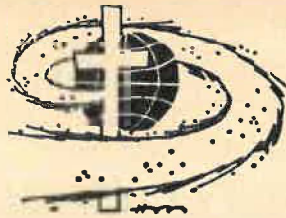


# The Living Church

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With the Editor

More than one of my readers, both friendly and unfriendly, have reported their impression that I am a fan of **William F. Buckley, Jr.** A hit, a very palpable hit; I am indeed. Buckley is now available to his admirers neatly anthologized, in *Quotations from Chairman Bill* (Arlington House). My copy reached my desk this morning, so here are a few samplings:

"War is the second worst activity of mankind, the worst being acquiescence in slavery."

"... The academic community has in it the biggest concentration of alarmists, cranks, and extremists, this side of the giggle house." (I eagerly await Chairman Bill's comment on the recent proclamation by the president of his alma mater, **Kingman Brewster, Jr.**, of Yale, that he doubts "the ability of black revolutionaries to achieve a fair trial anywhere in the United States." Let people who think that Bill's comment on the academic community is unfair and extreme ponder that one.)

"It is sometimes difficult to understand why Mr. [Saul] Alinsky fights to remove human beings from slums, since it is so very clear that his hatred of the slums is exceeded only by his hatred for those who have moved out of them."

"Socialize the individual's surplus and you socialize his spirit and creativeness; you cannot paint the *Mona Lisa* by assigning one dab to each of a thousand painters."

"... In this country there are two consensuses, that of the people (broadly speaking) and that of the intellectuals (narrowly speaking)."

"How curious that, by and large, the same group of people who are busy condemning what they understood as the silence of Pius XII over the fate of the Jews under Hitler, acclaimed what they understood as the silence of Pope John over the fate of Christians and Jews under Khrushchev and Mao."

"*The New York Times*, whose editorial department sounds like Cotton Mather rewriting Eleanor Roosevelt, ..."

"... Though liberals do a great deal of talking about hearing other points of view, it sometimes shocks them to learn that there are other points of view."

One of Chairman Bill's words fitly spoken that did not get into this collection was his reply when asked what he would do if elected Mayor of New York, for which office he was running at the time. "I'd demand a recount," he said.

And I love the remark he once made in introducing **Clare Booth Luce** on a television program, both for its gallantry and the soundness of its philosophy. He said that "her documented achievements are evidence of the lengths to which nature is prepared to go to demonstrate its addiction to inequality."

A reader, **Marguerite Kehr**, makes a good suggestion in her letter to the editor. We need a special prayer for people going to the General Convention at Houston; and maybe also (our added suggestion) for those *not* going. Will somebody write one for us all, so we can get it into print, so that Episcopalians can pray it?

Our guest editorialist this week is Mr. **Roy Wilkins**, head of the National Association for the Advancement of Colored People. His editorial is on page 11. It is reprinted from *The Los Angeles Times* by permission of the Register and Tribune Syndicate, Inc. Mr. Wilkins says, from a very authoritative position as a great leader in the civil rights movement, what we have been saying about the Black Manifesto, that its call for violent revolution is not to be dismissed as empty rhetoric any more than was Hitler's "rhetoric" in *Mein Kampf*.

"Only those who stand as workers in the field of life notice the life-giving breath and the victorious Spirit of God which rules the world. A man who is active cannot despair of the victory of the divine over evil. You have heard of the philosopher Schopenhauer, who in his writings elevated to a supreme wisdom his belief that life is only suffering, conflict, and misery. I can never read a page of his without asking myself what would have become of this man if—instead of being able to withdraw in splendid isolation from any profession—he had been obliged to become a schoolmaster in a small Alpine village where he would have been faced with the task of converting neglected children into useful citizens. He would never have written his famous books. People would never have lionized him or pressed laurel wreaths upon his silver locks. But Schopenhauer's brilliance made him only a wise man. The simple and ignorant men of Galilee whom Jesus had sent out to work possessed a wisdom higher than his. For to them had become manifest the secret that life is conflict and victory in Christ." (**Albert Schweitzer**, *Reverence for Life*, 26. Harper & Row.)

# The Living Church

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\*Director

†Member

## EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202

TELEPHONE. 414-276-5420

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, D.D., Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. The Rev. James Considine, 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.

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May

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26. Augustine, Abp.
27. Bede, P.Monk
28. Corpus Christi
31. Trinity I

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

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# Letters to the Editor

## Prayer for GC

You published [TLC, Dec. 21] a prayer for prisoners of war. This was helpful to all of us who wish to remember them. Can you print a prayer for people to use in preparation for the Houston convention which promises to be an important and difficult meeting?

Suggestions: that delegates be carefully chosen and instructed, including a cross section of the church membership; that those planning and carrying out the program may follow the guidance of the Holy Spirit; that all actions taken may help to maintain the Catholic and Apostolic Faith which is the glorious heritage of the Episcopal Church.

TV watching of the Notre Dame convention made me wonder if anyone was responsible for controlling admission to the delegate floor and if anyone supervised the voting to restrict it to deputies. It appeared to me that on some of the difficult votes people who had come in from the outside were voting with the deputies. Those were the crucial issues which required extreme care.

MARGUERITE KEHR

Lake Charles, La.

## Reform or Revolution?

In your superb issue of Mar. 15, it is pointed out that some people are not interested in reform, but in revolution—and that most of us are not convinced that everything is wholly wrong and should be destroyed. This revolutionary spirit was not the spirit of the American Revolution, which did not aim at destroying everything and starting all over again. Our forefathers, rather, were interested in preserving the good in our civilization, but reforming the injustices introduced by the Hanoverian kings. If the king had accepted the reforms which the British kings later accepted, our forefathers would probably have remained under the sovereignty of the crown. The present-day "revolutionaries" are almost like foreign invaders who would conquer and stamp out our society, enslave us, and impose upon us another society which is not better or superior, but simply different.

The same "revolutionary" spirit is shown by some in the church. Some would destroy the Episcopal Church and absorb it into the COCU denomination, as China swallowed Tibet, or Russia swallowed the Baltic states.

## The Cover

Crosses were laid on the surface of London's Trafalgar Square to usher in Christian Aid Week in Britain. The purpose was to indicate the number of people dying in the world from hunger every hour. An inter-religious group placed the crosses at ten-second intervals, since someone dies of malnutrition every ten seconds. The organizers of Christian Aid Week hope to raise more than \$2,400,000 to aid the poor. (Photo from RNS)

Some would destroy our faith and impose upon us a humanistic ideology in which God is no more than an optional pious opinion. Some would destroy our liturgical heritage and substitute for it something of their own invention, seeking to gain support for their inventions by citing certain similarities to certain practices in the far-distant past which the church, under the guidance of the Holy Ghost, was led to drop. It is certainly true that reform is needed—in our polity, our teaching, and our worship—but we who believe in reform rather than revolution are not prepared to surrender everything and accept some substitute based on all the fads and errors of 1970. If we were to do so, then consistency would require that we instruct General Convention to invent for us a new religion every three years.

(The Rev.) ROY PETTWAY  
Rector of the Church of Our Saviour  
Atlanta

## Where's the Revival?

I was astonished, and as a life-long Episcopalian delighted to read the report of "the great revival" made by the Rev. M. E. Hollenbaugh of Hamilton, Ohio [TLC, Apr. 12]. What wonderful news: "the people returning, the pews getting fuller, the love in parishes, the renewal of hearts, worship and life!" If that's the way it is in Hamilton, Ohio, I think I'd like to move there—because this I'd love to see. I travel extensively around the country and never miss church. But I always seem to miss this great revival wherever I go. It just isn't where I am. Maybe I am a Jonah. Do you suppose Fr. Hollenbaugh would be so kind as to tell us how they do it in Hamilton? I can testify that the Episcopal Church at large is standing in the need of revival.

MARGARET B. SUGGS

San Diego, Calif.

## The First Day

Thank you for the Rev. Gilbert Joel Keithly's article *The First Day* [TLC, Mar. 29]. For various reasons, I did not get to the article until late this afternoon, Holy Saturday.

Thank God that I did not! What a preparation it is for me as I contemplate the effort I want to make tomorrow, Easter Day! The writing brought powerful life into my hope and faith as I am truly overwhelmed with a sense of the reality of the Easter Event! If only I can pass on some of this lively power to my people tomorrow, I shall really know Fr. Keithly is a true proclaimer of the faith so desperately lacking in an age which misses Christ for having looked in all the wrong places. The empty tomb is still the open door of life. Thank God for his eloquent spokesmen, of whom we now have heard.

Please do keep this kind of proclamation of the Gospel coming to us, and many feeble parish parsons such as me will be better men of Christ for it.

(The Rev.) ROBERT A. SHACKLES  
Rector of Trinity Church  
Seneca Falls, N.Y.

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# 1969

## ANNUAL REPORT OF THE EXECUTIVE COUNCIL OF THE EPISCOPAL CHURCH

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# The Living Church

May 24, 1970  
Trinity Sunday

For 91 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL

### "Split-budget" Concept Rejected

At a special two-day meeting held at a motel near O'Hare Field in Chicago, the Executive Council of the Episcopal Church rejected proposals, formulated by the Staff Program Group (SPG) at the request of the council, which would have radically changed the national church's way of funding its program and mission.

Faced with the mounting crisis of "short-fall" in financial support of the national church program by the dioceses, proponents of the new approach developed two formulations of the "split-level budget" concept. A split-level budget contains a solid "core" budget which is raised by the familiar quota system and provides for what are considered the indispensable basic ministries and services of the national church. The rest of the church's program would be financed by "selective stewardship" on the part of the dioceses which would choose the projects and missions they wanted to support.

The two formulations of the split-budget concept were labelled Options A and B. Each called for a core budget of \$8 million. The difference between the two was in the realm of structure, style of operation, and staffing of the Executive Council, with Option A retaining much of the present setup, and Option B providing a minimum program staff and a maximum flexibility in revising staff and operation to meet changing needs.

An alternative to Options A and B was labelled Option C. This calls for a quota-supported budget at the level of \$12 million. It is essentially a perpetuation of the present system, in which the Executive Council recommends to the General Convention a budget and program financed by quotas apportioned to the dioceses.

It was Option C, with some modifications borrowed from the split-budget proposals, that finally prevailed. What this means is that the Executive Council at its May meeting will work out a program and budget proposal to the General Convention along the lines of the "Option-C modified" formula. The decision was for an "open-ended" general church program budget of which \$12 million is to be financed by apportionment (*i.e.*, quotas assigned to dioceses) and the remainder by voluntary giving by the dioceses.

In the course of the debate, supporters

of the split-budget concept argued that many people in the church today who are not supporting it "want in, not out" and that this would be a way of drawing them into the actual decision-and-program-making process of the church. On the other side it was argued that the church being a corporate body each member is bound by the decisions of the whole, and that individual picking and choosing by the members destroys the unity of the body.

There was a strong consensus, voiced by a number of speakers and challenged by none, that one of the primary causes of the current breakdown in unified support of the church's mission is the failure of communication in the broadest and deepest sense of the word. One speaker pointed out that "communication" within the church includes such vitally necessary activity as sound and informative teaching in the parishes.

### Cutbacks Protested

Members of a "Brown, Black, and White Caucus" held a teach-in at headquarters of the Episcopal Church in New York City to protest the dismissal of the Rev. Roberto Morales-Alano as executive secretary of Latin America for the Overseas Department of the Executive Council. Mr. Morales and the Rev. Robert S. Seiler, secretary for South Asia, were dropped, effective May 1, in a staff reduction brought about by budget cuts [TLC, May 10].

The caucus said the discharges showed "an incredible insensitivity" on the part of the church. It also held that the principle of "last hired, first fired" at work had "racist overtones." Mr. Morales joined the staff in June 1969, as one of four area secretaries under the Rt. Rev. J. Brooke Mosley, deputy for the Overseas Department.

It was reported that the release of Mr. Morales caused repercussions in Latin America as well as in New York. A week before the teach-in, the Rt. Rev. José A. Ramos, Bishop of Costa Rica, told a meeting in Puerto Rico that a budget cut was not the cause of the dismissal, but that Mr. Morales was fired because he incurred the displeasure of the Executive Council by his strong defense of the needs of the church in Latin America.

Another Episcopal official replied that this was not the case. Bp. Mosley stated that two Latin American bishops had volunteered to support Mr. Morales's work either on a national or provincial

basis. Investigation of the offer, he said, showed that the funds were to come from quotas already marked by the church for Latin America. "This does not solve anything," the bishop said.

Bp. Mosley, who has resigned as Overseas Deputy to become president of Union Seminary, said he had supported Mr. Morales "without reservation." The loss of Mr. Seiler, he said, "will hurt just as much. He, too, was recently recruited and has brought significant gifts to this ministry. But the fact is that these excellent gifts may have to go; the general cut-back in staff has required some hard and unpalatable decisions like this to be made."

The "Brown, Black, and White Caucus" said 90 executives from various church bodies had signed a petition asking the Episcopal Church to reconsider Mr. Morales's dismissal. A request to retain the Latin American desk was made by the Conference on the Role of Anglicanism in Latin America, held at the Episcopal Seminary of the Caribbean. A secretary nominated by the diocese in the area was requested at the meeting held to make recommendations for growth of the church in the area. Principal speaker was Dr. José Miguez-Bonino, a Methodist educator from Argentina, who called for an end to paternalism by churches outside Latin America.

## WASHINGTON

### Deans Confer

Deans of 40 cathedrals and several ex-deans attended the Sunday morning service in the National Cathedral, Washington, D.C., as they began their three-day annual conference. Later that same day, they were guests of honor at the Cathedral Choral Society's performance of Haydn's oratorio, *The Seasons*.

Theme of this year's conference was "Change." "God Rings the Changes" was the title of the sermon preached by the Very Rev. J. Ogden Hoffman, dean of Trinity Cathedral, Sacramento, Calif. He called for a dealing with the changes that are sweeping the world today in the context of God's purpose and will for us—avoiding both the extreme radicalism on the one hand and the static resistance to all change on the other. His message had a personal note, in his account of his own family's confrontation with the emotional and practical problems arising from his daughter's engagement and subsequent marriage to a black Roman

year and to receive first communion afterward. The new plan would observe the whole period from infant baptism to 15 or 16 as a time of confirmation. Communion would be introduced at age 10 or 11. Details in the final report do not differ substantially from a draft made public in January. In the meantime, responses were sought from pastors and local congregations.

The report expressed hope that if the plan is adopted the Inter-Lutheran Commission on Worship would develop "uniform rites among Lutherans." Dr. C. Richard Evenson of Minneapolis, executive director of the American Lutheran Board of Parish Education, headed the commission on confirmation.

The Lutheran Church in America will hold its next biennial convention in July. The American Lutheran Church will convene in October, while the Missouri synod's next convention will be held in 1971. Together, the three bodies have about 9 million members or 95% of the U.S. Lutherans.

#### **JERUSALEM ARCHBISHOPRIC**

### **Ancient Documents for Sale**

A collection of 2,500 papyrus fragments dating from the first to seventh century A.D., has been offered for sale to the Israeli government by two residents of Jerusalem for \$1 million. Recognized by leading scholars as of "boundless scientific value," the collection includes letters, administrative documents, and apparently hitherto unknown religious literature, both Christian and Moslem.

How the treasure came into the hands of the would-be sellers — Issa Maruji (Maroujee on one report) and Fawze (Fauzi on one report) Mansour — has not been fully revealed but according to their version, they acquired the fragments from a Coptic Christian family which had preserved them for generations. Mr. Maruji, director of the St. John Eye Hospital, and Mr. Mansour, an antiquities dealer, are long-time residents of Jerusalem.

The Israeli government has decided that a million dollars is too high a price to pay for the collection. But Deputy Premier Yigal Allon has expressed the hope that Hebrew University in Jerusalem might find some benefactor willing to make the purchase. Otherwise, he said, "a great historical and archaeological treasure will be lost to Israel."

#### **WALES**

### **Anglican-Methodist Merger Shelved**

There can be no union between the Welsh Methodist Church and the Anglican Church in Wales until merger is achieved by the Church of England and the Methodist Church in England. This

decision was announced officially in Llandrindod Wells, Wales, by the Governing Body of the Anglican Church in Wales, which in April, marked the fiftieth anniversary of its disestablishment and disendowment from the Church of England.

The Most Rev. Glyn Simon, Archbishop of Wales, recalled that the Governing Body last September had called on the Bench of Bishops to initiate the necessary legislation to effect the first stage of union between the two churches — that of intercommunion — in Wales. He then invited leading Methodist theologians to conversations with nominated members of his church.

Through these conversations, the archbishop said, it became clear that the Methodist participants did not think it practicable for the Church in Wales to proceed to union with the Methodists until the Church of England was ready to do so. The Bench of Bishops therefore will not proceed on union, but Dr. Simon urged that there be cooperation between Welsh Anglicans and Welsh Methodists at the deanery and parish levels.

What this means is an indefinite shelving of the whole union issue in Wales, because no one knows what will happen, and when, in England. The situation there is one of stalemate or deadlock at the moment, though various English clergy and their parishioners are entering into union in some form through local congregations. Some of the bishops in the Church of England have urged their people to do so.

#### **ROMAN CATHOLICS**

### **Anglican, Lutheran Dialogues Cited**

America's Roman Catholic bishops meeting in San Francisco hailed the progress of dialogues of their own theologians with Anglicans and Lutherans, aimed at "complete reconciliation" and "full intercommunion."

The work of the bishops' committee on ecumenical and interreligious affairs, the Most Rev. Charles Helmsing, Bishop of Kansas City, Mo., told a press conference, is moving to "quite an advanced stage and should be considered a significant development." He made the statement during the opening day of the semi-annual meeting of the National Conference of Roman Catholic Bishops, at which more than 200 were in attendance. The bishop said the ecumenical committee told the conference that basic agreements on the meaning of the Eucharist or the Lord's Supper and on the ministry had been reached with Anglicans and tentatively with Lutherans.

Msgr. Bernard Law, executive director of the ecumenical committee, said that though many people are clamoring for faster action in achieving Christian unity,

the intricacies of institutional ecumenism require a slower, "plodding approach" to the development of unity.

The Rev. John Hotchkiss, assistant to Msgr. Law, in reporting on talks with the National Council of Churches, said, the time "is not far off when we must go beyond extensive marginal conversations" and make a decision about joining the NCC outright.

### **"General" Confession Gains in Popularity**

Faced with the fact that many Roman Catholics are refusing to confess in a box with a screen and a curtain separating them from the priest, some Roman Catholic churches in Milwaukee are offering "general confession" services with results showing growing popularity. Response was described as "tremendous" by the Rev. Carl A. Last, associate pastor of St. Gregory the Great Church.

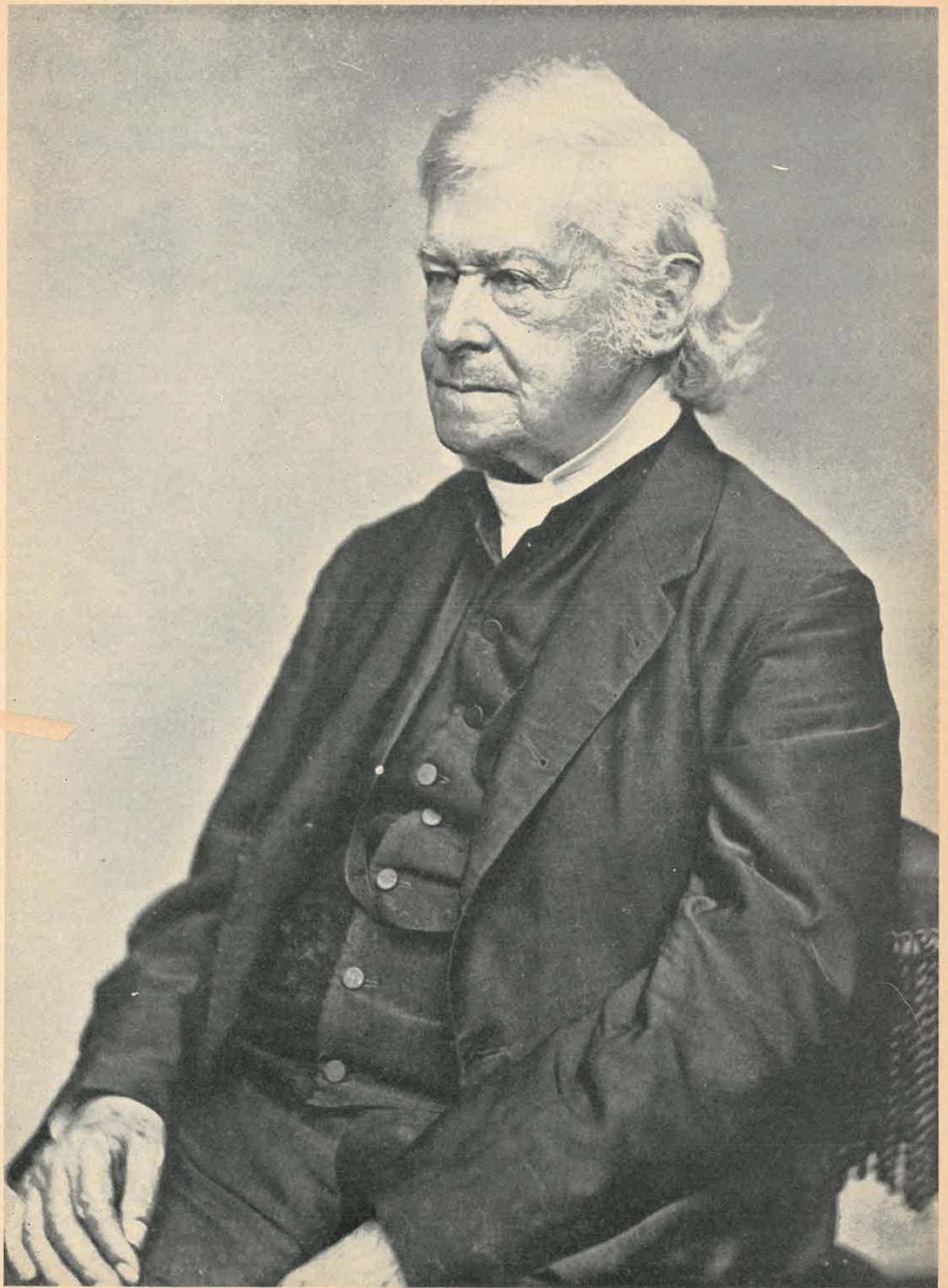
Strict rule for many years required the faithful to perform their "Easter duty" by receiving Holy Communion, preceded by confession. Long lines of penitents waiting for entry to the confessional box were common. "That is not the way to communicate in the 70s," said the Rev. Francis L. Eschweiler, pastor of Good Shepherd Church in Menomonee Falls, a Milwaukee suburb. Communal penance has been offered at Good Shepherd twice monthly for the last two years, and oftener in Holy Week. The service is called a "social celebration of penance."

"We are sinners together and we come to confession to support each other," Fr. Eschweiler said. "We sin against the community. Such sin is social. It is not vertical sin, just against God. We ought to forgive our neighbor, and he ought to forgive us." Fr. Eschweiler expressed the view that a recent *Time* Magazine estimate that confessions by Roman Catholics were down by at least 50 percent was too conservative. The decline is greater, he believes. "Many people object to making their confession in a box, where it's a one-to-one situation and kind of faceless," he said. "The unknown quality of that can be frightening. In addition, many [Roman] Catholics today object to confessing their sins specifically or concretely. For these people the general confession fits a genuine need. I predict that it will become an officially approved form of penance within three to five years."

A directive allowing "general" confession was issued by the Milwaukee archdiocesan chancery office under the Most Rev. William E. Cousins' name last August. The instructions require that opportunity still be granted for private confessions.

Group confession services at St. Gregory the Great include readings from scripture, common prayer, opportunity for private individual examination of con-

*Continued on page 12*



Ep. Kemper in 1867

*Robert G. Carroon*

## KEMPER: Apostle to the West

ALMIGHTY and everlasting God, we thank thee for thy servant Jackson Kemper, whom thou didst call to preach the Gospel in this our land. Raise up, we pray thee, in every land, heralds and evangelists of thy kingdom, that thy Church may make known the unsearchable riches of Christ, and may increase with the increase of God; through the same thy Son Jesus Christ our Lord. *Amen.*

*The Lesser Feasts and Fasts, 108*

**M**AY 24, 1970 marks the centennial of the death of the Rt. Rev. Jackson Kemper, first missionary bishop of the Episcopal Church. This date is associated liturgically with Bp. Kemper since it was chosen by the Standing Liturgical Commission to be the date on which the church at large commemorates his life and work. Bp. Kemper was the pathfinder of the church in America, leading it from the eastern seaboard to the booming territory of the new west. This is not to belittle the efforts of such bishops as Chase, Talbot, Otey, and Hare. However, Kemper's responsibilities in performing a work where there were no precedents to guide him, were greater than any who were to come after him.

His consecration on Sept. 25, 1835, in St. Peter's Church, Philadelphia, was a milestone in the history of the Episcopal Church in several ways. It was the last consecration in which the aged Presiding Bishop, William White, participated. (A contemporary account described the ceremony: ". . . Now issued forth the bishops, seven in number, in full Episcopal habit, headed by the Apostolic White. . . . He advanced with rather tottering step leaning on the venerable Bishop Moore, whose silvery locks flowed in graceful profusion down his shoulders. Bishop Chase read the gospel and was so overcome by his feelings that he burst into tears.") But more importantly than this aged gathering might have indicated even to the young

Kemper, it was the signal that the Episcopal Church, torn asunder by the Revolution and until now barely able to hold herself together, had gathered sufficient forces to attempt an organized missionary program in the new territories. The church at last ceased looking inward at her troubles and turned her vision toward the west where the souls on the frontier required her ministrations. Jackson Kemper was to be the herald of that concern.

**J**ACKSON KEMPER was born on Christmas Eve, 1789, at Pleasant Valley, N.Y., the son of Daniel Kemper and Elizabeth Marious. His father had been a colonel in the Continental Army and later a customs officer in New York. His grandfather, Jacob Kemper, emigrated to America from Germany in 1741. Daniel was born eight years later in 1749. Daniel Kemper lived to be 98, dying in 1847. Jackson was the third child in a family of 13.

Young Jackson (his full name was David Jackson Kemper) was educated at the Episcopal Academy at Cheshire, Conn., and at Dr. Barry's School in New York in preparation for college. In 1805 he entered Columbia and graduated four years later as valedictorian of his class. He had determined to take holy orders, but as there was no seminary in America, in 1809 he pursued his studies under the direction of Bp. Moore and the clergy of Trinity Parish, New York City. Kemper was ready for ordination at 21, but as Bp. Moore was ill it was arranged that Bp. White would ordain him. On Mar. 11,

1811, he was ordered deacon in St. Peter's Church, Philadelphia, and accepted a call to be assistant to Bp. White in the "United Parishes" of Christ Church, St. Peter's, and St. James's. His first missionary experience came the year after his ordination when he made a circuit of the western areas of Pennsylvania and Virginia, and the eastern area of Ohio on behalf of the Advancement Society of Pennsylvania. Two years later, following his ordination to the priesthood on Jan. 23, 1814, he made a second visitation of the same area.

In 1816 he was married to Miss Jerusha Lyman of Philadelphia. However, his marital happiness was short-lived, for she died two years later. Kemper then took a leave of absence from his responsibilities in Philadelphia, where he was performing the functions of an executive secretary to Bp. White, to work as a traveling agent raising funds for the establishment of the General Theological Seminary. He continued his work for the seminary throughout the following year, demonstrating first-rate ability as an administrator.

In 1821, having returned to Philadelphia, he married Miss Ann Relf. Three children were born to them, Lewis, Samuel, and Elizabeth. In 1831 the Kempers left Philadelphia to move to Norwalk, Conn., where Jackson had accepted the rectorship of St. Paul's Church. There, the following year, Ann Kemper died, leaving her husband with three small children. Placing the children in the care of their maternal grandmother, Kemper threw himself with renewed fervor into

the missionary work of the church. He considered for a time working in China, but then became more involved in the area of domestic missions. It was because of this involvement that Jackson Kemper made his first visit to Wisconsin in 1834, the year before his election and consecration as bishop.

Some difficulties had arisen in connection with the Indian Mission School, which had been established at Green Bay in 1823, and in 1834 Kemper and the Rev. James Milnor of New York were sent as agents of the Domestic and Foreign Missionary Society to investigate. Kemper, an inveterate diarist, has left us a record of that journey into what was to be his missionary jurisdiction in the years ahead. The trip lasted from July 3 to Aug. 16, and brought him into contact with many of the famous figures in the history of the Northwest Territory. Sailing with Kemper on the steamer "Michigan" were such men as Governor William Clark, of Lewis and Clark fame, who was superintendent of Indian Affairs headquartered at St. Louis, and Dr. William Beaumont, whose work with his patient, Alexis St. Martin, enabled medical science to advance rapidly in the area of understanding digestion and gastric processes. Kemper was so impressed by Beaumont's conversation that he purchased the doctor's recently published book at Cleveland to read on the trip. At Green Bay he had a number of meetings with Judge James Duane Doty, a vestryman of Christ Church and later territorial governor for Wisconsin and member of Congress. Such contacts were to be of considerable aid to Kemper in his organization of the church in the northwest in the years ahead.

General Convention assembled in 1835 and elected Kemper (by a margin of one vote over the Rev. Dr. B. C. Cutler of Brooklyn, the "Low Church" candidate) as missionary bishop for the northwest with a jurisdiction that eventually included Missouri, Indiana, Wisconsin, Minnesota, Iowa, Kansas, and Nebraska. Following his consecration he went to St. Louis which would remain as much a headquarters as he would ever have until he moved to Delafield, Wis., in 1844. Besides his responsibilities as bishop he was also rector of Christ Church in St. Louis. He had hardly arrived at his new home when he was asked to supply for Bp. Chase in Illinois, and then in 1837-38 he assisted Bp. Otey, who was ill, by visiting the south, administering confirmation from Louisiana to Florida.

It was not until 1838 that he was able to make his first visit to Wisconsin, and it was typical of those he made throughout the midwest. He was accompanied by the Rev. Henry Gear. The bishop's entry in his diary for July 20 gives a vivid picture of his travels:

"20 July. My own dear boy Sam was 11 yesterday. May he be preserved thro'

divine grace in purity. I slept well in a dirty bed. We started at 5½—before starting and after I had entered the carriage the gun went off near my head and made a hole in the top of the carriage. God's holy name be blessed for my preservation. We rode 12 miles, lost our way, stopt at a small house on the prairie where we got breakfast—Episcopalians, Mr. Dodge one of the Church wardens of Cassville—made an appointment with them for next week at Cassville—would take no pay. Met with a delicious spring from which Mr. G. helped me 4 times. Stopt at Blakes from New Hampshire—a fine spring. We dined on our crackers. Entered a ravine which brot us to the Wisconsin—the banks of which overflowed. Now 14 miles from Dodges—a tedious time before we were ferried over. Soon after we met Cadle [this was the Rev. Richard Fish Cadle] and Lt. McKissan coming out in a carriage to meet us. 6 Miles from the river to the Prairie. We passed thro' another ravine called colee by the french and descended into a pretty and long Prairie—drove to fort Crawford and were very kindly rec'd by Dr. Elwes the surgeon of the garrison and by his wife, formerly a Miss Thomas of Elizabethtown, N.J. and a communicant of the church. The fort or cantonment is a square of buildings onestory with a basement north and south for the officers, the others for the soldiers—the officers apartments equal to the accommodations of 20 families. There are here now not more than 50 soldiers with Gen. Brooks whose regiment the 5th is scattered over this country at St. Peters, here, Green Bay, Winnebago, & c. Gen. B., Mr. Hooe, Mr. McKissan, Mr. and Mrs. Lockwood, Miss Hooe, & c. called. A comfortable room, nice bed, & c. to myself."

While all the days were not as adventurous, and others perhaps were more so, we can, nevertheless, secure a glimpse of what Bp. Kemper's ministry so largely consisted in these early days: visiting far-flung parishes, organizing the clergy and jurisdictions, and ministering to individual communicants, some of whom had never seen a bishop. On July 31, 1838, Bp. Kemper confirmed Dr. Lyman Foot at Ft. Winnebago, who although a communi-

cant, had not been confirmed, "as this is the first time since then he has seen a bishop or had an opportunity of being confirmed." The doctor had been a communicant for 10 years.

**B**P. KEMPER's papers tell the story of a dedicated shepherd whose pastoral concern for the individual souls in his charge was only matched by his organizational and administrative abilities. He felt keenly his vocation as a missionary bishop, and on several occasions declined elections as a diocesan. He relinquished jurisdiction over a given state or territory as soon as it was able to function as a diocese. The organization of the Diocese of Missouri was completed in 1844 and Bp. Hawks was elected diocesan. Bp. Kemper then moved to his new home near Nashotah House, which he had founded in 1842. He retained jurisdiction over Indiana until 1849, Iowa until 1854, and Minnesota until 1859. He had finally accepted his election as diocesan of Wisconsin in 1854, with the proviso that he would continue as missionary bishop. He then undertook the organization of Kansas and the Indian Territory, maintaining his jurisdiction there until 1859.

At the General Convention of 1859 Kemper resigned his office as missionary bishop, stating, "I now, with deep emotion, tender to the Church my resignation of the office of a Missionary Bishop, which, unsought for, and unexpected, was conferred upon me 24 years ago. Blessed with health and cheered by the conviction of duty, I have been enabled to travel at all seasons through Indiana, Missouri, Wisconsin, Iowa, and Minnesota, and partly through Kansas and Nebraska. My days must soon be numbered for in less than three months I will be 70 years old. As age advances I trust I have an increasing love for our Divine Master, and that Church for which he shed his most precious blood."

Bp. Kemper retained active control of the affairs of the Diocese of Wisconsin until a few weeks before his death. He was assisted by the Rt. Rev. William Armitage, who had been elected assistant bishop in 1866. Bp. Kemper had suffered a sudden illness in August of 1869, after returning from Minnesota where he had consecrated the Cathedral Church of Our Merciful Saviour at Faribault, at the invitation of Bp. Whipple. Although forced to curtail his activities, Bp. Kemper still made every visitation requested of him. His last confirmation was on Apr. 3, 1870, at Holy Innocents, Nashotah Village. After Apr. 7 he was unable to keep his appointments. He retained his faculties almost to the end and died peacefully in the midst of his family gathered about his bed in the study of his home near Nashotah, at 2:20 P.M., Tuesday, May 24, 1870. He was buried with elaborate ceremonies in the cemetery adjoining Nashotah House.





# EDITORIALS

## Churches Aid U.S. Enemies

THE document is being soft-pedaled by those who drafted it. If any churchmen or church groups persist in a hunt for the draft, they are brushed aside. Copies of the preamble to the Black Manifesto of James Forman's Black Economic Development Conference have been separated from the manifesto and are hard to come by.

Why? Because the language was judged to be too clear a declaration for a revolution led within the United States by black men. When Forman signalled the "white Christian churches and the Jewish synagogues" by his invasion of the worship services of the Riverside Church in New York City last spring, his emphasis was on reparations to be paid by church bodies for the deprivations and persecutions suffered by Negroes. The preamble adopted in advance by hard-core black revolutionaries, was downgraded. Debate and discussion has continued and small black cadres within overwhelmingly white bodies have done their best to get their denominations to give money to Forman and to his creature, the BEDC. Some black Episcopalians fell back on that oldest of emotional clichés: "Our white brethren do not trust their black brethren." Therefore, the Episcopal board [the South Bend Special General Convention] dutifully voted \$200,000 to Forman.

The preamble, glossed over in the deliberations, calls for the overturn of the government of the United States and for the establishment of a socialist society. "The United States," it declares, "is the most barbaric country in the world and we have a chance to bring this government down. . . . We must commit ourselves to a society where the total means of production are taken away from the rich and placed in the hands of the state for the welfare of all the people." The preamble continues: "It is not enough to say that a black man is on top. He must be committed to . . . taking the wealth away from the rich people such as General Motors, Ford, Chrysler, the DuPonts, the Rockefellers, the Mellons, and all the other rich white exploiters and racists who run this world."

Revolution is no longer startling. It is fashionable in some quarters to be some kind of revolutionary. It is possible that most of the white and black churchmen who consider themselves revolutionaries are confused by guilt feelings, by religious dogma, and by the talk of equality, persecution, discrimination, reparations, and restoration. A revolution of the kind called for in the preamble to the Black Manifesto is not one merely of changing the mass from Latin to English or of handing out a few dollars for "reparations." It is, says the preamble, "(one) which will be an armed confrontation and long years of sustained guerrilla warfare inside this country. . . ." The preamble has another stipulation: "Our fight must be led by black people. . . . We must assume leadership, total control . . . black people must move by assuming leadership inside the United States of everything that exists."

So, when the National Council of Churches caves in, this is what it is caving in to. When the Episcopalians

surrender \$200,000, the money is for this. In a related move, but not an exact parallel, when the United Church of Christ in Massachusetts gives a black cadre within the church \$250,000 and promises it another \$750,000, this is putting flesh on the preamble.

No white church denomination ever gave a Negro civil rights organization \$200,000 or a million dollars to secure the manhood rights of black citizens. Clearly the plea was wrong. It should have been for revolution and for black domination, not for morality.

ROY WILKINS

## Executive Council Keeps Its Head

AT its special skull session on budget and stewardship, held at the O'Hare Ramada Inn in Chicago, the Executive Council made a hard, debatable, but we think sound decision about what kind of program and budget to submit to the General Convention in October. (See story in the news section for an account of the discussion and action.)

The idea of a split-level budget, which would allow for much more voluntary "selective stewardship" by the dioceses than is now provided, has not only its appeal but its very solid merits. The thinking of the council as a whole seemed to be that the time for this is not yet but that the church must be working toward it as fast as it can. We share that view. Presiding Bishop John E. Hines told the council in his opening statement:

"It is obvious that the church at large 'wants in' on the ground floor of all decision-making; and wishes to be more satisfied than it now is that options are open to it by which the church can influence the decisions which so affect her corporate destiny. Participatory democracy is 'on the march' outside the church. Inside the church should not be forbidden territory."

That is true. A way, or ways, must be found to bring into the decision-making all those who genuinely want in. But the time to change the church's method of financing its mission to the world will come *after* this has been effectively done, and not before.

The council acted cautiously in making this decision, in the midst of a crisis within the church which calls for radical cures for radical ills. However, what is needed is heroism but not heroics; and it takes some courage, if not heroism, to be prudent at a time when the air is filled with loud but not very instructive screams for immediate action.

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## Implied

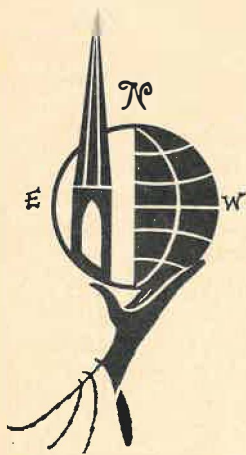
Our saints proclaim	And then ascended,
God condescended	To imply
To a human frame,	A human heart
And Name,	As—somehow—part
And human shame. . . .	Of heaven's majesty!

Henry Hutto

Continued from page 7

# THE LIVING CHURCH...

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science, group recitation of the Act of Contrition, and absolution by a priest. Said Fr. Last: "We try (in the service) to emphasize the point that we have forgiveness in the cross of Christ and now we must go out and forgive others."

### Stigmata Case Reported in Spain

Spanish Radio reported that a woman claims to have received the stigmata of the wounds suffered by Christ in his hands, feet, and side at his crucifixion. According to the report, Mrs. María Luisa Villa, 45, married and the mother of five children, declared that while she was praying at the Shrine of Troya near Seville, Spain, she had "visions of Christ wearing a purple tunic and a crown of thorns." Christ "took a thorn from the crown and pressed it into my forehead and hands and I felt deep pain," she was quoted as saying.

The broadcasts said physicians are studying the case; local church authorities reserved comment.

The phenomenon of stigmata seems to be confined to the western (Roman rite) branch of the Roman Catholic Church, and between 90 and 95% of the alleged recipients of the marks are women. Of the 300 reputed cases since the 13th century—there is no clear evidence of the phenomenon before that time—only 50 cases are well attested. Of these 50, only two men, it appears, can be characterized as authentic stigmatics: St. Francis of Assisi (ca. 1181-1226) and Padre Pio, the Italian Capuchin who died in 1968.

The Roman Church has refrained from making any infallible declarations about the possession of stigmata by anyone, even in the case of St. Francis of Assisi, whose stigmata is commemorated in the Roman rite on Sept. 17.

### WOMEN'S TRIENNIAL

### Reactions to Dissolution

Members of the board of the Churchwomen of the Diocese of Spokane have gone on record as favoring the continuation of Triennial meetings. Board members recognize that women in their diocese serve at all levels of official church life, but "women deputies to General Convention will have little time for anything but making legislative decisions—the rest of us need exposure to effective programs that will stimulate our activities at the grass roots level. . . ."

The Churchwomen of the Diocese of Washington also believe that though women are being absorbed into the total life of the church, no matter how many

women are sent as deputies to General Conventions, the majority of women "need to meet together, to exchange ideas, to plan effective programs, and to share in each other's problems and accomplishments." Their letter of protest over the idea of the possible abandonment of the Triennial, also states that "women have the natural talents and intuitive feelings to meet the challenges of the day."

The ECW in the nation's capital still maintain their active groups "to help accomplish every goal of the diocesan program. Thus we feel the same should be true in our national organization." So the members say: "Never have another Triennial? Impossible! We agree!"

These sentiments were contained in a letter that went to Miss Frances Young, executive officer of the committee for women at national church headquarters, with copies going to all diocesan presidents of the ECW.

#### ARCHAEOLOGY

### Findings at Site of Golden Calf

Archaeological evidence on an important era in biblical history is being uncovered on the site of Dan, the northernmost city in the ancient Israelite kingdom and a cult center of the apostate King Jeroboam I. Dr. Abraham Biron, director of antiquities for the Israeli government, made reports on the diggings while in New York City and in Cambridge, Mass. Excavation at Dan began in 1966, and has continued each summer since.

The project has uncovered about half an acre of the 50-acre mound situated near Mt. Hebron in the Golan Heights region. Ruins of a huge gate, believed to have been built by King Jeroboam, has been uncovered. Dr. Biron said it was possible that the digging was near the approach to the shrine where Jeroboam set up the worship of a golden calf. Dr. Biron said a structure of flat basalt stones had been located on the mound of Tel Dan, and that it could be the site of a sanctuary used by the people of Laish, the Danites, and Jeroboam's bull cult.

Dan was destroyed by King Ben Hadad of Damascus about 885 B.C. The remains of the gate discovered suggest, by its size and location, that it is one built by Jeroboam some 40 years before Dan was leveled by the Syrians. Dr. Biron said artifacts unearthed go back as far as the 14th century B.C. Items discovered include pottery, weapons, and the head of a figurine.

#### CHURCH AND FUTURE

### Abp. Iakovos Describes "New Epoch"

Abp. Iakovos, Greek Orthodox primate of North and South America, sees

society moving toward "a new epoch" that will put an end to "impersonalization and dehumanization." This new epoch, he predicts, will include "a new religion, more theocentric, less anthropomorphic, more prophetic, less institutional, concerned more with the uplifting salvation of man and less with his conventional needs."

Speaking to the annual meeting of the Board of Governors of the National Conference of Christians and Jews, he said that that organization must work for "higher and nobler goals than those to which it was initially dedicated." He stressed the responsibility of the NCCJ "in the unavoidable re-shaping of the social standards of the forthcoming epoch. We have spent almost two thousand years in a hateful dispute as to whether the seat at the right hand of God belongs to the old or to the new Israel," said the long-time ecumenical leader, "without realizing our obligation to give the despised man his divine birthright of dignity and equality."

He lamented that the majority saw in the riots of Watts, Detroit, and Washington only the "rebellion of the oppressed" and not "the condemnation of our own acts and transgressions." A similar insensitivity, he said, exists regarding campus unrest. Calling the present epoch "the secular, the space, or the revolutionary epoch," he said it is "beset by such spiritual groanings as have been known to no other society."

The archbishop distinguished revolution from rebellion and revolt. "I am sure that when the late President Kennedy stated that the American Revolution is going on," he said, "he definitely meant that the American conscience will never compromise with double civil or political standards and that every American is entitled to the God-and-man ordained rights that our Constitution provides for the citizenry of this nation. He never meant an armed revolution which would result in violence, burning or tearing down of properties, and even in death, for such acts flagrantly deny and actually abolish civil liberties and personal rights."

He called for an "insurrection" based on the biblical term "*metanoia*" (repentance). Such an insurrection, he said, is the "only genuinely liberating force," and the one that leads man to the service of his fellow man.

The current emphasis on ecology, he warned, may help save man's environment but not save man from preoccupation with himself. He advocated a "theology of the ecology" that would emphasize man's responsibility to his fellow man. "I firmly believe that our industrial Babels are here to stay," he said. "But with equal firmness I believe that man can turn his industrial complexes into edifices where righteousness, justice, and concern for one another may happily unite in serving human needs."



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# Book Reviews

**THE BROOK KERITH.** By **George Moore.** (A republication; original edition, 1916.) Liveright. Pp. 391. \$5.95.

Few Christians under 50 have heard of this book, which was a literary sensation when it appeared 54 years ago. This republication is timely and it will be interesting to see what kind of waves—if any—it makes today.

George Moore was a slightly mad Irishman, and a literary genius. W. B. Yeats said of his achievement in *The Brook Kerith*: "He has done something no other writer in English has ever done. He embodies in his works the French sense of construction and logic." And said the *Times Literary Supplement* of London: "This book is a tribute—there never was a stranger one—to the charm of Jesus." It may still be said 54 years later that there never was a stranger tribute to the charm of Jesus. Orthodox Christians must be outraged by it and consider it

blasphemous—if they have no imagination.

Moore had been fascinated by the tradition that Jesus had been reared in the Essene brotherhood and so he steeped himself in Essene lore as provided by Josephus and Philo. The story is built around Joseph of Arimathea, who is a friend of both Jesus and Pilate. He gets the governor's permission to bury the body of Jesus before the Sabbath, but in performing this task he discovers that Jesus is still alive. He takes him to his home and nurses him back to life and health. Then Jesus rejoins the Essenes and becomes a master shepherd — of sheep, not of men. After his mind and body have mended from the ordeal of crucifixion, he repents the messianic self-delusion and *hubris* which had led him to the cross and devotes some 20 years to making atonement for the arrogant errors of his earlier career.

Some who followed him during that

earlier career, however, learn of the empty tomb and deduce from it the "resurrection" of Jesus. Saul of Tarsus is converted to this faith and fellowship. At the end of the story comes a tremendous confrontation scene between the elderly Jesus, now too old for shepherding, and Paul the apostle of "the Lord Jesus Christ." Paul thinks that the aged shepherd Jesus whom he meets among the Essenes is either crazy or a secret agent of his (Paul's) enemies.

I have given the barest outline of the plot. The story itself must be read to be savored. I find it hard to believe that any reader could lay this aside once he starts reading it.

C. E. S.

**THE REFORM OF THE CHURCH.** By **Donald G. Bloesch.** Eerdmans. Pp. 190. \$4.95.

*The Reform of the Church*, the latest book by a scholarly and well-known United Church of Christ minister who is professor of theology at the Dubuque (Presbyterian) Theological Seminary, covers a wide spectrum of Christian doctrinal, liturgical, and pastoral concerns in relation to the urgent needs of renewal within Protestantism. The church's main sacramental and pastoral ministrations are examined critically in the light of biblical principles in an effort to achieve a balanced outlook that is "catholic, reformed, and evangelical."

Donald G. Bloesch, who is thoroughly ecumenical in outlook, shows wide knowledge of all the major Christian traditions; and in dealing with the church's vocation to serve the world, he counsels her to steer a middle course between excessive preoccupation with her own inner life and exaggerated social activism and involvement.

From an Anglican standpoint, two minor criticisms are perhaps in order. The author writes as if Anglo-Catholics belong to a separate church from other Anglicans. And, in a laudable effort to recover a sacrificial note in the Eucharist while avoiding unfortunate medieval concepts, he categorically rules out (p. 50) the possibility of any "offering," by the church in the Eucharist, of either Christ or his sacrifice; yet he himself uses language that is hard to distinguish from such a position.

Otherwise, this fourth book by Dr. Bloesch is extremely readable and makes a major contribution to the growing literature on Christian renewal.

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# PEOPLE and places

## Ordinations

### Priests

**Chicago**—The Rev. David MacBeth Moss III (for the Bishop of Central Florida), curate, St. Chrysostom's, Chicago, Ill.

**Harrisburg**—The Rev. Joseph Ned Wildsmith, curate, Holy Trinity, Collingswood, N.J., address, 238 E. Madison Ave. (08108).

**Southern Ohio**—The Rev. Messrs. Victor Fredericks; Earl D. Hoffman, Sr., Robert D. Hughes III, and Wesley R. Wasdyke.

**Tennessee**—The Rev. Messrs. Frank Scott Crenshaw, vicar of Annunciation, Newport, and on the staff of All Saints', Morristown, address, 601 W. Main St. (87814); John L. Janeway, priest in charge of St. Matthew's, Box 406, McMinnville (37110); William J. McGill, priest in charge of St. Thomas, Humboldt, and Holy Innocents', Trenton, address, Jackson Hwy., Humboldt, Tenn. 38343; and Roderic L. Murray, assistant, Christ Church, 900 Broadway, Nashville (37212).

**Upper South Carolina**—The Rev. Henry Sumnerall, Jr., vicar of Holy Cross, Fountain Inn, S.C., and the Rev. Kenneth Robert McLennan, rector of Nativity, Union, S.C., address, Box 456 (29379); and the Rev. Richard I. H. Belsler, assistant, Our Saviour, Rock Hill, and priest in charge of St. Paul's, 701 Unity St., Fort Mill, S.C. 29715.

## Religious Orders

**Convent of St. Helena, Vails Gate, N.Y.**—Young women, 18 or older, who are interested in the possibility of a vocation to a religious community, may live at the Mother House of the Order during July, to study, work, and worship with the sisters in order to experience for a short time, life in a religious community.

## New Addresses

The Rev. Canon Frederick J. Stevens, 220 Coast Blvd., Apt. 3B, La Jolla, Calif. 92037.

The Rev. Mervin L. Wanner, retired, c/o Robert B. Webster, R.D. 4, Box 130, Coatesville, Pa. 19320.

**THE DIOCESE OF TENNESSEE**—(3 separate offices, one for each bishop) The Rt. Rev. John Vander Horst, 528 Hundred Oaks Tower, Nashville (37204); the Rt. Rev. William E. Sanders, 908 Bank of Knoxville Bldg., Knoxville (37902); and the Rt. Rev. W. Fred Gates, 692 Poplar Ave., Memphis (38105).

## Retirement

The Rev. Howard Arnold, rector of St. Barnabas', Leeland, Wash., since 1946, retired Sept. 1. Address: Westerly, Hooper Hill Rd., New Boston, N.H. 03070.

The Rev. William Hall, rector of Our Saviour, Detroit, Mich., since 1965, retired Jan. 31. Address: 13313 Averhill Ct., Detroit, Mich. 48215.

The Rev. J. Donald Partington, rector of Holy Trinity, Warsaw, N.Y., since 1966, retired Nov. 1. Address: Box 2246, West Palm Beach, Fla. 33402.

The Rev. Ernest F. Scott, rector of Christ Church, Pittsford, N.Y., since 1938, retired Dec. 31. Address: 4 Elmbrook Dr., Pittsfield (14534).

## Renunciations

The Bishop of Minnesota, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry made in writing by Richard James Welsh. This action is taken for causes which do not affect his moral character.

## Restorations

The Bishop of Ohio, acting in accordance with the provisions of Canon 65, Sections 2 and 4, and with the advice and consent of the Standing Committee, and the consents of the Bishops of Erie, Northern Indiana, Indianapolis, Michigan, Southern Ohio, and Tennessee, remitted and terminated the Sentence of Deposition pronounced on Royden Mott April 15, 1942, and restored him to the Order of the Priesthood December 15, 1969.

## DEATHS

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

The Rev. Arthur Gustave Leisman, 75, priest in charge of the Chapel to the Deaf, St. James Church, Milwaukee, Wis., died Apr. 27, in Deaconess Hospital, Milwaukee, following a heart attack. His home was in West Allis.

He had been a missionary to the deaf in the Dioceses of Chicago, Western Michigan, and Milwaukee, formally retiring in 1963. However, he continued his ministry, preaching for the most part in the Chapel for the Deaf, and traveling throughout Wisconsin and Upper Michigan, reaching the deaf through the sign language. He preached his last sermon the Sunday before his death. He was deaf himself, having sustained lasting injuries in an accident when he was five years old. He is survived by his widow, Agnes, one son, and three brothers. Services were held in St. James Church, with the Bishop of Milwaukee officiating. The body was cremated. Memorials may be sent to the Leisman Memorial Fund care of St. James Church or the Wisconsin Heart-Association Fund.

# CLASSIFIED

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

## LINENS

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

## NOTICE

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

## POSITIONS OFFERED

**DEACONESS**, deacon, Director of Religious Education or priest who can also serve as organist-choir director. Lead and work in education (superintendent Sunday School), youth program and activities planning. Please send complete resumé and full snapshot to the Rector, St. James, 4620 California St., San Francisco, Calif. 94118.

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

## POSITIONS WANTED

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

May 24, 1970

**HEADMASTER-SCHOOL CHAPLAIN**, Priest, 32, unmarried, with five years of experience as a prep-school chaplain, seeks new position as headmaster or chaplain in Church-related school. Reply Box S-727.\*

**INTERESTED** in priest who is: Orthodox theologically; capable preacher; Prayer Book Churchman; experienced hospital/school chaplaincy; good pastor? Inquiries invited through Box B-725.\*

**ORGANIST-CHOIRMASTER**, B. Mus. age 24, male, seeks full time church position. Excellent training with study in Europe. Seeks greater challenge. Reply Box 0-722.\*

**RECTORSHIP** or chaplaincy; references: Bishops Gibson, Craine, Temple, Stuart—Father Pulliam, 313 Cedar 5-3605.

**WORKER PRIEST**, 33, searching for way to exercise pastoral ministry in East, in situation where need exists but little or no funds available for its support. Reply Box C-724.\*

## SUMMER EXCHANGE

**TEXARKANA PRIEST** will exchange or supply during July or August. Reply Box F-723.\*

## TRAVEL

**HOLY LAND TOUR**, leaving July 29th. 14 days in Rome, Greece, and Israel only \$745 including travel, hotels, meals, guides, etc. Details from Holy Comforter Church, 150 S.W. 13th Avenue, Miami, Fla. 33135.

## VACATION

**RENEWAL AND CONVERSION?** Spend two weeks vacation at ecumenical retreat center in lovely high mountain wilderness. Summer 1970 seminars include: image, creativity, freedom. Writers workshop. Discussion groups. Hiking, riding, camping. Individuals and families. A few young volunteers accepted. Write: Ring Lake Ranch, Dubois, Wyoming 82513.

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

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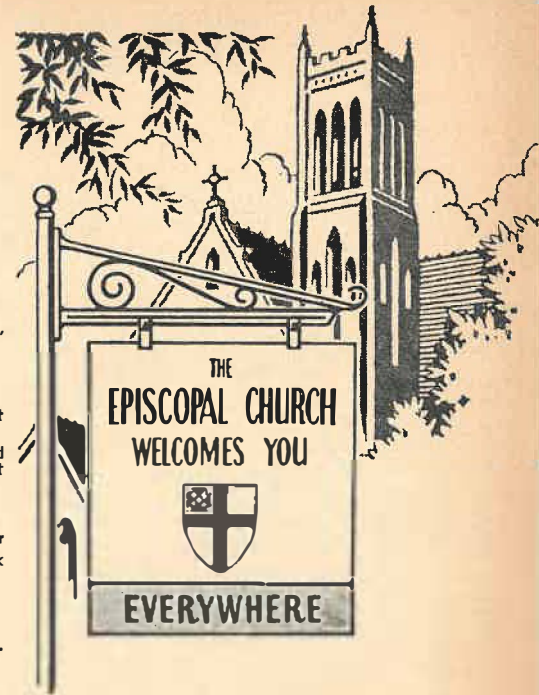
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**THE LIVING CHURCH**

# CHURCH DIRECTORY

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



## LITTLE ROCK, ARK.

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

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY'S OF THE ANGELS** 4510 Finley Ave.  
The Rev. James Jordan, r  
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

## WILMINGTON, DEL.

**CALVARY CHURCH** Fourth & Rodney Sts.  
The Rev. Fr. Clayton Kennedy Hewett, r  
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;  
Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

## WASHINGTON, D.C.

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

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

## COCONUT GROVE, MIAMI, FLA.

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

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,  
Wed Noon, Thurs 10; 5:30

## MIAMI, FLA.

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

## ORLANDO, FLA.

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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

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

**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.

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,  
Cho Ev 5:30; Sat HC 8

## FLOSSMOOR, ILL.

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

## 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.  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

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

## STONE HARBOR, N.J.

**ST. MARY'S BY-THE-SEA** 95th St. & 3rd Ave.  
The Rev. William St. John Frederick, r  
Sun Masses 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**  
112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdys MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

## ST. BARTHOLOMEW'S

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

## SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)  
The Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs, Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol MP & HC 7:30; Daily Ev 6

## ST. JOHN'S IN THE VILLAGE

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

## ST. MARY THE VIRGIN

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

## RESURRECTION

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

## ST. THOMAS

5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

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

### THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 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

### 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. Long, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP & EP. C Sat 12 noon

### ST. LUKE'S CHAPEL

487 Hudson St.  
The Rev. Paul C. Weed, v  
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues & Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min before 1st Ev; EP 6

### 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. Caguait, v  
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st Sun 7:30 & 10:30 (bi-lingual); weekdays and HD as scheduled

## SANDY, ORE.

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

## PHILADELPHIA, PA.

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

## 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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