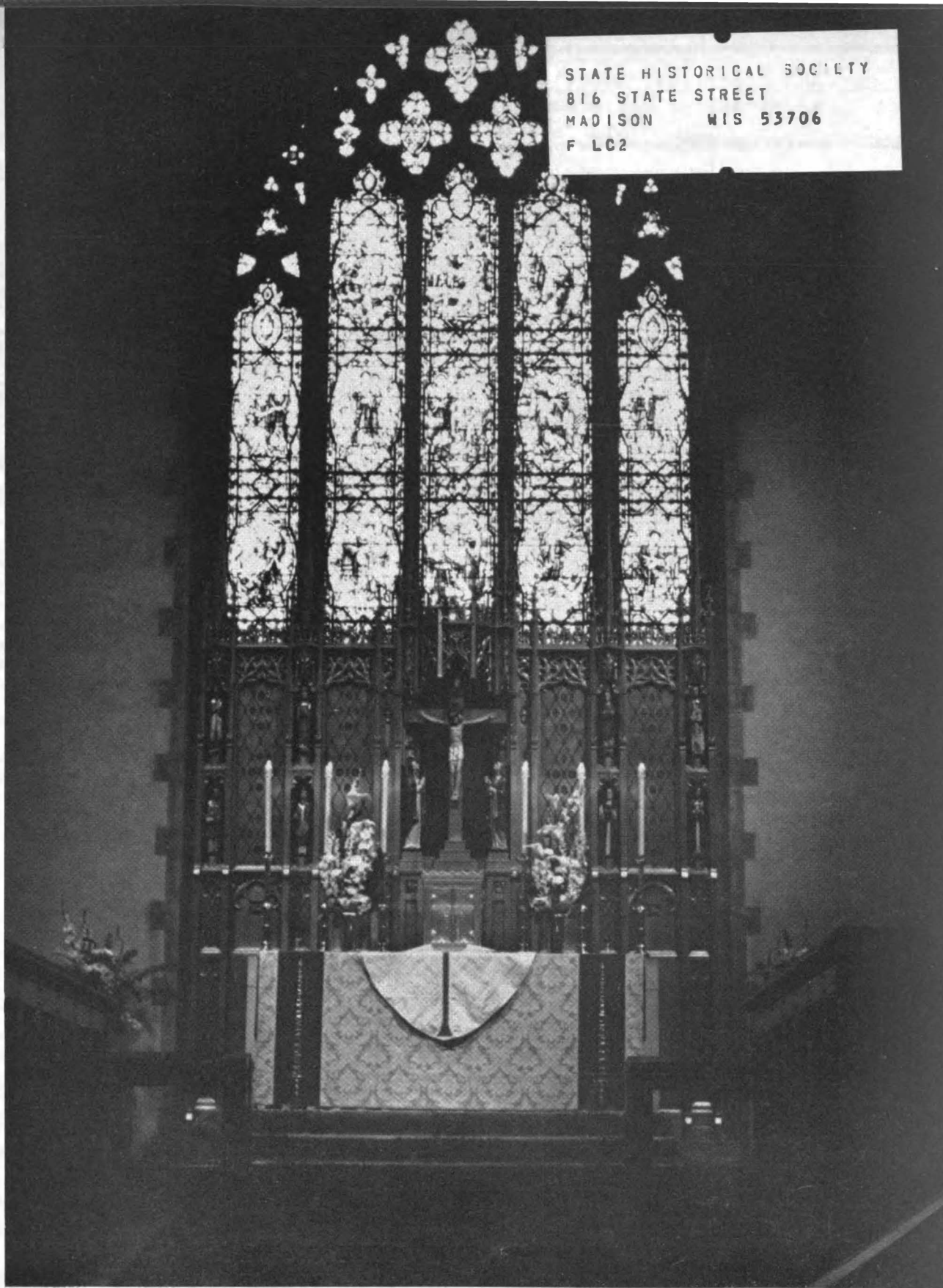


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[Page 8]



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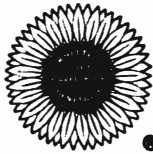
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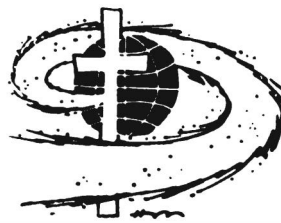
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Around



& About

— With the Editor —

This is to be a gossip and chatter column. Gossip has been defined as a low form of the communion of saints. Our gossip, of course, will not be low. When the other fellow does it, it's low gossip; when we do it, it's invitation to dialogue. Actually we hope to present here the kind of news bits and chatter that are best handled in this way; but we reserve the right to express an occasional opinion of our own, especially if we feel that the repression of the opinion might damage our psyche.

When the Lambeth Conference was about to begin, English newsman **George Target** said on the BBC that the bishops were "here for a month, just to talk." Canon **Eric James** of Southwark replied that "what the bishops of the Anglican Communion needed at the moment was just that." A good point. People aren't necessarily wasting their time when they just talk, and I say this as a notorious non-talker myself.

In his letter on page 3 our friend **Stuart McCarthy** takes us to task for publishing what he considers quite trivial news: that a Negro clergyman has been appointed to the board of directors of the Miss America contest. I agree with him that beauty contests as such are trivial. After all, only God can possibly know who is the most beautiful woman, and He doesn't choose the winners in these spectacles. But there is more to consider. Traditionally, and to all practical purposes, these contests are for Caucasian beauties only. The white-only Miss America contest tells the world that feminine beauty as America sees it is not only skin-deep but exclusively pale-skin-deep and can never be anything more or other than that. Whoever made the motion to appoint a Negro to the board of directors evidently thought it about time to challenge this blatant racism. And his motion carried. That's what makes it news — good news.

John Cogley of *The NY Times* staff is a highly respected religious writer and lay (Roman Catholic) theologian. He has written a column which was carried by many RC diocesan papers until he recently terminated it, explaining why. The Pope's encyclical on birth control is in his opinion a disaster and has created for him a number of problems of conscience he has not yet been able to resolve. This being so, he says, "it seems only decent

that while I feel as I do, I should not be writing for the diocesan papers. It is not fair to the bishop-publishers, the priest-editors, or the trusting readers of these papers who are turning to the Church for guidance. I am ready to be a dissenter, even a drop-out. I do not, however, believe in using the hospitality of a diocesan paper to infiltrate with ideas formally rejected by the Church that publishes it." This is the kind of charitable objectivity which should govern any Christian's exercise of his freedom. It is not enough for a member of the Body of Christ to say that because Christ has made him free he must declare his own free mind and will on any imaginable subject anytime, anywhere. St. Paul faced this problem in his day (*vide* I Cor. 8) and dealt with it decisively. John Cogley knows how a Christian should not only hold freedom but exercise it. His Church, the Roman, is not simply an open forum discussion club. Neither is ours, the Episcopal.

Prof. **Louise Dunbar** of the history department of the University of Illinois is an old friend and former parishioner of mine, a brilliant scholar, a devout Churchwoman, and at the moment a convalescent. While bedfast she has been reflecting upon the spiritual possibilities, for worse or for better, of membership in a church guild, and her meditation has culminated in this *Collect for a Church Guild*:

Almighty Father, help us use our talents, great or small, to help thy kingdom come on earth, and bless us, one and all.

We thank thee for this guild of ours in which we play our parts.

Since minds may sometimes disagree, Please grant us friendly hearts.

CBS News will televise a half-hour panel on Lambeth on Sunday, Sept. 29. On the panel is the Rt. Rev. **Stephen F. Bayne, Jr.**, along with the Archbishop of York, the Bishop of Colombo, and the Bishop of Sierra Leone. The show was filmed in London, and a friend who has seen it tells me it's excellent. It will be on *Lamp Unto My Feet*. Check your local CBS affiliate for the time.

The word for this week is from **Austin Farrer**: "Heaven is not a cash payment for walking with God; it's where the road goes."

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 100 words. Most letters are abridged by the editors.

For Liturgical Variety

Congratulations and deep approval of the article on *The Liturgy Revised* by the Rev. Theodore Yardley [L.C., Aug. 25]. This is a subject in which, of course, we are all experts. Any of us can find a reason for anything he wants to do in liturgics.

This particular article is filled with sanity. By all means, let us retain the present communion service. To the argument that the trial use makes it seem more intelligible, one may reply "You can make Shakespeare more intelligible—and you can have him." Let us have a catholicity of rites. Let us have the really modern with a translation, say, by J. B. Phillips. Meanwhile, for other occasions, we could still have the "olden dignities." Change is not always for the better. Was the second Prayer Book of Edward VI better than the first? One meets scores of Roman Catholics who still yearn for the Mass in Latin. Why shouldn't they have it on occasion?

With the flexibility and variety for which Anglicanism is famous, again, why not a variety and catholicity of rites—the best of the ancient and the best of the modern—just as we may celebrate from the eastward or westward position, or, as Dr. Macquarrie says somewhere, from the north end, thus having the best of both worlds?

(The Rev.) DARWIN KIRBY, D.D.
Rector of St. George's Church
Schenectady, N. Y.

Newsworthy?

Referring to the news item on page 7 of your issue of Aug. 25, it seems odd that there is nothing more newsworthy to report from New Jersey than the fact that a Negro priest has been named to the beauty pageant board which selects the winner of the Miss America contest. I have no puritanical objections to the Miss America contest, although I might question the good taste of some features of this extravaganza, but are there not more important subjects to engage the interest and activity of the clergy?

By the way, has any Episcopalian ever won the Miss America contest?—but then, who cares?

STUART MCCARTHY
Bronxville, N. Y.

Mission to the Navajo?

We were distressed to read in the *Navajo Times* that the Episcopal Church is once again going to make a survey to find the needs of the people at Good Shepherd Mission at Fort Defiance. It seems after all these years that if we do not know what the needs are we should fold up our tents and go home. Furthermore, we think a survey should be made of the effectiveness of the "Executive" Council that allowed funds and donations to be poured into a program that they admit has been ineffective and antiquated for years.

We understand that the sisters of the Order of the Teachers of the Children of

God, after operating a successful program this summer, were asked to leave, along with the Rev. Harvey Smith who instigated the program. Thank God that the Sisters, Fr. Smith and the faculty have found new quarters and will not have to depend on the whims of either the Executive or diocesan councils.

Our prayers and help go out to these courageous people and may God bless their work always.

(Mr. & Mrs.) RAYMOND ROSEBOW
Tucson, Ariz.

Editor's note: We hope to publish a full report on the situation at Fort Defiance soon.

Prayer Book Idolatry

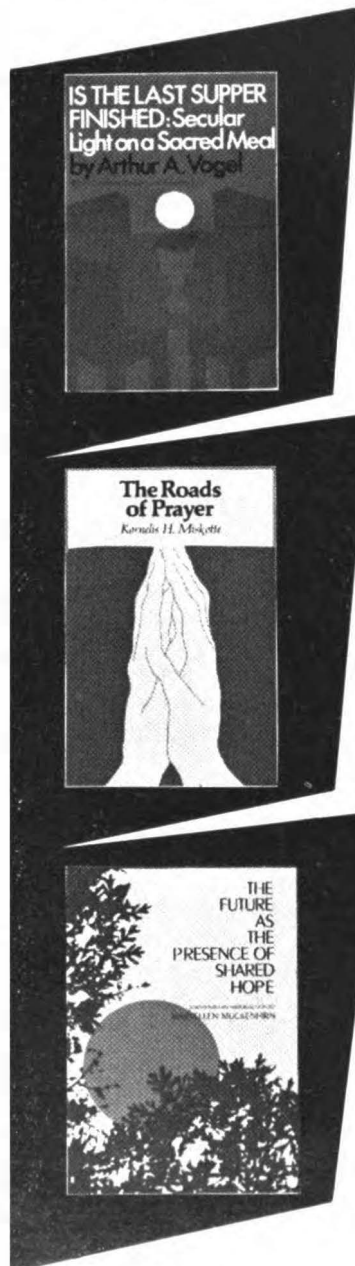
How many of your readers who reject any new liturgy realize that to worship the Book of Common Prayer is idolatry, a sin

against God? The present Prayer Book was not handed down from Cranmer. And this Prayer Book did not come directly from the Holy Spirit or the apostles. The present book is fairly new. During the first 20 years of my ministry we used a different book. The Prayer Book has often been revised; and measured by past history, it is about time for a new one.

(The Rev.) WILBUR L. CASWELL, D.D.
Contributing Editor to *The Churchman*
Patterson, Calif.

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Jean Dalby Clift



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Volume 157 Established 1878 Number 13

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FEATURE

A Distinguished Congregation
D. W. Spaulding 8

THINGS TO COME

September

29. St. Michael and All Angels
Trinity XVI
30. Jerome

October

1. Remigius
4. Francis of Assisi
6. Trinity XVII
William Tyndale

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

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BOOKS

FLORAL ART IN THE CHURCH. By Jack Inman. Photographs by Richard T. Lee. Abingdon. Pp. 192. \$6.95.

The title understates the author's talent, fantastic imagination, and wealth of researched information stated in beautiful simplicity. *Floral Art in the Church* is a treasury of liturgical art in the medium of blossoms and foliage, augmented with an encyclopedic briefing for all Sunday themes and symbols to be said in the floral arrangement at the altar—or on the coffee table. It is a real "how-to" guide-book with 84 camera illustrations, one for every Sunday starting with Advent, plus many for special occasions, such as weddings.

Jack Inman conducts workshops on church flower arranging and is a constant award winner. Each arrangement pictured should intimidate competition and could be used in the home with taste and religious significance, since none of them would be difficult to copy. Mr. Inman accents his genius with an ingenious use of the unexpected. Would you believe coal and cockleburbs?

HELEN S. HANLEY
St. Paul's Church
Milwaukee

+ + + +

REINTERPRETATION IN AMERICAN CHURCH HISTORY. Edit. by Jerald C. Brauer. University of Chicago Press. Pp. 227. \$5.95.

This is the fifth volume in a series of eight which are designed to celebrate the centennial of the Chicago Divinity School and, in a sense, to give some distinguished alumni more pages in print. Most of them already have plenty, and I would doubt that these will add to their reputations, though I am sure their essays were well received by the conferees at the meetings in honor of their Alma Mater. There are eight essays in *Reinterpretation in American Church History*: by Jerald C. Brauer, William S. Morris, Frederick Kirschenmann, Robert T. Handy, R. Pierce Beaver, Winthrop S. Hudson, Sidney E. Mead, and Martin E. Marty.

For the general reader, there is little to cheer about in the "reinterpretation." In fact, two of the essayists, Beaver and Mead, seem to deplore the whole concept. Hudson asks "How American is Religion in America?", and answers, sensibly enough, "not very." Morris's essay on Edwards would be incomprehensible to anybody not familiar with the logic of Burgersdycke and Heereboord. It was, therefore, incomprehensible to me. Of more interest is Kirschenmann's placing Horace Bushnell back where he apparently wanted to be instead of where he was put by his admirers, on the side of St. Thomas. This judgment is one for the professionals to settle, if it is worth set-

ting. Handy's plea for more attention to Negro (Black?) Christianity is of course timely, though I should think extremely hard to document. Marty suggests that industrialization should be a key concept for any Church historian, and that is not a new notion.

For the pros, this may give further reasons to leap into print. For the amateurs it is simply one more of the too-many books now flooding the American publishing scene. I seem to remember that the *Saturday Review* said 60,000 titles were produced in 1966. How many this year? How many centennials?

(The Rev.) WOOD B. CARPER, D.D.
The General Seminary

+ + + +

THE SECULAR USE OF CHURCH BUILDINGS. By J. G. Davies. Seabury. Pp. 305. \$5.95

Everything goes! At least that appears to have been the case from this fully documented research into the many and varied uses to which churches have been put in Christian history. These uses include healing, sanctuary, eating and drinking, games, dancing, legal matters, and many more. Councils, bishops, clergy, and even laity have raised frequent objections, especially to the excesses often resulting from these uses. More often than not they have been disregarded! The comparatively modern drastic modification and restricting of churches to more "religious" and "sacred" activities has created a dichotomy between religion and life deeply regretted by the author. J. S. Davies. This separating of the "sacred" from the "secular" is dangerous to the proper unity between God and man. One of the principal themes of the New Testament and Christian teaching.

The Secular Use of Church Buildings is a fascinating book. Bishops, clergy, and vestries might have been relieved or delivered from many agonizing moments and decisions, even in our days, had they had access in readily available form to the material presented by Dr. Davies, supported by copious notes and references drawn from scripture, early documents, and contemporary sources. While this reviewer does not consider that some restrictions on the secular use of churches necessarily imply a separation between the sacred and the secular, religion and life, Dr. Davies opens our minds to a long neglected side of this controversy and anyone who reads this discussion will be richly rewarded.

(The Rev.) F. S. ARVEDSON, S.T.D.
Chapel of St. John the Divine
Champaign, Ill.

Booknotes

By Karl G. Layer

Luther's Work's: Vol. 43: Devotional Writings II. Edit. by Gustav K. Wiencke. Fortress. Pp. xiv, 299. \$5. The current addition to this excellent series includes some of Luther's lesser-known letters and short writings.

The Living Church

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CHICAGO

Statement on Recent Events

The Rt. Rev. Gerald Francis Burrill, Bishop of the Diocese of Chicago has issued the following statement:

"The claims and counter-claims which have been made by various persons and agencies in the wake of the events obtaining during the recent national Democratic convention in Chicago, threaten to polarize both this city and the nation beyond the limits of national communication. This breach poses a danger as grave as the violations of either the law or human rights. If fellow Americans are immobilized by prejudices which thwart free and reasonable exchange, the forces of anarchy or tyranny will have free rein to destroy the freedom which each of us cherishes.

"In order that an atmosphere of reason and calm may be restored within which all the people may evaluate claims, we join in the call for an objective, unbiased, and prompt analysis of the disputed events by a body of competent observers whose ability and impartiality are impeccable and whose responsibility will be to report to all the people without hindrance or delay. When the data have been fairly weighed and the facts are clear, we should be able to engage in positive and creative communication to the end of guaranteeing justice, maintaining order, and pursuing the freedoms of each and all of us."

NCC

CWS Aid to Indians

Twenty thousand destitute flood victims in the city and district of Surat in Gujarat State, India, have received food, clothing, and blankets sent by the National Council of Churches' Church World Service and distributed by the Christian Agency for Social Action, Relief, and Development. Emergency food distribution was to be continued for one month.

Floods claimed the lives of 1,000 in Gujarat State, and 60,000 persons in Surat are said to be homeless. The 430,000 pounds of bulgur wheat, 30,000 pounds of oil, 59 bales of clothing, and 39 bales of blankets rushed to Surat were drawn in part from stocks received from Church World Service during June and July.

Relief to Iranians

Church World Service has forwarded \$5,000 to the World Council of Churches'

\$100,000 appeal for aid to Iranian earthquake victims. An estimated 100,000 persons are homeless as a result of the severe earthquakes which struck the northeastern province of Khurasan. The \$100,000 was recommended by a three-man WCC team which surveyed Iran's destruction for five days.

WASHINGTON

Prayer Amendment Slated for Debate

The Dirksen Prayer Amendment bill, all but forgotten since its defeat in the Senate two years ago, will be brought up for debate again this session. The measure declares: "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled in any public building which is supported in whole or in part through the expenditure of public funds to participate in nondenominational prayers."

In September 1966, the bill lacked nine votes of the necessary two-thirds majority, although 49 of the 86 Senators voting favored the amendment measure. In the House, the measure is reported to be as good as dead. Rep. Emanuel Celler (D-N.Y.), chairman of the Judiciary Committee and an opponent of the measure, has never reported it out. Little has been done in the House since the leadership of

the prayer campaign passed from N.Y.'s Rep. Frank Becker to Va.'s Joel T. Broyhill.

Numerous grassroots and national organizations have pushed for the legislation following Supreme Court rulings in 1962 and 1963 which ruled sectarian and state-sponsored prayers illegal in public schools. In Maryland, a new organization known as the Maryland-Back-To-God Committee was formed recently, and will push immediately for additional grassroots support to the Dirksen amendment. A poll of Maryland teachers on the prayer issue will be conducted by the organization. The group also hopes to prod other sympathetic groups into concerted action geared to the Prayer Amendment debate.

ORGANIZATIONS

CAP Names Executive Secretary

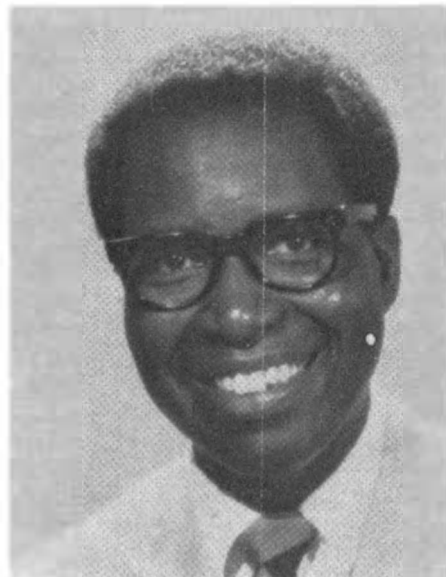
The Council of Associated Parishes, Inc., is demonstrating its faith in the process of liturgical renewal by naming an executive secretary, the first in its 22-year history. He is the Rev. Otis Charles, who for the past nine years has been rector of St. John's, Washington, Conn. He also serves as associate director of Montford House, an ecumenical center for reconciliation and renewal sponsored by the Roman Catholic Montford Fathers.

CAP is the governing body of the liturgical renewal organization which numbers several hundred members throughout the Episcopal Church. An extensive membership program is underway currently. Associated Parishes was begun by 25 concerned clergy and laymen to promote the Liturgical Movement in the Church. These people, working voluntarily, produced a number of widely read pamphlets on liturgical practices for Christian initiation, marriage, and the parish Eucharist.

The Rev. Paul Hoornstra, rector of Grace Church, Madison, Wis., serves as president of the organization.

Statement from Conference of Black Sisters

A statement has been received from the Conference of Black Sisters [L.C., Sept. 8], addressed "To Whom It May Concern:"



The new national director of the Church Army is Capt. Charlie Smith [L.C., Sept. 1], who was officially installed by the Rt. Rev. John Hines, Sept. 20, in the Chapel of Christ the Lord at the Episcopal Church Center, New York City.

representatives of the press concerning an unfortunate incident that took place at the opening meeting of the First National Black Sisters Conference in Pittsburgh, Pa., we, the members of the conference would like to make the following clear:

"This conference was widely publicized through the press two months before its opening as a conference of Black Sisters, called for specific purposes. Dr. Nathan Wright, a distinguished author, was invited and accepted the invitation to deliver the keynote address at the conference.

"Prior to the talk a reminder of the purpose already determined and publicized by the coordinator was re-stated by reminding the audience that it was to be a 'closed black gathering.' A white priest and two other unidentified white persons left without fanfare. Later, Nathan Smith, a black male with a white female companion arrived. Dr. Wright politely asked if someone would remind the latecomers of the nature of the conference. The white female and her escort left without raising any objections.

"It is extremely strange, therefore, to the members of the conference that black people who have been unjustly and so often in humiliation excluded from many areas of American life, cannot now, after weeks of publicity, call a private meeting to discuss affairs of the black community without small minds and evident agitators jeopardizing the integrity and reputation of a man whose relationship with whites and blacks needs no apology or definitive explanation. We strongly feel that this injustice and trespass demands an immediate redress from the press."

(THE LIVING CHURCH story was received from *Religious News Service*.)

ICCJ Meets

A proposal to abolish Brotherhood Week, the annual observance of conferences of Christians and Jews in North America and overseas, was made during the 1968 International Conference of Christians and Jews held in Toronto. "In its place we suggest a Week of Renewal immediately prior to the Passover-Easter season," a sub-committee on interreligious dialogue suggested.

Renewal Week, it recommended, could be devoted to "intensive study" of theological issues raised during that season which cause friction between Christians and Jews. It could also be a time of "penitential introspection" and the intensification of reconciliation activity. No action was taken on the recommendation, since the commission reports solely reflect the views of commission members.

Other commissions of the conference recommended:

(✓) Employment of more full-time protestant specialists in Christian-Jewish relations;

(✓) Establishment of independent citizens' advisory agencies to evaluate educational materials in an assault on prejudice;

(✓) That the NCCJ issue annual reports on the state of religious and racial discrimination and "be fearless in naming groups which practice such discrimination";

(✓) That Western white society share its

power and products with non-whites. The only alternative, the commission on ethnic groups and valid systems said, is total repression, and that alternative is "hardly a viable or moral solution."

Agencies cooperating in the Toronto conference were the Council of Christians and Jews of Great Britain, American Jewish Congress, the Anti-defamation Leagues of B'nai B'rith in Canada and the U.S., the commissions on ecumenism of the Canadian Council of Churches and Canadian Roman Catholic Bishops, the NAACP, the National Council of Churches, National Urban League, Rabbinical Assembly, Union of American Hebrew Congregations, and the U.S. Bishops' Secretariat for Catholic-Jewish Affairs.

CANADA

United Church to Study "Superintendent Bishops"

The United Church of Canada's 23d Biennial General Council balked at approving in principle the introduction of "superintendent bishops," but did agree to refer the matter to the 101 presbyteries for study.

"We are not talking about bishops in any recognizable sense," said the Rev. J. A. Davidson, of Kingston, Ont. He suggested that persons holding such an office be known as "area superintendents" and that their spheres of operation be known as areas rather than synods. He also argued that use of the terms bishop and synod as recommended in a report by a committee would lead only to confusion and great difficulty.

The recommendation came from a committee set up four years ago and headed by the Rev. John B. Corston, professor of New Testament at Pine Hill Divinity Hall, Halifax, N. S. The committee recommended that 37 bishop superintendents should be appointed to act as "pastors to the pastors of the United Church."

This report, placed before 400 delegates, came at a touchy time when the presbyterian-format United Church is slowly closing the gap towards organic union with the Anglican Church of Canada. Target date for union is 1974. In the 25 years of negotiation, the United Church has made it clear it is willing to accept the office of bishop in a merged Church, but not in the Anglican sense of a man who is in direct spiritual descentancy from the original 12 Apostles.

LOS ANGELES

Bishop and Electric Prunes Join Birthday Party

The Bishop of Los Angeles and the Electric Prunes, a rock and roll group, were honored guests and participants in a birthday celebration for the City of Los Angeles. The event, commemorating the

city's 187th birthday, was held at St. Paul's Cathedral. The Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, officiated with inner-city clergy representing several bodies in a ceremonial blessing of bread which was shared with passers-by.

A musical offering, Dave Axelrod's "Mass in F Minor," was made by the Electric Prunes to the accompaniment of the horns and sirens of the street. The work is an expression in the idiom of rock-jazz of the classical statements of the Christian faith.

"This celebration is an example of the Church moving out of its hallowed halls into the street of the city to demonstrate the beauty, joy, and hope to be found in the Gospel as it speaks to today's conditions," the Rev. Canon Robert T. Stellar said. He is executive director of the Episcopal City Mission Society, sponsoring agency for the celebration. In previous years, the society has held a garden party to help raise funds for its work.

In addition to the ceremonial blessing of bread, and the rock group, there were choral offerings from Hollenbeck Junior High School and a series of picture prayers — a litany of art, and a display of banners painted by young people of various churches. Following the opening of the celebration, food and craft items were sold in booths erected on the cathedral grounds.

MINNESOTA

Group Assails Chicago Police

Three Twin City clergymen and a layman who spent some time with youthful demonstrators in Chicago during the Democratic National Convention are critical of the ways in which the Chicago police handled the situation.

The Rev. Roger Lynn of the Hennepin Avenue United Methodist Church, who said he was "billy-clubbed by a policeman and tear-gassed by a national guardsmen," feels the actions of the young people did not justify the kind of beatings he saw administered. He said he is convinced that "those of us who have a liberal outlook and yet are non-violent need to take a strong leadership in the New Left."

"The deep sense of commitment and patriotism" of the demonstrators was lauded by the Rev. Stephen Price, minister of Olivet Methodist Church, St. Paul, and staff member of the St. Paul Urban Parish.

Fred W. Smith, associate director of the Center for Urban Encounter, St. Paul, said he felt the tactics of the police "were not only violent but unnecessary for the situation."

The Rev. James Clayton, director of the Metropolitan Young Adult Ministry, said he could not confirm or deny that

there were any hard-core Communists who were leading the demonstrators. He said youths passing out Communist-Socialist literature attempting to justify the use of Russian troops in Prague, were "pathetic figures" and were booed off the platform.

The four men were in Chicago as part of a project, sponsored by the United Methodist Church, the United Church of Christ, and the Presbyterian Church in the U.S. (Southern), dealing with dissent.

CALIFORNIA

Request for Dean's Resignation Withdrawn

The Bishop of California, the Rt. Rev. C. Kilmer Myers, is withholding further action toward a proposed merger of Grace Cathedral into the corporate structure of the diocese, and has withdrawn his request for the resignation of the cathedral's dean, the Very Rev. C. Julian Bartlett.

The bishop also announced that he had instructed the diocesan staff that the cathedral church and the diocesan organization were to be restored immediately to separate and independent status. Both actions were taken by Bp. Myers in response to recommendations contained in a first interim report by a "blue ribbon" committee of lay and clerical leaders who, at his request, have been studying the legal, canonical, and statutory aspects of the merger.

The action taken by Bp. Myers had the effect of restoring the functional and fiscal independence of the cathedral church and the diocesan organization to the status each held prior to the changes initiated several months ago. Both the diocesan trustees and the diocesan convention had given tacit approval to the bishop's merger plan by incorporating relevant personnel changes in the 1968 budgets of the two institutions.

ECUMENICAL RELATIONS

Methodists "Winning" in Union Talks

British Methodists are "winning" in current discussions with Anglicans on the reunion of the two bodies, according to a report published by two Anglican scholars. The authors are Prof. Margaret Deanesly, emeritus professor of history at London University, and the Rev. Geoffrey Willis, assistant synodical secretary to the Convocation of Canterbury and secretary of the Church of England liturgical commission.

Referring to the negotiations which have been going on for a number of years, the scholars said: "Each report on the scheme seems to us to move further away from Anglican and nearer Methodist principles. Evidently in the diplomatic

negotiations which have been going on, the Methodists have won all along the line. . . . So far as we can see, they have conceded no point to Anglicanism except that they have agreed to accept the ministry of bishops, priests, and deacons. At first sight, this appeared to be a major concession of great importance. But on closer inspection, its import becomes steadily less impressive. . . ."

The writers concluded that under the present scheme of union—two stages of intercommunion and integration of ministries, and, later, full organic union—Methodism will inherit the names but not the reality of the traditional orders of the Christian ministry. The Methodist bishops proposed under the scheme would not exercise fully the traditional office of bishop, though they would have the title, they said. And the priesthood, or presbyterate, of Methodists "is to be less than the Church has traditionally understood this order to be."

PENNSYLVANIA

3,500 Attend Black Power Conference

Militant Negro unity to advance civil rights and Negro-owned businesses was urged during a four-day session of the third National Black Power Conference in Philadelphia. The Church of the Advocate, in the heart of North Philadelphia's black section, was used as headquarters, but sessions were also held in other nearby churches and public school auditoriums.

Black militants far outnumbered moderates among the more than 3,500 registered participants. One of the largest groups consisted of college students from across the country, according to Negro reporters who were the only newsmen allowed to cover the meetings or obtain interviews.

Except for wrangles over the wording of several proposals and resolutions, the assembly was quiet. There were no racial disturbances in the community and only one police incident. A policeman who allegedly made an obscene remark to a delegate in African dress when the delegate stepped in front of his police car was immediately suspended and called before the city's Civil Service Commission.

Only a few black clergy attended the sessions, it was reported. However, one of them, the Rev. Dr. Nathan Wright, presided at most of the sessions as chairman of the Black Power Conference Continuation Committee. Dr. Wright is director of urban work for the Diocese of Newark. The delegates discussed the possibility of forming an independent political party, but this was not resolved.

The National Association for the Advancement of Colored People was denounced by Chester Lewis, a Wichita,

Kan., lawyer, who led a walk-out of "young turks" from the NAACP's recent convention in Atlantic City. He said he was joining the Black Power Conference, calling it "the most legitimate group working for civil rights" and charging that the NAACP leadership is "decadent."

Advance publicity listed Rap Brown and Stokely Carmichael, Mrs. Marcus Garvey (leader of a back-to-Africa movement in the 1920s), and Mrs. Betty Shabazz, as among the speakers, but none came. Moderates Whitney Young and Roy Wilkins were also invited but did not attend. A conspicuous delegate was Ron Karenga, leader of black militants in Los Angeles. He came surrounded by a group of Black Panthers who served as a security guard for the session.

The conference endorsed a resolution calling on the federal government to provide 10 ships to be used by black youth for travels to various parts of the world that are relevant to black history and aspirations. Delegates were asked to contribute to the founding of a bank, to be known as Freedom Bank in Brooklyn, N. Y., that would serve Negro business. Out of some of the workshop seminars came proposals that would help meet the needs of a news agency to serve the black press and also a publishing company that would emphasize Negro historical subjects and Negro writing.

COLLEGES and SEMINARIES

Nashotah Marks 126th Anniversary

Celebration of the 126th anniversary of Nashotah House, the seminary near Delafield, Wis., will be observed with open house and Solemn Evensong Sept. 29. Between 600-700 people attend the annual fall event.

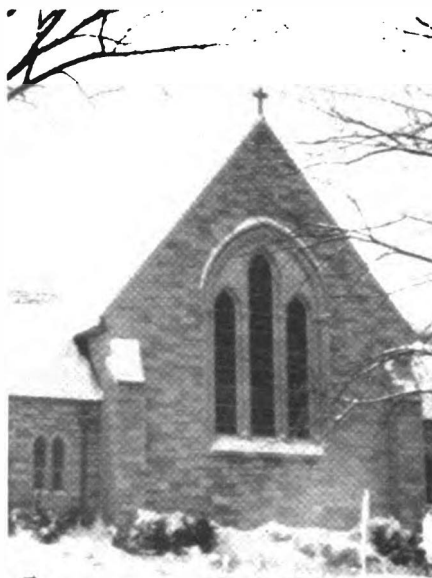
Points of interest for visitors include the Red Chapel and the Blue House, original seminary buildings constructed in the 1840s; the Chapel of St. Mary the Virgin, begun before the Civil War; the library; the cloister buildings; and James Lloyd Breck Hall completed in 1965.

Officiating at Evensong will be the Very Rev. Donald Parsons, dean. Preacher will be the Rev. Lawrence N. Crumb of the faculty.

Columbia Asks Churches for Leaders

Churches and religious agencies have been asked to name the leaders who will represent them on the campus of Columbia University for the current academic year. The Rev. John Cannon, university chaplain and chairman of the faculty committee on religious life, said the appointment of religious representatives in the past had been confirmed by the uni-

Continued on page 12



St. Paul's of K St., Washington, D. C.

The criteria by which the life of a parish may be judged are incapable of exact definition. However, the size of the congregation, the number of confessions and communions, the amount of financial support, and the extent of volunteer services, in relation to its communicant strength, are evidences, if not proofs, of whether or not a parish is a vital worshipping fellowship. By any of these standards St. Paul's Parish on K St. in Washington, D. C., may be considered a useful member of the Church. There are the usual guild activities of any parish, but they are not the primary concern. The parish has its center at the altar and takes its strength from the altar.

St. Paul's Parish climaxed its year of

centennial celebration with the consecration of its second church building on May 28, 1967. Whatever strengths the parish may have in the world of 1968 are rooted in more than a century of worship and witness in the same Washington Circle area. St. Paul's was founded in 1867 and its church was built at 917 23rd St. in 1868. The early years were marked by financial struggles but they were a time of innovation as well. The new parish was a "freechurch," *i.e.*, no rented pews. It introduced the "choral service" in 1869, and its vested choir of men and boys

**By Dorothy W. Spaulding
St. Paul's Church**

(led by a server with a processional cross), being the first in the city, was the scandal of Washington. Daily services were held. There is evidence of there having been a midnight Eucharist at Christmas in 1870.

The founder, the Rev. Augustus Jackson, was succeeded in 1881 by the Rev. William Morris Barker who later was consecrated Bishop of Western Colorado and later became Bishop of Olympia. The third rector, the Rev. Alfred Harding, also became a bishop; he rounded out his 22-year rectorship four weeks after his consecration on St. Paul's Day, 1909, as the second Bishop of Washington. This was the period of the greatest prosperity of the parish. The church was enlarged

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A Distinguishe Congregation

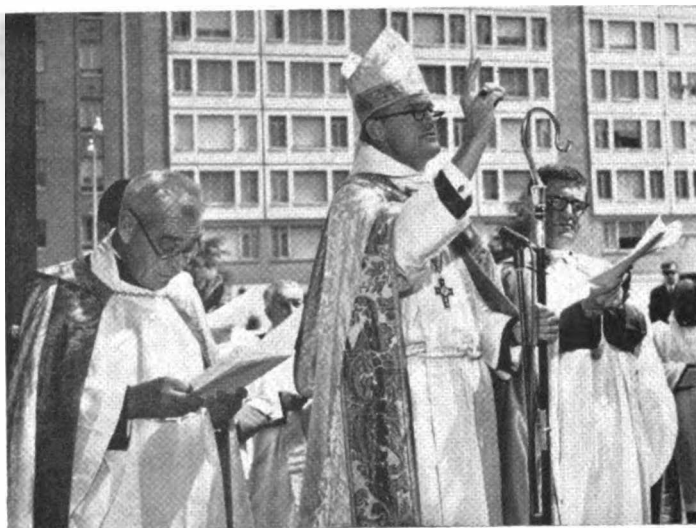
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and consecrated in 1893. There were other advances too: the daily Eucharist was begun in 1893; eucharistic vestments were introduced; sacramental confession taught; and reservation of the Blessed Sacrament started. These traditions were continued by Bp. Harding's successor, the Rev. Robert Talbot, although it was in the 14 years of his service (1909-1923) that the neighborhood began to lose its residential character and the parish's fortunes declined. This is reflected, for example, in Church school statistics: in 1912 there were 379 students; in 1924, only 190.

The Rev. Arlington A. McCallum became rector in 1924 and remained until he retired in 1949; he served as rector emeritus until his death in 1958. He was rector during the most difficult period of the parish's history, with the hardship of the Depression, and, in 1944, the necessity of relocating the church. The land on 23rd St. where the church had been built over 75 years before was requisitioned by right of eminent domain to make way for a hospital. The parish protested this vigorously through two courts, but to no avail, and on January 1, 1945, was evicted. Property at 2430 K St. was purchased at once; services continued at St. Thomas's Church, Dupont Circle; and Phillip Hubert Frohman, the architect of the Washington Cathedral, was asked to design the new church. Wartime restrictions presented obstacles and the church was not ready for dedication until July 18, 1949. It was largely Fr. McCallum's strong leadership that held the parish together, and he inspired and guided the metamorphosis of the parish in its new location.

When the congregation moved into "new St. Paul's" there was the bare shell of a church: temporary altar, pews, glass, although about \$100,000 more than the government award had been spent. Since then most of the furnishings have been added, the majority as thank offerings or memorials, at a cost of another \$100,000. In this 20 years under the leadership of the Rev. James Richards, there has been a steady growth. A parish hall, Pillsbury House, was built in 1958, and five adjacent properties purchased. The annual report for 1949 shows that there were 157 Sunday Masses, 389 weekday Masses, and about 8,000 communions. In 1967 there were 208 Sunday Masses, 603 weekday Masses, and 21,400 communions. Communicant strength has risen from 301 to 584. Attendance in 1967 averaged a total of 678 persons per week. The amount received from pledges increased from \$10,484 to \$60,660. Adult pledges for 1968 average \$5.41 a Sunday. During 1966/67 there was an additional campaign in which over \$36,000 was raised to pay the debt so that the church could be consecrated as the major event of the centennial celebration.

About half of St. Paul's members live



Fr. Richards and Bp. Moore at the consecration



The neighborhood summer school held at St. Paul's



Blessing of palms in Washington Circle

in the District of Columbia (less than half of these in the geographic bounds of the parish) and the rest commute from the Maryland and Virginia suburbs. Many of those who bring their children to the Church school drive 15 or 20 miles on Sunday in order to find the devotion and training offered at St. Paul's. The Church school is small, but space in the parish house for classes is inadequate and the school uses four rooms in the Roman Catholic school nearby. There is daily Morning Prayer at 6:45, Mass at 7, and Evening Prayer at 6, and there are additional Masses — three a week all the year and three a day during Lent. There are always three Masses on Sunday, and during the Church school year a fourth. Breakfast follows almost inevitably, week-days and Sundays.

There have been an unusually large number of vocations to the priesthood and religious life, with at least one man in seminary in each of the past 16 years. This past year there were six. Five professed women religious have come from parish membership.

Parish activities look outward as well as inward. Service to the community has been most notable this spring and summer, a time of crisis in the city. During the civil disturbances in April the parish contributed to the Bishop's Emergency Fund and gave groceries in direct aid. A number of parishioners worked in the riot area during the crisis. At the beginning of the Poor People's Campaign sponsored by the Southern Christian Leadership Conference, the vestry approved the emergency use of our property. As it developed, the people who were housed at the nearby Roman Catholic school were fed here. They have a few showers and we have a better kitchen. The cost of the food was contributed by parishioners and about 25 were actively engaged in work. Area support meetings were held here each week, and, after feeding breakfast

to 175 visitors, there was a service in the church. The clergy and a number of parishioners participated in the Solidarity Day march on June 19.

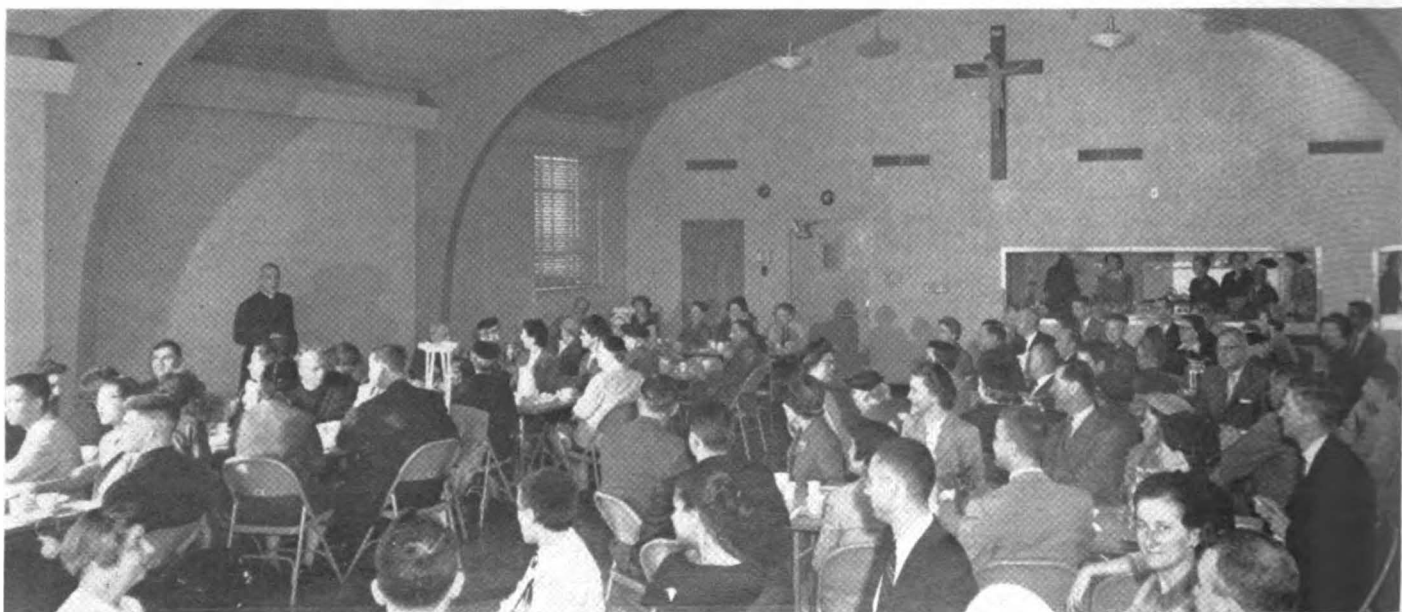
The parish is brought into contact with the mission of the Church in several ways. There are often guest speakers at the Sunday breakfasts. During the past year we have heard a sister from Swaziland, Bp. Arthur from Ghana, Bp. Rutt of Taejon, mission priests from Zambia and Costa Rica (both of whom were members of the parish as laymen), Canon Frederick Hood of St. Paul's Cathedral, London, a layworker from Korea, a representative of the Overseas Mission Society, and the Rev. Eric L. Mascall of London. Contributions for their work were made to many of them. We have two mission representatives in Costa Rica and one in Mexico and in the last three years have sent all the money needed to build a second church in Puerto Limón, Costa Rica. Groups of parishioners are active in support of St. Michael's Seminary, Seoul, in supporting the Episcopal Churchmen for South Africa, etc. The parish contributes over \$3,000 a year to special projects beyond its regular mission quota. A group of women meets weekly to prepare dressings for nearby Columbia Hospital.

Within the past few years the American Church Union, the Overseas Mission Society, the Guild of All Souls, and the Confraternity of the Blessed Sacrament have all held their annual meetings at St. Paul's. Laymen and clergy of the parish are participating members in all of these organizations. Some are active in diocesan affairs. The rector is secretary of the standing committee and a member of the department of finance and the committee on canons. The Rev. Richard C. Martin, senior curate, is a member of the committee on race and of the department of college work. The Rev. D. W. Monion, junior curate, is chairman of the youth

division of the department of Christian education. Mr. Mileur, the senior warden, is chairman of the retreats committee. Fr. Martin is national president of the Society of Mary (a devotional guild), and last year was vice-president of the Foggy Bottom Association, the neighborhood civic group which meets at St. Paul's.

In keeping with the spirit of the times, St. Paul's has been active in ecumenical concerns. The organizational meetings of the Weigel Society (founded to promote spiritual ecumenism through ecumenical retreats, lectures, discussions, and unity services) were held here in February 1966. Several years ago a Washington Circle Clergy Association was formed, including Episcopal, Roman Catholic, Lutheran, Presbyterian, Methodist, Baptist, and United Church congregations. Clergy and laity from these churches meet monthly for a Saturday breakfast and discussion of common concerns. They have prepared a folder of information for newcomers to the area, and they sponsor the neighborhood vacation school every summer for children, which meets for eight weeks at St. Paul's. And on Palm Sunday there is a joint blessing of palms in the circle.

The extent of the influence of the parish through these associations with extra-parochial life is difficult to assess, except to the extent that there is always health in interests which are not narrowly self-centered. But when all is done, it would probably be accurate to say that St. Paul's spiritual influence has been greatest in the lives it has touched — in the people who have found the catholic faith in its worship and life. In the highly transient society of today, many of these people are no longer in Washington, but letters testify to the important place that St. Paul's has had in their lives and to the incentive that it has given for their continuing service to the Church.



Parish breakfast follows the 9 o'clock Mass

On Our Left

Our liberal contemporary *The Christian Century*, editorializing on "Chicago's blitzkrieg," expresses earnest concern about "the seriousness of the 'police problem' in the United States." We suggest that the nation has also an anti-police problem. It is not surprising when criminals and gangsters are anti-police. But when morally first-class people like the *Century's* editorialist see Chicago's "blitzkrieg" *simpliciter* as brutal police aggression against peaceable citizens lawfully assembled we must conclude that such people have made up their minds that the police can do no right. That so many of the best citizens are of this mind is what gives the contemporary anti-police problem so dangerous a dimension. Ages ago the Psalmist asked: "If the foundations be destroyed, what can the righteous do?" (Psalm 11:3) We are moved to ask today: "If the righteous are deceived, what can the foundations do?"

If our only information about the insurrection in Chicago at the time of the Democratic convention was gleaned from the *Century* editorial we should believe that the police were the blitzers and the "peace demonstrators" were the blitzed. We should know nothing about the scores of policemen injured by viciously contrived missiles thrown by these ardent crusaders for peace; nothing about the unprintable obscenities shouted by these noble young idealists, female as well as male; nothing about the brazenly public boasts of those who engineered this "confrontation" that they would turn Chicago into a shambles.

This was insurrection against the United States, planned and executed by people who hate this nation and are determined to bring about its destruction. They do not represent America's poor and disadvantaged, and they do not want peace. Both their words and their actions should make this crystal clear to anybody who wants to judge the case on the evidence. Fortunately for this country most citizens know this, as has been made clear by public opinion polls. Many would say that some policemen wielded their clubs with unnecessary zeal, but they take Mayor Daley at his word and believe that such violations of the police code are being investigated and offenders will be disciplined. Such police brutality as there was, and there was some, was spontaneous and surely not unprovoked. But the behavior on the other side was not spontaneous. It was skillfully planned by people whose business is harassment and disruption.

The majority of Americans believe this, and it is a relief to know that they do. High-minded and respected leaders of the kind who share the anti-police bias of *The Christian Century's* editorialist ought to examine their position in the light of all the evidence concerning the Chicago affair. If ever the nation as a whole succumbs to this anti-police bias, and may God forbid it, there will be no peace or safety for anybody. That is what the real aggressors at Chicago, the promoters of the insurrection, want. The Church of Him who is the Author of peace and Lover of concord should give no aid and comfort to such enemies of peace and lovers of discord.

& On Our Right

We are baffled and dismayed by at least one petition in the prayer on the cover of the July-August issue of *The Christian Challenge*. The *Challenge* is published by the Foundation for Christian Theology and is edited by Mrs. Dorothy Faber, a lady of true and lively wit, pen, and faith. More than once we have stood beside Dotty Faber and her fellow *Challenge*-ers to fight what they and we considered a good fight of faith, and we hope to find ourselves at their side again and again; for these Churchmen are trying to be true Bible-Christians, and in our books to be a good Churchman is to be a Bible-Christian. Yet it is precisely in the name of Bible-Christianity that we must challenge this petition in the *Challenge's* prayer:

"Let not thy judgment be too severe on this generation because of those who have chosen to be indolent, lazy, and wasteful. Forgive the poor who know not the true voice of the Shepherd."

The more we ponder it the more hydra-like spring our questions. Is this a prayer — or a socio-economic preachment? (Who was the preacher of whom the press reported that his prayer was one of the most eloquent ever addressed to a Boston audience?) If this is a prayer, is it not only *for us* but also *against them*? It seems denunciatory and judgmental. Should any Christian prayer be so? Would it not be better to turn this prayer from an accusation into a confession? Are not some of us who have jobs, are not destitute, not on welfare, and in fact quite well off materially, nonetheless ourselves indolent, lazy, and wasteful? If some of *us* are guilty as well as some of *them*, wouldn't it be better to count us all in?

Do people *choose* to be indolent, etc.? The writer of this prayer assumes that they do. Here, it seems, are all these dreadful people whose indolence, etc., has provoked the Almighty to the verge of throwing bolts on all of us, unless we can talk Him out of it for the sake of us thrifty, enterprising, hardworking ones. Do these troublemakers of our Israel greet the dawn daily with some such zestful resolve as: "God helping me this day, I will be indolent, lazy, and wasteful"? We raise this question most seriously. Unquestionably, to be indolent and lazy is a blameworthy fault. But must we conclude that people are this way because they deliberately *choose* this way?

The fact that the reference to the indolent and lazy is immediately followed by the reference to the poor strongly suggests that the same people are referred to; *ergo*, people are poor because they choose to be indolent and lazy. We don't know how it is with all the poor everywhere; but here in Milwaukee there are many thousands of poor who are poor because they are jobless and there are no jobs available for them. Some major industries are working on this with various job-training programs, but it is admittedly out of the question that all of the presently unemployed can be made employable. Milwaukee is only typical of large urban communities throughout the land, and there are hosts of rural poor in the same plight. Hence our question: When people are poor, must we assume that it is

simply because they have chosen to be indolent and lazy?

So we come to the sentence that troubles us most: "Forgive the poor who know not the true voice of the Shepherd." Is forgiveness being asked for all the poor, in which case are we to understand that it is a sin to be poor? Or is the prayer only for some poor, specifically those who know not the voice of the Shepherd? In that case, why not pray for all, rich and poor alike, who know not the true voice of the Shepherd? Our fellow Churchman of a century ago, Sydney Smith, remarked that though it is no disgrace to be poor it is confoundingly inconvenient. Are we now to understand that to be poor is also disgraceful?

Are poor people poor because they know not the true voice of the Shepherd? If so, does it follow that if they will familiarize themselves with the voice of the Shepherd they will start moving from slum to suburb? Bible-Christians should have trouble with any doctrine like this, although it is true that there is a kind of bad-Calvinism (which John Calvin would have disowned with calm contempt) which got into the bloodstream of American history, with toxic rather than tonic effect, which holds that if a man earns God's favor by being thrifty, enterprising, hard-working, and all that, God will show how pleased with him He is by setting the seal of prosperity upon him. That is good bad-Calvinism, but it isn't good Bible-Christianity. There is nothing in the Bible that sounds anything like: "Blessed are ye achievers." But there is something that sounds very like: "Blessed are ye poor" (St. Luke 6:20).

Of course, the Bible provides no divine sanction for

willful idleness. And poverty as an economic and social phenomenon in the biblical world was in many respects very different from poverty in America today. All the same, if any present-day Christian will turn to the word "poor" in a Bible concordance, and look up the passages cited, he will come away with a quite clear understanding that the God in whom Bible-Christians believe has a deep tenderness and compassion for the poor of the earth — whatever may be the causes of their poverty; and some of Christ's sternest parables of judgment are addressed to those who, because they are not destitute, can easily become callous, careless, or censorious toward those who are.

And so if we had a pulpit from which to say it to all Bible-Christians we would say: "Friends and brethren, hear the word of the Lord: 'Blessed is he that considereth the poor and needy; the Lord shall deliver him in the time of trouble' (Psalm 41:1)."

Now!

The week of October 1-8 is to be Biafra Week throughout the Episcopal Church. Christ is hungry; will we feed Him? That's the issue, and there is no more that needs to be said about it—only something to be done.

If there isn't a special offering in your parish, checks may be sent to: *The Presiding Bishop's Fund for World Relief*, Executive Council, 815 Second Ave., N.Y., N.Y. 10017.

NEWS

Continued from page 7

versity president and trustees. That practice will not be followed this year. The university will continue to make the usual office space and secretarial assistance available in Earl Hall to the agencies and Churches which request them.

Kenyon Expands

Kenyon's board of trustees has approved a revenue bond issue of \$1.5 million to finance construction of a dining commons to serve the coordinate college for women opening in the fall of 1969. College officials also have received word from the department of housing and urban development (HUD) that \$1.855 million is available from federal sources for construction of two women's dormitories estimated to cost \$2.533 million. Trustees approved expenditure of the additional \$678,000 from campaign funds. Bids were taken in mid-September for construction of the new biology building which will complete the Science Center. Kenyon's President notes that by mid-October it is possible that more than \$6 million in construction will be in progress on the campus located in Gambier, Ohio.

Bexley Hall Affiliates

During the opening service of the 1968-69 terms of Colgate Rochester Divinity School, Rochester, N. Y., there was

a ceremony of affiliation of Bexley Hall with Colgate Rochester. Guest speaker was Dr. Charles L. Taylor, consultant to the board of education of the Episcopal Church.

Bexley Hall, the Episcopal seminary formerly located in Gambier, Ohio, was moved to Rochester at the close of the recent academic year, taking five of its faculty members and its dean.

SOUTH DAKOTA

Churchmen Hit Death Penalty

The Episcopal Church in South Dakota has adopted a resolution condemning the state's death penalty, but at the same time has skirted the issue of Thomas White Hawk, a 20-year-old condemned Indian Churchman [L.C., Feb. 25]. The resolution on capital punishment was passed with one audible dissenter on a voice vote of 136 delegates meeting in Sioux Falls.

As adopted, the resolution urges Church members to communicate their opposition to the death penalty to their state representatives and to the governor in an effort to have it abolished. It also asks the Church to press for the "enactment of the penal code in accordance with Christian principles on modern penology."

However, legislation to repeal the death

penalty would not necessarily be retroactive and thus could leave unaffected the fate of White Hawk, the first person to receive a death sentence in South Dakota for 20 years. A former star athlete at Shattuck Military Academy, Faribault, Minn., he pleaded guilty last fall to a charge of murdering a South Dakota jeweler. Still pending is a charge that he raped the jeweler's wife.

The spring convocation of the Missionary District of South Dakota meeting in Huron, recessed in discord when several delegates, some of them lawyers, argued that the resolutions opposing capital-punishment laws and urging clemency exceeded the Church's authority. The resolutions were then tabled.

During a general conference session at the recent meeting in Sioux Falls, much of the emphasis of an open discussion was on the issue of freedom of authority within the Church and its mission in South Dakota. The Rev. Andrew Jensen of McLaughlin compared the Church to a "hobbled horse." He described the walkout of delegates in Huron in a protest over the tabling action as "an outburst that was no resolution but a sign to us that we must come to grips" with issues that were left unresolved.

The Rev. Leonard Adams, Madison, told a workshop that he found it "kind of awkward" to admit that the Church has not taken a stand on White Hawk and

capital punishment. A delegate who asked not to be identified said, "I tell them we elected too many lawyers. I think with a lot of these lawyers their political aspirations get mixed up with Church business. . . . I kind of thought we had a duty to say 'Thou shalt not kill' until I went to the last convocation."

SOUTH CAROLINA

"Dissatisfied Episcopalians" Form New Church

"Dissatisfied Episcopalians Organize New Denomination" declared the headline of a news story in a recent issue of the Charleston (S. Car.) *Evening Post*. Accompanying the news story was a paid advertisement announcing an open meeting for all interested persons, "to be moderated by a fifth generation Episcopal priest, the Rev. James H. George, Jr., executive secretary of the American Episcopal Church." The advertisement began: "Are you seeking an Episcopal Church 'the way it used to be' without unwelcome 'modern' notions?"

The news story stated that there is a move in the Charleston area "to seek members for a newly formed Church which is an offshoot of the Protestant Episcopal Church." The leader of the movement is the Rev. James H. George, Jr., former rector of St. Peter's-by-the-Sea Church in North Charleston. It was reported that some laymen had asked Mr. George several months ago to join them in forming "the American Episcopal Church." The body bearing this name was organized at a convention held in

Mobile, Ala., in May of this year, and at this convention Mr. George was designated as executive secretary. Subsequently, the Rt. Rev. Gray Temple, Bishop of South Carolina, "acting in accordance with the provisions of Canon 62, Sec. 1, suspended" Mr. George from the office of priesthood in the Episcopal Church "because of abandoning the ministry of this Church to become a minister of the American Episcopal Church" [L.C., Sept. 15].

It was further reported by the *Evening Post* that a "bishop at large of the Antiochian succession," Dr. K. C. Pillai of Madras, India, has been asked to become bishop of the new Church, and has accepted. Bp. Pillai, 67 years old, is a convert from Hinduism.

The Rev. Mr. George is a retired army officer and represents the fifth generation of Episcopal priests in his family. About the movement, he says: "We are just trying to get things back in perspective." The members of the new body consider themselves Anglicans. They use the 1928 edition of the Book of Common Prayer.

LUTHERANS

Raps "Ecumenical Managers"

Theology is moving from the control of theological students into the hands of "ecumenical managers," a Norwegian theologian charged while speaking before the executive committee of the Lutheran World Federation, meeting in Geneva. Dr. Per Lonning, dean of Bergen (Norway) Cathedral, made his points during

an evaluation of the World Council of Churches' Fourth Assembly in Uppsala, Sweden [L.C., Aug. 11].

"Basically there is nothing wrong about ecumenical guidance," he conceded, but he was critical of what he saw as a tendency toward a "shallow . . . theological secularism. To some extent," he continued, "the people heading theological work in academic institutions and those doing the job in the ecumenical study groups and commissions are the same people, but this does not eliminate the fact that theological development to a higher and higher degree is becoming a question of management." Dr. Lonning praised the Uppsala gathering, however, for its impetus to the ecumenical movement and its emphasis on Christian responsibility in the world.

AROUND THE CHURCH

Chief speaker at the annual ACU Council banquet in Raleigh, N. Car., on Oct. 8 will be the Rt. Rev. Theodore Bruce McCall, Bishop of Wangaratta in Australia.

The Rev. Kenneth E. Heim, representative of the Episcopal Church to the Nippon Seikokai (Holy Catholic Church of Japan), has been elected president of the Fellowship of Christian Missionaries in Japan.

Old St. Paul's Church in downtown Baltimore, which celebrated its 275th anniversary last year, has been undergoing extensive structural renovation since June and services are held in the parish house and on the campus of St. Paul's

CLASSIFIED

advertising in *The Living Church* gets results.

ALTAR BREAD

WHITE and whole wheat Priest's Hosts and People's Wafers. Orders filled by return mail. Write for samples and price list to: Altar Bread Department, St. Mary's Convent, P. O. Box 310, Kenosha, Wis. 53141.

BOOKS

WANTED: Leary, The Innocent Curate. The Rev. A. E. Pons, 5201 N. Brookline, Oklahoma City 73112.

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HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

MUSIC: FOLK MASS

HIGH FIDELITY MAGAZINE calls *The Winds of God* "the most memorable of all American jazz or folk masses." As presented in Grace Cathedral: 12" LP Recording, \$4.95 (plus 30¢ mailing)—YFM, 1620 Huron, San Mateo, California 94401.

POSITIONS OFFERED

NEEDED a dedicated, hard-working priest for the Mobridge-Gettysburg field in South Dakota. Experience and middle age an asset. Must know the Faith and live it, be a good Pastor to the people and not afraid of making pastoral calls. Salary about \$7000.00. Contact Francis Grover, Senior Warden, St. James Church, Mobridge, South Dakota 57601.

DIRECTOR OF CASEWORK for Episcopal Social Service, a statewide agency of the Episcopal Church in Connecticut working chiefly with youth and their families. Intake chiefly from clergy, with some referrals from social agencies, schools, courts, medical services, etc. A small agency of high standards, with interdenominational service and developing program administered by Dept. of Christian Social Relations, Diocese of Connecticut. Responsibilities include casework, counsel and information to clergy, supervision of one case worker with plan for expansion, and referral to agencies. Participation in clergy training programs. Stimulating opportunity to promote cooperation between churches and social agencies. Requires MSW and experience in case work and supervision. Salary commensurate with experience. Pension and fringe benefits. Write: Mrs. Donald W. Pierpont, Chairman, Personnel Committee, Episcopal Social Service, 1067 Park Avenue, Bridgeport, Connecticut 06604.

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

POSITIONS WANTED

ORGANIST-CHOIRMASTER, teacher, Churchman, excellent training, experienced Boys, Multiple Choirs. Available now Philadelphia, Delaware, New Jersey area. Reply Box P-589.*

PRIEST available; for resumé write Box E-588.*

PRIEST (66) retiring shortly. In good health after life in the Ministry. Wants to remain active in Church work. Good preacher and visitor. Well experienced in hospital visiting and guidance counseling, etc. Will accept work in any diocese. Resumé upon request. Reply Box J-590.*

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THE LIVING CHURCH

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY

ALL SAINTS' 132 No. Euclid Ave., Pasadena
The Rev. W. W. Rankin, chap.
Sun 8, 9, 11. College group at church Sun 7

FRESNO STATE & CITY COLLEGES

CANTERBURY CENTER 4545 E. Sierra Madre, #H
The Rev. John M. Wilcox, chap.
Full College program, plus 3 Epis Churches in Fresno

WHITTIER COLLEGE

ST. MATTHIAS 7056 Washington Ave.
Fr. A. E. Jenkins, C. K. Landis, W. S. Cox
Sun 8, 9, 10, 11; Canterbury Club

COLORADO

COLORADO COLLEGE

GRACE CHURCH 631 No. Tejon
The Rev. James A. Mills, chap. & assoc r
Wed 5:15 HC Shove Chapel. Canterbury activities

COLORADO STATE UNIVERSITY, Ft. Collins

ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
The Rev. H. A. Lycett, chap.
Sun & daily Eucharist; full-time chaplaincy

SOUTHERN COLORADO STATE

CANTERBURY HOUSE 1808 Bonforte
The Rev. James B. Johnson, chap.
Sun & Daily Eucharist

UNIVERSITY OF COLORADO

ST. AIDAN'S CHURCH 2425 Colorado Ave.
BISHOP INGLEBY STUDENT CENTER P.O. Box 970
The Rev. A. B. Patterson, Jr., r & chap.
Sun & daily Eu, vespers; full-time chaplaincy

CONNECTICUT

U.S. COAST GUARD ACADEMY

CONNECTICUT COLLEGE

MITCHELL COLLEGE

ST. JAMES' New London
H. Kilworth Maybury, r; William R. Spear, ass't
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE

ALL SAINTS' Winter Park
The Rev. Wm. H. Fulwell, r 338 E. Lyman Ave.
Sun 7:30, 9, 11:15

UNIVERSITY OF MIAMI

VENERABLE BEDE Coral Gables
HEU Sun 9:30; Mon 11:55 & 3rd 5:30; Tues, Thurs & Fri 12:10; Wed 7:30; C by appt

UNIVERSITY OF SOUTH FLORIDA

EPISCOPAL UNIVERSITY CENTER Tampa
The Rev. A. G. Noble, D.D., chap.
Sun 9, 10:30; weekdays as announced

GEORGIA

EMORY UNIVERSITY

EPISCOPAL CAMPUS MINISTRY, Room 117 A.M.B.
The Rev. John McKee, chap.
HC 9 Sun, Durham Chapel

GEORGIA TECH AND AGNES SCOTT

ALL SAINTS' Atlanta
The Rev. Frank M. Ross, r; Rev. P. C. Cato, chap.
Sun 8, 9:15, 11; Church on Campus 6:30

ILLINOIS

BRADLEY UNIVERSITY

ST. STEPHEN'S Peoria
The Rev. G. C. Stacey, v & chap. 464 - 1st Ave.
Sun 10:15; 5 (2d & 4th S)

UNIVERSITY OF CHICAGO

EPISCOPAL CHURCH at the University of Chicago Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs 12 Noon HC
Brent House, 5540 S. Woodlawn: Wed 7:30 HC

UNIVERSITY OF ILLINOIS

ST. JOHN THE DIVINE Champaign-Urbana
The Rev. F. S. Arvedson, chap. Champaign
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

WHEATON COLLEGE

TRINITY Wheaton
Clergy: R. E. Liebenow, r; C. O. Danielson, ass't
Services: 7, 9, 11, Ev Canterbury Club

IOWA

UNIVERSITY OF IOWA

TRINITY—Epis. Student Center Iowa City
The Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap. 320 E. College
Sun 7:30, 9, 11, 5:15 and as announced

MARYLAND

GOUCHER COLLEGE and TOWSON STATE COLLEGE

TRINITY Towson
The Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't
Sun 8, 9:30, 11; Thurs 10:30

U.S. NAVAL ACADEMY and ST. JOHN'S COLLEGE

ST. ANNIE'S (1692) Annapolis
The Rev. James F. Madison, r Church Circle
Sun 7:30, 9, 11; Wed 7:30; Thurs 10

MASSACHUSETTS

MOUNT HOLYOKE COLLEGE, South Hadley

ALL SAINTS'
The Rev. Canon Maurice A. Kidder, r & chap.
Sun 8, 10:30; Thurs 9:30; Lawrence House Fri 5:30

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant

ST. JOHN'S Washington & Maple
The Rev. John H. Goodrow, r & chap.
Sun 8, 9:30, 11; Wed 7; Fri 12:10 (noon)

NORTHWESTERN MICHIGAN COLLEGE

GRACE CHURCH Traverse City
The Rev. C. Wagstaff, r
Sun 8 & 10

MINNESOTA

UNIVERSITY OF MINNESOTA

EPISCOPAL CENTER Minneapolis
The Rev. G. Russell Haffon, chap. 317 - 17th Ave., S.E.
Sun 10; Tues & Fri HC

UNIVERSITY OF MINNESOTA

ST. MATTHEW'S St. Paul
The Rev. A. J. Pitts, r & chap. Nr. St. Paul Campus
HC 3 & 10:30

NEW JERSEY

RUTGERS UNIVERSITY

ST. MICHAEL'S CHAPEL New Brunswick
The Rev. Canon C. A. Lambalet, Ph.D., chap.
Sun 9, 11; Tues, Thurs 7; Wed 4:45; Fri Noon

NEW YORK

COLUMBIA-BARNARD

ST. PAUL'S CHAPEL on campus New York, N. Y.
The Rev. John D. Cannon, chap. of the Univ; the Rev. Stephen S. Gormey, ass't chap. of the Univ.
Sun Cho Eu 11; weekdays MP 8:40; HD Cho Eu 5

CORNELL MEDICAL SCHOOL

ROCKEFELLER UNIVERSITY
N. Y. HOSPITAL SCHOOL OF NURSING (Studio Club; East End Hotel)
EPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Alanson Houghton, Kenneth Huggins, Lee Belford, Francis Huntington
Sun 8, 9:30, 11, 12:15; Thurs 6:15

R.P.I. and RUSSELL SAGE COLLEGE

ST. PAUL'S Troy
The Rev. Canon Fred E. Thalmann, r; the Rev. Nelson Lundberg, c 3d & State Sts.
Sun HC 8, MP & Ser 10:30; Wed 7, 12:05, 5:15 HC

NORTH CAROLINA

DUKE UNIVERSITY

EPISCOPAL UNIVERSITY CENTER Durham
The Rev. H. Bruce Shepherd, chap.
Sun 8, 9:15 HC; Thurs 5:15 HC

OHIO

LAKE ERIE COLLEGE

ST. JAMES' Painesville
The Rev. Thomas R. Waddell, r 131 No. State St.
Sun 8, 10, Eu 7:30 Wed on campus as announced

PENNSYLVANIA

BRYN MAWR and HAVERFORD COLLEGES, VILLANOVA UNIVERSITY

GOOD SHEPHERD Lancaster Ave., Rosemont
The Rev. James H. Cupit, Jr., r
Sun 7:30, 9:15, 11:15 HC, 10:15 Adult Class
Daily 7:30 HC

PENNSYLVANIA STATE UNIVERSITY

(University Park Campus)
HELEN EAKIN EISENHOWER CHAPEL
The Rev. Donald W. Stump, chap.
Sun HC & Ser 10 & 6:15; Wed 7:30 Compline

WILKES COLLEGE, KING'S COLLEGE, COLLEGE MISERICORDIA

ST. STEPHEN'S Wilkes-Barre
The Rev. Burke Rivers, L.H.D., r; the Rev. Henry J. Pease, the Rev. James P. Stevenson, ass'ts
Sun 8, 11; Wed 12:05; College Coffee House 1st & 3d Wed 7:30

SOUTH CAROLINA

UNIVERSITY OF S. CAROLINA

ST. PATRICK'S CHAPEL Columbia
The Rev. David L. Watkins, chap. 610 Pickens St.
HEU Sun 5:30, Tues 7, Thurs 5; ad Prayer Book HD 5. Full-time chap.

TENNESSEE

MEMPHIS STATE UNIVERSITY

BARTH HOUSE, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 10, EP 6; weekdays as announced

UNIVERSITY OF TENNESSEE

CHAPEL OF ST. MICHAEL & ALL ANGELS Knoxville
The Rev. Albert N. Minor, chap. 824 Melrose Place
HC Sun 9, 11:15; Tues, Wed 5:15; Thurs 7; Fri 12:15 Noon

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

TENNESSEE (Cont'd)

VANDERBILT UNIVERSITY Nashville
ST. AUGUSTINE'S 200 - 24th Ave., South
The Rev. Robert M. Cooper, chap.
Sun HC & Ser 11 & 6

TEXAS

AUSTIN COLLEGE Sherman
ST. STEPHEN'S Cor Crockett & Cherry
The Rev. James W. Gerrard, r
Sun HC 8; HC & Ser 10; College group 6:30 Sun

VIRGINIA

MARY BALDWIN COLLEGE Staunton
TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

WILLIAM & MARY COLLEGE Williamsburg
BRUTON PARISH CHURCH Duke of Gloucester St.
The Rev. Joseph E. Trimble, Jr., chap.
Sun 8, 9:30, 11, 5:30; Thurs 5 HC Wren Chapel

WISCONSIN

ALL MILWAUKEE Universities and Colleges
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
Sun 8, 10, 12 Noon; ES & B 7:30; Daily Eu 7, EP
5:30; Wed Eu 12:10; Fri Eu 9:30; C Sat 4:30-5,
8-8:50

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. Harold O. Martin, r
Sun 8, 9:15, 11 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
Sun 8, 9:15, 11; weekdays as announced

RIPON COLLEGE Ripon
ST. PETER'S 217 Houston St.
The Rev. Robert J. C. Brown, r
Sun 7:30, 10; Daily 7; Thurs 9

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
The Rev. Arthur S. Lloyd, chap.
Sun 8, 10; other services & program as announced

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory 3207 N. Hackett Ave.
The Rev. John H. Heidt, chap.
Eu, MP, EP daily; supper weekly 6

WISCONSIN STATE UNIV. La Crosse
CHRIST CHURCH 9th and Main
The Rev. H. C. Mooney, r
Sun HC 8, 9:45, 6; Daily HC

The Directory is published

in all

January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

School for Boys, out in the country. The completion of the renovation is expected sometime between Thanksgiving and Christmas. The renovations include an entire new roof, a new crypt, cleaning and painting of both interior and exterior.

The congregation of the Presbyterian Church of Old Greenwich, Conn., are using the facilities of St. Saviour's Episcopal Church of Old Greenwich while their new church building continues under construction.

PEOPLE and places

Appointments Accepted

The Rev. John E. B. Blewett, former vicar of St. Michael's, Lansing, Mich., is rector of St. David's, 27600 Marquette, Garden City, Mich. 48135.

The Rev. William Collins, former vicar of St. Mary's Mission, Winnemucca, Nev., is rector of St. Luke's, 422 W. 6th St., Willmar, Minn. 56201.

The Rev. John Denham, former executive director of the department of Christian training of the Diocese of Maryland, is staff coordinator of the Mid-Atlantic Institute of Christian Education and administrator of the Mid-Atlantic Training Committee. Address: 1500 Massachusetts Ave., Washington, D. C. 20005.

The Rev. Thomas L. Dixon, former curate, St. James the Less, Scarsdale, N. Y., is rector of St. John's, 11 Smith St., Sodus, N. Y. 14551.

The Rev. George Gerard, former chaplain of St. Just Mission, St. Just, Puerto Rico, is vicar of St. Timothy's Mission, Henderson, Nev. Address: Box 361 (89015).

The Rev. Emery F. Gravelle, former assistant, St. John's, North Haven, Conn., and assistant instructor in speech, Berkeley Divinity School, is rector of Good Shepherd, Lexington, Mich. Address: Box 1 (48450).

Living Church Correspondents

Vermont—The Rev. Donald A. Webster, rector of Trinity Church, West St., Rutland, Vt. 05701, is the new correspondent for the diocese.

New Addresses

The Rev. Canon H. Boardman Jones, retired, Deerfield Apts., 1340 S.E. 3d St., Apt. 22, Deerfield Beach, Fla. 33441.

The Rev. R. E. Green, retired, 229 Grandview S., Bennington, Vt. 05201.

Furloughs

The Rev. Peyton Craighill, staff member of the ecumenical Taiwan Theological College since 1959, is on sabbatical until 1970. He is studying for an S.T.D. degree at Princeton Seminary. Address: Payne Hall, Princeton University, Princeton, N. J. 08540.

The Rev. William C. Houghton, priest in charge of four congregations in the mining communities in and around Baguio, Philippines, is studying at the Church Divinity School of the Pacific for the fall term. Address until January: 2461 Ridge Rd., Berkeley, Calif. 94709.

Retirement

The Rt. Rev. Daniel Corrigan, director of the Home Department of the Executive Council since 1960, will retire Oct. 25. Prior to that appointment, he was Suffragan Bishop of Colorado. Address: 249 S. Pleasant St., Amherst, Mass. 01002.

Plaudits Due

The Rev. John Norris has resigned from his active association of reporting for THE LIVING CHURCH. He began in 1936, as music editor, and for some time has been diocesan correspondent for Vermont. We thank him for service so ably given over many years.

SCHOOLS

FOR GIRLS

CHAPEL HILL School

Carefully supervised college prep and general courses. Grades 9-12. Small classes, individualized attention. Country atmosphere. Music, art, drama. Remedial Reading. Special English class for foreign students. Typing. Social, athletic, creative activities. New dormitory. Boston—10 miles away. Est. 1857.
Also Summer School and Art Workshop
Clifford L. C. Erikson,
327 Lexington St., Waltham, Mass. 02154

St. John Baptist

Episcopal Country School for Girls, Grades 9-12
Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. 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, N. J. 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

NORTHWESTERN MILITARY ACADEMY

Lays a solid foundation for a successful college career in a challenging, academic atmosphere. Accredited college prep. Grades 9-12. Est. 1888. Basic ROTC. Small classes. Individual attention. Sports, religious, social programs. Guidance testing, tutorial help. Write for catalog. 189 S. Lake Shore Rd., Lake Geneva, Wisconsin 53147.

VACATION BOUND

Week after week *The Living Church* carries the listing of services of Episcopal churches — all of whom are concerned enough for your spiritual welfare to pay money to have you informed as to their location and schedule of services.

When on vacation check the listings on page 16 and attend Church wherever you are to be. Every Churchman profits by sharing the act of worship outside his home parish.

Refer to the *Church Directory Page* before you leave home. Better yet, take it with you!

If the service hours at your church are not included in the Directory, write to the Advertising Manager for the nominal rates.

THE LIVING CHURCH
407 East Michigan Street
Milwaukee, Wisconsin 53202

CHURCH DIRECTORY

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

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsoka Ave.
The Rev. Robert W. Warster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D. D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

GRACE

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

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.

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; also 6 on Thurs; C Sat 5-5 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8 & 10; Daily Masses: Mon thru Fri
7; Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

LONG BEACH, MISSISSIPPI

ST. PATRICK'S 200 East Beach
Sun Eu 7:30, Family Eu 10; Wed 9; HD 7:30; C by appointment

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun HC 7:30, 9; (1S & 3S & Major Feast Days 11);
MP 11 (2S & 4S); HC Daily

NEW YORK, N. Y.

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

ST. BARTHOLOMEW'S

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

ST. JOHN'S IN THE VILLAGE

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

ST. MARY THE VIRGIN

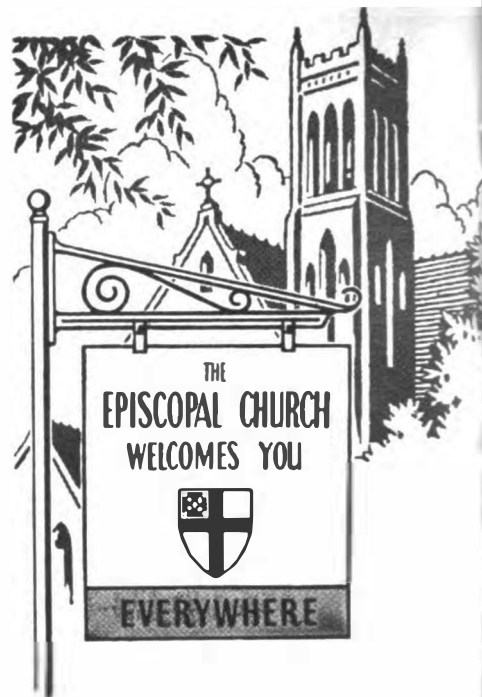
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9, 10, 11 (High); EP B 6; Daily
Mass 7:30, 12:10, Wed & HD 9:30; EP 6. C daily
12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION

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

ST. THOMAS

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



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

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

333 Madison St.
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL

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

PHILADELPHIA, PA.

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

CHARLESTON, S. C.

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

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.

MEXICO CITY, D.F.

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

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