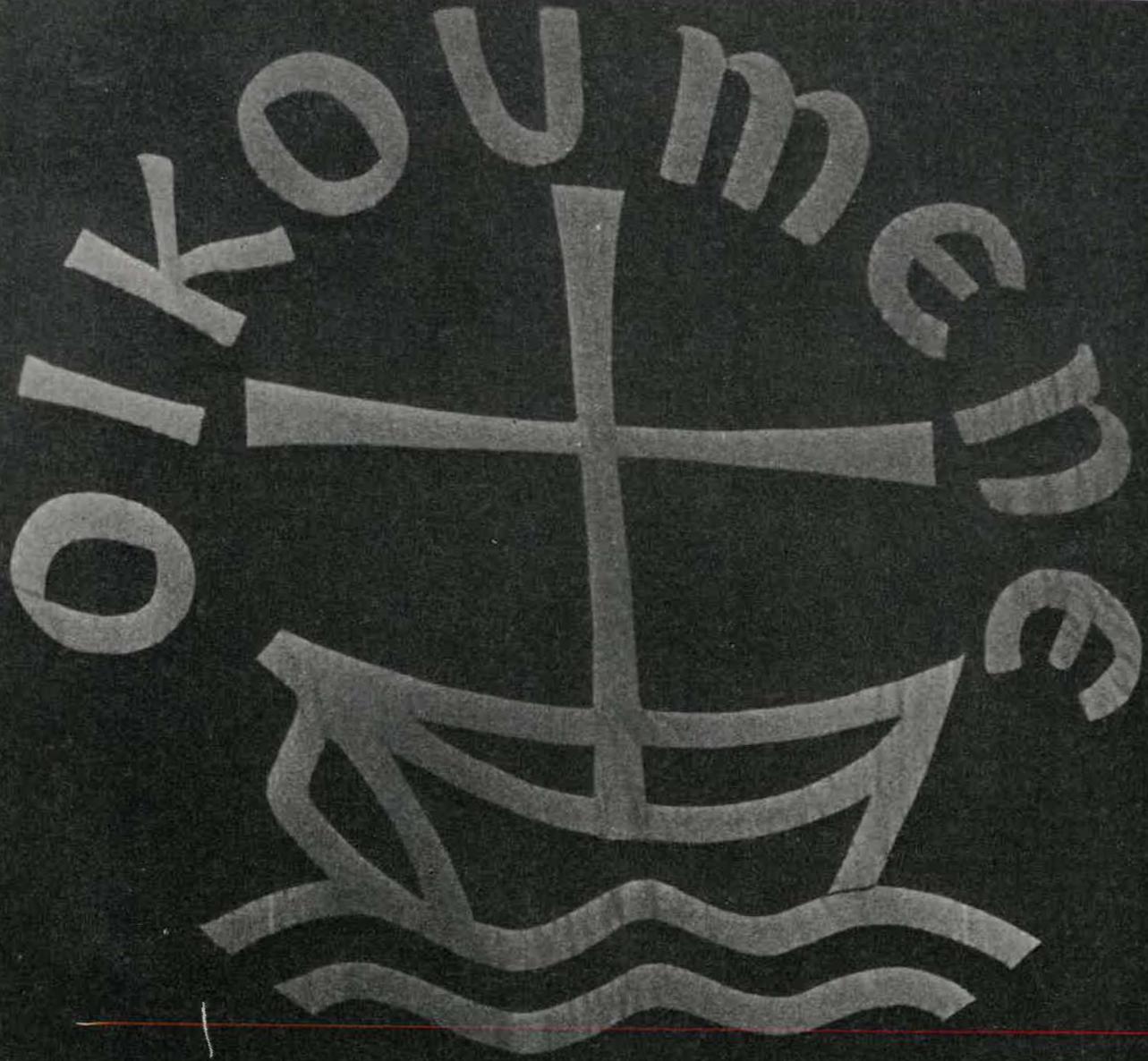


September
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The Living Church

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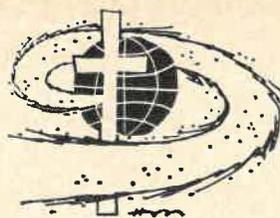
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Around



& About

— With the Editor —

The Rev. John Engelcke, Episcopal Campus Minister in Higher Education at the University of Hawaii, had some high homiletical fun in his parish bulletin for Trinity VIII. All that follows in this section is his fantasy (or prophecy?):

The Electronic Rector

The papers tell us that on the Sunday of the Apollo 11 flight two Episcopal churches introduced TV into the pulpit and trimmed the services to fit the lunar telecast. We are happy to hear this, for we have always felt that Episcopal services are too personal and need (to be in step with the modern world) more electronic automation and mechanization. Therefore, for the past few years we have been at work in a secret laboratory under St. Andrew's Cathedral, Honolulu, developing the mechanical electronic rector. Or, to use the formal designation: the Free-standing Automated Transistorized Humble Electronic Rector. That is, FATHER for short. Not only our progress on FATHER but also the advent of TV in the pulpit enable us to make this announcement.

FATHER is programmed to do all those things which pastors do now, with the added advantage of being always available. He attends no meetings. The meeting banks of his computer do instead, by special leased telephone lines either ecumenically or denominationally interconnected to form the appropriate meeting circuit. Nor is FATHER ever between places in his auto or unavailable for contact. Should he—really it, but you do understand—want a break or diversion, or should the sensors detect fatigue, FATHER is refreshed by an appropriate selection from the Furlough Film File (FFF), which has the added advantage of making furloughs unnecessary. In fact, FATHER is only out of action one Sunday a year—Low Sunday—by Common Computer Consent (CCC) the day for renovation, revising, and tape restocking.

To give you some idea of FATHER's versatility and relevance, consider him

in relation to stewardship, ceremonies, and confession. Like a slot-machine, FATHER is coin-operated. With him there is no nonsense about pledges. Rather, no cash in hand (actually between the shoulders), no service in church. Special \$1, \$5, and \$10 tokens are purchased from the church treasurer and inserted by the senior warden, at which time the appropriate service buttons are punched (or, in advanced models, the appropriate pre-punched card is inserted). To illustrate, one has these choices of service attitudes: Sarum bow, slight, intermediate, and profound; genuflection; and Pilgrim ramrod, with or without the sign of the cross, Latin, Greek, or Syrian. And one may choose any number of services, of any number of lengths. And one has—in a brilliant adaptation of the cologne dispensers in lavatories—the choice of three incense varieties (in addition to tutti-fruity, so popular in certain church circles). And, as to music, one has the choice of the Mormon tabernacle, Sistine chapel, and the St. Andrew's Cathedral choirs, the Jefferson Airplane, and Indonesian gamalon, and a Jew's harp doing the Episcopal liturgy. Surely a musical as well as an ecumenical triumph!

As to confession, one merely speaks into FATHER, for as he is a machine confessionals are no longer needed. The confession is recorded on tape and scanned by the Ethical Event Evaluator (EEE), that part of the FATHER computer complex which automatically compares the events confessed with information stored in the penitent's Personal Ethical Profile (PEP). The taped confession is erased, the penance is assigned, and the penitent is urged (by pre-recording) to "Pray for FATHER, a machine." Again, in a step with the modern world, there is a choice of penance. Tertullianesque, Hiberno-Jansenist, Jesuitical, Situ-ethical, Minimal, and Norman Vincent Peale. The inclusion of rigorous penance selections is not only in faithfulness to the tradition but also in loving consideration for the masochists among us.

One chief advantage to FATHER—

ON THIS WEEK'S COVER is Dr. Margaret Mead, internationally renowned anthropologist from New York City, who presented the Church and Society report at the Central Committee meeting of the World Council of Churches in Canterbury, England. The well-known Episcopalian called for a study on the future of human society shaped by technology. (RNS)

and here we return to our starting point —is that he is plugged in and turned on also through TV. The sermons he gives are from the World Organization for Religious Dialogue. Moreover, they are not just audio alone, but visual as well. The pulpit TV integrated to FATHER shows the McLuhanesque image appropriate to the spoken word. And by popular request, the Series 8 FATHER and after have an alternate circuiting, so that while adults listen the young can see the Sunday cartoons on the pulpit TV.

Pope Paul warns us about making the machine a god. St. Paul warns us not to turn from the worship of the Creator to the worship of creation. Two churches ensconce the TV in the pulpit, and instead of divine service watch the moon. Meanwhile, back in our laboratory under St. Andrew's Cathedral. . . .



Some archeologists working out of Istanbul claim that they have found the remains of Noah's Ark under a glacier on Mount Ararat. I know that I should be solemn at these tidings, but I can't shake the feeling that somebody is being had. One could suspect japery by some ingenious practical joker who planted these "remains," except that most practical jokers are lazy and this mysterious craft lies under some 900,000 cubic yards of ice and rock. The project is, of course, financed by a U.S. government grant. While they are digging they might keep an eye out for a saline figure resembling the late Mrs. Lot.

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.

Name and Address Missing

I am the student who won the first-prize in the 1969 Living Church Essay Contest. Since my essay was published [TLC, Apr. 20] I have received letters from people in different parts of the country. One letter was sent to my parish church, but unfortunately it was mislaid and I have as yet not received it.

Could you please print this letter because I would like to apologize to whoever wrote me for not acknowledging his letter. I am still hoping it will be located.

SUSAN M. H. GILLET

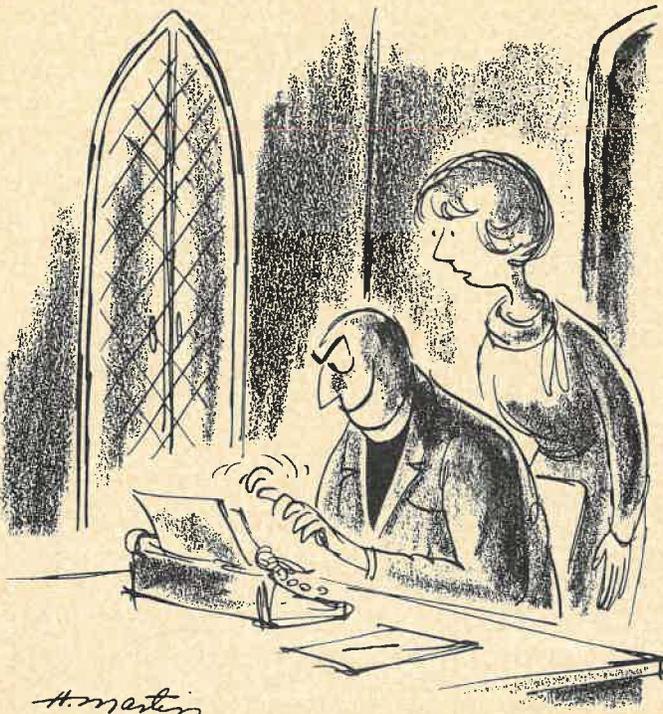
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Re Apollo 11

We are all so grateful to you for your column Around & About of Aug. 31, in which a proper focus is given to some of the great events of our time. There is still a Track 13 crowd in Manhattan (Mondays, Williams Club, 12:30 P.M., bring a sandwich). We will read and discuss your offering at the next meeting, as consequent to a continuing discussion of this all-important focus.

Thank you also for printing the words of Winston Churchill on man's eternal choice —the Blessing and the Curse.

(The Rev.) DONALD A. WHITCOMB
Mt. Vernon, N.Y.



"Well, what is it this week, dear? Hard sell?"

The Living Church

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†Member

EDITORIAL AND BUSINESS OFFICES

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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, Jo-ann Price, contributing editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager, Marie Pfeifer, advertising manager. Joel K. Diamond, circulation manager. Grace Jeffery, editorial assistant.

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THE KALENDAR

September

- 21. St. Matthew, Ap.Ev.
Trinity XVI
- 25. Sergius, Ab.
- 26. Lancelot Andrewes, B.
- 28. Trinity XVII

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.

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The Living Church

September 21, 1969
Saint Matthew

For 90 Years,
Its Worship, Witness, and Welfare

CANADA

Bp. Dean Gives Church "10 Years"

The Rt. Rev. Ralph Dean, former Executive Officer of the Anglican Communion, told the General Synod of the Church of Canada in a "personal apologia" that while he still believes in the mystical body of Christ he is not certain he still believes in the church. His voice charged with emotion, Bp. Dean said: "I don't know that I believe in the church as it is structured anymore. I don't know whether I ought to go on receiving a stipend from it, if I feel about it the way I do. I give the church, as structured—and I don't mean just the Anglican Church of Canada—10 more years of life. I think our frantic questings all this week are the convulsive death throes of an organization that unwillingly will die, but will have to die if it is to live."

When he sat down, the 285 delegates to the synod rose and gave him a standing ovation. Approached by the press, Bp. Dean said he was too emotional to elaborate on what he had said. During the five years that he served as Anglican Executive Officer, based in London, he travelled millions of miles and visited 56 lands. He said: "When you've been pressed up against the needs of the world as I have been for five years—five fabulously wonderful years, of course, but years for which you pay a very heavy price—one of the prices is that I don't believe I'll ever have peace of mind again."

Although he called his address a personal apologia, it was a general roasting of North American Christianity. "I don't believe I'll ever again be what you call balanced, because I've been pushed against the wall, and that's right out of balance. I'm disconcerted at some of my own thoughts. Things I used to care about, I don't care about now. I don't care about intercommunion. So far as the world is concerned it's too late. I don't even care about church union. So far as the world is concerned, it's just too late. Nobody takes any notice anymore, all over the world."

Criticizing the "criminal standard of living" in North America compared to the have-not countries, Bp. Dean said this is one reason why the world isn't taking notice anymore. "And it isn't really good enough to talk about one percent of the church's gross income as a contribution

to the world's poor, or anything like that," he said. "Until people like us—and believe me, I include me—can revert to a style of life that even begins to look Christian on the outside in our North American culture, then the world is not going to hear us."

"I'm sure you'll think I'm mad, round the bend or something. All the people who've labored so hard to make this General Synod the exciting thing that it is, they'll think I'm terribly ungrateful. It's not that at all. I just think, for the compassionate, that we are more and more an organization preoccupied with ourselves. I believe that within my lifetime we shall be the church of the dispossessed. I believe that we shall be the church that has to live in holy poverty. I believe that we shall have to be the pilgrim church, much smaller, maybe like Gideon's few, but bearing more of the marks of the body of Christ. If our church dies in its present form, it will die from self-strangulation by its own prosperity. We possess all things; that's why we have nothing. I expect you'll tell me I'm wrong. Well, if I am please don't get mad at me. Please pray for me and don't forget your mission to the world," Bp. Dean concluded.

Unity Talks Approved

The 24th General Synod of the Anglican Church of Canada voted to "reopen conversations" on unity with the Presbyterians and to initiate dialogue with other Christian bodies, especially the Roman Catholic and Orthodox Churches. Another resolution empowered Anglican Church committees to cooperate with the United Church of Canada in such areas as finance, evangelism, social action, a joint board of missions, and Christian education, as recommended by the General Commission on Union of the two bodies.

One of the blocks on the road to union with the United Church is that church's 60 or so ordained woman ministers. Now, an Anglican study group appointed by the Most Rev. Howard Clark, Primate of All Canada, will investigate and report back to the 1971 General Synod on the ordination of women to the priesthood. The report on ordaining women was unanimously approved by the synod as a "unity" move.

The synod also approved intercommunion with other Christian churches but also left the final decision to the bishop of each diocese.

The Anglican-United General Com-

mission on Union is scheduled to come up with a plan for union by 1972. The synod also voted to ask Abp. Clark to take all necessary steps to admit deaconesses into the diaconate.

MILWAUKEE

3,000 Attend Conference

A crowd of about 3,000 sang "Let us break bread together" in the Milwaukee Arena, and that is what they did at the opening service of the 1969 Liturgical Week sponsored by the National Liturgical Conference. The service for the mostly Roman Catholic organization was a psychedelic experience of strange sights and sounds written by Methodist Roger Ortmyer, executive director of the National Council of Churches' Department of Church and Culture. Music was composed and directed by Ed Summerlin of the University of Wisconsin.

The official welcoming speech was by the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee. The keynote address was by Dr. Robert McAfee Brown, a United Presbyterian clergyman and professor of religion at Stanford University. He said that "whether we like it or not, this is not the time of upbuilding but of tearing down, and the process is not yet complete. Tearing down racist mentalities; uprooting notions of white supremacy . . . tearing down antiquated ecclesiastical structures . . . and the end is not yet." Beside the speakers at the service, a 12-piece orchestra played, a 75-voice choir sang, and nine young women danced on stage and through the audience. Words flashed on the screens called on the audience to shake, vibrate, jump, and embrace. Finally the order was given "Lie down." Many did. And the breaking of bread began.

Dr. Ortmyer described bread as the "central image" of the event as it is in Holy Communion. Despite the symbolism, however, James F. Colaiani of Washington, D.C., director of the liturgical conference, said the service was paraliturgical with only a resemblance to the real thing. "We still have a gross respect for the genuine Eucharist," Mr. Colaiani told a reporter.

Dr. Brown said, "The Eucharist reminds us that the body we remember was a broken body, that the life to which we are called, of which blood is the symbol, is a life poured out, poured out not only in a holy place, but on the city dump

heap, poured out not on behalf of religious principle but on behalf of the destitute of this world. . . . There, strangely, is the source of our hope."

To emphasize the conference's point that modern liturgy goes beyond the walls of the church into everyday life, the sponsors took up a collection that raised nearly \$1,500 for Cesar Chávez and the United Farm Workers Organizing Committee. Conference leaders said the gift would be supplemented after they got through balancing accounts of the liturgical program. Mr. Chávez was unable, because of illness, to come to Milwaukee to accept the award presented by the Rev. Joseph M. Connolly of Baltimore, president of the liturgical conference. Andrew Imutan of Baltimore, vice president of the United Farm Workers Organizing Committee, accepted the money for Mr. Chávez.

The conference had been criticized by some Milwaukee Roman Catholics. Conference officials said they had not requested endorsement of the program by the Most Rev. William E. Cousins, Archbishop of Milwaukee, who was not present at the conference. According to officials, he had said he would remain neutral.

KENTUCKY

"Pill" for Unmarried Approved

After a plea to do so by a Roman Catholic judge, the Louisville-Jefferson County (Ky.) Board of Health voted to extend its family planning program at Louisville General Hospital to all indigent hospital patients married or single, who have doctors' prescriptions.

Since March, when the hospital's pharmacy began dispensing birth control pills and devices for the first time, only married indigent women have been eligible. The vote to expand the program to unmarried women followed a request by Juvenile Court Judge William R. Mapother, an outspoken advocate of birth control as a means of combating juvenile delinquency despite his Church's stand against "artificial" contraception.

At a closed meeting of the Board of Health, the judge listed some case histories of juvenile offenders who came from "inadequate" families. In some cases the head of the family was an unwed mother. After the meeting Judge Mapother said, "I'm sure this action will go far in combating the social ills of the community." The judge said the Roman Catholic Church "has no right to dictate" policies on birth control.

WCC

Meeting Concludes

The central committee of the World Council of Churches has asked the 235 member churches of the WCC to press governments to find ways for making

more effective the United Nations' economic sanctions against Rhodesia. An adopted resolution also said the central committee agreed with the Christian Council and the Roman Catholic bishops in Rhodesia that the new constitution is in many respects "contrary to Christian teachings." The constitution was approved in June by a minority electorate, comprising mainly whites. Rhodesia's population is predominantly black. The report stated that the WCC has no member churches in that country.

Churches around the world were asked to provide Rhodesian churches with financial and manpower assistance to carry on education, training, relief, and other services aimed at justice.

In other actions at the close of the two-week central committee meeting in Canterbury, the 120 members expressed concern for "present acute tensions" in many nations. The resolution came during the religious clashes in Ireland, the tension in the Middle East over a fire in Jerusalem's

El Aqsa mosque, and the protests in Czechoslovakia over Soviet domination. Earlier the committee voted to increase its goal for Nigerian-Biafran relief from \$3.8 million to \$5 million.

It also:

(✓) Approved the spending of \$20,000 for a consultation between Christians and those of other faiths next March in Beirut;

(✓) Voted funds for studies on the role of Christians in humanizing social institutions;

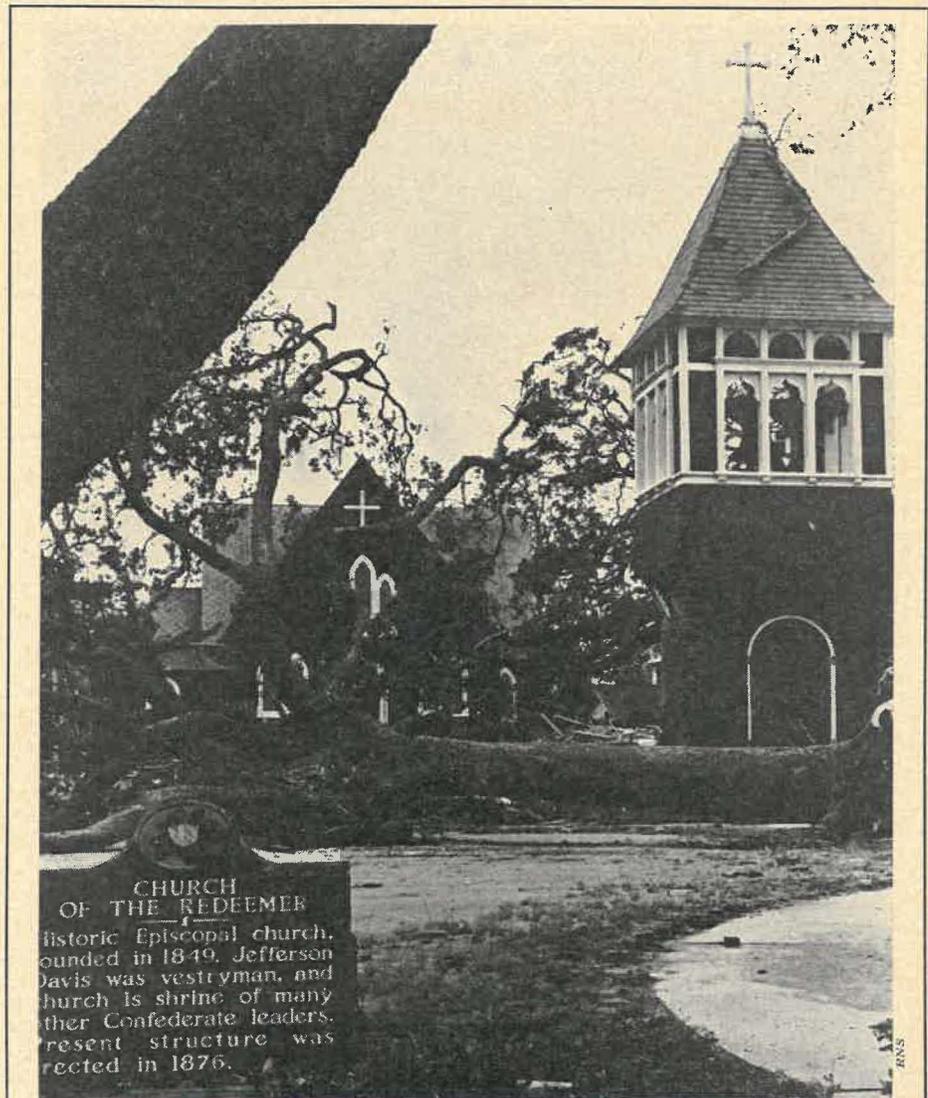
(✓) Asked the Christian Medical Commission to look into the ethical implications of organ transplants and long-term resuscitation procedures;

(✓) Created an educational renewal fund, a joint project with the World Council of Christian Education, to improve educational facilities at all levels throughout the world;

(✓) Heard a report that \$95,072 has been received toward a goal of \$2.3 million for extensions of the ecumenical center in Geneva;

(✓) Voiced support for the strike of table grape pickers in California;

(✓) Decided to have 20 non-voting youth



ONE OF THE MOST HEAVILY DAMAGED Mississippi parishes during Hurricane Camille was the Church of the Redeemer in Biloxi. Only the bell tower of the historic edifice, where Jefferson Davis was once a vestryman, was left standing. The rectory also was destroyed. The parish house behind the church was badly damaged but did not collapse. A large oak tree, uprooted by the storm, obscures the view of the rubble which is all that remains of the sanctuary and nave.

participants at the next central committee meeting in Addis Ababa in January 1971. These young people would be nominated by member churches.

The central committee closed with a worship service in Gulbenkina Theatre on the campus of the University of Kent.

Finances

The World Council of Churches faces a serious financial situation, the chairman of the organization's finance committee has reported. An accumulated deficit of \$167,750 has been cleared but a shortage of \$76,000 is expected at the end of 1969, the Earl of March said. The figures apply to funds managed under the general operating budget. The 1969 anticipated deficit is on expenditures of \$1,350,000. The projected 1970 budget need is \$1,500,000 and the deficit might be \$300,000, said the earl.

Last year the Fourth Assembly of the WCC asked member churches to increase contributions by 33%, equal to \$307,000. Total increase in 1969 is expected to reach only 23% according to a financial report. The central committee indicated that at its next meeting it would ask for another 25% increase in contributions.

In the meantime, the executive committee of the policy group was authorized to determine priorities in the general budget and in program commitments on the basis of information provided by the general secretary's office.

CHICAGO

Demonstrators Attack Diocese

Members of a group known as Seminars Organized for Racial Justice demonstrated outside the headquarters of the Diocese of Chicago and staged a brief sit-in. They were protesting the failure of the diocese to date to take part in Project Equality, which fights discrimination in employment and job advancement by restricting church buying and church employment to non-discriminatory businesses. The Rt. Rev. James W. Montgomery, Bishop Coadjutor of Chicago, told the demonstrators that funds for an Illinois chapter of Project Equality will not be released until the diocesan council authorizes it. He told them that the diocesan convention would meet in September and consider the issue. A request to call a special session in August was rejected.

There were 15 demonstrators. They asked a project commitment of \$1,000 from the diocese.

EUROPE

Evangelicals Meet

In an atmosphere of relative freedom, a conference of evangelical pastors was held in Novi Sad, Yugoslavia, with dele-

gates attending from four communist-controlled countries of Eastern Europe. One hundred and thirty participants came from the host country, Poland, Hungary, and Czechoslovakia. The Soviet Union, Bulgaria, East Germany, and Albania were not represented at the Eastern European Countries Pastors' Conference.

Western observers said that the Yugoslav authorities made no attempt to interfere with the program and were gracious to those present. Arrangements were made by the Evangelical Alliance Mission. Three years ago only Yugoslavia had permitted evangelical churchmen to attend the World Congress on Evangelism in Berlin.

Delivering the major addresses at the Novi Sad meeting were two Americans, Dr. Carl F. H. Henry, former editor of *Christianity Today*, and Dr. Stephen Olford, pastor of Calvary Baptist Church, New York City. European observers came from Austria, West Germany, France, Switzerland, and Holland.

Dr. Henry said he found in Yugoslavia clear indication that the "Socialist leveling of material possessions leaves wide ranges of human aspirations unsatisfied." He also noted that Christians who in the past were secretive about their faith are beginning to take more open stances.

The Novi Sad gathering used the property of the new Baptist Bible Seminary. Baptists in Europe had considered a congress on evangelism but decided instead to cooperate with the meeting in Yugoslavia. An all-Baptist congress is now tentatively set for Prague in 1970. Delegates shared experiences as well as heard reports and speakers. Czechoslovak evangelicals told of presenting Russian language Bibles to soldiers who came with the invading Soviet forces last year.

The variety of religious situations in Eastern European lands was reflected. Reports indicated that in Hungary and Roumania, for example, pastors are still strongly urged by governments to provide a biblical basis for socialism. On the other hand, Yugoslavia is not so rigid. The condition of the church in Albania is not known.

PENNSYLVANIA

Contest Lease to Militants

Granville Lash, black director of Robert Wade House, Chester, Pa., said he would "get back" the property from members of the Black Economic Development Conference (BEDC).

The Wade House, a Quaker-owned settlement house, was, in effect, turned over Aug. 13, to the BEDC supporters by the Quaker Monthly Meeting of the Religious Society of Friends after the blacks had occupied the center since June 11. The Quaker group had disapproved the occupation but decided to give BEDC supporters permission to continue their "occupation" for one year. How-

ever, the Monthly Meeting official decision did not refer specifically to the BEDC, giving the authority for continued operation to the "Darnley Belgrave, Sr., Community Center," the name chosen by the black group for the two-story brick structure.

Mr. Lash, a former Harlem Globetrotter basketball star, questioned the legality of the changing of the lease for the property and charged that the occupiers "are going to get a lot of innocent people hurt. They've been telling kids to go various places to demand this and that," he explained. "Well, one of these days, they'll send a kid to demand something and the kid will get shot by someone."

Responding to charges that he had been controlled by a predominantly white board of directors, Mr. Lash retorted that "the board did not control me. In fact, it would be more appropriate to say I controlled the board. They never stopped me in anything I wanted to do." The 27-year-old Negro said the board had instructed him from the beginning to create an all-black board. He reported that he now has ten blacks who would be willing to serve.

The occupiers had charged that the former center program was obsolete, a claim also disputed by Mr. Lash. Since the takeover of the Wade House, the occupants have run their own programs, using some of the center's staff.

NEW JERSEY

Sex Education Program Challenged

A New Jersey minister has told a state legislative committee that sex education should not be given apart from moral and spiritual guidance, and that compulsory sex education in the public schools may violate individual rights under the First Amendment to the Constitution.

Dr. Samuel A. Jeanes, a Baptist clergyman, maintained this view at a hearing inquiring into policies concerning sex education in the public schools. "The state of New Jersey cannot afford to teach sexuality, which is perhaps the most explosive force in human life, in a moral and spiritual vacuum," he said. "This subject, unlike mathematics and other academic courses, is very much entwined in and related to our moral codes as well as being fraught with psychological and social meaning." He argued that even if the schools had sufficient teachers qualified to teach sex education "in the proper pattern of moral and religious reference," they might be treading on religious grounds that have been ruled off limits by the courts.

Dr. Jeanes noted that in the case of prayer and Bible reading the courts had ruled that excusing a child who objects "would militate against the child, setting

him apart as different from the rest of the class." The same objection would apply to sex education, he contended, even if objecting parents were allowed to withdraw their children from the instruction classes. The clergyman also challenged the teaching of sex to pre-adolescent children and to coeducational classes.

NEW YORK

St. Clement's Vandalized

The vicar of St. Clement's Church in New York City, the Rev. Eugene A. Monick, Jr., has a sign on his office wall which reads: "I should like to be able to love my country and still love justice. *Camus.*" He has admitted to a reporter for *The New York Times* that his problem is a smaller one—that of loving his neighborhood, since for the past several months his church has been vandalized, fire-bombed, and defaced by neighborhood hooligans.

"They say we are 'nigger lovers,'" Fr. Monick told the *Times*. "There have been six break-ins in three months. Last week they stole a new refrigerator from the church, and on Friday night someone threw a firebomb through a window. It's lucky we weren't burned down." The vicar went on to say: "We have a sophisticated congregation, an experimental congregation, and we do a lot of innovating. The old grass-roots families—who are so peculiar to the Hell's Kitchen area—don't like us." St. Clement's has a long theatrical tradition and in recent years has specialized in experimental religious drama.

Recently vandals have painted racist signs on the church front. "I don't know how we can come to terms with the community," Fr. Monick said. "We're not so much a community-oriented church. We are trying to make religion relevant to the world today."

INTERFAITH RELATIONS

Jews and Baptists Meet

A Jewish historian painted a dim view of Jewish life in the south during an exchange between scholars at the first formal meeting of 70 Southern Baptist and Jewish scholars sponsored by the Southern Baptist Convention's home mission board and the American Jewish Committee's department of interreligious affairs.

Dr. Leonard Dinnerstein, professor of history at Fairleigh Dickinson University, asserted that Jews are "merely being tolerated" in the south and are dying out numerically. "Economically," he said, "Jews have always prospered in the region; socially, they have never been fully accepted. Save for religious differences, Jews have made every effort to remain as inconspicuous as possible and to adopt—at least in public—all of the standard

southern attitudes. Hence, they have been grudgingly tolerated." But their awareness of that status, he said, makes them increasingly cautious in their public attitudes.

Dr. Dinnerstein further claimed that every statement by northern liberal Jews on civil rights for Negroes causes some southern Jew to suffer at the hands of white racists. "There are only two escape hatches for the Jew in the south," he said. "He may migrate to another region of the country or be converted to Christianity."

Dr. Leo Silberman, professor of Jewish literature and thought at Vanderbilt University, responded that what looks like anti-Semitism may actually be the lack of affinity by southerners for any "outsider."

Charles Wittenstein, director of the American Jewish Committee's regional office in Atlanta, said Dr. Dinnerstein's picture of southern Jewish life was "overdrawn." But he added that one prominent Baptist pastor in Atlanta had once warned him that speaking out on basic social issues could cause him to "wear out his welcome."

The Southern Baptist scholars present all denounced anti-Semitism. "Anti-Semitism is foreign and repugnant to the Baptist," declared Dr. Bob E. Adams, professor at the International Baptist Seminary, Cali, Colombia.

COLLEGES

Financial Support Increases

Donations to colleges by religious groups increased 11.8% in the 1967-68 academic year over the previous year, according to figures made public in New York City. This compared with an increase of 8.3% in all gifts from private sources. The figures, contained in a survey of 861 institutions of higher learning, showed a total of \$90,968,000 in gifts from religious groups. The survey was made for the Council of Financial Aid to Education, the American Alumni, and the National Association of Independent Schools.

Conclusions in the survey were based on reports obtained directly from the 861 colleges and universities. In addition to the religious groups, categories of giving were: alumni, foundation, non-alumni, business corporations, and others. The religious percentage was the second highest increase. First was alumni giving which increased 14.1% for a total of \$302,174,000. Contributions by churches and religious agencies were not broken down by faith or membership.

A total of 1,043 institutions answered the questionnaire, but not all gave sufficient answers to be included in the detailed breakdown of figures. The grand total of all 1,043 was \$1,317,000,000. The increase in private giving to education in 1967-68 was twice the long-term national economic growth rate of 4%.

Briefly...

■ An explosion on a freight train rocked the town of Noel, in southwest Missouri, killing one person: Roxa Miller, a communicant of St. Nicholas Church. The Episcopal parish hall was badly damaged, as was the Roman Catholic church, so the Roman Catholic congregation was given the use of St. Nicholas Church for Sunday and weekday Masses. The vicar of St. Nicholas, the Rev. Stuart Coles, led a service of thanksgiving for the miraculously low loss of life in an explosion which did extensive property damage.

■ Dr. James I. Packer, one of the leading evangelical opponents of the present plan for Anglican-Methodist reunion in Britain, has been appointed principal of Tyndale Hall, a Church of England theological college in Bristol. He was the only member of the Anglican-Methodist Unity Commission who did not sign the scheme of reunion issued in April 1968.

■ Slogans hostile to the military junta presently ruling in Greece were painted on the outside of two Greek Orthodox churches in New York City by unidentified persons. "Death to Fascists," "Don't Burn Children," and "Freedom for Greece" were painted on the walls of Holy Cross Church in Brooklyn. "Freedom for Greece" was also painted on the door of St. Nicholas Church, Queens, together with "Iakovos is a Traitor." The latter slogan apparently referred to Abp. Iakovos, Greek Orthodox Primate of North and South America.

■ The 5,000-member Canadian Christian Church (Disciples of Christ) has voted to join the Anglican-United Church negotiations on union and will appoint representatives to the General Commission on Church Union. It has 46 congregations across Canada and is related to the U.S.-based parent body.

■ Dr. James M. Moudy, 53-year-old chancellor of Texas Christian University, was elected moderator of the Christian Church (Disciples of Christ) at the church's general assembly held in Seattle. He succeeds Dr. Myron C. Cole of Los Angeles. Re-elected to the top-salaried position in the Christian Church—general minister and president—was Dr. A. Dale Fiers. His term of office is six years.

■ Mrs. Madalyn Murray O'Hair, the atheist whose lawsuit originally resulted in the Supreme Court's ban on public school prayers, has filed suit in Austin, Tex., to bar on-duty astronauts from practicing religion. In her petition Mrs. O'Hair objects to such things as Col. Frank Borman's reading from the Bible last Christmas Eve as Apollo 8 orbited the moon, and the Apollo 11 astronauts' leaving microfilmed prayers on the moon in July.

A. B. Patterson, Jr.

COLLEGIANS, CHURCH, FAMILY

"The Church has never been more needed on campus than it is today; the collegiate community cries out for the pastoral ministry. Through generations of students, the Church has ministered to collegians. Approaches to ministry have changed. Currently the role of chaplain on campus is changing, too. That is as it should be."

AN anxious generation of parents sends its sons and daughters off to college this month. Just one more "essential" is crammed into tightly packed suitcases. An allowance has been arranged for. Living accommodations in dormitories, apartments, rooming houses, and fraternities have long since been squared away.

High school days have not been particularly happy ones for many young people (or their parents!). There is a spoken hope and a silent prayer that somehow things are going to be better once the college-bound youngster matriculates, finds a purpose in life, makes new friends, and establishes a pattern of living and studying which points him in the direction of a degree. At the very best, the high school graduate has acquired the basic learning skills and some degree of proficiency in a broad area of interest. He has had some opportunities for personal development and self-fulfillment, as well as some actual experience in use of his time, talents, and judgment in fulfilling responsibilities which he has accepted.

Ideally, the young person knows that he is a loved and valued member of the family circle, receiving warmth and strength from its support, contributing to it of his vitality and interest. He has had friendships with members of his own and the opposite sex. He has admired one or two rare creatures over 30 whom he genuinely respects. In his religious edu-

cation he was confirmed after receiving instruction and attending church through his elementary school years. He has learned to make his communion regularly in the company of his family. Perhaps he has been an acolyte, sung in the choir, helped in the nursery or with a Scout troop. Church camp and work experience have supplemented the comradeship found within the young people's group of the parish family. But unfortunately many young people have not had those ideal, fortifying, maturing experiences before they come to college. Experience far short of the ideal has been the case at school, at home, in church.

Despite a high level of achievement, I do not meet many young people who were challenged, involved, or excited by high-school academic experience. Many an individual readily admits to boredom in the classroom. He has been lectured *at* but *not* listened *to*. He may (or may not) have known love or loved another. He may have been alienated from parents, teachers, or even other young people. Caught up in a search for self-respect and identity, he may (or may not) have separated himself from the establishment and those standards of morality identified with convention. His growth in the Faith may have stopped with his confirmation and his intellectual involvement with honest problems and questions about his religious convictions atrophied from disuse. When he comes to the campus, each young person brings the strengths and weaknesses of his past experience and training in addition to his aspirations for the future. Opportunities for growth are his for the seeking.

An entering collegian will not find the

campus described by his parents. The campus scene has changed in two decades.

Gone the ivory tower. Gone the leisurely pace and time for reflection. Gone the collegiate search for Cash (on graduation), Culture (almost immediately), and Clan (the NOW group devoted to a pursuit of the two primary objectives). Gone the chance for release of the heights and depths of feeling through the traditional highjinx of halcyon college days of yore.

Enter the emphasis and primacy of the individual. Enter the awareness of serious people surveying the problems of society. Enter the campus as microcosm of the larger world. Enter the pressure to specialize. Enter the classroom taught by a graduate student on a stipend which allows him to pursue his goal of earning another degree but which may not reflect an ability to teach. Enter the impersonality of electronic scheduling and record-keeping. Enter a floating society which asks to determine all standards of behaviour affecting the individual. Enter individual conscience which becomes prosecutor and judge of personal actions. Enter a world of great stress. Enter the question, "does anyone know or care that I exist?"

Even the young people with the best of training and experience, the best of shepherding, well-fortified by the security of being loved and loving face a tremendous challenge on a modern campus. Galling as it may be to the young, the identities which "shackle" them to previous generations also give them borrowed time to seek their own identity and purpose at leisure, rather than in one premature gulp. Mary's daughter, John's son, Bill's brother, the Harper's grandson,

The Rev. A. B. Patterson, D.D., is Episcopal chaplain at the University of Colorado and rector of St. Aidan's Church, also in Boulder, Colo.

God's child—all inherit a time of grace for growing up.

THERE are some who say that there is no place for the Church on a modern campus: "The Church is irrelevant"; "The kids are too busy"; "What's the use?"

In my own experience, the Church has never been more needed on campus than it is today; the collegiate community cries out for the pastoral ministry. As never before the collegian seeks celebration of life and joy so often lacking in other facets of his life. The grave problems of our world and society summon a generation of people willing to be involved in a solution to those problems rather than spectators who criticize what they see but do not lift a finger to initiate responsible change. Through generations of students, the Church has ministered to collegians as their needs became known and understood. Approaches to ministry have changed as needs have changed.

Currently the role of chaplain on campus is changing, too. That is as it should be. One trend of the changing emphasis concerns me very deeply, however. I wonder if the chaplain who agrees to lead a march or hold the torch to burn a draft card or picket the administration building isn't gratifying his own need to be noticed but losing far more than has been gained. I believe that there may be a disproportionate emphasis on the prophetic ministry, to the detriment of the priestly and pastoral functions when the chaplain involves himself directly in student protests.

By the nature of his vocation the priest-chaplain is *in* but not *of* the university. It is important to the independence of his judgment and to the laws of the land that this relationship remain faithfully in tandem but not entwined. It takes many years to develop the trust and respect which permits the chaplain to be an effective counselor. To be used as a counselor he must be trusted and respected, something more than just being willing. On a cosmopolitan campus which attracts students from around the world the services of worship must be readily available and warmly attractive to persons of many degrees of churchmanship and practice. No breath of criticism must ever be directed at the customs of reverence which young worshippers are comfortable in using.

The idealism of the young, so often expressed in service to or through the Church, has been supplemented by growing opportunities of service in the Peace Corps, Vista, teaching the underprivileged and handicapped, working in government, healing, etc. The chaplain has countless

occasions to point out and suggest the work of God still left undone.

In each of his major functions, the chaplain serves as *enabler* in his pastoral, priestly, and prophetic ministries. It is he who holds the mirror to the individual and to society. It is he who conducts the services, celebrates the occasions for joy, repentance, reconciliation, forgiveness, enthusiasm. It is he who offers the sacraments, the channels of God's love, grace, and perception. He makes it possible for others to find a deepening commitment to God, as God calls that individual to His purpose in life. The role of the chaplain is that of an *enabler*. Through the grace of God he tries to shepherd his collegiate flock in such a way that each may respond intelligently, faithfully, and lovingly to the God who summons him.

The successful coach, the inspired teacher, the loving parent will know what I mean. No doubt the coach could throw a winning touchdown pass in a tight spot, but his own good judgment and the rules of the game demand that he watch from the sidelines and let the young quarterback do his best. Win or lose the player will learn from the effort. Nor would the teacher of art grab the paint brush from the hand of his student and change the design to suit himself. He suggests; he criticizes; he praises. But he doesn't paint the picture. What parent has not had to watch his youngster learn prudence by making his own mistakes, learn self-confidence by winning his own victories? The word "compassion" has special meaning for the parent with sufficient forbearance to suffer with his youngster through the agonies of growing up and maturing. Because he loves the child, he does not take the test for him, or "fix" a ticket, nor extricate him from the consequences of his actions and decisions.

The chaplain as *enabler* is coach, teacher, parent, confidante, advisor, reflector, and celebrant. In my opinion he devalues his usefulness and purpose when he grabs the paint brush, tries to toss the winning pass, or leads the picketing.

FOR those families who are being separated from each other while a beloved son or daughter goes away to college, the thought of Christmas vacation and reunion seems to acquire special significance. Until that happy day, what thoughts can you share with your collegian as he goes off to college?

Be faithful in worship. Find a church or chapel close to your campus and attend regularly. Your example is important to

those around you. And *you* are important to God.

Be constant in the confidence that God will give you the wisdom to make the right choices if you put Him and a God-centered pursuit of purpose, truth, meaning, and beauty first in your set of priorities.

Talk about your faith and your doubts. Don't be afraid to ask questions. Talk to others. Listen to others. Examine. Quest. Don't give up.

Celebrate the occasions for joy and happiness and perception and awareness.

Look on each new day as a chance for adventure and service.

Look on each new acquaintance as an opportunity for friendship. But don't forget your old friends in enthusiasm for new acquaintances.

Treat each person you meet as a child of God, worthy of respect and clothed in dignity.

Remember that you don't build yourself up by tearing someone else down. When you criticize an opinion or an idea, have a better one to offer and some facts to back up your opinion.

You are made in God's image. There is no need to take another person's grades, money, or reputation.

Save some time to appreciate the beauty of creation.

Help your family understand what you are thinking about and what concerns you. If you are not able to convince them of your purpose, something may be missing from your consideration.

Knowledge is an accumulation of information and ideas. Wisdom is the meaningful use of knowledge. Seek after both.

Your body is an Holy place, created by God. Treat it with respect. That means eat properly, get the sleep you need, exercise, don't over-indulge. Stay away from drugs and chemicals.

Thank God when you see an American flag. It represents our common heritage in a country which encourages education, does not equate a mistake with failure, promises open expression of ideas, and provides an orderly system for initiating change responsibly.

Write your family at least as often to send love as to ask for money.

Be patient with your own mistakes and shortcomings. Extend the same courtesy to the guy or girl in the room next door.

Do your homework and class assignments. Your social life on campus will last longer if you don't try to cram it all into the first year.

Smile. These are the most stimulating days of your life.

Continuing his analogy between swallows and the Gospel, the author tells of his experience of being

DIVE-BOMBED

By JOHN W. HAYNES

IN TLC of Oct. 27, 1968, an article of mine on the subject of worship, entitled *Swallows, Porpoises, Men*, was published. Its theme was that worship, above everything else, should express the joy of life, and that some of the creatures in God's creation do this in a form that is both natural and exciting. Swallows do this. They dance for joy in the dying rays of the sun. They leap in the air, swoop and dive, and go through all manner of antics out of sheer playfulness.

I wrote of the mystery of having swallows in one's area, and maintained that you only had them if you loved them, if you spent your time at sunset watching them fly and applauding the circus performance they were putting on for you. At my farm in New Hampshire I've always been blessed with swallows. Neighbors remark on my good fortune and comment on the side benefits, for with swallows eating up all the mosquitoes in the air one can sit comfortably on an unscreened porch and forget about slapping and swatting that irritating insect that does so much to make human life uncomfortable. I tell my neighbors that the secret of having swallows around to protect you is not just to create holes in barns to allow them to fly in and out; it is to take pleasure in watching them, because they are a show bird and need to be appreciated and loved.

WELL, this year I returned to my farm unexpectedly only to find that there was a nest of swallows right above the window of the porch just at the front door entrance. The baby birds had already been hatched, and the parents now had the problem of feeding them with me being present and coming in and out at all

times. It quickly turned out to be an interesting and exciting battle. To my surprise and consternation I found myself being dive-bombed. As soon as I would come out the front door the parent swallows would begin screeching and calling all their friends and neighbors over to help them, and they would fly in all directions over my head and then dive at me from different angles. They swooped so close to my ears that I could hear the swirl of their wings. At times they frightened me and startled me as they would come out of nowhere and dive around my head. I kept saying to them, "Listen, I'm the person who loves you. I even write about you in a national magazine and tell the world how happy I am to have you around. You shouldn't do this to me." But these thoughts didn't seem to have the desired effect. They continued to protect their young by the drastic tactics of bombing me every time I came out of the house. I thought I might correct this by changing my clothes—looking different—but this didn't seem to stop the attack, and so finally I located an African safari helmet that a sister-in-law had given me years ago, and with this article of apparel I felt reasonably safe from a direct hit if any bird decided to use the suicide tactics of the Japanese airforce.

The protective instinct of these birds was phenomenal. One of them would station himself so that he could see me as I came out of the door and then he would immediately begin to attack me. I'd even go out on the back porch at the other end of the house, and they would follow me there, swooping around the pillars of the porch and insisting upon not giving me a moment's peace until I was completely off the premises.

The baby birds in the nest were five in number. It became so crowded that heads circled the exposed edge of the nest and one wondered how five bodies could nestle in there together. When a baby bird wanted to exercise its wings, or preen its feathers, this became a perilous procedure with the other birds sens-

ing the existence of more space and proceeding to secure it for themselves if possible.

I've often wondered just how baby birds are forced to fly for the first time, but as I watched this nest and saw the birds get larger and larger, I noticed that the parents would do all kinds of things to entice the babies out. They would fly by the nest just to show them how easy it all was. Sometimes they would fly by with some juicy morsel in their bills in the hope that one of the young birds would reach so far out to grab it that it would be forced out of the nest. But my ultimate conclusion, after watching this nest, is that the young birds get so cramped for space, so frustrated with each other, that the world outside looks mighty open and good, and, finally, the bravest one of the crowd is dispositioned to take the leap. One after one of the baby swallows left the nest until there was only one bird left. He became a problem child to his parents because he wouldn't leave. (It was like having all of one's brothers and sisters off to college and having the house all to oneself.) The parent birds almost gave up on him, and I thought for awhile that he must be a cripple or have deformed wings. But no! Eventually, when I wasn't watching, he decided to leave the nest. As soon as he left I knocked the nest down, in the thought that I could dissuade the birds from laying eggs in it again, but as I left the farm a few days later they were bringing mud to the area again to rebuild it.

IRELATE this story because it has some relationship to the Gospel. It is also perhaps a parable of life. Man may love God but still get dive-bombed by the slings and arrows of misfortune. The picture of Job quickly comes to mind, where Job loved God, and was a good and righteous man, only to find his family wiped out, his property gone, and he left sitting on the dunghill of life. Or the picture of Jesus who came into the world because He loved the world, and yet the world received Him not. Men—whom He loved—crucified Him and forced Him to live a life of sorrow and suffering, in hiding at times from the masses, retreating to the barren plains of Judea and Samaria to escape their cruel designs upon Him. Innocent suffering is built into the framework of life, and the odd fact that swallows, who have a natural instinct to protect their young, do not know that I'm their friend who loves to have them around, allows their protective instinct to supersede my affection for them, seems to represent the dichotomy between God's intention for man and man's insensitivity to His love and concern. God so loved the world that He sent His only begotten Son into the world. But the world is too protective of its own concerns. It crucifies. It dive-bombs the Saviour.

The Rev. John W. Haynes is rector of Calvary Church in Wilmington, Del., and a previous contributor to these pages.

EDITORIALS

Nixon's New Deal

WHAT Congress will do with Mr. Nixon's proposals for radical reforms in public welfare remains to be seen; but we think the President deserves an A for effort and a strong B-plus for content.

One of the most welcome and overdue proposals is that which would eliminate "Aid to Families with Dependent Children" as we now know it and replace it with a system whereby a man would be encouraged to stay with his wife and children rather than to abandon them, as he now must in most instances if they are to qualify for public aid. Mr. Nixon's plan would provide a family of four in which no one had a job \$1,600 of federal funds, to be supplemented by state grants. The jobless head of this family would be required to enter a work training program (with the added inducement of a \$30 a month bonus) or take a suitable job. It is hard to see the sense in such a criticism as has been voiced by Senator Walter F. Mondale of Minnesota: "A club forcing people to work bothers me a great deal." It is not being proposed that anybody who cannot work will be forced, by club or otherwise, to work. It ought to bother the senator a great deal that a person can be supported by society without wanting or trying to work. This aspect of the President's program should encourage self-reliance and enhance self-respect.

The several big unanswered questions are obvious. Will the states do their part to supplement the federal allotment of \$1,600 to each needy family? No family living in any of the 50 states can live on that amount alone. Who is to decide whether the jobless head of a family is trying to find a job? The government's own subsistence standard is \$3,300 a year. How is this gap to be bridged? Congress will have its job cut out seeking the answers to such questions.

What can be said now is that the Nixon administration has been doing some hard thinking toward a whole new deal in public welfare, and has come forth with a comprehensive program which, as a whole, seems realistic, humane, and constructive. The President was justified in telling the nation that under his plan "for the first time, the Government would recognize that it has no less of an obligation to the working poor than to the nonworking poor; and for the first time, benefits would be scaled in such a way that it would always pay to work."

Bring Back Chesterton!

OUT of London comes a depressing news item. A Roman Catholic priest who has a priceless collection of Chesterton manuscripts is giving it to a Canadian university because, as he puts it, no one in England seems to appreciate Chesterton. We hope he is wrong when he says "no one," and we hope he is right in his assumption that on this side of the Atlantic there are more students who appreciate Gilbert Keith Chesterton as a man, a writer, and an apologist for the Faith. The troubling

thought is that an English Christian who was so splendid and rousing in both his patriotism and his religion should be so little appreciated by his Christian countrymen today. (Chesterton died in 1936.) English Christianity is in a sad state. What ails it is not that it is not reading Chesterton, but what ails it is the reason it is not reading Chesterton. The English Christian today has become defensive and apologetic about his patriotism and his religion. Chesterton emphatically was not. He loved his country fervently enough to castigate its faults; he was no jingoist. But he loved his land and made every reader feel that it is *dulce et decorum* to love one's country enough to die for it if need be. As a Christian he experienced and trumpeted forth to the world the sheer joy of belonging to Christ. Perhaps there are those of today who would condemn this spirit as "triumphalism." But who, reading the New Testament with an open mind and heart, can doubt that such joy and peace in believing is the very badge of belonging to the God of our joy and gladness?

Chesterton once said that each age seeks its own saint by instinct: the saint who is enough unlike it in his special graces and virtues to serve as an antidote to whatever ails it. English Christians today need a movement in Chesterton. They aren't the only ones who need it; but they seem to be in a peculiarly bilious state of self-reproach and despondency. And besides, he is their man. When the English Christian is at his best he is like Chesterton.

A day of laughter and rallying must come again for Christians, a second springtime of the Faith. In that day Gilbert K. Chesterton will be read again and will help his fellow Christians to recover the sanity which is their supernatural birthright in Christ.

WCC Justice

THE World Council of Churches' policy-making central committee is calling for tougher economic sanctions against Rhodesia and the lifting of all sanctions against Cuba [see page 5 and TLC, Sept. 14]. On behalf of the dues-paying members of the member churches we ask: Are we to understand that we have here a case of what's truth on one side of the Pyrenees is error on the other, that tyrannical government is wicked when on the Right but when on the Left it is really only a people's republic resulting from a much-needed agrarian revolution? The gentlemen of the WCC central committee may, from their altitude, see as we do not some fundamental moral difference between Mr. Smith's regime and Mr. Castro's, with the latter smelling, at least comparatively, like a rose. According to the information that has filtered down to our level, both nations are made up of people who must eat, neither nation has a government that tries to provide liberty and justice for all. We are left with two alternative explanations: Either the committee knows some things the rest of the world does not know about Rhodesia and Cuba, or the committee has swallowed a Marxist interpretation of current history. We hope it is the former; we fear that it isn't.

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.

ALABAMA

AUBURN UNIVERSITY Auburn
CHAPEL OF ST. DUNSTAN, CANTERBURY, Episcopal College Center 136 E. Magnolia Ave.
 The Rev. Carl E. Jones, chap.
 (887-5657 or 821-1187)

BIRMINGHAM-SOUTHERN COLLEGE
ST. ANDREW'S Birmingham
 The Rev. W. Bruce Wirtz, r
 Sun 7:30, 10; Daily 7, 5:30

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS' 132 No. Euclid Ave., Pasadena
 The Rev. Huston Horn, chap.
 Sun 8, 9, 11. College group at church Sun 10

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 Whittier
ST. MATTHIAS 7056 Washington Ave.
 Frs. A. E. Jenkins, C. K. Landis, W. S. Cox
 Sun 7:45, 8:45, 10:45; Canterbury Club

COLORADO

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

COLORADO STATE UNIV. Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
 The Rev. William Bacon, v & chap.
 Sun 7, 9, 11, 5:30

SOUTHERN COLORADO STATE Pueblo
CANTERBURY HOUSE 1808 Bonforte
 The Rev. James B. Johnson, chap.
 Sun & daily Eucharist

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S 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. Speer, ass't
 Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

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

FLORIDA (Cont'd)

STETSON UNIVERSITY DeLand
ST. BARNABAS 319 W. Wisconsin Ave.
 The Rev. Allen B. Purdom, r & chap.
 Daily MP, HC, EP; Canterbury Program

ST. PETERSBURG JUNIOR COLLEGE
CANTERBURY HOUSE 6675-8th Ave., No. St. Petersburg
 The Rev. John F. Riggle, chap; Phone 343-2427
 Mon-Fri, 9-2; HC Wed 7

UNIVERSITY OF MIAMI Coral Gables
VENERABLE BEDE On Campus
 HEu Sun 9:30; Mon (1st & 3rd) 5:30; Tues, Thurs, & Fri 12:20; Wed 8; C by appt

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

GEORGIA

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

ILLINOIS

NORTHERN ILLINOIS UNIVERSITY DeKalb
ST. PAUL'S 900 Normal Road
 The Rev. Charles H. Bricant, v & chap.
 Sun 7:30, 9, 10:45, 4:15; weekdays as anno

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
 The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Thurs 12 Noon HC
Brent House, 5540 S. Woodlawn: Sun 6 EP
St. Paul & Redeemer, 50th & Dorchester: Sun 10 HC

UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
 Rev. F. S. Arvedson, chap., Rev. J. H. Arthur, ass't
 Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
 Daily: MP, HC, EP

IOWA

UNIVERSITY OF IOWA Iowa City
TRINITY—Epis. Student Center 320 E. College
 Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.
 Sun 7:30, 9, 11, 5; Eu on campus as anno

MAINE

BOWDOIN COLLEGE Brunswick
ST. PAUL'S 27 Pleasant St.
 Wm. D. White, r; Harry K. Warren, college ass't
 Sun 8, 10:30

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TRINITY 120 Allegheny Ave.
 Sun 8, 9:30, 11; Thurs 10:30

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LOWELL STATE COLLEGE and LOWELL TECHNOLOGICAL INSTITUTE Lowell
ST. ANNE'S Kirk & Merrimack Sts.
 The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
 Sun 8, 10; Thurs 12:10

MOUNT HOLYOKE COLLEGE, So. Hadley
ALL SAINTS'
 The Rev. Canon Maurice A. Kidder, r & chap.
 Sun 8, 10:30; Lawrence House Wed 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)

MICHIGAN (Cont'd)

HOPE COLLEGE Holland
GRACE 555 Michigan Ave., at 23rd St.
 The Rev. Robert A. Winter, r
 Tel.: 396-7459; 392-1542
 Sun HC 8, MP & HC 10; HD as anno

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
 The Rev. G. Russell Hatton, chap.; the Rev. Wm. Teska, ass't
 Sun 10; Tues & Fri HC

MONTANA

UNIVERSITY OF MONTANA Missoula
HOLY SPIRIT PARISH 130 6th E.
 The Rev. C. C. Boydston, D.D., r; the Rev. D. R. Thompson, ass't
 Sun 8, 9:15, 11; Wed 7, 10

NEW JERSEY

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

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R.P.I. and RUSSELL SAGE COLLEGE Troy
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 The Rev. Canon Fred E. Thalman, r
 Sun HC 8, MP & Ser 10:30; Wed 7, 12:05, 5:15 HC

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

OHIO

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

MIAMI UNIVERSITY and WESTERN COLLEGE Oxford
HOLY TRINITY Poplar & Walnut Sts.
 Rev. W. H. Taylor, r; Rev. D. Judson, campus min.
 Sun 8, 10; Wed 7; affil. United Campus Ministry

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

DICKINSON COLLEGE and LAW SCHOOL
ST. JOHN'S Hanover & High Sts., Carlisle
 The Rev. Canon John Hilton
 Sun 7:30, 10

PENNSYLVANIA STATE UNIVERSITY
EISENHOWER CHAPEL University Park, Pa.
 The Rev. Derald W. Stump, chap.
 Sun HC & Ser 10:15 & 6:15; Wed 5:15 HC

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

PENNSYLVANIA (Cont'd)

**WILKES COLLEGE, KING'S COLLEGE,
COLLEGE MISERICORDIA** Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
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

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
BARTH HOUSE, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 11, 5, EP 6; weekdays as anno

VANDERBILT UNIVERSITY Nashville
ST. AUGUSTINE'S 200 - 24th Ave., S.
The Rev. Robert M. Cooper, chap.
Sun HC & Ser 11, 6; Wed & HD 12:15

TEXAS

TARLETON STATE COLLEGE Stephenville
ST. LUKE'S
The Rev. Martin LeBrecht, r
Sun HC 10; 1st Fri 7

VIRGINIA

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

UNIVERSITY OF VIRGINIA Charlottesville
ST. PAUL'S 1700 University Ave.
The Rev. David Ward, the Rev. Roderick D. Sinclair,
co-chaplains
Sun 8, 9:15, 11:15; Wed 12

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. E. N. Stillings, r
Sun 8, 10 HC; Wed 12:10 HC; Thurs 9:30 HC

MILTON COLLEGE Milton
TRINITY 403 East Court, Jonesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
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 6:45; Thurs 9

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' 1001 University Ave.
The Rev. Arthur S. Lloyd, chap.
Sun 8, 10, 5 H Eu; other services & program as anno

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

BOOKS

IDENTITY AND DIFFERENCE. By Martin Heidegger. Harper & Row. Pp. 146. \$5.

Whatever any one member of the philosophical or theological community may think of Martin Heidegger's work in ontology, he can scarcely afford to ignore Heidegger's thought; and at the present time a new book, or a new translation of a book, by Heidegger is important news. Ably translated by Prof. Joan Stambaugh, who supplies a helpful introduction, *Identity and Difference* is published along with its German original.

Really a long essay (the English translation is 51 pages long), *Identity and Difference* is an extension of the traditional Principle of Identity in respect to its meaning within and relevance for Heidegger's creative thought on the nature of being. In important ways, this little book represents a development of the position Heidegger had reached, for example, in *Being and Time*, though precisely what is the nature and the value of the new development will be a matter of controversy because of the difficulty of comprehending Heidegger's philosophical style.

Certainly, *Identity and Difference* is not to be recommended as an introduction to Heidegger's work. It presupposes not only a knowledge of his earlier work but also considerable acquaintance with the history of western philosophy.

MARY CARMAN ROSE, Ph.D.
Goucher College

* * * *

DISTURBED ABOUT MAN. By Benjamin E. Mays. John Knox Press. Pp. 143. \$3.95.

Disturbed About Man is a tribute to Dr. Martin Luther King, Jr., by the friend and mentor who voiced his eulogy at his funeral—Dr. Benjamin E. Mays. A distinguished black educator of mature and unshakable Christian faith, Dr. Mays has worked for over 40 years for the expression of God's reconciling love among men of all colors and faiths, and this volume is testimony to his deep understanding of the nature of man and his confidence in man's ultimate victory over his ingrained sinfulness.

His eulogy for Dr. King appears as the first chapter and creates the mood of uneasiness which recurs throughout the entire book. This uneasiness, which began in the author's childhood, is best spelled out in one of the chapters entitled "I Am Disturbed About Man," from which the title is drawn. "I am uneasy about man," says Dr. Mays, "because we have no guarantee that when we train a man's mind we will train his heart; no guarantee we will increase his goodness. There is no necessary correlation between knowledge and goodness. . . . All knowledge leads to an impasse." Yet he sees hope for man because man has an uneasy conscience. Under the power of God, if man

will submit his will to Him, his nature can be changed. He names as witnesses to this fact such men as St. Paul, St. Francis, Augustine, Wesley, Schweitzer, and Mott.

Much about the persistence of segregation in our time will be found in the final chapter, "The Church amidst Ethnic and Racial Tensions," an address given in 1954 at the second assembly of the World Council of Churches, in Evanston. It will help concerned people to understand better why the Black Manifesto has sparked black clergymen to develop a Christian theology to meet the needs of our urban society.

ESTHER J. BURGESS
Trinity, Newton, Mass.

* * * *

THE CAMBRIDGE HISTORY OF THE BIBLE, Vol. 2: The West from the Fathers to the Reformation. Edit. by G. W. H. Lampe. Cambridge University Press. Pp. 566. \$12.50.

The jacket of this volume of *The Cambridge History of the Bible* includes four approving comments chosen by the publisher from among advance reviews. One is supplied by the Archbishop of York. We are happy to adopt them all. When the Cambridge Press conceives an important series of volumes, one always feels confidence. Of the 20 contributors many are already well known to any group of biblical scholars, some hold positions in the academic world that would commend them to all, some are specialists in a particular field in which few readers will be knowledgeable. The quality of scholarship is uniform; Leclercq and Loewe do not outshine those whose names are less familiar.

Roughly one-quarter of the book is given over to a study of the exposition and exegesis of scripture in the Middle Ages and late antiquity, and a similar amount of space is given to the vernacular scriptures of the period. Two outstanding figures, Jerome and Erasmus, are the subjects of individual articles. The remainder of the volume is devoted to issues relating to the ways in which the text was preserved, illustrated, and presented. One of the most fascinating articles is that by T. C. Skeat, Keeper of Manuscripts in the British Museum, on early Christian bookproduction.

Space does not permit detailed discussion of any individual article, and there are not many people who can claim an equal knowledge in any one of the areas in question with that of the specialists represented here. The reader will be delivered from many popular misconceptions. It has been commonly believed that the Middle Ages knew nothing of the Bible, and that it was almost totally unused. In actuality it was the heart of all education at the time and was read by everyone who was literate and heard gladly by many who were not. We learn that there were vernacular scriptures in Italy and in Spain, and that Wyclif was

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not the first to provide portions of the sacred text in early forms of English. The treatment of the Old Testament that was in vogue among the medieval Jews, especially in Spain and in France, is given effective treatment; there is fascinating information about the degree to which Christian interpreters drew upon the work of Jewish scholars and ordinary rabbis in seeking to discover what Jerome had called "Hebrew truth."

The printing and arrangement of the volume is in keeping with the splendid tradition of the Cambridge Press. The quality of its content is beyond praise. Nevertheless, it is not an easy book to read; most of us do not have the background knowledge of the Middle Ages to which it should be related. It is a work for the teacher rather than for the alert layman, for the aspiring scholar rather than for the parish priest who is immersed in pastoral duties. In particular, it is a work for the scholar who is already established, who has achieved competence in one portion of biblical study but who needs an authoritative presentation of the material that he has not had time to master. It is obviously intended for reference rather than for popular appeal. When used in this way it is unsurpassed in value. Congratulations and thanks are due to all who have been concerned in its production.

*(The Rev.) J. H. W. RHYS, D.Th.
School of Theology, Sewanee, Tenn.*

Booknotes

By Karl G. Layer

PRIVATE INDEPENDENT SCHOOLS, 22nd edition. Bunting & Lyon, Inc. Pp. 656. \$15 postpaid. A comprehensive directory and guide for parents and teachers listing boarding and day schools, with or without church affiliations. Very carefully indexed.

CHRISTUS VICTOR. By Gustaf Aulén. Macmillan. Pp. xxvii, 163 paper. \$1.95. Here is a new edition of Aulén's historical study of the three main types of the idea of the Atonement. This printing of what probably amounts to a modern theological classic, carries a new introduction by Jaroslav Pelikan.

THE GOSPEL OF CHRISTIAN FREEDOM. By Quentin Quesnell. Herder & Herder. Pp. ix, 134. \$4.50. An interpretive paraphrase of the Epistle to the Galatians, which maintains that the Church has moved far from the epistle's understanding of Christian freedom to a "shallow, pharisaical obsession with 'the law'."

MARTIN LUTHER. By Leonard W. Cowie. Praeger. Pp. 122. \$4.25. A Praeger Pathfinder Biography in which the author tells the story of Martin Luther's public and private life—his school days, his early life as a monk, his controversial insights

and their effects on his people and on religious history, his marriage, and his declining years. The book is illustrated with a number of portraits and line drawings and is indexed.

THROUGH THE BIBLE IN A YEAR: A Correspondence Course of Bible Study. By John D. Banks. Includes Leader's Guide, Old Testament, and New Testament. Whittemore Associates. No \$ given. Here is a good course for those who wish to learn more about our sacred book. The material is well presented, the arrangement of subject matter is well handled, and question sheets are included.

GOD STRUCK ME DEAD. Edit. by Clifton H. Johnson. Pilgrim Press. Pp. xix, 171 paper. \$3.45. An interesting volume telling the stories of the religious conversion experiences and the autobiographies of several Negro ex-slaves.

CONFLICT IN COMMUNITY. By Robert J. McAllister. Liturgical Press. Pp. xv, 110. \$4.50. In this series of essays Dr. McAllister, a psychiatrist, indicates some of the sources of unnecessary conflict in religious communities today, and suggests some means to avoid them.

FOCUS: Building for Christian Education. By Mildred C. Widber and Scott T. Rite-nour. Pilgrim Press. Pp. xii, 146. \$6.95. Do your church facilities meet the needs of your present program? Are they flexible enough to meet future demands? This practical book guides the laymen, clergyman, and architect to see how the purpose and function of the church must mold any plans for building or redesigning.

THE STRANGEST THING HAPPENED. . . . By Ethel Barrett. Regal. Pp. 137 paper. \$.69. Old Testament tales retold for young readers, by an authoress who handles her material very well.

THE PRISON OF MY MIND. By Barbara Field Benziger. Walker & Co. Pp. 171. \$4.95. This is a personal account of mental illness written by a layman for a layman. Much of the book remains as the author wrote it in journal form, under extreme duress, in an attempt to hang onto some reality while she was suffering a psychotic depression. Her ability to capture the extreme feelings of hopelessness and terror during this period render this an engaging testament.

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.

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PEOPLE and places

Appointments Accepted

The Rev. William D. Loring, who has been doing graduate work at General Seminary, is chaplain of St. Mary's School, Mt. St. Gabriel, Peekskill, N.Y. 10566.

The Rev. John H. Mighell, former assistant, St. Stephen's, Seattle, Wash., is at St. Columba's, Des Moines, Wash. Address: 2031 S. 216th St., Seattle (98188).

The Rev. David Minton, former rector of St. Peter's, Denver, Colo., is rector of St. Andrew's, Roswell, N.M. Address: Box 43 (88201).

The Rev. John F. Moore, former vicar of St. Matthew's, Delrey Beach, and priest in charge of St. Mary's, Deerfield Beach, Fla., is on the staff of Career Program Institute, Washington, D.C. Address: 1435 Fourth St. S.W., #705 (20024).

The Rev. John R. Neilson, former vicar of St. Bartholomew's Chapel, Cherry Hill, N.J., is rector of All Saints', 599 Park Ave., Scotch Plains, N.J. 07076.

The Rev. Morgan C. Nichols, assistant, Good Shepherd, Lookout Mountain, Tenn., is also rector of Thankful Memorial, Chattanooga.

The Rev. Roger Nichols, former rector of Trinity Church, Columbus, Ohio, is executive officer of the Diocese of Southern Ohio.

The Rev. Lyle F. Parratt, former rector of St. John's, Kenner, La., is assistant rector of St. John's, Elkhart, Ind. Address: 629 Cedar St. (46541).

The Rev. James A. Patrick, Ph.D., former rector of All Saints', Morristown, Tenn., and priest in charge of Annunciation, Newport, Tenn., is a member of Nashotah House faculty. Address: Nashotah House, Nashotah, Wis. 53058.

The Rev. Richard T. C. Peard, deacon, is assistant, St. Alban's, Washington, D.C.

The Rev. Herbert D. Percival, former vicar of Good Shepherd, Mokena, Ill., is curate, St. David's, Glenview, Ill. Address: 2408 Glenview Rd. (60025).

The Rev. Nelson W. Pinder, former vicar of St. John the Baptist Mission, Orlando, Fla., is in charge of a new urban ministry in Orlando.

The Rev. Richard A. Pollard, former vicar of St. Elizabeth's, Zephyrhills, Fla., is curate, St. Andrew's, Tampa, Fla. Address: 240 Plant Ave. (33606).

The Rev. Jack C. Potter, former assistant, Redeemer, Cincinnati, Ohio, is rector of St. John's, Box 445, Crawfordsville, Ind. 47938.

The Rev. Robert G. Preston, former staff member, St. Paul's Cathedral, Peoria, Ill., is assistant to the rector of Grace Church, Jacksonville, Fla., and chaplain of the Parish School. Address: c/o the chapel, 7423 San José Blvd. (82217).

The Rev. Quintin E. Primo, former rector of St. Matthew's, Wilmington, Del., is rector of St. Matthew's, 2019 St. Antoine, Detroit, Mich. 48226.

The Rev. Ernest B. Pugh, former rector of Christ Church, Schenectady, N.Y., is vicar of All Saints' Mission, Enterprise, Fla. Address: Box 116 (32763).

The Rev. J. Phillip Pulliam, Jr., former vicar of St. David's, Brunswick, Ga., is assistant managing director and lecturer at Shangri-la Health Resort, Bonita Springs, Fla. 33923.

The Rev. Thomas C. Shepherd, former chaplain of Trinity-Pawling School, Pawling, N.Y., is chaplain of St. Stephen's School, Via Pietro Paolo Rubens, 21, Rome, Italy.

The Rev. Charles P. Shulhafer, former rector of Christ Church, Bloomfield-Glen Ridge, N.J., is rector of Redeemer, Eagle Pass and priest in charge of Holy Trinity, Carrizo Springs, Texas.

The Rev. James F. Stone, former priest in charge of St. Christopher's by-the-Sea, Portland, Texas, is assistant rector of St. Mark's, 307 E. Pecan St., San Antonio, Texas 78205.

The Rev. Charles H. Taylor, formerly of Grace Church, Merchantville, N.J., is rector of St. John's, Main St., Youngstown, N.Y. 14174.

The Rev. Rupert F. Taylor is vicar of St. John the Baptist Mission, Orlando, Fla. Address: 438 Cottage Hill Rd. (32805).

The Rev. Harcourt E. Waller, Jr., former rector of St. Paul's, Charlottesville, Va., and Episcopal chaplain to students and faculty of the University of Virginia, is rector of Christ Church, Charlotte, N.C. Address: 735 Hempstead Place (28207).

The Rev. Wesley R. Wasdyke is assistant, Christ Church, Cincinnati, Ohio.

The Rev. Harold N. White, former rector of Trinity, South Boston, Va., is rector of St. Mark's, St. Alban's, W. Va.

The Rev. Richard M. Wilds, former vicar of Grace, Standish, and St. Thomas', Omer, Mich., is rector of All Saints', 405 Marshall St., Brooklyn, Mich. 49230.

The Rev. A. Lyon Williams, former curate, St. Andrew's, Tampa, Fla., is rector of the parish.

Religious Orders

At the request of the chapter of The Order of the Holy Cross meeting in West Park, N.Y., Aug. 4, the Father Superior has released from life vows: the Rev. Herbert Bicknell, the Rev. Murray Bellway, and Brother Gregory (Wallace Look).

Retirement

The Rev. William S. Chalmers, headmaster of Harvard School, North Hollywood, Calif., since 1949, has retired. Prior to 1949, he was acting headmaster then headmaster of Kent School, Kent, Conn.

The Rev. M. Clifford Moynihan, rector of St. John's, Toledo, and vicar of St. Luke's, Waldport, Ore., since 1960, retired June 1. He had been a practicing attorney for more than 30 years at the time of his ordination to the priesthood in 1960.

The Rev. Robert F. Pfeiffer, associate rector of St. Mark's, Evanston, Ill., for the past 10 years, has retired.

The Rev. Canon J. Herbert Smith, rector of All Saints', Beverly Hills, Calif., since 1942, has retired. Address: 1843 Greenfield Ave., Apt. 1, Los Angeles, Calif. 90025.

The Rev. John W. Watters, dean of Leonard Hall, Bethlehem, Pa., since 1957, and priest in charge of Christ Church, Slatington, since 1963, retired Aug. 1. He will continue for another year as secretary of the Diocese of Bethlehem. Residence address: 820 N. Bishopthorpe St., Bethlehem (18015).

Armed Forces

The Rev. Canon Edward M. Pennell, Jr., Col. U.S. Army and retired priest of the Diocese of South Florida, was locum tenens of St. Christopher's, Saigon, Vietnam, until Sept. 20.

Chap. (Lt.) T. O. Atwood, CHC, USNR, Office of the chaplain, 1st Battalion, 5th Marine Regiment, 1st Marine Division, REIN, FMF, FPO San Francisco 96602.

New Addresses

Editorial office for *The Virginia Churchman* (Diocese of Virginia), 4800 Fillmore Ave., Alexandria, Va. 22311.

Missionary Furlough

The Rev. Elliot Sorge and his family will return to Belem, Brazil, in late September after a three month-furlough with headquarters in Fargo, N.D. The Sorges have been in Belem for the past five years.

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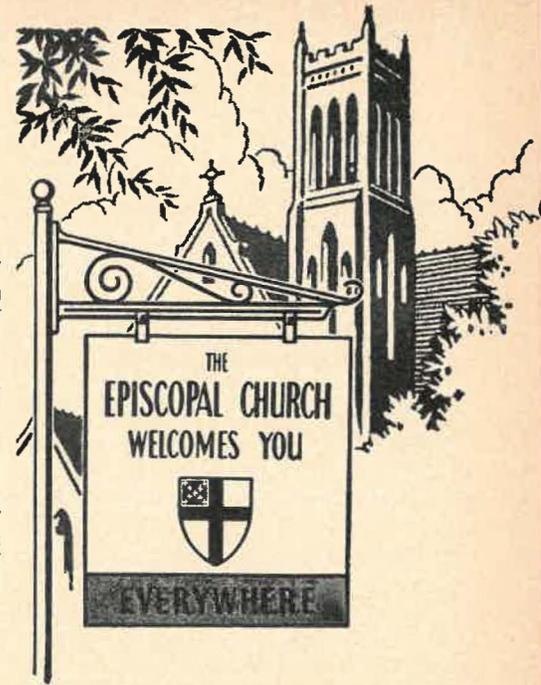
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Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

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

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; Masses Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; 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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

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, 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

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 7, 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat
5-6 & by appt

LOUISVILLE, KY.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Ranieri, r
Sun Low Mass 8, 10 Solemn Mass; 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

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, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily
MP, H Eu & EP

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Mass 8, 10:15 (ex MP 2S & 4S), 4:30 2S & 4S;
Ch S 10:15; Daily MP & HC 8:30 (ex Wed 12:10)
& HD 7:30; HS Wed 12:10; C Sat 5

BROOKLYN, N.Y.

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

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
122nd St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (& 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 MP & Ser; Weekday HC Tues
12:10; Wed 8 & 5:15, Thurs 12:10 & Saints' Days
8; Church open daily 8 to 8; EP Tues & Thurs 5:15

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Masses 8:30, 11; C by appt

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, c
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. T. E. Campbell-Smith
Sun Mass 7:30, 9, 10, 11 (High Mass); EP B 6.
Daily Mass 7:30, 12:10; Wed & HD 6:15; 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, S.T.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
HC 8:15; Tues 12:10; Wed 5:30. Church open
daily 7:30 to midnight.

THE PARISH OF TRINITY CHURCH

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

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
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. 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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson, D.D.
Sun HC 9; 11 (1S & 3S); MP Other Sundays

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

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat. 1-2, 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; Ch S 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

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

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