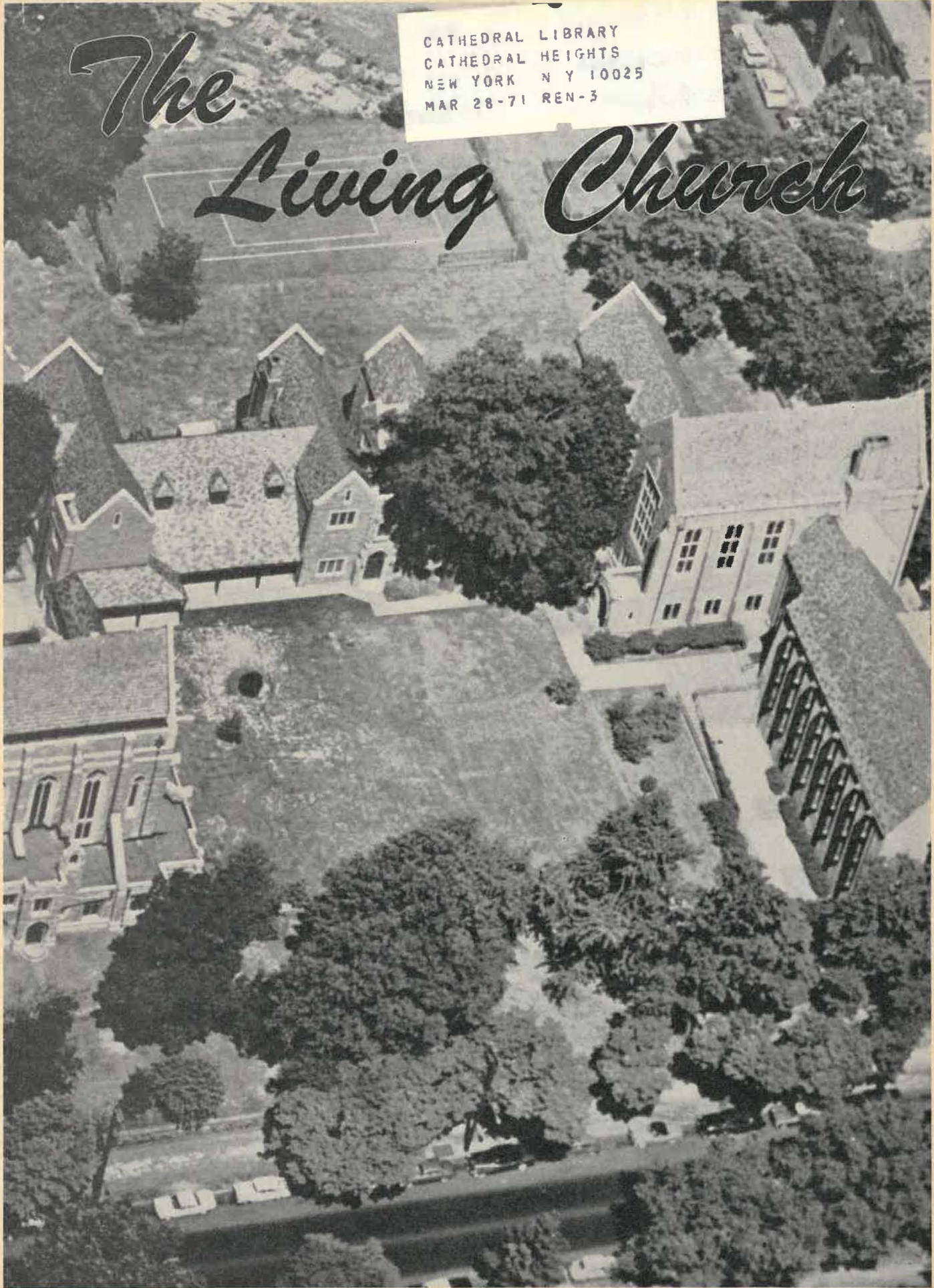


June 7, 1970

25 cents

CATHEDRAL LIBRARY
CATHEDRAL HEIGHTS
NEW YORK N Y 10025
MAR 28-71 REN-3

The Living Church



The Living Church

Volume 160

Established 1878

Number 23

*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,† Prezell 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. Layer, 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	3	Editorials	11
Church Directory	15	Letters	5
Deaths	15	News	7
The Cover			5

FEATURE

Liturgy and Belief	9
--------------------	---

THE KALENDAR

June

7. Trinity II
 9. Columba, Ab.
 10. First Book of Common Prayer
 11. St. Barnabas, Ap.
 14. Trinity II
- Basil the Great, 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.

A GALAXY OF GOOD READING

THE MAD MORALITY: OR THE TEN COMMANDMENTS REVISITED

Vernard Eller. MAD MAGAZINE'S "garbage" is really its own brand of old-fashioned morality. From satires on politics to take-offs on dull movies, MAD attacks a variety of vices—alcohol, tobacco, sexual promiscuity, and "phonies" of all types. Includes MAD cartoons. Paper, \$2.79

THE COMING FAITH

Carlyle Marney believes that a new faith may be emerging—one based on Judaeo-Christian universalism as found in the writings of Paul. His prophetic vision will challenge all churchmen to a rethinking of doctrine and creed. \$4

AUDIOVISUAL FACILITIES AND EQUIPMENT FOR CHURCHMEN

Ed. by B. F. Jackson, Jr. Three experts explain the "how-to" side of communication for churchmen. The creative use of filmstrips, tapes, records, amplification systems, and other important tools of communication are explained in detail. Illustrated. \$7.50

THE STORY OF THE BIBLE

Walter Russell Bowie. Told with the sincerity of an inspired Christian, these stories offer every reader a better understanding of the Bible. This new edition includes eight full-color Hammond maps and a chronological chart in addition to the material in previous editions. \$5.95

JESUS: MAN FOR TODAY

T. Ralph Morton. Written specifically for laymen, this is a study of Jesus' relevance to modern man. The author investigates what it is within the church that obscures Jesus from men and what the church can do to make Jesus more meaningful. \$3.95

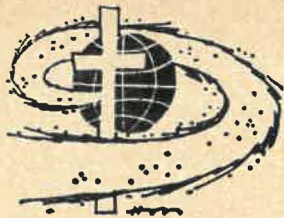
THE DYNAMICS OF GRIEF

David K. Switzer. This book fills the need for knowledge and understanding of the dynamics of grief, offers improved means for helping the bereaved, and suggests conscious preparations for grief before it begins. \$5.50

At your local bookstore

ABINGDON PRESS

Around



& About

With the Editor

K. Ross Toole, a professor of history at the University of Montana, thinks it's time for us who are over 30 to take the country back from the kids. Recently he wrote a letter to his brother, while convalescing from a heart attack, and the letter wound up being nationally published by United Features Syndicate. If you have already read it in your newspaper, as a lover of sanity you won't mind going over some of it again. The following direct quotations are Mr. Toole's.

"I am a 'liberal,' square and a professor. I am sick of the 'younger generation,' hippies, yuppies, militants, and nonsense."

"I am tired of being blamed, maimed, and contrite; I am tired of tolerance and the reaching out (which is always my function) for understanding. I am sick of the total irrationality of the campus 'rebel,' whose bearded visage, dirty hair, body odor, and 'tactics' are childish but brutal, naive but dangerous, and the essence of arrogant tyranny—the tyranny of spoiled brats."

"It's time to call a halt; time to live in an adult world where we belong and time to put these people in their places. We owe the 'younger generation' what all 'older generations' have owed younger generations—love, protection to a point, and respect when they deserve it. We do not owe them our souls, our privacy, our whole lives, and above all we do not owe them immunity from our mistakes or from their own."

"Every generation makes mistakes, always has and always will. We have made our share. But my generation has made America the most affluent country on earth; it has tackled head on a racial problem that no nation in the history of mankind had dared to do. It has publicly declared war on poverty and it has gone to the moon; it has desegregated schools and abolished polio; it has presided over the beginning of what is probably the greatest social and economic revolution in man's history. It has begun these things, not finished them. It has declared itself, and committed itself, and taxed itself, and damn near run itself into the ground in the cause of social justice and reform."

I break in here with a comment of my own. Mr. Toole hasn't told the half of it. His generation and mine prevented the United States of America and the whole rest of the world from becoming a colony of Hitler's Third Reich. It prevented Stalin and later Khrushchev from taking

us all under the Kremlin's benign protection. Let our violently non-violent campus kiddies and their bubble-headed older playmates among the professors and the parsons reflect upon that. But of course that is history, and they don't read history; that is one reason why they have naught to contribute but destruction.

Mr. Toole complains only about that minority of students whose attitude is barbarous and manners atrocious, the ones whom Mr. Nixon called the bums (and bless him for not eating that word when queried about it at his press conference). However, Mr. Toole is aghast at the majority that "takes" it and allows itself to be used, and so am I. He thinks that students who resort to violence or even disruption of classes should be expelled. In a saner academic situation that would be elementary. We are now being told that some once-estimable institutions are planning to give passing grades to students whose "consciences" impel them to miss classes in order to protest. Merciful God, what are we coming to in this land when university presidents cater in snivelling prostration to such as these?

Yes, we all weep for the Kent Four. But it was students turned criminal who brought on the bloodshed, not Richard Nixon or Spiro Agnew or the National Guard; and when I hear clergymen blaming anybody, such as the President, rather than the young thugs serving the SDS, I regret more than ever that the rudiments of moral theology were evidently untaught in their seminaries.

One more word from Mr. Toole: "I assert that we are in trouble with this younger generation not because we have failed our country, not because of affluence or stupidity, not because we are antediluvian, not because we are middle-class materialists—but simply because we have failed to keep that generation in its place and we have failed to put them back there once they got out of it. We have the power; we do not have the will. We have the right; we have not exercised it."

Thank you, Prof. Toole. May you not only teach history but make it with your good counsel; and don't let the noisy punks give you another coronary.

John S. Higgins, Bishop of Rhode Island, is another man well over 30 whose intelligence is directed by a strong sense of history. With his permission we present as a guest editorial in this issue a statement he has issued as an addendum to

Three Glorious Weeks You'll Never Forget!

Send today for your free colorful booklet! It tells every moment of your 21 unforgettable days with

Canon Kennedy

The Rev. Canon Douglas W. Kennedy, Rector,
St. James's Episcopal Church
(West Hartford)

HOLLAND ENGLAND
AUSTRIA MONACO
ITALY FRANCE
Paris Nice Rome Pisa
Florence Bologna Venice
Vienna Amsterdam London
departing

July 9th
\$1089 Everything from/to
Bradley Field included
in your full membership
except a few lunches.



See Europe at its loveliest in the summer! Stroll along the boulevards of Paris. Relax at the French Riviera. Marvel at the magnificence of imperial Rome and the art treasures of Florence. Float in your gondola at Venice. Enjoy Viennese waltzes at the Blue Danube. Chat with the cheerful Dutch at Amsterdam. See and make your own forever all of historic London.

Alert personal service wherever you go with Canon Kennedy in Europe. All first class hotels. On-the-spot professional management. Plenty of time for shopping and relaxation. So different from an ordinary tour! Find a fresh outlook on life. Make new friends among your fellow members to enjoy the

—rest of your life!—
The Rev. Canon Douglas W. Kennedy
19 Walden Street (telephone
West Hartford, Conn. 06107 521-9620)
Dear Canon Kennedy:
Please send your interesting brochure to:
Name
Address
City Zip

What's New in Christian Education?
READINESS FOR RELIGION

SUPPLEMENTARY CHURCH SCHOOL UNITS

Edited by

Ronald J. Goldman

TO BE PUBLISHED, September, 1970

SHEEP AND SHEPHERDS By Ronald Dingwall

Ages: 7-8

THE IMPORTANCE OF BREAD By Margaret E. Hughes

Ages: 8-9

SYMBOLS By Norman J. Bull

Ages: 10-11

A Brochure is being sent out to all Churches

Published by



MOREHOUSE-BARLOW

14 East 41st Street, New York, N.Y. 10017

*An Old-Fashioned
 Summer
 Book
 Extravaganza!*

Take advantage of new titles, old favorites, our special Grab Bag offer of 4 books for \$1.00, a free book with the purchase of one at regular price . . . all during our Old Fashioned Summer Book Extravaganza!

Write for free folder listing titles of these devotional books and special offers TODAY. Address

The Upper Room
 1908 GRAND AVENUE
 NASHVILLE, TENNESSEE 37203

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the Classified Columns of THE LIVING CHURCH. A modest 20-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal — 20¢ a word for a single insertion; 18¢ a word an insertion if three or more insertions are used, with a minimum rate of \$2.00 for any insertion. See details on page 14 or contact The Living Church Advertising Department.

his 1970 diocesan convention address. The spirit of counsel and understanding which animates Bp. Higgins's thinking about our national involvement in Asia recalls Isaiah's words about the man who would be as the shadow of a great rock in a weary land.

Incidentally, his statement is the only one I have read to date, by any leader in church, state, or education, in which there is any acknowledgment that just possibly the President of the United States knows more about the military facts in Vietnam and Cambodia than the speaker does. This has to be a commentary of some sort on how goes the battle between arrogance and humility in the soul of America today. If the soul of America is reflected by the more pontifical Americans who have been so generous with their counsel these past few weeks, humility is not winning this round.

I have reliable information that there are card-carrying Episcopalians who have placed the Prayer Book Catechism on their little list of things that never would be missed. I sound the alarm because I am alarmed. I agree with Edmund Burke that the answers to man's most important questions are to be found in that catechism. I am prepared to defend any statement in it against any assailant on grounds either animal, vegetable, mineral, theological, moralistical, or pedagogical — maybe most of all pedagogical. Anybody for some pedagogical ping-pong? The catechism supplies prefabricated answers (prefabricated by God the Holy Ghost, who does well at this kind of thing) to prefabricated questions (prefabricated by inspired Christians). For some reason it is condemned by many experts in Christian education today because it "answers questions that nobody asks." This objection makes the vastly specious assumption that the questions people ask (until taught better) are the ones the church ought to be concerned with; but is it so? What if it should turn out to be true—as I confidently predict that it will, "when earth's last picture is painted, and the tubes are twisted and dried," that people don't even ask the right questions until they are taught what questions to ask? I know that my life has been saved more than once by my remembering, by God's grace, some answer I had been taught by rote—to some question I had been taught by rote.

As indicated above, I'm spoiling for a bout with somebody about this.

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 \$ 9,553.32
 Receipts Nos. 9804-9847, May 13-18 3,210.00

\$12,763.32

The Living Church

Letters to the Editor

A New Approach

If the Episcopal Church seriously desires to evince its concern for minority groups, it can place in the next triennial budget \$2,000 to be used by each black priest for some project of social concern in his community, with larger sums for those who are able to show a program or project needing larger funding. The same should be given to Indian, Spanish, and other minority priests, for new projects among their people.

The priests of the church are responsible and trusted by laymen. They can easily demonstrate reasonable new projects in the areas they serve with which the church has a genuine concern. This will bypass the problems, controversies, and grave concern which most of the church have felt about some more diffuse, unrelated, and dubious programs. If the church is genuinely concerned for blacks and minorities, here is a simple, feasible, non-extravagant program which would receive almost unanimous support of those committed to faith and good will.

(The Rev.) CHARLES G. HAMILTON, Ph.D.
Aberdeen, Miss.

On Selling "815"

Not being much of one to become embroiled in the controversies currently in vogue throughout the church, and hardly capable of being molded into a strictly "conservative" image, I nevertheless feel constrained to offer a grateful "Amen," and place myself in line to second the motion of the Rev. George L. Woodgates, *Let's Sell "815"* [TLC, Apr. 5].

Being transplanted to the midwest by choice, I am perhaps prejudicial in my opinions, but the suggestion Fr. Woodgates offers seems to have logic and deserves consideration. I recall that as a seminarian, the opportunity was given to question members of the (then) National Council during the high-point of the drive to raise funds for "815." When questioned about the location of the proposed building, the only consistent defense offered by the council members was that the new center would be conveniently located for visiting foreign dignitaries, as well as being "where the action is" (an eastern provincialism that did not escape those of us from the west, midwest, and south). Prevalent among the auditors of this discussion was a sense of not having been given a satisfactory answer or reason (beyond that of status seeking) for the excess expense involved in site location and choice of building: a sense of dissatisfaction with "New

The Cover

On this week's cover is an aerial view of the campus of the Philadelphia Divinity School of the Episcopal Church which is to be joined, in a new seminary cluster, by the Lutheran Theological Seminary in Philadelphia. A complete story of the cooperative venture appears in the news section.

York answers" that seems to be growing all too strong these days.

I would be so bold as to go Fr. Woodgates one better and suggest that a new location for our national headquarters be chosen which would be relatively near a convenient arena in which the General Convention could meet, thereby ending our practice of jaunting from pillar to post every three years. Such a move would at least save some money by eliminating the necessity of quartering higher church officers and dignitaries in costly hotel accommodations, enabling them to sleep at home instead.

(The Rev.) JOHN A. BOWER
Priest-in-Charge of St. Patrick's Church
Franklin Park, Ill.

Let's Sell "815"—Amen! I would like to offer the following suggestion since I too served on the staff of an Executive Council for a while in 1964-65.

The national church owns some 300+ acres of prime land—mostly undeveloped in the vicinity of Kansas City, Mo. In fact, the property is in the city limits. Add to this the facts:

1. This property is within 5 miles of the new Kansas City International Airport and is on the same highway as the above-mentioned airport;

2. The property is not presently being utilized to any degree;

3. Kansas City is still the "hub" of intercontinental rail traffic—what is left of it;

Kansas City is centrally located in the U.S.A. Here the church has property worth more than I can begin to estimate and we have more room to expand our national facilities so that more clergy and laypeople can visit our national headquarters—seminary students could get "exposure" to the workings of the national office at some time in their schooling.

Beyond this, it is not impossible that the national church might look into a program wherein our clergy with alcoholic problems (as well as other mental problems) could be accommodated. With all that property, why couldn't we, like our Roman brothers, take it upon ourselves to rehabilitate, rather than depose, these valuable people?

Roanridge Training and Conference Center (the property of which I speak) has long been neglected by the national office, and when I was there it was being utilized more by other churches than our own. Add to the 300 acres in one location the fact that only a few miles away another parcel of land (I believe 40 acres) was given to the church in either 64 or 65 and there is enough room to do just about anything the church, acting through its General Convention, wants to do.

(The Rev.) M. STANLEY COMPTON, JR.
Rector of Trinity Church
DeRidder, La.

By all means, let's sell "815." But before we build a "pint-size 815" somewhere else, let's look at the whole setup. A good beginning would be to publish the names of the personnel, salaries paid, expenses for operation, and so on, for the latest year



Jacques Ellul

has written *The Presence of the Kingdom*; *The Technological Society*; *Propaganda*; *The Political Illusion*; *Violence*; and, *To Will and To Do*.

Jacques Ellul

is "worth serious consideration by anyone interested in the relationship between religious commitment and secular involvement." — Douglass D. McFerran
Pierce College

Jacques Ellul

has produced a book of "startling significance. 'The Meaning of the City' is far too radical for most Americans; it is too audacious for most urbanologists; too frightening for most ecologists; too unambiguous for most politicians; too lucid for most theologians; too biblical for most Christians. I dare them all to read it. It devastates the secular city cultists, and it could emancipate them. It should rank beside Reinhold Niebuhr's *Moral Man and Immoral Society* as a work of truly momentous potential." — William Stringfellow.

The Meaning of the City; Introductory Essay by John Wilkinson, Senior Fellow, Center for the Study of Democratic Institutions; Cloth, 256 pages, \$5.95.

0-12

At your
bookseller's



**WM. B. EERDMANS
PUBLISHING CO.**
Grand Rapids, Michigan



OSBORNE

147 Victoria Street
Westminster
London, SW1-Eng.

BROCHURES
FOR ALL CHURCH
SILVER & METAL
WORK



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

Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country, or perhaps a foreign land.

For details on rates, see page 14.

NOW IS THE TIME TO TRY SELECTED SERMONS

A sermon for every Sunday—and Thanksgiving, Christmas, and Good Friday

A help for Lay Readers A resource for Clergymen

28 sermons by Anglicans, including:

- Alec R. Vidler
- Hugh Montefiore
- John M. Burgess
- Samuel J. Wylie
- John B. Coburn
- J. Brooke Mosley
- William B. Spofford, Jr.
- Richard F. Bolles

9 Sermons by Roman Catholics:

- Herbert J. Ryan
- John Sheerin
- John Leonard
- Donald Gelpi

Plus sermons by
9 clergymen of other churches

Subscribe today to the new series
of sermons for a year of Sundays.

SEABURY BOOKSTORE

815 Second Avenue, New York, N.Y. 10017

Enclosed is my check or money order for \$5.00 (\$6.00 in Canada; \$7.00 foreign).

Please send me a one-year subscription to **SELECTED SERMONS**, beginning October 1, 1970. Mailings are quarterly.

Name: _____

Street: _____

City: _____

State: _____

Zip: _____

LC

available. If the salary list would be an invasion of privacy, code the various positions with the amounts paid. Possibly this set of figures is already available, but if so I have never seen it.

And hooray to "Let's get out of the welfare business"! If IFCO, BEDC, the Alianza, etc., are a measure of the Church's competence in that field, I feel that our "image" is truly graven. As Pope John said, "Let's let in a little air" and light.

GEORGE P. MEADE

New Orleans

The first "breakthrough" concerning "815" is made by Fr. Woodgates's article. Here's hoping it will be taken seriously and not treated as a "whimsie."

We might go just a little further, after the national headquarters is set up in a mid-western area, by suggesting an exchange of headquarters executives and rectors from "average size" or smaller parishes or missions. It would do both a world of good and be fair to each by experiencing the real problems of each.

What can we do to expedite selling "815"?

(The Rev.) EARL ESTABROOK

Rector of St. Paul's Church

Woodbury, Conn.

I am appalled at the idea of Fr. Woodgates that we turn our Executive Council staff out of its "ivory tower" so that it can get next to its constituents where the action is! They have done enough to the church even from their ivory tower. Let's not turn them loose on the church at large. I will make a donation to a fund for all of the projects suggested by Fr. Woodgates, to benefit by the sale of "815"—just to keep the Executive Council safely isolated in New York.

LIONEL T. DEFOREST

Beaufort, S.C.

Table of Precedence

Tut-tut, to you, sir, and tut-tut to the Rev. E. Edward M. Philipson, in *re*. "Tables of Precedence" [TLC, Mar. 22].

Answer #1: The Table of Precedence is to be found in the Book of Common Prayer, page li. Therein is this instruction: "If any Holy Day fall upon any day noted in the precedence table, the observance of such Holy Day shall be transferred to the first open date."

Answer #2: In 1970, the normal date for the observance of the Conversion of St. Paul, Jan. 26, fell upon Septuagesima Sunday, which is one of those days included in the precedence table.

Answer #3: In 1957 a Prayer Book Study was issued on the Calendar, and in Study No. 16, issued in 1963, the following statement appears: "All the entries in our proposed calendar of 1957 have been retained, but several dates have been shifted, both in response to certain suggestions made to the commission and also in adjustments to the new names now being presented for the first time."

In 1957 (Study IX) we find: Jan. 26—The Conversion of St. Paul the Apostle. A removal of the observance was mandatory by the table. We find, however, that Jan. 26 is assigned for Polycarp, Bishop of Smyrna and Martyr, 156. That eliminates Jan. 26. Again we move along a day and find Jan. 27 assigned for John Chrysostom, Bishop of

Constantinople, 407. Jan. 28 is the *first open date*. Therefore, I believe that Ashby must have been correct.

It is my opinion, although changes have come so rapidly that when one is retired it is not always easy to keep up with the pace, that the calendar was approved for use by General Convention.

(The Rev.) JOHN T. NORRIS, S.T.D.

Wilder, Vt.

For this relief, much thanks. Ed.

LA Cathedral

Reading of the idea to sell St. Paul's Cathedral property in the midst of the hotel and apartment district in central Los Angeles is tragic testimony to the lack of awareness of the fact that in every neighborhood, good or bad, affluent or poor, there are souls—souls that a church dedicated to its apostolic mission tries to reach and care for.

An attempt might be made to cast aside this fundamental position of a church founded by Christ by claiming that the folks who supported this church over the years have moved away—have moved to nicer areas, and the immediate vicinity now has changed, etc. So what! Near St. Paul's there are innumerable hotels, a swank club, and numerous apartment houses. Are the inhabitants of these places not human creatures with souls?

During its history, St. Paul's Cathedral has occupied two very strategic sites—sites that a church with a dedication to its apostolic mission would have gloried in. One site was where the Biltmore Hotel now stands. What a site for a cathedral! The other is the present terrific site on Figueroa St.

May I suggest that instead of selling this property to business interests and thereby giving a hint that the church was unable to maintain its stand in this necessary area, that it be offered to the Roman Catholic archbishop. He, by the way, has no seeming difficulty in filling his 98-year-old cathedral at Second and Main Sts.—in a very unaffluent part of the city. Nor is the chapel he opened on Flower St., a block away from St. Paul's, having any difficulty in being full on Sunday morning. This church certainly could use St. Paul's property for Christ's Kingdom. Certainly not for a Sunday morning social gathering.

JOHN W. ALCORN

St. Helena, Calif.

Clarification

I was very pleased that you found it possible to include the picture of the University School chapel in your School Number [TLC, Apr. 19], but regret that it received the wrong caption. Victoria is not Vancouver, but the capital of the Province of British Columbia of which Vancouver is a large city situated on the mainland containing a school called University Hill School, and undoubtedly people reading the caption would assume that the chapel belonged to the wrong school.

The particular point about the chapel is that it was built by the boys of the school with only one professional carpenter to help them, and that the whole thing was done and the money raised in a matter of 12 months.

J. J. TIMMIS

Headmaster of the University School
Victoria, B.C., Canada

The Living Church

June 7, 1970
Trinity II

For 91 Years,
Its Worship, Witness, and Welfare

CHURCH FUNDS

SB Contributions Total \$225,167

Voluntary contributions from individuals, parishes, and dioceses of the Episcopal Church to the National Committee of Black Churchmen now total \$225,167, according to Dr. Lindley M. Franklin, treasurer of the Executive Council.

The fund was authorized at the Special General Convention at South Bend last September, and calls for a minimum of \$200,000 to go to the NCBC for black community development. A principal recipient of the funds has been the Black Economic Development Conference.

A second fund established at South Bend asked for a minimum of \$100,000 to be raised for Indian and Eskimo community development. Dr. Franklin reported that \$101,175 in voluntary contributions has been received to assist Indian and Eskimo work and that the funds will go to the National Committee on Indian Work, an agency of the church.

Possible Expansion of GCSP Work

During 1970, the General Convention Special Program (GCSP) will seek to expand its work in three new directions — building regional coalitions, supporting local and national efforts to combat growing repression, and initiating experiments in the education of black and brown youngsters.

These plans were described in a report by Leon E. Modeste, director of the GCSP to the leadership of the church. Mr. Modeste said the GCSP plans to move quickly to establish regional coalitions of community groups, especially those funded by the GCSP, so that they can strengthen and learn from each other. Such coalitions, he said, "will be the vehicle to common resource development, leadership training, planning and action, and communication." He also pointed out that many of the groups are too new to have developed the necessary base for self-support. "They need each other and that is why our help in coalition building was requested," he said.

Also necessary, according to Mr. Modeste, is the need to support efforts against growing repression of black and brown people. Such repression, he said, includes "those actions, sanctions, and coercive interventions that are used

against the poor and the powerless to undermine their struggle. To remain silent at this time would be to acquiesce to evil, and we would be guilty of complicity by default in the eyes of those we are trying to support," he said.

In education, Mr. Modeste sees a need for developing new institutions for teaching black and brown youngsters, and an opportunity for the GCSP through its field work to disseminate information and stimulate new experiments. Also planned, he said, is a network of youth groups which could be tied in with GCSP-funded programs and with such national organizations as the Black Student Union and the Student Organization for Black Unity.

During 1969, GCSP administered 54 regular grants, totalling \$1,212,667, and 29 emergency grants, totalling \$141,482. They went to community groups involved in community organizations, community-controlled economic development, cultural and educational programs, participation in coalitions, housing organizations, training, Indian organizational work, and youth-operated programs.

Mr. Modeste conceded that the program has created much debate as well as "polarization," but, he said, "The institutional pessimists see this as the final, splintering battle which will destroy the Episcopal Church. Those with a theology of hope, crucifixion, and resurrection see this as a necessary agony for the sake of renewal and reform. I choose the latter prognosis, for after renewal and reform the Episcopal Church will be stronger, more humane, and relevant."

NCIW Announces Grants

The National Committee on Indian Work (NCIW) of the Episcopal Church has announced approval of six new grants for Indian and Eskimo community development projects totalling \$30,092.

In making the announcement Kent FitzGerald, executive secretary of the NCIW, said that contributions to the special Indian-Eskimo fund established at the South Bend special convention have passed the minimum goal of \$100,000 set by the convention, and now stand at \$101,175. "The fund thus far," he said, "has barely scratched the surface of unmet needs of Indians and Eskimos, both in rural areas and in the cities." Current grants are going to the following projects:

(*) *Wisconsin Demonstration in Indian Educational Opportunity*: \$10,000.

This project has been endorsed by the Great Lakes Intertribal Council, an organization representing all the tribal groups in Wisconsin. It will be directed by a seven-member, all-Indian administrative committee. The project will serve 35 Indian young people who will graduate from high school this year. The project's goal is to demonstrate the success young Indian people can have in college and other post-high school training if they have orientation and counseling services geared to their special needs and are relieved from worry about financial resources. The total cost of the project is \$75,000.

(*) *Chief Ojibway Original Products*: \$5,000. This grant goes to an Ojibway (Chippewa) arts and crafts cooperative with a current membership of 150 in northern Minnesota. The grant will enable members to purchase raw materials and to open three merchandising outlets with a goal of \$15,000 in sales this summer.

(*) *Paiute-Shoshone Cultural Studies Project*: \$3,500. This Nevada-based project's aim is to develop written forms of the Paiute and Shoshone languages based upon an adaptation of the Japanese Kana phonetic system, and to instruct Paiute and Shoshone children in the Nixon and Fallon communities in reading and writing their own languages.

(*) *The Jones Ranch Navajo Community Deep Water Well*: \$6,967. This project will bring safe drinking water for the first time to a small Navajo community in an area south of Gallup, N. M. Many families still have to haul water in barrels by pickup truck or by horse and wagon for distances as far as ten miles.

(*) *Project Lighthouse*: \$2,125. This grant will enable an Indian center to be established in Mobridge, S.D. Project Lighthouse has an all-Indian board of directors and will fill a long-unmet need once it has been established and assured of local community support. Various religious groups are being invited to use the center for holding services in the Dakota language both on weekends and during the week.

With another grant, NCIW voted to contribute \$2,500 toward an \$8,000 cost of developing a proposal to be submitted to various foundations and the Department of Health, Education, and Welfare for funding four pilot-project urban Indian centers — one in Minneapolis. one

Continued on page 12

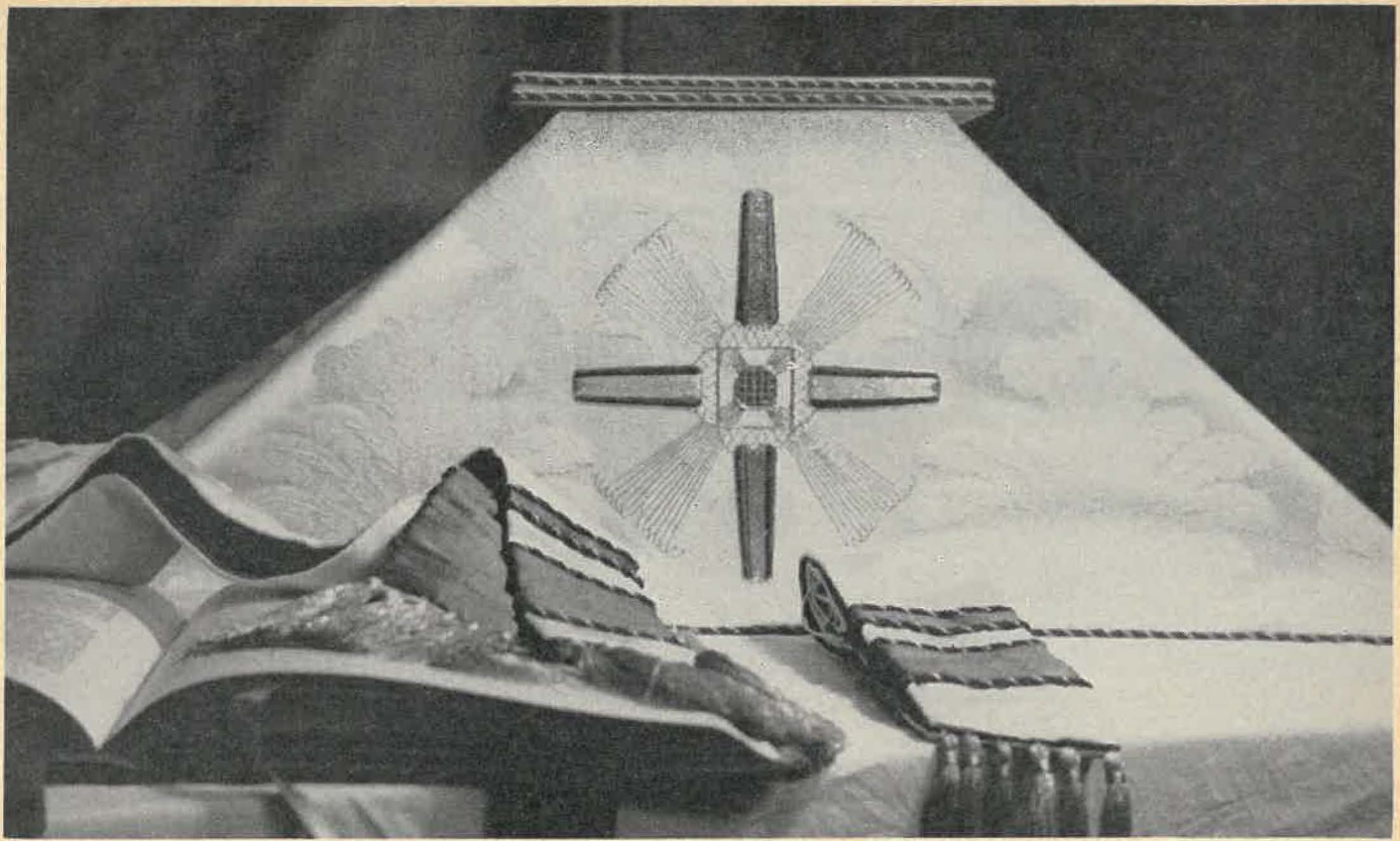
The Nicene Creed

WE BELIEVE IN ONE GOD
the Father Almighty, Maker of heaven and earth,
and of all things visible and invisible.

And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of the Father before all worlds:
God, of God: Light, of Light: Very God, of very God:
begotten, not made,
being of one substance with the Father,
and through whom all things were made:
Who for us men and for our salvation came down from heaven,
and was incarnate by the Holy Spirit of the Virgin Mary,
and was made man:
And was crucified also for us under Pontius Pilate;
he suffered and was buried:
And the third day he rose again
in accordance with the Scriptures:
And ascended into heaven,
and is seated at the right hand of the Father:
And he shall come again, with glory,
to judge both the living and the dead;
his kingdom shall have no end.

And we believe in the Holy Spirit, the Lord:
The Giver of Life,
proceeding from the Father:
Who with the Father and the Son together
is worshipped and glorified;
who spoke by the Prophets.
And we believe in one holy Catholic and Apostolic Church:
We acknowledge one Baptism for the remission of sins:
And we look for the resurrection of the dead,
and the life of the world to come. Amen.

The Liturgy of the Lord's Supper



LITURGY AND BELIEF

By DAVID E. BABIN

“**I** BELIEVE! Lord, help my unbelief!” This was the cry of a distraught father whose son was suffering from epileptic fits of such severity that it seemed the boy surely would die. He had been told that Jesus of Nazareth could cure the child, even though his own disciples had been unsuccessful in their attempts to cast out the epileptic demon. When the boy was brought to the Master, Jesus challenged the father with the words: “All things are possible to him who believes.”

What a terrible burden to place upon a father. His son's very life depended upon his own belief! Would he be up to the test? How could one mere human be expected to have that kind of belief? There was so much he did not know, could not understand; so much that he had to believe tentatively, based upon the best knowledge and evidence available to him at the time. And from time to time he was assailed by doubts of even his most strongly-held beliefs. Still, it was a matter of life or death, so the father responded in the only way man can re-

spond: “I believe; Lord, help my unbelief.”

Men have always had to appeal to God himself to make up their own deficiencies resulting from the conditions of finitude and sin. No one human being, no assembly of human beings, can possibly hold steadfastly to the fullness of the faith. Nor, thank God, do we have to. This certainly is what the Incarnation is all about. By means of the death and resurrection of Christ, through his ascension and the sending of the Holy Spirit, man no longer has to rely upon his own resources—no, not even for the saving faith.

When an infant is initiated into the Body of Christ, by water and the Spirit and the laying on of hands, his vows of belief are made for him vicariously by representatives of the living Body of Christ, the church. It is neither necessary nor expected that a child should believe; it is, after all, the church's belief, and he is made a part of the church. Therefore, he shares in the belief of the Body of Christ far beyond the degree of his understanding. Even when the initiate is old enough to respond for himself, the same thing remains true: that it is the church's belief in which he shares and with which he is allied even beyond what he is able to comprehend at the time, or will ever

comprehend in his lifetime. That is why the Nicene Creed, the liturgical formula recited as a part of our celebration of the Lord's Supper, was written originally with the collective pronoun, “We believe. . . .”

Somehow, over the centuries and through several translations, we began to use the first-person singular in the Nicene Creed. This error has had several unfortunate results. The first was that we began to view a liturgical formula with the same eye as we would a legal document—searching for handles and interpretations on the one hand and loopholes on the other. After all, we have been well taught not to sign a paper without reading the fine print and not to swear to a binding oath without understanding all the implications. Who could understand even all the language of the Nicene Creed, much less be aware of and subscribe to all its implications? This has been the life's work of many a classical theologian, no two of whom, apparently, have been able to agree on all the finer details. What could be expected of the average churchman?

The burden of trying honestly to do the impossible has been a cause of grief for many conscientious Christians, some of whom have withdrawn from the church in guilt, despair, and bitterness. Others

The Rev. David E. Babin is instructor in liturgics and homiletics at Seabury-Western Theological Seminary.



Christian worship—as members of a body, not as isolated individuals

have been led to an irresponsible anti-nomianism or at least to the ridiculous position of declaring that, “It really doesn’t matter what one believes, so long as he believes in something or someone.” Only in the cry: “I believe; Lord, help my unbelief,” do we find a solution to our dilemma.

The second problem with the “I believe” version of the Nicene Creed was that it fed our strong tendency toward individualism and self-sufficiency—characteristics which all the rest of the liturgy was at pains to overcome. The Christian does not worship as an isolated individual, but as a member of the Body of Christ. The worship is fully and completely his own, but only by virtue of his membership in the Body. On the other hand, none of it is entirely his; by himself he is incapable of worship. He has nothing of worth to offer except as it is made worthy by the offering of Christ.

His money, the fruits of his labors, his artistic achievements, his praise, his sins, his intercessions, his body, even his feelings, and certainly his beliefs are all imperfect and unacceptable until joined unto the offering and faith of Christ and thereby perfected and made worthy.

As I have written elsewhere: “The form ‘We’ is not so much plural as it is collective. Faith belongs not to the individual, but to the church. We must, of course, as individuals subscribe to the creedal affirmations of the church, but we can do so only as members of the Body of Christ. The Creed is what the church believes. As individual members, each of us shares that common belief; but note that it is a belief that we hold *in common*. We participate in the belief of the church in much the same sense that we participate in the Liturgy, the sacraments, the eternal life of the Body of Christ; not merely as the sum total

of a collection of individuals, but as members of the one corporate Body. Our identification is in the Body, not apart from it.” (*An Introduction to the Liturgy of the Lord’s Supper*)

Thus, in the General Confession we do not use the words: “I confess *my* sins which *I* have committed”; but, “*We* acknowledge and confess *our* manifold sins and wickedness, which *we* have committed. . . .” Likewise, we do not offer our prayer of thanksgiving by saying: “I most heartily thank thee, that thou dost feed *me* in these holy Mysteries”; but, “*We* most heartily thank thee, that thou dost feed *us*.” In peace, *we* pray for others and for *ourselves*. In the 1967 Prayer of Consecration, the collective pronouns *we*, *us*, and *our* are used about twenty times, but one will search in vain for a single instance of *I*, *me*, or *mine*. And in the model of all liturgical formulas, the *Our* Father, the collective pronoun is used exclusively.

ALL this is not to imply that there is no place for individual affirmation of one’s beliefs, any more than we would say there is no place for individual prayer, or confession, or thanksgiving. Surely, the individual has both the need and the responsibility to do these things. Occasionally someone tries to force an analogy between the Nicene Creed and the Pledge of Allegiance to the flag. The analogy is an unsatisfactory one on many counts, but if some such parallel must be drawn, then it should be between the Apostles’ Creed (the traditional baptismal formula) and a pledge of allegiance, which properly requires the use of the first-person singular. The liturgical recitation of the Nicene Creed is more analogous to the singing of a national anthem, wherein the collective pronoun is the appropriate one. A liturgical act is, by its very definition, a corporate act of the entire body; it is something far more than what is done by a collection of individuals.

As an individual Christian, *I* believe. But at the same time, I can only appeal to the Body of Christ to sustain me in that inadequate belief and to make up what it lacks. *I* believe; but I am forced to cry: “Lord, help my unbelief.”

Fortunately, the church everywhere has begun to realize the inadequacy of the “I” version of the Nicene Creed. Virtually all the newer translations and versions of this liturgical formula have been couched in the collective, and the new ecumenical version being worked on by churchmen of many traditions follows this pattern as well. In the near future all Christians will be able to recite common versions of the great liturgical texts. In the meantime, congratulations and thanks are due to our Standing Liturgical Commission for recognizing our need to have our faith supported by the whole Body of Christ and making provision for us to say: “*We* believe. . . .”

The Apostles’ Creed

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

The Book of Common Prayer, 15

EDITORIALS

And Now Cambodia

WHAT follows is my own thinking. I do not speak for the Diocese of Rhode Island, or for the Episcopal Church, or even as a bishop. I speak as a Christian, as an American who is an American not by the accident of birth but by conscious adult choice. I speak as one who loves his adopted country, and who is proud to be an American citizen.

I think history will show that we made a serious mistake in going from the advisory to the fighting stage in Vietnam. Doubtless we began with sending 800 of our fighting men there in 1960 with the best of intentions; but it was a wrong decision as it turned out, for we have poured our treasure of men and money into a situation not in our vital national interest. To be sure, everything is not wrong about our involvement in Vietnam because we *did* try to stabilize a dangerous situation; the Straits of Malacca *are* important to the whole world; there *was* a chance of success had we gained a quick victory; India, Indonesia, and Japan *have* gained valuable time to get stronger; and we did partly succeed in 1950 when we adopted a similar strategy in Korea. Nevertheless, we know now that we over-reached ourselves. We mistook the time: western "colonial" armies in Asia are not likely to win victories from now on. We mistook the place, for Vietnam is no country for our type of armed forces, unless we are willing to escalate the conflict—indeed, unless we are willing to escalate the conflict beyond acceptable risks. We mistook the problem which is Vietnamese nationalism, and this entire situation would have been settled except for our entrance into Vietnam.

I believe that we must shortly withdraw from Vietnam, but herein lies the greatest danger. The vocal minority, who have urged our withdrawal for the past five years, have made their point and the Administration will, I think, have to accede sooner or later. But our withdrawal will be a difficult and dangerous maneuver which must be left to the President and his advisors and to no one else. Nothing could be more dangerous to our fighting men in Vietnam and to the stability of Asia if our elected and responsible authorities do not keep control in this matter, and are not given time. However skillfully it is executed, seismic tremors will travel over Asia as our troops leave, with the added danger that some rulers will mistake withdrawal for weakness and consequently think that it is time to start war elsewhere.

I believe that we can do better from now onwards. It is of little use to keep harping on past mistakes, but we can learn from them. We are, of course, very new at exercising world leadership, and we still need to get clearly in mind and state clearly what our basic Asian strategy is. Obviously, the too simplistic cry, "Stop Communism," will no longer do; what will do is to recognize that the prime function of our foreign policy in Asia and anywhere else in the world is to defend the security of the people of the United States. A corollary of this is that powerful as we are, we are not all-

powerful, and therefore we must limit our military objectives to what is in our vital national interest. Napoleon and Hitler and Japan are eloquent examples of what happens to those nations who over-reach themselves, and their respective peoples suffered deeply as a result. Asia is desperately poor and hungry in terms of GNP and we can give economic and technological aid although perhaps we can do it better through non-government and international agencies. Asia is overpopulated and we can respond to requests for help in population control. Asia is going through a nationalistic phase and we should recognize this, and help their peoples to achieve nationhood without making moral judgments. Asia needs to have a relaxation of its many tensions, and we can contribute vastly to this by encouraging China to join the human family of nations. And while we may have to keep a military presence in the Pacific for some time to come, we must use it from now on much more warily and sparingly as well as withdrawing it from some of the present extremely dangerous pressure points.

Finally, I cannot join with those who unequivocally condemn the President's Cambodia decision. He may be right and with all my heart I hope he is for all our sakes. I believe Mr. Nixon to be a man of high principle, who ardently wants to end this war for political, moral, economic, and social reasons. We have seen one President assassinated, and his successor harried out of office over the Vietnam war. And we have weakened the office of the Presidency immeasurably by these events. We simply dare not weaken it any more or we shall provoke a constitutional crisis of the greatest magnitude. I do not condemn those who for conscience sake feel impelled to protest, but at present I cannot join them. It must be the President and the advisors who make the decisions in the light of all the facts. Anything else leads to anarchy. God have mercy on us all!

*JOHN SEVILLE HIGGINS

Gutenberg At GTS

OUR editorial face is very red, but no redder than it ought to be, about our goof on page 13 of TLC for May 3. There we printed a story about the purchasability of one of the 13 Gutenberg Bibles in the U.S. The story reported the several libraries in this country which have Gutenbergs, but failed to mention the splendid and perfect copy of this work at the General Theological Seminary in NYC. A letter from Niels H. Sonne, GTS librarian, provides the following information: "Our copy was given by Dean Eugene Augustus Hoffman in 1898. The Booth Ferris Foundation provided us with a beautiful rare-book room in which to house it in 1961. Mr. Charles Scribner completed the copy with an original leaf to replace one in facsimile in the early 50s."

We should have known better and we did know better. We were napping. Our apologies to all GTS men. Ah, those blessed comfortable words of Horace about how sometimes even good Homer nods for a moment!

**is the
answer a
different
school?**

Knowing the differences in schools and in children has been our special concern for more than 25 years. Ask us to send you our free booklet "To Find A School To Fit the Child". Write or telephone



Bunting and Lyon, Inc.
Telephone (203) 269-3333
Wallingford, Connecticut 06492

**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

OUR BELOVED DEAD

BY FR. HUGHSON, O.H.C.
Send for this Tract which explains the teachings of the Church about the Faithful Departed.

THE REV. MALCOLM DeP. MAYNARD, D.D.
Superior-General

For further information, address the Secretary-General, Guild of All Souls
233 Grove Road, South Orange, N. J. 07079

News of the Church

Continued from page 7

in Los Angeles, one in Fairbanks (Alaska), and one in Gallup (N.M.). The funds to be sought through the larger proposal will be used to provide training to Indian center staffs in organization and management of community services and to provide the four centers mentioned with staffs which can offer an adequate complement of greatly needed services to the increasing number of Indians (and Eskimos, in Alaska) who are moving into urban locations — already estimated to be from one-third to one-half of the country's 600,000-700,000 Indians. The grantee, which is known as the Task Force on Racially Isolated Urban Indians, has a seven-member all-Indian board of directors.

COVER STORY: SEMINARIES

**Lutherans Join PDS
"Cluster"**

The board of directors for the Lutheran Theological Seminary in Philadelphia announced on May 6 the seminary's acceptance of an invitation to share facilities with the Divinity School of the Episcopal Church in Philadelphia. This action was taken after a three-year study

initiated by the American Association of Theological Schools, to determine the feasibility and value of developing a cluster of seminaries in the Philadelphia area. The Lutheran decision is expected to encourage other seminaries representing Episcopal, Lutheran, and other churches to consider the opportunities afforded by this cooperative venture.

The cluster concept provides for a joint sharing of facilities presently available on the 5.19-acre campus of the Philadelphia Divinity School. Additional buildings will be erected only as facilities are required. A land-use study has determined that the present site could provide for the housing and education of 600 students.

The two seminaries, and others joining the cluster, would share programs and personnel providing for and supportive of a joint educational enterprise. PDS has 80 students enrolled and 13 full-time faculty persons; the Lutheran seminary has 158 students and 17 faculty people. The confessional integrity of each church will be protected and the autonomy of each seminary will be preserved.

The Rev. Dr. William Lazareth, dean of faculty at LSP, located in the Mt. Airy section of Philadelphia, said the 30-member board of directors voted to move their seminary to the square-block site in West Philadelphia, "as a nucleus of an ecumenical cluster of seminaries." He stated that no time limit had been set for the move, but emphasized the Lutheran board desired to assure the Episcopalians of its intentions.

The Very Rev. Edward G. Harris, dean of the Episcopal seminary, welcomed the Lutheran decision, stating that "details of the undertaking will now be worked out by a committee representing each seminary."

**TWO IMPORTANT
SUMMER WORKSHOPS
St. John's University**

**Counseling and
the Clergyman**

**MEN
June 28 to July 3**

**Counseling and
the Religious**

**WOMEN
July 5 to July 10**

FIRST DAY:

The Nature of the Helping Relation; Basic Philosophical and Theological Assumptions of Counseling.

SECOND DAY:

"Can You Really Listen?"; Empathy vs. Sympathy.

THIRD DAY:

Psychopathology and the Counseling Situation.

FOURTH DAY:

Freud and Counseling; Theories of Counseling.

FIFTH DAY:

Crisis Counseling; "What Is It All About, Rev. Charlie Brown?"

Jamaica Campus—\$75 plus housing fee.

For information and registration, phone JA 6-3700, extension 455 or return coupon.

St. John's University

Grand Central & Utopia Pkwy., Jamaica, N.Y. 11432 LC-6/7

Name _____

Address _____

City _____ State _____ Zip _____

NEW YORK

**Trinity Church Becomes
Aid Station in Riot**

Trinity Church, on Wall Street, has seen much of American history since its foundation in the 17th century, and saw more when it became a first-aid station in a clash between student anti-war demonstrators and an attacking mob of helmeted construction workers. The melee occurred following the Cambodian development and the killing of four students at Kent State University in Ohio. About 70 persons were injured, many of whom received emergency treatment in Trinity Church administered by doctors and nurses from the New York University Medical Center.

For several days, students from colleges in the New York area had been gathering at a nearby park, to protest war policies of the U.S. government. According to all reports, they were non-violent. On the morning that the construction workers attacked, a lawyer,

Charles F. Appel, had told the youths: "You brought down one President, and you'll bring down another."

The attacking band of construction workers used their hard hats as clubs, and swept the police aside as they charged the students. The fleeing protesters tried to find refuge among the lunch-hour crowds. Their pursuers singled out the students with longer hair and beat them with fists and hard hats. The band of workers was estimated at 200, but they were joined by hundreds of others who joined in the attack.

At Trinity Church they ripped a Red Cross banner from the church gates and tried to tear down the Episcopal Church flag. The Rev. John V. Butler, rector of Trinity, said they evidently thought it was a Vietcong flag. The attackers stormed New York's city hall and forced officials to raise the American flag to full staff from half staff, where it had been placed, by order of Mayor John V. Lindsay, in mourning for the students killed at Kent State University. Mayor Lindsay acknowledged that the mob "came perilously close to overwhelming the police guard at City Hall."

Numerous observers — and victims — of the attack charged that the police did not do their utmost to subdue the rioters.

POLAND

Lutheran and Reformed Churches Set Fellowship

Lutheran and Reformed Churches in Poland are carrying through with an ecumenical step begun 400 years ago. The two traditions have declared full pulpit and altar fellowship, meaning that preachers may be exchanged and sacraments shared.

The action came on the anniversary of the Agreement of Sandomeirz where in 1570, Lutheran, Reformed, and Bohemian Brethren Christians expressed unity in Jesus Christ and vowed "fraternal union and strengthening of the church." In the 1970 statement, members of the Lutheran and Reformed bodies were asked to recall the meaning of the Sandomeirz document.

The agreement of Sandomeirz recognized the Augsburg, Bohemian, and Helvetic Confessions of Faith as true expressions, and for a brief time there was a union involving pulpit exchange and intercommunion. Lutheran participation halted in 1580, when the Formula of Concord was adopted.

CALIFORNIA

Bayne, Mosley Address Province VIII

"Still further reductions in Executive Council staff" were predicted by the Rt. Rev. Stephen F. Bayne, at a meeting of bishops and deputies of the Eighth Prov-

ince, at Grace Cathedral, San Francisco. Bp. Bayne, who is leaving his post of Deputy for Program and Vice President of the Executive Council to join the faculty of General Theological Seminary, also told the meeting that:

(☞) "Five dioceses have pledged considerably less than what they previously anticipated. These cuts run from \$30,000 to \$150,000. One diocese pledged \$50,000 on a quota of \$500,000."

(☞) "In using \$545,000 of reserve funds for this year's budget, we have practically eliminated our reserves."

(☞) "The Executive Council staff is now numbered at 215, out of 337 as authorized by the General Convention in St. Louis. Some 43 jobs were lost in February."

(☞) The current financial crisis is "not simply the reaction to South Bend—but that is certainly an element."

The Rt. Rev. C. Kilmer Myers, Bishop of California, told the meeting that, "While I am in complete sympathy with the ideas of the General Convention Special Program, the weakness of GCSP is in its administration—as if they hired Madison Ave. to help them. The correct procedures of GCSP have not been followed in this diocese."

Replied Bp. Bayne: "I hear you and I echo that. By and large the people we are dealing with in GCSP know nothing about the Episcopal Church. We cannot go for another three years as we are now." He went on to note: "An outside firm has been contracted to evaluate GCSP, by a committee headed by Judge Boothe." Bp. Bayne also told the meeting:

(☞) "The *Episcopalian* Magazine is in circulation stagnation. They have tried to build up circulation, but it hasn't worked."

(☞) "It would be quite an experience if the Executive Council had to go out and raise money instead of being suckled on apportionments and dependent on the loyalty of bishops and dioceses."

(☞) "I certainly don't take confrontations as hostility, but rather assertions of black individuality. . . . Mr. James Forman is now a tax-exempt institution, with such programs as his land bank."

(☞) "I will be replaced [at the Executive Council]. Warren Turner (Executive Assistant to the Presiding Bishop) will not. Bp. Mosley will be replaced."

The Rt. Rev. J. Brooke Mosley, who is leaving his present post to become president of Union Theological Seminary [TLC, Apr. 26] also addressed the meeting, on the subject of mission.

When asked about substantial reductions in support of overseas missions, Bp. Mosley said: "Our overseas bishops don't want money that has been withheld because of objections to GCSP or South Bend. One overseas bishop, when offered \$10,000 of such money from one such diocese, refused, saying: 'We poor people have principles too'."

Bp. Mosley was subsequently asked if

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

Hannah More ACADEMY

Accredited Episcopal college preparatory boarding and day school for grades 8-12. Located 17 miles northwest of Baltimore on 67-acre campus. Fine arts program includes music, dance, art. Established 1832. For complete information write:

The Rev. Kenneth W. Costin, Headmaster
Box L, Hannah More Academy
Reisterstown, Maryland 21136



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

FOR BOYS

SAINT ANDREW'S SCHOOL of Boca Raton, Florida



Episcopal boarding school for boys of all denominations. College prep., grades 7-12. Excellence in academics, sports. Top facilities, attractive campus.

Catalog: Write Eugene J. Curtis, Jr., Hdm.
Saint Andrew's School, Boca Raton, Fla. 33432

LEARN WHAT THE CHURCH IS DOING

Follow the news of
the Church each week in
THE LIVING CHURCH

Subscribe Now!

One Year — \$10.95

407 E. Michigan St.
Milwaukee, Wis. 53202

this was a reference to the Rt. Rev. Colin O'Brien Winter, Bishop of Damaraland in South West Africa, who recently refused a gift of money from the Diocese of New Mexico and Southwest Texas. Bp. Mosley refused to make any comment. He also refused to deny reports that he had pressured the visiting African bishop not to accept such a gift from New Mexico and Southwest Texas, since that diocese had withdrawn its support of the Executive Council in protest of the grant of \$40,000 to the Alianza of Reis Tijerina, now in prison for assault.

HAWAII

Church May Erect Office Building

The Episcopal Church in Hawaii, which achieved diocesan status only a year ago, may develop high-rise office space on its property in the downtown business district in an effort to bolster a declining income. Diocesan treasurer Henry Budd said, "We can't develop all of the property because St. Andrew's Cathedral has to remain for historical reasons. We're talking about property adjacent to it." The only limitation on the proposal, he said, is a city zoning regula-

tion which calls for a "green belt" in the area of the State Capitol which is less than two blocks from the church property.

One reason for the financial situation is a \$37,000 cut by the national church from the diocesan request of \$141,000. Mr. Budd also said that in addition to the cut, Hawaii has been asked to assume the medical needs of their mission clergy at an expense to the diocese of \$12,000, "thereby facing us with a deficit of \$49,000 not anticipated when our primary convention approved our 1970 budget."

Among recommendations submitted to the diocesan council as possible answers to the fiscal crisis were: consolidation of mission congregations; redevelopment of mission clergy; and increasing the income from diocesan investments and increasing rent on church-owned property.

The Bishop of Hawaii, the Rt. Rev. Lani Hanchett, referred to the above as short-term measures. He said the diocese will face major cuts in aid from the national church in the next few years, with complete cutoff in five years.

MAR THOMA CHURCH

Bishop Sees Tie to CSI

A bishop of the Mar Thoma Syrian

Church has confirmed that his church is trying to forge "closer relationship" short of union with the Church of South India.

There is intercommunion between the Mar Thoma Church and Anglicans of the Church of South India, and a theological commission is now at work studying "all questions connected with closer relationship," Bp. Thomas Mar Athanasios of Kottayam said in an interview. The question of opening churches of one body for worship by the other was one of the issues before the commission. Also discussed were church ministry and sacraments.

Bp. Athanasios said the commission of about 12 members will present its report to the assemblies of the two churches and he was very hopeful that "something concrete will emerge." He pointed out that there was "no hitch" in the commission's work, although the churches have not given their "final approval" to its proposals. Already there are very close strong bonds between the two churches and "the word 'closer' suggests something still closer," he said. Asked whether he expects the same kind of relationship to develop between his church and the Orthodox and Roman Catholic Churches, Bp. Athanasios said that while he does not expect it, he hopes so.

CLASSIFIED

MEMORIAL

BENTLEY—In loving memory of Walter E. Bentley, priest, rector emeritus, St. Stephen's Episcopal Church, Port Washington, L.I., New York. Founder of the "Actor's Church Alliance," called to the Higher Life, June 9, 1962. Mabel.

CAMPING

FAMILY CAMPING—Clergy and Churchmen. Swimming, boating, fishing on beautiful Deer Lake near scenic St. Croix River. Golfing near by. One hour from Twin Cities. No scheduled activities, but waterfront directors on duty. Vacancies in July and August; families; only \$100 per week. Includes individual living quarters, meals, and boats. Write: The Rev. W. H. Steinberg, St. Paul's Parish, 1917 Logan Ave., So., Minneapolis, Minn. 55403.

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.

LINENS

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

NOTICE

ATTENTION EPISCOPALIANS! The Church Army may be a way for you to do your thing. Write for information and/or send contributions to: The Church Army, 815 2nd Ave., New York, N.Y. 10017. All correspondence colorfully answered.

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.*

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.*

WANTED, organist-choir-director for parish in area of Washington, D.C. Would consider priest-organist. Devotion to the Church and spiritual maturity first qualification. Reply Box T-726.*

YEAR-ROUND MANAGER for Episcopal camp-conference center in Prescott, Arizona (el. 5,200 ft.). Capacity 125 summer, 48 winter. Improvements in progress. Opportunity to assist Church's ministry to youth. Housing and small stipend provided; supplementary income or earning capacity desirable. Apply: A.C.C.C., 110 W. Roosevelt, Phoenix, Ariz. 85003.

POSITIONS WANTED

CHURCH ARMY personnel available—for employment—men and women—officers, age 25-60, married and single—skills varied—urban work, parish assistants, administrators, institutional workers, rural work. Commitment to Church constant—all are Lay Readers licensed by Presiding Bishop. Contact Placement Co-ordinator, Church Army, 815 2nd Ave., New York, N.Y. 10017. Send job description and requirements proposed, salary and benefits.

RELIGIOUS COMMUNITY

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to Father Superior, C.S.A., P.O. Drawer 640, Picayune, Miss. 39466.

RETIREMENT SPECIAL

SINGLE PRIESTS. Accommodations for eight only at Mt. Resurrection Monastery's retirement Wing, beautiful Cascade Mountains just east of Portland, Ore. Board, room, laundry, Altar privileges, library use, medical aid available on the lower floor 24 hours a day. For retired priests only—\$150 monthly, private room. Average winter temperature, 50°. Write: The Guestmaster, Society of St. Paul, P.O. Box 1000, Sandy, Ore. 97055. (503) 668-4108, Extension 34.

*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

Use the classified columns of

The Living Church

to BUY or SELL

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

The Living Church

Deaths

The Rev. Don Frank Fenn, 79, retired priest of the Diocese of Maryland, died May 4, in the Long Green Nursing Home, Baltimore, after an extended illness. He was rector of the Church of St. Michael and All Angels, Baltimore, for 28 years, retiring in 1959.

He was active in civic affairs, spending much time as chairman of the Baltimore Housing Authority. He was also a member of the National Council (now the Executive Council) of the church. Civic and religious authorities honored him upon the 25th anniversary of his coming to St. Michael and All Angels. Prior to that time he had been rector of Gethsemane Church, Minneapolis. His first wife died a few years after their marriage. One son, Don, survives. Fr. Fenn is also survived by his widow, Cleos, and their daughter, and one brother.

The Rev. George T. McKinley, 78, retired priest of the Diocese of Bethlehem and rector emeritus of St. John's Church, Palmerton, Pa., died Apr. 29, in Gnadon Huetten Hospital, Allentown, Pa.

When he retired in 1960, he had been rector of St. John's for 35 years. A veteran of WW I, he served as chaplain for various organizations and received numerous citations, and in 1967 received the Distinguished Alumni Award from Lehigh University. His first church work was on the staff of St. Thomas, New York City, in 1920. His wife, Bessie, died in 1962. Survivors include two sons, George and Robert, two sisters, three brothers, and eight grandchildren. A memorial service was held in St. John's Church, Palmerton.

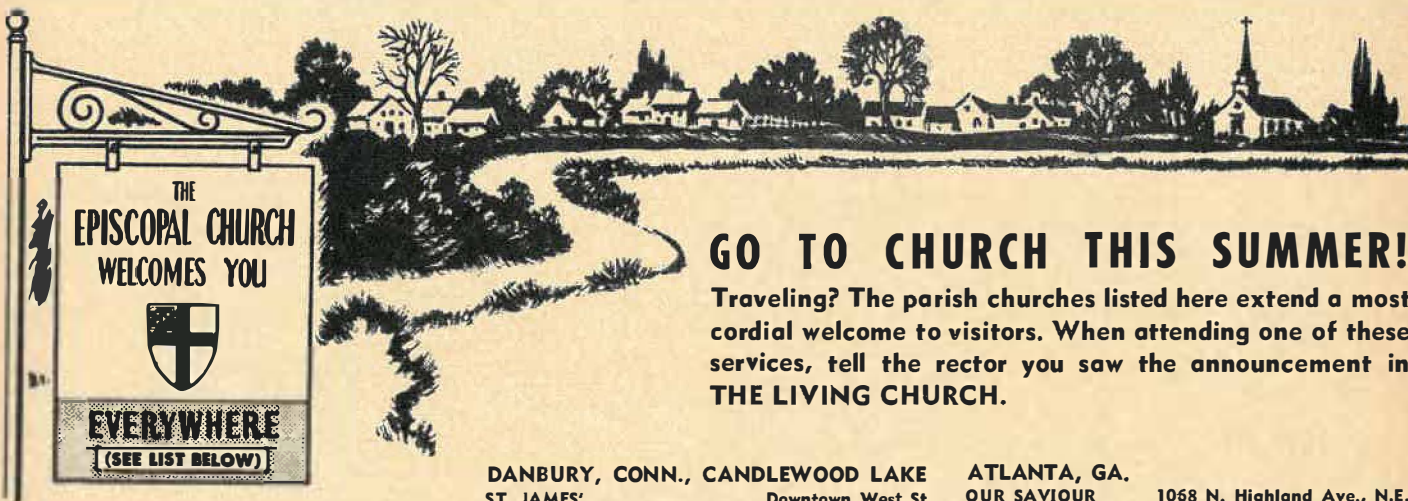
The Very Rev. Kenneth W. Kadey, 51, dean of St. John's Cathedral, Albuquerque, N.M., since 1962, died suddenly Apr. 21, in Providence Hospital, El Paso, Texas, following emergency brain surgery.

A native of Ontario, he grew up in Buffalo, and was ordained to the priesthood in 1948. He had served the church in the Dioceses of Western New York, Oklahoma, and New Mexico and Southwest Texas. He was a member of the standing

committee of the Diocese of New Mexico and Southwest Texas, and had served as president of it. Survivors include his widow, Jean, and five children, and one brother. Requiem Eucharists were celebrated at St. John's Cathedral, with the bishop officiating, and at St. Aidan's Church, with its rector, the Rev. Albert Tarbell, a long-time friend, officiating. Cremation followed the cathedral service. The annual cathedral choir festival was dedicated as a thanksgiving for the life of Dean Kadey.

Mabel B. Day, 84, communicant of the Church of the Holy Spirit, Mattapan, Mass., and sister of the Rev. Edward J. Day of Worcester, Mass., and the Very Rev. John W. Day, retired, of Asheville, N.C., and aunt of the Rev. John W. Day, Jr., died Apr. 24, in a Dorchester hospital after a short illness.

Services were held in the Church of the Holy Spirit, with her brother Edward and the rector officiating. At the same time a memorial service was held in Redwood Chapel, Trinity Church, Asheville, with her brother John officiating. Miss Day is also survived by another brother, Wallace, four nieces, four nephews, twelve grand-nieces, and fourteen grand-nephews.



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., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 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, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 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 Litur-
gy; 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

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; 15 HC

(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)

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 25 & 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. Maties, 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 (Sung), 10, 11 (High); Ev B 6.
Daily Mass 7:50, 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

THE PARISH OF TRINITY CHURCH

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

The Living Church

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

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
Español 25 monthly, 12 noon. Weekdays & other
services as anno

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
The Rev. Carlos J. Caguat, 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. Isackson, D.D.
Sun HC 9; 10 (1S & 3S); MP other Sundays

VALLEY FORGE, PA.

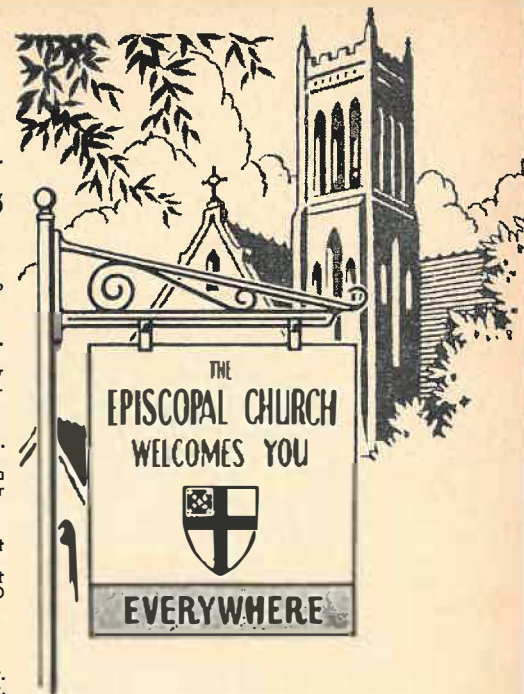
WASHINGTON MEMORIAL CHAPEL
The Rev. Sheldon M. Smith, r
Sun 8 HC, 10 Service & Sermon

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; Ch S 11; 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

SAO PAULO, BRAZIL

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

NICE, FRANCE

THE AMERICAN CHURCH OF THE RIVIERA
21 Boulevard Victor Hugo tel. 88.94.66
The Rev. J. L. B. Williams, M.A.
Sun 10:30; Wed 12 noon

PARIS, FRANCE

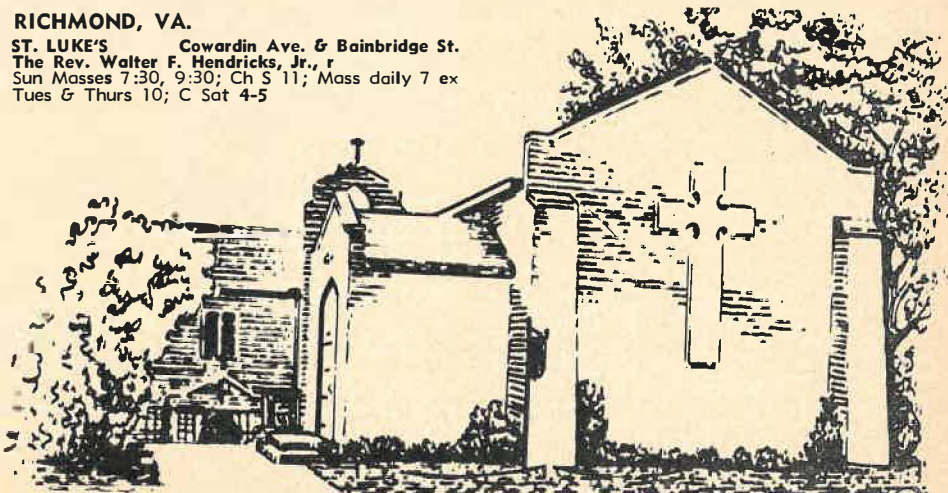
HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgis Lee Riddle, D.D. dean; the
Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

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

GENEVA, SWITZERLAND

EMMANUEL 4, rue Dr. Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Garnett E. Foster, Assoc.
Sun 8 HC, 9:15 MP & Ser with Ch S; 11 MP &
Ser (HC 1S)



THE CHURCH OF OUR SAVIOUR
ATLANTA, GEORGIA