
Trinity IV

For 91 Years,
Its Worship, Witness, and Welfare

ALABAMA — FLORIDA

Petition for New Diocese

Subject to approval of General Convention, the primary convention of the new diocese to be formed from parts of the Dioceses of Alabama and Florida, will be held in Christ Church, Pensacola, Fla., Dec. 3-5.

This decision was made, along with others, at a meeting of the chancellors of the two dioceses, various advisors, and the Rt. Rev. George M. Murray, Bishop of Alabama, and the Rt. Rev. Hamilton West, Bishop of Florida. It will be suggested to the primary convention that the new diocese become effective Jan. 1, 1970. As yet a definite name has not been chosen for the new jurisdiction.

Both Bp. West and Bp. Murray have indicated that they will announce to General Convention, when it has given its approval for the change, whether either of the two chooses to go to the new diocese.

BETHLEHEM

Coadjutor Elected

Of the seven candidates presented for consideration at the convention held to elect a bishop coadjutor for the Diocese of Bethlehem, four were named by the nominating committee—the Rev. Messrs. David Gillespie, rector of St. Paul's Church, Englewood, N.J.; Lloyd Gressle, rector of St. James', Lancaster, Pa.; Robert McGregor, rector of Grace Church, Providence, R.I.; and Bennett Sims, associate dean for continuing education, Virginia Theological Seminary.

The other clergy nominated were the Rev. Arthur M. Sherman, rector of Christ Church, Warren, Ohio; the Very Rev. Lawrence Whittemore, dean of Bethlehem's Cathedral Church of the Nativity; and the Rt. Rev. George R. Millard, Suffragan Bishop of California.

Dr. Gressle, 51, was elected on the fourth ballot with 57 clerical votes and 155 lay votes—necessary for election: 37 clerical and 111 lay votes.

WEST MISSOURI

Dr. Porter Heads Roanridge

The board of trustees of the National Town-Country Institute (Roanridge), located approximately 12 miles north of downtown Kansas City, Mo., has announced the appointment of a new director. He is the Rev. H. Boone Porter, Jr.,

D. Phil., who is a faculty member of the General Theological Seminary.

Roanridge has functioned for over 20 years as a training center for town and country work in the church. However, it has concentrated on giving supplemental field training to seminarians and other church workers who receive the bulk of their training elsewhere. With changing demands in the congregations in rural and small-town situations, support of full-time clergymen and in fact recruitment of men for these locations is becoming a grave problem. Half of all congregations in the Episcopal Church are in what are commonly called town and country locales.

Dr. Porter has been very active in the church in liturgical matters, in teaching, but also in work with clergy and lay people in rural areas, Indian reservations, and other special missionary fields. He, himself, has done town and country work in England. In view of his particular concern with establishing programs for training clergy and lay leaders for such fields, the board issued a call to him to become director of Roanridge.

Several years ago, the late Rev. Francis Allison, then director of Roanridge, and the Rev. Bob Sharp, a practicing attorney in Kansas City, began a study to implement meeting the needs of the small congregations. The aim was to train local men of ability to serve their congregations while continuing their secular work, and to train men now full-time pastors to become self-supporting in such areas. The Rt. Rev. Edward R. Welles, Bishop of West Missouri, noting Dr. Porter's appointment, said, "This could change the future of Roanridge, and may lead to a renewal of town and country work, now so sadly neglected."

MILWAUKEE

"Kemper Day" Celebrated

Hundreds of Wisconsin Episcopalians gathered on the grounds of Nashotah House Seminary to commemorate with thanksgiving the life of Jackson Kemper, who was Missionary Bishop of the Northwest, 1835-59, and first Bishop of Wisconsin, 1854-70. The occasion was the 100th anniversary of Bp. Kemper's death.

Music was provided by a "Civil War band" from Milwaukee, and an historical pageant was staged by the Wisconsin Idea Theatre. An Oneida Indian choir from the Oneida community near Green Bay sang. The pastoral staff carried by the Bishop

of Milwaukee was made for Bp. Kemper by a Wisconsin farmer. After an open-air celebration of the Eucharist there was a procession to the grave of Bp. Kemper in the Nashotah cemetery for the final prayers and blessing.

The 1970 graduating class of Nashotah House is undertaking to raise funds for the endowment of a Jackson Kemper chair of pastoral theology at Nashotah House.

ECUMENICAL RELATIONS

Anglicans and Romans Meet

Participants in an official Anglican-Roman Catholic theological dialogue in the United States have released a statement urging that the two churches systematically encourage common action and sharing in each other's spiritual activity and resources at the diocesan, local, and other levels.

Defining the goal of the discussions as "full communion and organic union," the joint statement asserts that "nothing in the course" of this serious enterprise has emerged which would cause us to think for a moment that this goal, given the guidance and support of the Spirit of Christ, is unattainable." The statement notes, however, that the participants "wish to submit all our findings, and the proposals which we offer, to the serious, searching scrutiny and judgment of our churches."

The statement makes it clear that the findings of the Anglican-Roman Catholic dialogue group must be evaluated by the theological community and by the magisterial authority in both churches before they can be acted upon. Spokesmen stressed that the group was not functioning as a negotiating team but as a forum for serious theological and pastoral dialogue.

The dialogue group has reached substantial agreement on baptism, communion, eucharistic sacrifice, and the ordained ministry, and these point the way to reconciliation on other issues as well. The statement makes clear, however, that these agreements have not been reviewed or accepted by the two churches and do not commit the churches to any action at this time.

The group—the Joint Commission on Anglican-Roman Catholic Relations in the United States (ARC), has held seven meetings since June 1965. In technical language, the two churches are at the stage of "*communicatio in spiritualibus*,"

or participation in each other's spiritual activity and resources as defined and encouraged by the Vatican Directory on Ecumenism, but not at the stage of "*communicatio in sacris*," or receiving Holy Communion at each other's altars. Moving toward this further stage involves both theological and practical issues, according to the joint statement. Bishops, priests, and laity need to discover and act upon what they have in common, both in spiritual matters and in their mission of service to the family of man.

Both churches are engaged in dialogue and cooperative ventures with other churches. The Roman Catholic-Anglican statement says: "We would never wish our own specific efforts and our own specific goals to be regarded as prejudicial to the many different efforts being made by our churches toward unity. Specifically, we wish to mention in this regard the Consultation on Church Union, in which the Episcopal Church is engaged, and the other bilateral conversations in which both our churches are honored to participate. All of these endeavors have been a source of gratification to the Anglican-Roman commission, and we in turn hope that our endeavor may be seen as a source of encouragement to them."

In speaking of the divisions of western Christendom, Vatican II's Decree on Ecumenism stated: "Among those in which catholic traditions and institutions in part continue to exist, the Anglican Communion occupies a special place." The statement indicates that Episcopalians, as the Anglicans of the USA, and their Roman Catholic counterparts in the current talks, believe that the depth and vitality of their common heritage offer a path to full reconciliation which, while still unfinished, clearly points the way to the future.

TAIWAN

Bp. Wong Dies

Word has just been received that the Rt. Rev. James Chang-ling Wong, 70, Bishop of Taiwan, died in Kaohsiung, Taiwan, during the last week of April. He had been missionary bishop there since 1965.

Bp. Wong was educated at the Anglican schools in Peking, and later attended Tsing Hua University and the Massachusetts Institute of Technology where he received a degree in marine engineering. Returning to Hong Kong, he was ordained by the Rt. Rev. R. O. Hall in 1940, and for the next 20 years was priest-in-charge of the Church of the Good Shepherd and Christ Church, both in Hong Kong. During these years he was also superintendent engineer of Holt's Wharf, becoming at one time president of the Hong Kong Engineering Society.

In 1960 he was appointed Assistant Bishop of Borneo. Two years later he became the first Bishop of Jesselton, and in 1965 was made the first Bishop of the

District of Taiwan. For the past five years he had served as chairman of the Council of the Church in Southwest Asia.

The Missionary District of Taiwan is under the jurisdiction of the American Episcopal Church.

CLERGY PLACEMENT

Survey Reveals Discontent with Present System

Only 15 percent of the Episcopal Church's 10,000 clergymen approve of the existing system of ministerial placement, according to results of a survey announced by the Bishop of Ohio. The Rt. Rev. John H. Burt is chairman of the church's Joint Commission on the Deployment of Clergy. The survey, conducted by the commission, was a prelude to a major program using data processing techniques to assist bishops and local vestries in clergy assignment. The study also showed that eight of ten vestrymen had never been involved in recruiting or employing new clergy.

Some 75 percent of the clergymen disapproved of the methods now used. Of that group, 35 percent cited haphazard placement, no control, and decisions subject to whim or chance as their reasons for complaint. Fifteen percent thought the system lacked concern for abilities, testing, evaluation, vocational interest, and aptitude.

With funding supplied by the Episcopal Church Foundation, the commission is establishing a clergy deployment office which will be supervised by a board of clergy and laymen. It will be in full operation by September 1973. The new office will store vital data on each clergyman and seminarian, covering interests, capabilities, compensation, history and performance evaluation. The aim is to assign the right man to a vacant post and to take account of individual abilities.

In answering the questionnaire, 33 percent of Episcopal clergymen suggested some sort of clearing house on ministerial deployment, 11 percent favored formal testing and evaluation procedures, and 10 percent urged more information available to and regarding the clergy. Forty-seven percent thought bishops should have greater control in clergy assignment, 30 percent wanted no change, and 15 percent favored less episcopal control.

WESTERN NEW YORK

Diocese Asserts Unity with Bishop

Western New York Episcopalians achieved a unique sense of unity with their retiring diocesan bishop, the Rt. Rev. Lauriston L. Scaife, during services of Holy Communion in all congregations of the diocese on Whitsunday. Bread and wine that was consecrated by Bp. Scaife in St. Paul's Cathedral, Buffalo, was dis-

tributed by clergy throughout the diocese during communion services on that Sunday. This way of observing Bp. Scaife's retirement was chosen because illness had kept him from making many of his regular visitations to congregations during the past six months.

The Rt. Rev. Harold B. Robinson, bishop-coadjutor, said that "during the past 22 years the people of this diocese have felt a deep sense of unity with Bp. Scaife. The distribution of bread and wine that have been consecrated by him will be a sacramental expression of this unity, providing an opportunity for communicants in all of our congregations once again to receive Christ in the Eucharist through the ministry of their diocesan bishop. This way of observing Bp. Scaife's retirement is especially appropriate since he has always held a deep concern for the church's sacramental ministry."

AMERICAN INDIANS

Reports on Services

1970 marks the eighth year in which priests and staff of St. Augustine's Center, Chicago, have been serving more than 15,000 American Indians in the city area. Since its founding in 1962, by the Rev. Peter Powell, the center has provided counseling and assistance to over 5,000 families, representing some 55 different tribes and all religious backgrounds. The casework services and emergency funds are made available to families solely on the basis of need.

Of the staff of 17, 10 are Indians. Thirteen of the group work full time in the center located on North Sheridan Rd. The chapel is also in the same building, a three-story brownstone house. The center's board is composed of Indians representing the Winnebago, Sioux, Stockbridge, Pottawatami, and Chippewa tribes.

In a report just issued for the center's 1969 activities, the following items were included:

(✓) Services to children include a group-work program in quarters just a block from the center, individual tutoring, and summer recreational programs.

(✓) A total of 1,314 adults were counseled and assisted; several hundred received the services of the center's intensive case workers; and 40 received individual psychotherapy.

(✓) Cash assistance was provided for over 1,000 persons; food was given to 596 families and 241 individuals; 96 job referrals were made; and clothing was made available for families and individuals on numerous occasions.

(✓) Seven students were assisted through the Scholarship Fund.

St. Augustine's Center, a social agency of the Diocese of Chicago, receives no direct support from the diocese or from

Continued on page 12

L. William Countryman

Authority and Crisis in the Church

“The issue in the church in the coming decade is not social action or activism; it is *religion*. And the resolution of our present crisis in community and authority hangs entirely upon facing up to this issue. So long as we are divided into a people who want it and a leadership that cannot or will not supply it, we have no way to go but downhill.”

IT seems clear, even from the perspective of a relatively short lifetime within the church, that the Christian community in general and our Episcopal Church in particular are headed for a very serious and very important crisis in the near future—one far more serious perhaps than anything since the Methodist schism in the 18th century. This crisis is currently appearing as a crisis in *authority*; and in order to understand what this means we need to delve a little into the whole question of what authority means and see, if we can, what it is that has suddenly left us with such a serious vacuum of it in our own church.

Or perhaps the vacuum is not a sudden one at all, but it is certain that it has come to the public attention in a forcible way only over the last ten years or less. The harbinger of the current crisis was probably the late Bishop James Pike, who brought it inescapably to everyone's attention that there already existed an immense gap between what the church publicly professed about its doctrine and what many of its clergy actually believe. As laypeople and parish clergy struggled with the question of how to deal with Bp. Pike's somewhat erratic doctrinal “development,” it was the authority of the episcopate as a whole that suffered; for having assured ourselves repeatedly that Jim Pike did not speak for the Episcopal Church, we inevitably began to wonder whether any other bishop *did*. It is no accident, then, that the last couple of years have

seen the rise of various *ad-hoc* groups (one is tempted to use the word “factions”) within the church which are attempting to fill the vacuum left by the decline of episcopal authority with their own leadership. One such group is the Union of Black Clergy and Laity, which exerted so strong an influence over the convention at South Bend—in part, it would seem, by threatening to secede from the church if their demands were not met. Another—and in the long run, potentially more powerful—is the Foundation for Christian Theology.

In any case, if there remained a question about the current state of authority in the church, the reaction to Special General Convention II should serve to remove it, for a great many people seem to be unwilling to allow that the convention spoke for them or for their church at all. It is my impression that the few parishes which have publicly rejected the convention's actions are only the merest suggestion of the large ground swell of discontent on the part of the people of the Episcopal Church; and this discontent will represent not only a negative judgment on that particular gathering, but also, and more importantly, a fundamental dissatisfaction with the overall leadership and policies of the church for some years past. In my own diocese the efforts of the bishop and deputies to expound the actions of the convention have met not only with opposition, but with a certain degree of suspicion already inherited from past conflicts.

WHY has such a state of affairs arisen?

Why are the laypeople often unwilling to accept the existing leadership “at their word?” The problem, certainly, is one of *trust*—that word which figured so largely (and, I fear, so loosely) at the convention in South Bend itself. If people trust their leaders, they will frequently be willing to follow them in accepting what would otherwise be unpopular decisions; at the very least, they will have the patience to wait for an explanation and will do their best to accept it, even if it is not very good. But trust must be based on much more than an official title. Even the common name of Christian, alas! in this age in which it can mean so many different things, is not always ground for trust between two people—much less so the title of “bishop” in a church where bishops and people often simply do not speak the same language anymore.

All authority has to be based on membership in the community that is being governed. A Roman governor could exercise *tyranny* over first-century Palestine—he could never exercise *authority* in the proper sense of the word because he never had the consent of the people to do so. The result, as we know from history, was one rebellion after another until the native community was finally scattered and destroyed. The same phenomenon, with the opposite conclusion, characterizes the French Revolution: the people rose against an effete minority of courtiers who had long since lost all real relationship to the rest of the nation and yet presumed to govern it still. In this case, of course, it was the “authorities” who were swept away.

The Rev. L. William Countryman is rector of St. Paul's Church, Logan, Ohio.

The problem in our church is of a similar order. It isn't the fault of bishops or members of convention as individuals; the difficulty seems to be rather that the sense of community has been deeply riven in the church as a whole and that most of the church's official leadership has wound up, for some reason or other, on one side of the rift, while the majority of the laity (admittedly, a purely personal estimate) have wound up on the other. This rift, I think, is between those who are thirsting for *religion* as a guide to life and those who have given up on religion altogether and now regard it with a certain contempt.

This has been a well-documented historical development, but I am not at all sure that its significance has been really understood. Generally speaking, Episcopalians think of the fundamentalist-modernist controversy of the last 50-100 years as being a pretty clear-cut phenomenon: the war of the sons of light (science) against the powers of darkness (bibliolatry); and there is no doubt as to who won that battle in the Episcopal Church itself. But it may well be that the real loser has not been fundamentalism, but *religion*. The modernists have triumphed so thoroughly that the average Episcopalian has almost no articulate religion left; he is able to give a far better account of what he does *not* believe than of what he does. And the fundamentalists, for their part, have merely retreated all too often into a position of defending minutiae or peripheral matters and ignoring the weightier works of the Law. The whole struggle has degenerated, it seems, into a shouting match over whether Moses was more real than J, E, D, and P, or *vice versa*.

The real loser, as I say, has been religion. Where Christianity *could* be offering people a model of meaningful existence in the death and resurrection of Christ, along with the strength and grace actually to begin living that kind of life, while it could even be giving men the assurance that this is the true way for men to live, that nothing could be more in accord with God's will and the whole meaning of the universe—while Christianity could be doing all this, the leadership of the Episcopal Church finds itself paralyzed, apparently, by a liberal-modernist background which long ago shunted the scriptures, rites, and doctrines of the church aside as irrelevant to the current episode of human history. The result is that we now have a church leadership whose only gospel is a kind of social-activist legalism, playfully (I hope a more unpleasant adverb is not in order) dubbed "prophecy."

The people of the church have surely been lectured enough! Christianity is not a religion of law, but of forgiveness and grace. What is more, one can seriously question whether those who lecture us are so very well qualified for the job. When the Presiding Bishop of our church can refer to "God's call—as it is trans-

parently and powerfully revealed in this staggering world scene," I have my doubts. Probably the present world scene is more intelligible from the penthouse of 815 than from the hills of Logan, Ohio; but *transparently* is surely far too sanguine a word, claiming much too much for the acumen of its user in this context and casting some doubt on his capacity for self-criticism. But the point is simply that no one needs a clergyman to tell him that there are things wrong with the world and that we must all do what we can to set them right; what we need rather is a source of grace that will enable us to put our guilt behind us and go on to live new lives of generosity and sacrifice.

It is exactly this, I think, that people are so very hungry for in this decade. The people in the parishes have again and again cried out for some guidance in spiritual life, in understanding the Bible and the church's teachings, in prayer and personal renewal. In response to this appeal, I know of one large urban parish which refused about a year ago to institute a Bible class for fear that it would become a rallying point for those opposed to social action! One bishop's response was to recommend that everyone read Douglas Rhymes's *Prayer in the Secular City*—a book that "solves" the problem of spirituality by saying that "prayer" simply means "action" and thus there *is* no problem! The Presiding Bishop has simply pooh-poohed the whole notion that the church's vast expenditure of energy on social issues means that we are ignoring the spiritual crisis. "Don't be taken in any by any such pious clap-trap," he says, not realizing apparently that this appeal from his people truly represents a personal emptiness that mere moral fulminations, mere "prophetic" preying upon people's guilt, will never fill.

And lest anyone suppose that this is merely the problem of the middle-aged, long-time churchman, only consider the current upheavals in the world of the young. What does the religious enthusiasm of the drug cults mean? What does the sudden multiplication of mandalas and love beads mean? What does the revival of witches' covens or the retreat of the hippies to their wilderness mean, if not that there is abroad in the world a ravenous hunger for religion, for some kind of *poetic*, convincing, liberating guide to fruitful living? The leadership of our church, one gets the impression, often regard this as a *pernicious* search, an attempt to escape from the moral demands of life in a confusing world. It is not; it is an attempt to find a way of living with these demands and *meeting* them before they destroy us with their inexorable insistence upon both our guilt and our helplessness. But there *is* a world of difference between good religion and bad, between that which helps us face our situation and triumph over it and that which merely disguises it from us; and if Christianity does not step in and offer good religion, there will certainly be no lack of people offering other kinds.

I AM not trying to say that the leadership of our church is willfully ignoring its duties; what I am saying is that it is largely divorced from the real world of the church and that even where it recognizes the need it is incompetent to meet it. No one spiritually reared in the atmosphere



Conventions—"highly unrepresentative and buffers for the hierarchy"

Riviera Rectorate

David Sais

of liberal-modernism is likely to have any kind of answer for the modern dilemmas but a moralistic one. (Unfortunately, one must admit that nobody else seems to be in much better shape. The fundamentalist concern for proving the Bible 100 percent historical is as barren, religiously speaking, as the liberals' concern to prove the reverse. Perhaps it is time for us to begin ignoring both and start over again from scratch.) But the real point is that so long as the leadership of the Episcopal Church goes on lecturing the people of that church, while refusing to give ear to the legitimate cry of need that is arising both from them and from the world at large—so long as there is this failure to respect and share in the life of the people, the hierarchies, whether of clergy, of convention deputies, or of staff officers, will find that they are increasingly distrusted and increasingly ignored, if not indeed actively opposed.

There are other factors, of course, which have helped create the crisis of authority as it now exists. One is the abominably poor job our conventions, diocesan as well as national, do of establishing any kind of consensus among Christian people. It is worth noting that the conventions of our church are not only highly unrepresentative, they also serve unintentionally as buffers for the hierarchy which prevent them from really coming into contact with the life of the church at large. A convention which meets only very briefly and whose membership changes radically from year to year or triennium to triennium is too easily controlled by the one body within the church which has a continuing life—the officialdom. The lack of openness in this whole situation is a factor in forcing the rise of such groups as the Foundation for Christian Theology; as long as people are denied the opportunity of helping change a situation to which they object, they will inevitably organize to seize that right.

The issue in the church in the coming decade is not social action or activism; it is *religion*. And the resolution of our present crisis in community and authority hangs entirely upon facing up to this issue. So long as we are divided into a people who want it and a leadership that cannot or will not supply it, we have no way to go but downhill. I look for increasing disaffection with both the diocesan and national levels of our church life until the leadership of our church find their way to acknowledging the "agenda" of the great majority of the people of the church. This does not mean giving up our concern for the problems of our society, though it *may* mean giving up some of the particular ways in which it has been expressed. What it means is offering the lost and anxious people of our world a sure knowledge of God's love and forgiveness for them so that they will be freed to love and forgive each other.

"MAN, ya gotta believe it, that church down there is where the action is!" The word was being passed by one sailor, hurrying *past* the girls lined up on Rue d'Halevy at the Coin de Nice, to a group of his shipmates lined up at a corner bar, as he headed for the American Church in Nice, the Church of the Holy Spirit. The steady beat of rock and roll sounded as he turned the corner of the Boulevard Victor Hugo, and as his friends followed him somewhat disbelievingly through the stone entrance gates of the Victorian rectory, a shoeless, long-haired student from the University of Vermont cut loose with a clarinet solo that demanded their undivided attention.

"The scene" in the language of America's young, was "great," "fabulous," "swinging." Sailors from the Sixth Fleet mingled with American students and English-speaking students from Scandinavia, Africa, and Britain. Spanish beach boys with guitars improvised flamencos while American college boys in blue jeans played their guitars in a different rhythm to an offbeat but one which coordinated with the music of the Spaniards. Soft-drink bars were crowded while at one end of the garden French students of France-Etats Unis, Junior, (a group which runs a discoteque in the cave of the church each Thursday and Saturday) barbecued hamburgers for the steadily increasing number of sailors, students, and young tourists who had discovered that the American Church in Nice is "with it!"

Indeed it is. With only a handful of bona-fide Episcopalians—the Rev. Larry Williams says he can count only nine active confirmed communicants, including his wife and himself—the American Church ministers to the entire Riviera in the south of France. The nine communicants are aided in their efforts by about 50 other members of the French and International community of the Cote d'Azur . . . Quakers, Roman Catholics, Orthodox, and Protestants, and the little mission church is the center for hordes of visiting Americans and tourists. The word is, "if the Consulate can't help you, the American Church will," and since the church compound is just around the corner from the Consulate, in the minds of many, the American rectory is home.

Jean Williams, the rector's wife, likes it that way. Last summer she estimated that she cooked for most of the students on the Eastern Seaboard of the United

States who for one reason or another ended up stranded or homesick or both on her front doorstep. "We have always had an 'open rectory,'" says Jean, "and a part of our greatest pleasure in the ministry has been the young people who have felt at home with us." The aged seem to feel equally at home at the Nice rectory. The American Legion of the Riviera meets regularly there in the dining room each month; many retired people come to Nice to spend the winter, living in a rented room and counting on the American Church for their major social life. They are not disappointed. Jean and Larry Williams sponsor "game nights," language courses, and art classes, as well as a series of luncheons and dinners during the year.

And the American Church at Nice is a worship center. Coming to Nice from St. Thomas Church in New York where he had conducted a weekly healing service, the Rev. Mr. Williams began his ministry of healing in Nice. To his surprise he found that the Prayer Book service of Unction is illegal in France since one may not "practice medicine without a license" there. The solution has been a sign on the bulletin board which simply reads "*Imposition des Mains*" and each noon on Wednesday, following a service of Holy Communion, many come from up and down the coast for the healing service.

"Since we are so few in our regular company, we often don't know until five minutes before church begins whether we shall have readers, choir members, ushers, or crucifers. Whoever shows up is commandeered and we have had some marvelously impromptu services," says the rector. "Spontaneity also marked the services of the early church, so we are in good company. How do we survive financially? By the grace of God," replied the Rev. Mr. Williams earnestly. "Our few people do the best they can; our tourists help, our friends at home also help and the Executive Council and Convocation of Europe keep us in their budgets. And we work to help ourselves as much as possible."

"Is it worthwhile?" The rector reflected a moment and replied, "Our Lord loved the world . . . every bit of it. With our congregation, our students, our sailors, our clochards (clochards are men so destitute they are said to live in bell towers) of whom we feed some 200 a month . . . we feel we are doing a job for the good Lord."

The American Church at Nice is certainly doing that. It is relevant and perceptive, but thank the Lord it is a joyous outfit! Dig that clarinet!

The Church of the Holy Spirit is one of seven American Episcopal churches located on the European Continent. They are under the jurisdiction of the Presiding Bishop.

EDITORIALS

The "New Church" Here and Now

THERE is much being said and written these days about COCU, about the new church, about the church of tomorrow. There are those who talk about the stumbling blocks that doctrine, worship, sacraments, ministry, and structure present. They talk of the necessity of making sure that tomorrow's church is enough catholic, enough evangelical, enough reformed. Why the "hang-up"? I believe that the new church is *here—now—in our midst*. And in its present manifestation these issues are not its primary concern.

The new church has no regard for denominational lines or social status or color or race. There is no hang-up over theology or liturgy. There is no hang-up over "activism vs. sacred." It is so simple that it is easily overlooked. The new church is manifesting itself in the *koinonia*, the fellowship of the Holy Spirit, the fellowship of heart, mind, and soul; the fellowship of prayer, study, witness, and action. The new church is the neighborhood women's prayer group, meeting every Monday morning for an hour of prayer and fellowship. It is the big city businessmen's fellowship of sharing mutual problems and seeking God's solution for them. It is the Sunday evening company of whole families meeting for an hour of discussion and witnessing. It is the group of 50 Lutheran ministers meeting with a dedicated witnessing layman.

The Holy Spirit is surely at work now. God is renewing his churches and God has no "hang-ups." To witness the Holy Spirit in action is exciting. When you see your friends find new life, when you experience it yourself, you know something is happening. How can you deny the power of the Holy Spirit when you see him manifested in the lives of friends, in the lives of total strangers? I have experienced this power of the witnessing layman, "the power of the personal" Reuel L. Howe calls it in his book *The Creative Years*. And what does it matter which manner of fellowship provides the setting?

A team of 16 laymen and women traveled 500 miles to witness to their faith in a church in my community. A personal friend, one who was bitter, self-pitying, and unable to cope with his everyday problems, found new life and his church came alive as a result of this weekend. My friend not only found new life for himself but for his family. The tensions are gone; each member has a new meaning for his life. And the look of inner peace has not faded from my friend's face. This one weekend, followed by several others, touched life after life, bringing Christ alive to the people, helping churchmen to experience the meaning of putting him first in their disordered, troubled, withdrawn, everyday existence. There is no difficulty filling the necessary church working committees. People are volunteering for jobs who never volunteered before. *Koinonia* groups are nurturing the new-found faith and touching other lives in the doing.

I have seen the same power at work in other churches, in other friends, in other lives. Another friend says her

husband has at last experienced the great joy in self-commitment to Christ and she speaks of the happiness and inner peace they both have now. It was a daughter who first brought the new life into their family and eventually led each member to a realization of the contentment to be found in living for, with, and in Christ. My friend says her husband didn't have a chance, so many were praying for him!

A clergyman and his wife hadn't really communicated in all their 13 years of married life. Together they sought self-evaluation and through a re-commitment to Christ, found themselves suddenly in the mainstream of God's grace. Harmony has replaced tension and anxiety.

There is much uncharitableness among professing Christians, laity and clergy alike, often the very presence of one being a threat to the other. What is wrong? I believe that if Christ were on the throne instead of self, there would be no uncharitableness. E. Stanley Jones says that "conversion is that change, sudden or gradual, by which we pass from the kingdom of self to the Kingdom of God by the grace and power of Christ." One of the most difficult conversions is the conversion of a Christian, but when it happens it is a glorious thing. How do I know? Because I am a converted Christian and I claim full membership in the new church.

JANE L. VRBANAC

Town and Country

IT is partly because we admire Boone Porter, and also because we think it's high time for the Episcopal Church to move back into "town and country" mission, that we rejoice in the appointment of Dr. Porter as the new director of the National Town-Country Institute (Roanridge). (See story in news section.) Bp. Welles of West Missouri feels that this "may lead to a renewal of town and country work, now so sadly neglected." Of the sad neglect in recent years there can be no doubt. The Episcopal Church, along with others, has become preoccupied with the urban crisis in American life to the neglect of the life that is still lived by many millions of people in town and country.

That there has been, and still is, an urban movement is unquestionable, but what seems to be commonly overlooked is that this movement is not simply a movement of people from town and country to city—it is an urbanization of life and culture in the country as well as the city. This means that people are being culturally urbanized who are still as rural as ever before, especially in where they live; and the church's ministry to town and country folk must be adjusted to this change. But the people are still there.

Town and country America, like urban America, is increasingly a mission field. In our opening paragraph we spoke of the need for the Episcopal Church to move back into town and country mission. Strike the word "back." Success to Dr. Porter and Roanridge, and power to the town and country people as well as to the city people.

Continued from page 7

the Executive Council, but 18% of the center's budget of some \$206,000 comes from an OEO grant.

Seven years ago St. Augustine's Center was located in a two-room store front on Chicago's north side, with one priest in charge of operations. Today, the center serves an average of 600 representatives of Indian families each month. Both priests and staff members believe the growth and support of the center have come about because, from its founding, the Eucharist has been celebrated daily in the chapel.

ORTHODOX

"Independent" American Church a Reality

An Orthodox Church in America, independent of Old World "mother churches," is a reality. Abp. Ireney, primate of the Russian Orthodox Greek Catholic Church in America (Metropolia), has announced receipt of a cable from the Orthodox Patriarchate of Moscow recognizing the administrative independence (autocephaly) of his jurisdiction. The action by the Russian church makes offi-

cial an agreement which, since it was first learned in February, has caused widespread interest and some controversy in Orthodox ranks.

The independence of Metropolia gives it equal standing, in theory, to that of the world's 14 national Orthodox churches. It has been opposed by Ecumenical Patriarch Athenagoras of Constantinople (Istanbul), spiritual leader of Orthodoxy. He feels that the Moscow action is unilateral. Patriarch Alexei of Moscow had argued, before his recent death, that since the Russian church first brought Orthodoxy to America it has the right to extend independence.

The action immediately affects only the Metropolia and the Russian Orthodox Patriarchal Exarchate in America, a jurisdiction which remained under Moscow when the Metropolia declared temporary self-government in 1924. The Exarchate is dissolved, although it is understood that some parishes not wishing to enter the new church at once will be administered as an extra-territorial unit by Moscow.

In an encyclical, Abp. Ireney and the nine Metropolia bishops called on American Orthodoxy to "use their God-given freedom for the promotion of the Christian faith, remembering that millions of Orthodox Christians . . . suffer repression by totalitarian regimes." The encyclical

said the Metropolia realizes Christians suffer under communist regimes and wishes to indicate the "full independence of the American church from the Patriarchate of Moscow, which is often obliged to deny officially the very existence of anti-religious discrimination in the USSR." The Metropolia-Moscow agreement also recognizes the autonomous status of the Orthodox Church of Japan, which sometimes has been linked to Russia, sometimes to the U.S.

Russian Orthodoxy came to North America nearly two centuries ago. Before World War I, the Russian Revolution, and a surge in immigration from Orthodox lands, the Russian church was generally considered to have ecclesiastical authority. Difficulties presented by the communist takeover in Russia led the Metropolia to break its tie. The extending of an autocephalous standing is seen as one way of rectifying the schism.

Abp. Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, has said his church will not join the new structure but will cooperate through the Standing Conference of Orthodox Bishops.

ARMED FORCES

Compulsory Chapel at Academies Supported

Adm. Thomas H. Moore, chairman-designate of the Joint Chiefs of Staff, testified in U.S. District Court in Washington, D.C., that atheists have seldom "reached the peak in the armed forces." The 41-year-old Navy veteran was among witnesses called to support the more than century-old policy of compulsory chapel attendance at the nation's service academies.

The American Civil Liberties Union representing nine midshipmen and a cadet is pressing a suit charging that the required chapel attendance violates the First Amendment's guarantee of religious freedom. The purpose of Sunday services for academy students is to "enhance their leadership and their command ability," Adm. Moore said. "An atheist could not be as great a military leader as one who is not an atheist."

Appearing as witnesses for the ACLU were the Rev. Ray Appelquist, executive secretary of the General Commission on Chaplains, and a church council representative. Mr. Appelquist said his commission which oversees armed forces chaplains had adopted a policy opposing compulsory chapel attendance as early as 1964. Another clergyman testified that the concept of compulsory chapel attendance has a "chilling effect."

Adm. Moore, a 1933 graduate of the Naval Academy, said the chapel "puts the men in a position where they can get the feel of the effect of religion on other individuals."

Masters Program in Pastoral Counseling Ecumenical Interdisciplinary St. John's University
36 CREDIT • TWO YEAR COURSE FOR ORDAINED CLERGY OF ALL FAITHS

The curriculum will be built upon a foundation of core courses in Counselor Education, Psychology, Sociology, Theology.

The ecumenical nature of the program will unite the efforts of several

religious traditions and increasesensitivity in inter-personal relations.

Candidates will spend one day per week on campus during each of four semesters. Field work includes parishes, agencies, clinics, hospitals.

Next Semester begins Sept. 10th.

For entrance requirements and additional information, return coupon or telephone JA 6-3700, ext. 455.

St. John's University

Grand Central & Utopia Pkwy., Jamaica, N.Y. 11432

Please send me information on the Masters Program in Pastoral Counseling.

Name _____

Address _____

City _____ State _____ Zip _____

I have I have not attended St. John's University previously.

If the answer is YES, please indicate dates. _____

LC-6/21

NEWS in BRIEF

■ A group of about 100 Quakers turned over \$3,000 in personal "reparations" to the Philadelphia Black Economic Development Conference (BEDC). The gift, including a \$1,000 municipal bond, was received by Mrs. Muhammed Kenyatta, wife of the local BEDC chairman, at the close of a "meeting for sharing."

■ Two Episcopal bishops are among eight persons convicted of violating a regulation against disorderly conduct in the Pentagon building in Washington. They are the Rt. Rev. Daniel Corrigan, acting dean of Bexley Hall Seminary, and the Rt. Rev. C. Edward Crowther, formerly of Kimberley, South Africa. The disorder took place at a "peace mass" held last November in a Pentagon corridor. At this writing sentences had not yet been announced, and the convictions were to be appealed.

■ German Protestants commemorated the 25th anniversary of the execution of Pastor Dietrich Bonhoeffer in April. Memorial services were also held in London and New York. In March, German Roman Catholics marked the 25th anniversary of one of their martyrs of the Nazi regime, the Rev. Alfred Delp, S.J.

■ The Rev. Hugh G. Carmichael, 31, a canon at St. Paul's Cathedral and vicar of St. Thomas Church in Buffalo, has announced his candidacy for the 41st District of New York congressional nomination in the June 23 Democratic primary elections. He is challenging a six-term Democratic incumbent for the nomination. Canon Carmichael is making pollution a dominant issue in his primary campaign.

■ The English colony planted at Charles Town (now Charleston, S.C.) Landing on Apr. 4, 1670, is now celebrating its 300th anniversary. The mother church of the state, St. Philip's in Charleston, was built in about 1681.

■ During a recent Sunday morning service in a home for crippled children, the 22-year-old organist announced that "in light of President Nixon's invasion of Cambodia, we'll sing a hymn of peace today." "No, we won't," said the Rev. William McKean, Jr., a priest of the Diocese of Pennsylvania, who was officiating at the service. "Play 'Onward Christian Soldiers,'" he said. The organist replied that he would not play a song "which the children would interpret as a militant hymn." "Then leave and get out," Fr. McKean said. The organist, Edward Cutler, did.

■ The Ven. J. B. Creeggan, 67, archdeacon of Kingston, Ont., was elected Bishop of Ontario to succeed the late Rt. Rev. Kenneth Evans. The archdeacon,

like his father before him, has served all his ministry in the diocese which covers six counties and 135 congregations in 62 parishes. He continues in his post as rector of Christ Church, Gananoque, until his consecration.

■ Architects of eight churches built or rebuilt during 1969, received special awards for their work from a jury of clergymen and professional church builders at the 31st National Conference on Religious Architecture. Of the awards three concerned Episcopal churches, two of which were rebuilt to serve new needs — the 150-year-old Christ Church Cathedral, St. Louis (Burks and Landberg, architects), and St. George's Church, Washington, D.C. (W. A. Gortner II, architects). The two-story parish house adjacent to 19th-century Christ Church, Georgetown, Washington, D.C., was remodeled to provide the Chapel of St. Jude (Philip Ives and associate, Theodore W. Dominick, architects).

■ A memorial scholarship fund has been established in memory of the Rt. Rev. Frank Alexander Juhon, fourth Bishop of Florida, at Jacksonville Episcopal High School. Criteria for selection of Juhon Scholars shall include but not be limited to the student's Christian commitment, academic ability, moral character, and leadership potential.

■ The Rev. Robert D. North, 28-year-old Episcopal priest, was defeated in his bid to become mayor of St. Paul, receiving 39,495 votes to 44,267 for his opponent, Charles P. McCarthy, 49. Mr. North had the endorsement of the Democratic Farm Labor Party, but Mr. McCarthy, also a DFL member, banked on his reputation as a governmental critic and guardian of the public purse. Mr. North said that he would return to the ministry, perhaps to the Church of the Epiphany, St. Paul, from which he had resigned before the campaign. He served in the House of Representatives in 1969, and said he would run for the state legislature again. He blamed his defeat on rumors that circulated about him "behind the scenes," and claimed that false reports that "known Communists" were on his staff and that he planned to take all guns away from the police, were appealing "in a society that is dominated by fear."

■ The Commission on World Service of the Lutheran World Federation, meeting in Naples, Italy, set a \$5,100,000 budget for 1971. The sum, 5% higher than the 1970 figure, will go for world relief and assistance programs. Included was \$1.1 million for refugee work, medical service, food, and training in Hong Kong, and a similar amount for Nigerian programs.

SCHOOLS

FOR GIRLS

Margaret Hall

Episcopal
Country Boarding
and Day School
in the Blue Grass



Accredited college preparatory. Grades 9-12. Sisters of St. Helena. Social program. Gym, indoor pool, hockey, tennis, riding, art, music. Moderate fees. Tuition aid. For Catalog, write

The Rev. Colley W. Bell, Jr.,
Rector & Headmaster
Box B, Versailles, Ky. 40383
Phone 606-873-3751



St. John Baptist

Episcopal Country School
Girls, Grades 9-12
Accredited college preparation. Strong
faculty. Individual programs, advanced
courses. Some coed classes with nearby boys' school.
Fine CEEB record. Native language teachers. Music.
Art. New chapel and gym, all sports. 30-acre campus,
35 miles from N. Y.
Sister Superior
Box 756, Mendham, New Jersey 07945

ST. MARY'S SCHOOL

Established 1868 — Episcopal

Grades 9-12. Fully accredited Small Classes.
Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School
Peekskill, N.Y. 10566

Remember

**THE LIVING CHURCH
FOUNDATION**

in your will.

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH.

A suitable form of bequest is: "I give, devise, and bequeath to **THE LIVING CHURCH FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin."

CLASSIFIED

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

BOOK WANTED

COMMUNICANT desires a copy of "The Pilgrim's Path." Communicant, P.O. Box 118, Muncy, Pa. 17756.

CAREER DEVELOPMENT

ADVANCING or changing one's career can be effectively accomplished with professional consultation. Creative opportunities unlimited. **Human Resource Developers**, Chicago: 520 N. Michigan 60611, (312) 644-1920. Minneapolis: 316 Oak Grove, Suite 704, 55403 (612) 335-2509. Boston: 8 Newbury St., 4th Floor, 02116, (617) 262-7160. San Francisco: 36 Palm, 94118, (415) 221-2722. San Bernardino: 2315 N. Mountain Ave., 92404, (714) 883-3608.

FOR SALE

FOUNDATIONS OF FAITH. The book that is winning people back to the Church. \$3.00 postpaid. Reverend F. Nugent Cox, Author, 600 Fairmont Street, Greensboro, N.C. 27401.

LINENS

PERMA-PRESS Altar Linen. 36" to 90" widths. Samples. Thomas Young, Box 159-D, Cedar Grove, N.J. 07009.

POSITIONS OFFERED

ASSOCIATE PRIEST wanted for New York area suburban parish with school. Prefer young, some experience. Prayer Book churchman. Please send resumé. Reply Box A-730.*

NEEDED for Cathedral staff in cultural mid-western city of 100,000, a dedicated Churchman to assume demanding duties of verger/custodian. Salary open. Reply Box C-732.*

ORGANIST-CHOIRMASTER — Music Teacher. California parish; school. Guarantee \$4,200 for ½-time; use organ, facilities for private classes, lessons (\$5 per going rate here). Send photo, resumé. Reply Box P-729.*

POSITIONS WANTED

INTERESTED in obtaining part-time work in a mission or small children school. Mrs. M. A. Deckard, Box 8, Pasco, Wash. 99301.

YOUNG PRIEST, completing first curacy, desires mission or small parish in Southeast. Reply Box R-731.*

VACATIONS

ROBINWOOD INN, Jackson, N.H. 03846. No Smog—No Noise—No Overpopulation. Just good beds, good food, good swimming, good riding, and good friends. Write for more information on Utopia.

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

Book Reviews

LEARNING ABOUT PASTORAL CARE. By Charles F. Kemp. Abingdon Press. Pp. 315. \$5.50.

Learning About Pastoral Care is not a book for the lenten study group or the senior warden's bedside reading. It is a programmed learning manual—"read the statement, write in the answer, check it"—for seminarians and priests seeking further information. Charles Kemp is a distinguished teacher and author in the field of pastoral care, and is certainly qualified to produce a work of this kind. Though it may sound like the worst of the St. James Lessons of old, I would not dismiss it as of no value.

My basic problem with this book is that Dr. Kemp is obviously of the Seward Hiltner school of pastoral care, which while having made a great contribution to ministry in this country and beyond, is beginning to appear "a little frayed about the edges." For example, while I would never want to lose the rapport that they have gained for us with psychology and the mental-health field—and there are some among our clergy that still need to learn this—I find Dr. Kemp's suggestion that "pastoral care" is the appropriate term for the study of ministerial function *vis-à-vis* "pastoral theology" to be just backwards. The whole pastoral discipline is being thrust back into theological reflection, and it is just this that his manual fails to grasp.

Every seminarian will need to work through the kind of material presented here. It will greatly enhance the benefit of his program in clinical pastoral education. Every priest should be familiar with this data. This is a systematic, tested—if rather unexciting—method of being exposed to it; so it lies before you as a challenge in the endless pursuit of a competent pastoral ministry.

(The Rev.) URBAN T. HOLMES
Nashotah House

SOUNDINGS. By Robert A. Raines. Harper & Row. Pp. 144. \$3.95.

In the '30s a popular style of radio program, particularly for what is called "late-night listening," was the reading of "inspirational" prose and poetry against organ music. *Soundings* is the same kind of thing without the organ music.

To start off again: Huxley says in one place that the personal sincerity of the writer has nothing to do with the sincerity of his writing; that the love letters of the average young man, regardless of his depth of feeling, read like a pastiche from romantic novels. So collections of "inspirational" material tend to read like the kind of thing you find Scotch-taped

to the top of a lectern in a funeral parlor. There is something in the association of the material that extracts the sincerity which each piece may have had by itself. A book such as this by Robert Raines is not an anthology, but an attempt to create an effect out of fragment. Regardless of the quality of each selection, one reads it knowing that it has been chopped and fitted at this point with an eye to an effect. It is supposed to be "profound" or "moving" or to "lead one to think." Since the material is so transparent, one naturally resists.

Like anything else, including crocheting doilies, selections of this sort can be done very well. Victor Gollancz did it in *Man and God*. In that book, one feels he is in touch with an uncommon mind through knowing what has attracted that mind through years of deep reading. In the book under review, I fear that one feels in touch only with scissors and paste-pot, informed only by what happens to be the going thing in a liberal pulpit.

(The Rev.) EDGAR M. TAINTON, JR.
St. Thomas', Eugene, Ore.

Booknotes

By Karl G. Layer

THE CUTTING EDGE. Compiled by H. C. Brown, Jr. Word Books. Pp. 130. \$4.95. This is volume two in a series of "critical questions for contemporary Christians." Such subjects as capital punishment, the sex revolution, divorce, the new morality, obesity, gambling, church-state relations, alcohol, and cigarette smoking are dealt with.

DISSENT IN AND FOR THE CHURCH: Theologians and Humanae Vitae. By Charles E. Curran and Robert E. Hunt. Sheed & Ward. Pp. xii, 237. \$3.95 paper. From the inquiry into 20 Catholic University (Washington, D.C.) professors' rejection of the papal encyclical *Humanae Vitae* comes this document concerned with the substance and style of theological dissent in the mass-media area.

BLACK POWER AND THE AMERICAN MYTH. By C. T. Vivian. Fortress Press. Pp. 136. \$1.95 paper. The civil rights movement failed, maintains this author, because it was based on certain myths about America—such as the myth that legislation would lead to justice. The explosion of these myths has changed strategy and tactics, but the goal of black equality remains. This analysis of the black movement, from bus integration in Montgomery to today's separatism, was written to help the white man understand, and to give the black man a statement of his case.

PEOPLE and places

Appointments Accepted

The Rev. **William D. Roeger**, former rector of St. James', Trenton, N.J., is rector of Christ Church, Glenridge, N.J.

The Rev. **Jack T. Sharpe, Jr.**, deacon in training, formerly at St. Paul's, Chattanooga, Tenn., is now on the staff, St. Bartholomew's, 4800 Belmont Park Ter., Nashville, Tenn. 37215.

The Rev. **Rudolph W. Sims**, former deacon in training, St. Michael's and All Angels, Adelphi, Md., is assistant to the rector of Grace Church, Westwood, N.J.

The Rev. **James C. Soutar**, former vicar of St. Mark's, Troy, and Trinity Church, Union Springs, and chaplain at Troy State University, Ala., is rector of Holy Nativity, and headmaster of the Episcopal Day School, Box 12098, Panama City, Fla. 32401.

The Rev. **Karl E. Spatz**, former priest in charge of All Saints', McAlester, Okla., is rector of Christ Church, Las Vegas, Nev.

The Rev. **John D. Thomas**, former rector of the Church of the Ascension, Gloucester, N.J., is rector of Christ Church, South Amboy, N.J. Address: 220 Main St. (08879).

The Rev. **Hugh Turton**, former assistant rector of St. Paul's on the Hill, St. Paul, Minn., is rector of the Church of the Messiah, St. Paul, Minn. Address: 660 S. Howell St., St. Paul.

The Rev. **Richard H. L. Vanaman** is vicar of St. Elizabeth's, Zephyrhills, Fla.

The Rev. **John D. Warner**, former rector of St. Stephen's, Wichita, Kan., is rector of Trinity Church, Oshkosh, Wis. Address: 311 Division St. (54901).

The Rev. **William E. Weldon**, former priest in charge of St. John's, Box 7749, Tulsa, Okla. 74105, has been rector of the parish for some time.

The Rev. **William S. Wells, Jr.**, former assistant to the rector of St. Philip's, Durham, N.C., is a graduate student, University of North Carolina. Address: 26 Audley Lane, Glen Lenox, Chapel Hill, N.C. 27514.

The Rev. **R. Bruce Wheeler**, vicar of St. Hilary's, Prospect Heights, Ill., is to be the night pastor of Rush St., Chicago, effective July 1.

The Rev. **Peter H. Whelan**, former priest in charge of St. Thomas', Providence, R.I., is rector of the Church of the Ascension, Cranston, R.I.

The Rev. **Joseph N. Wildsmith** is curate, Holy

Trinity, Collingswood, N.J. Address: 238 Madison Ave. (08108).

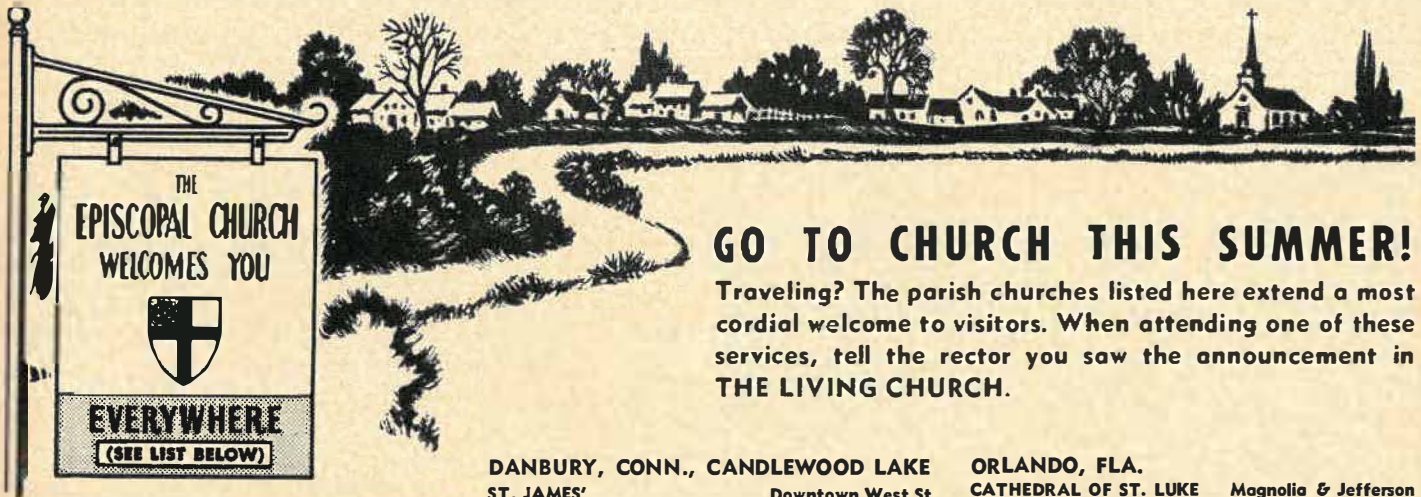
The Rev. **Hoyt Winslett, Jr.**, former rector of Epiphany, Guntersville, Ala., is associate, Church of the Nativity, 212 Eustis Ave., SE, Huntsville, Ala. 35801.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Canon **Paul Bouck Hoffman**, 83, retired priest of the Diocese of Western New York, died May 5, in Meyer Memorial Hospital, Buffalo, N.Y.

At the time of his retirement in 1958, he had been rector of Trinity Church, Hamburg, N.Y., for 34 years and a short time later was named honorary canon of the diocese. His wife, Margaret, died in 1946. A Requiem Mass was celebrated in the Church of the Good Shepherd, Buffalo, with the Bishop Coadjutor of Western New York officiating.



GO TO CHURCH THIS SUMMER!

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

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF. (Hollywood)

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

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Daily 7, also 9:30
Mon, Wed, Sat

FORT COLLINS, COLO.

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

DANBURY, CONN., CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
The Rev. **F. Graham Luckenbill, L.H.D.**, r
Sun 8, 9:15, 11; Thurs 10

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
The Rev. **Fr. Henry Newton Herndon**, r-em; The Rev. **Fr. Clayton Kennedy Hewett**, r & counselor; The Rev. **Fr. Walter E. Frieman, Th.D., S.T.D.**, priest-assoc
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. **C. E. Berger, D. Theol., D.D., S.T.D.**, r
Sun HC 8, Service & Ser 10:30; 8 & 10:30 15; Daily
10 HC Wed; HD 10

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. **John G. Shirley**, r
Sun 7, 8, 10; Daily 7

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

SAVANNAH, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Liturgy;
Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
Tues & Sat 7:30 HC

GRACE

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

FLOSSMOOR, ILL.

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

SPRINGFIELD, ILL.

ST. LUKE'S 1218 So. Grand Ave., E.
(5 min. from I-55) The Rev. **William E. Krueger**
Sun High Mass 10:15

(Continued on next page)

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

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

SKOWHEGAN and PALMYRA, MAINE

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

KENSINGTON, MD.

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

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
 Sun Low Mass 8, High Mass & Ser 10, Weekdays
 Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
 12:10; C Sat 1-1:30

LEXINGTON, MICH.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
 Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

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

RENO, NEV.

TRINITY (Downtown) Rainbow & Island
 The Rev. James E. Carroll, r
 Sun Eu 7:45 & 10; EP 5:15

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
 The Rev. William St. John Frederick, r
 Sun Mass 8, 9:30 (Sung), 11 (1S & HD; other Sun-
 days, MP); Daily MP & Mass 8:30 (ex Mon &
 Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
 The Rev. Marion L. Matics, Ph.D., r
 Sun 8 HC; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

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

GENEVA, N.Y.

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

NEW YORK, N.Y.

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun 8, 9:30 HC; 11 MP & Ser; Weekday HC Mon,
 Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15;
 Saints' Days 8. EP Mon, Tues, Thurs, & Fri 5:15.
 Church open daily 8 to 8

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. JOHN'S IN THE VILLAGE 218 W. 11th St.
 The Rev. Chas. H. Graf, D.D., r
 Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

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

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

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

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

THE PARISH OF TRINITY CHURCH
TRINITY Broadway & Wall St.
 The Rev. John V. Butler, S.T.D., r
 The Rev. Donald R. Woodward, v
 Sun MP 10; HC 8, 10:30; Weekdays MP 7:45, HC
 8 and 12; EP 5:15; Sat MP 7:45; HC 8; Organ
 Recital Tues & Thurs 12:45; C by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
 The Rev. Robert C. Hunsicker, v
 Sun HC 8, HC Ser 10; Weekdays HC with MP 8,
 12:05, 1:05; C by appt Organ Recital Wed 12:30

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

ST. LUKE'S CHAPEL 487 Hudson St.
 The Rev. Paul C. Weed, v
 HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
 Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
 fore 1st Eu; EP 6

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

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

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

BEAUFORT, N.C.

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

BLOWING ROCK, N.C.

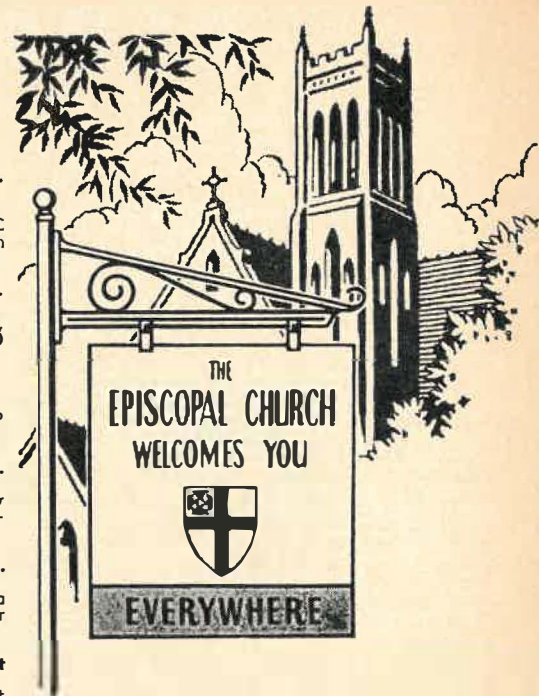
ST. MARY'S OF THE HILLS S. Main St.
 The Rev. George D. Stenhouse, v
 Sun 8 HC, 11 HC & Ser 1S, 3S & 5S; 11 MP & Ser
 2S & 4S

SANDY, ORE.

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

PHILADELPHIA, PA.

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



VALLEY FORGE, PA.

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

LYNCHBURG, VA.

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

RICHMOND, VA.

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

ASHIPPUN, WIS.

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

GRAND TETON NAT'L PARK, WYO.

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

MUNCHEN 22, GERMANY

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



ALL SAINTS' CHURCH
 FORT LAUDERDALE, FLA.