

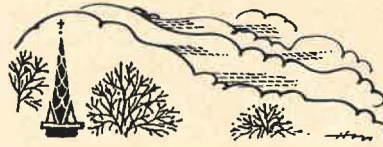
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The Living Church

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LET US GIVE THANKS

for the good earth.

We have polluted its land, its air, and its waters
through our misuse of it,
as we have misused so many of your gifts.

Yet we thank you for this good earth
and also for the hope which allows us to see—
even in our time—
the grandeur which lies all about us.

LET US GIVE THANKS

for one another.

We have violated your trust in each of us
by our failure to allow others the right
to a dignity as part of your creation.

Yet we thank you for one another
and for the community of your spirit
which transcends all the crumbling walls
we would build for our security.

LET US GIVE THANKS

for peace.

We know this only by its absence,
as we war and maim and enslave others
who would be free.

Yet we thank you for peace
because it is all that we long for:
peace with ourselves, peace with each other,
and peace with you.

LET US GIVE THANKS

for the seed you have sown

upon this earth and especially in us.

We are unworthy—because of the many things
which we do (and leave undone)—
to be called “children of God.”

Yet again and again you search us out,
like lost sheep, lost coins, lost sons.
Your seed *is* in us and that is what makes us
so much more than we could ever be without you.

We give thanks for the good earth, for one another, for peace,
and for you. Accept our offering and make it perfect in your
sight, O Father, Son, and Holy Spirit.

Paul Evans

The Living Church

Volume 160 Established 1878 Number 18

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and Welfare of the Church of God.*

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THE KALENDAR

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4. Rogation Monday
Monnica
5. Rogation Tuesday
6. Rogation Wednesday
7. The Ascension Day
9. Gregory of Nazianzus, B.
10. Sunday after the Ascension

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.

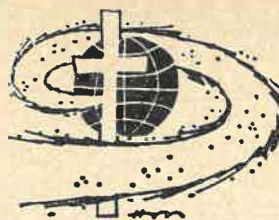
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Around



& About

— With the Editor —

Jean Cardinal Danielou, S.J., was speaking recently about his own church. He could have been an Episcopalian and said much the same things. He noted that the practical and technical are almost the exclusive preoccupations of modern man, and that the church too tamely goes along with the *Zeitgeist*; consequently, the church, and mankind, suffer from a "lack of metaphysic." In English, a better word for what he had in mind by "metaphysic" would be faith in the transcendent, living God.

"It is not necessary to have the church in order to have social order," the cardinal said. He's right, and all the liberal churchmen who take it upon themselves, as the church, to prescribe social order in the name of the Lord should check the record on this. The record will show that the Athenian city-state, the Roman republic, numerous Asiatic societies, innumerable primitive communities (*vide* Sir James Frazer's *The Golden Bough*) have had splendid social orders without benefit of Christian clergy. This is not to deny that social order is of God; it is only to say that God can create social order wherever and whenever he wills to do so quite independently of the church. He is doing it all the time. The church does not exist for the purpose of telling the world how it should organize its common life.

Of the church in its present *faiblesse* the cardinal said: "Its heart is good, but its mind is ill. It is not necessary for the church to give the spirit of generosity, but to give God and the spiritual dimension to the world. If the church gives no God to the world, then it is completely useless." Right again. Epictetus, who came in the generation following St. Paul, had more to tell the world about the spirit of generosity, as the *summum bonum*, than had Paul. But the church, speaking through Paul, was not proclaiming the proposition that God so loved the world that he inspired a Galilean guru to teach the world that there is a good deal to be said for a generous attitude toward one's

neighbor. The church was offering the world the God who was in Christ. To as many as receive him this God gives his love for all men.

That is what the church needs to be doing today as its unique specialty. But it isn't. The Roman Catholic Church isn't, complains the cardinal. The Episcopal Church isn't, complain I. And that is why more and more people are paying less and less attention to it.

Several issues back I referred in this column to St. Paul's alleged hostility to women, and with my uncustomary prudence I refrained from alleging it myself. As I hoped, several readers set their minds and pens to the subject: all of them women, for what that may be worth, and all in defense of the Apostle, for what that may be worth. One of these replies appears on page 11 as a guest editorial. The writer is Mrs. Lois King, parish secretary of St. Michael's Church in Orlando, Fla.

Sister G., S.C., contributes this to our L.L. files. The lay brother knocks on the guest room door with the 6 A.M. salutation, *Dominus vobiscum*. Respond: "Just leave it on the doormat."

Sometime in 1918 Fr. W. B. S. completed his adolescent tour of the Aenead and found at the end there remained only *littora puppes*—"a litter of puppies."

"Education—whether its object be children or adults, individuals or an entire people, or even oneself—consists in creating motives. To show what is beneficial, what is obligatory, what is good—that is the task of education." (Simone Weil, *The Need for Roots*. G. P. Putnam's Sons, Inc.)

Telling-it-like-it-is department: "War is one of the constants of history, and has not diminished with civilization or democracy. In the last 3,421 years of recorded history only 268 have seen no war. We have acknowledged war as at present the ultimate form of competition and natural selection in the human species. '*Polemos pater panton*,' said Heraclitus; war, or competition, is the father of all things, the potent source of ideas, inventions, institutions, and states. Peace is an unstable equilibrium, which can be preserved only by acknowledged supremacy or equal power." Will and Amiel Durant, *The Lessons of History*. (Simon and Schuster.)

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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Letters to the Editor

The Clergy Crisis

I am increasingly distressed and alarmed at the statistics regarding non-parochial clergy with our beloved and temporarily confused church.

First, my own rather careful if extra-official surveys and interviews with many of the clergy involved lead me to quite other conclusions than those implicit within official references and semi-official news stories. It is my heartfelt conviction that many clergy are non-parochial not by choice but, tragically, because there are no parish or mission positions available to them—for reasons that probably begin with shortages of funds of the domestic mission budgets at both national and diocesan levels and go on through an extensive range of casualties which includes, of course, the particular and heart-breaking individual problems, needs, and limitations of specific clergy. Of the priests whom I personally know, more than 80% would vastly prefer a pastoral ministry (contrary to the seemingly widely held view) and feel horribly frustrated in being denied that ministry.

Secondly, as in the so-called divorce issue within some provinces of the Anglican Communion: the problems often lie in the original ordinations and not in the "re-marriage" to secular employment (although a number of non-parochial priests do, in fact, exercise a vital pastoral role even though largely outside the usual and canonical definitions and semantics involved).

Thirdly, I am painfully aware that the immediate future of many small, rural, and inner-core urban churches depends upon the rapid creation of a non-stipendiary priesthood, a "worker priest" under the basic concepts of the aptly termed "Idaho Plan." Why it is safe to license a lay reader, in some instances, to compose his own sermons—to teach the faith—but not safe for him to perform the sacerdotal function when properly ordained under vows of poverty (insofar as his voluntary church work is concerned), I am not able to grasp. Individual heresy (a difficult and unpopular word but yet a valid one) is surely far more probable in teaching than in celebrating, for example.

Fourthly, the much-publicized overplus of clergy is more statistical than real; it is not so much an oversupply of clergy as it is an undersupply of missionary funds and of courageous, sacrificing people, including bishops, priests, and deacons.

The Cover

The Sunday school of St. Augustine's Church, Galveston, Texas, "put on its apron" and went to work for funds to assist in economic development among minorities. The contributions which totaled \$127.15 were sewn into a patchwork apron and sent to the Presiding Bishop who tried the apron for size. Earlier the adults of the parish of 200 communicants had sent \$1,000 to the Special General Convention fund.

And what a terrible danger there is in a monochromatic, computerized, and standardized point of view of the strongly centralized planning and programming departments which would sharply remove the probability of individualism, the occasional unique and precious gift of a particular teacher, a special atmosphere within our theological colleges. Tentmaker priests who now move into the primitive church pattern of that kind of self-support St. Paul is so firm in urging are the only hope for keeping the sacraments available to tiny, isolated mission stations around the world.

The tragedy is that there are priests past middle life who have spent 20 or more years as professional priests and are now ill-equipped to return to a worker-priest status, insecure in their sense of ability to assume the tasks of self-support (especially if they have family costs) and lacking the academic as well as the practical experience, not to mention the prime ingredient for any successful application for employment, namely youth and full vigor of health. It would be possible, also, to name a hundred fine, devout clergy who are living in sheer panic, caught between retirement pension still some years away and the knowledge that at this moment or very soon the mission or parish where they serve will no longer be able to support them and their families.

(The Rev.) RENE BOZARTH, SSP
Rector of the Society of St. Paul
Sandy, Ore.

Reverse Discrimination

So many of the comments on GC II that I have heard, or read, in TLC and other church publications seem to dwell on a certain theme: racism in reverse. This is also the way your editorial comment in the Mar. 1 issue on the COCU proposal to have a black presiding bishop comes across to me. All of this appears to be a kind of supercilious egalitarianism, if not hypocritical obfuscation. What is so irritating to blacks is that few, if any, of today's viewers with alarm of reverse discrimination manifested any resentment or understanding of racism in forward, or forward discrimination during all the years that we blacks have been plagued by it, although they must have known that it was there since they can now see it in reverse.

To expect blacks to be other than we are in making whatever demands we make is to expect more than has been expected in the past . . . a nobility and sensitivity and superiority in which we were supposed to be inherently lacking. It has been made all too plain since 1619 that there is no place for minorities in the larger society, especially if the minority is of another race, and we are witnessing a perfectly normal reaction of humans to being assigned the role of a pariah. But we are supposed to forget the past as though it never occurred, a commendable ideal if it can ever be achieved, but we must not lose sight of the fact that we are dealing with sinful humanity on both sides of the issue, and not an apotheosised anthropomorphisation. Just as, e.g., the sys-

tem of rewards and punishments may be of a crude order, it is the system with which we have to work until something better comes along. We cannot wait until the ideal is realized or we would never move. "Civil rights laws can't change men's hearts," nor can embezzlement laws; but we have to have something to hold the fort until whatever man is in the unfolding evolutionary schema blossoms into what we shall be according to God's will. This is simple realism.

So, as blacks have been admonished for too many years to "be patient, don't rush things, we're going to make it right, trust us," this same counsel might be given whites, or are patience and trust only virtues of the culturally, sociologically, economically, and politically deprived?

(The Rev.) JAMES H. HALL
Vicar of St. Andrew's Church
Polson, Mont.

We'll Hang In

I read the editorial "Good News—But Help" [TLC, Mar. 1] three times. With each reading, I grew more angry. Angry, because the able editor of a highly reputable church periodical which was established in 1878, rendering distinguished service to the Episcopal Church all these years, has to plead for subscriptions.

In this terribly critical period in the church's life, there are many things which it can do without—perhaps even Malcolm X Liberation University, the Alianza, and some others, but there is one thing which it cannot afford to be without and that is a factual and responsible independent publication such as THE LIVING CHURCH.

As a young man, I was a reporter on a city daily newspaper. It was a hard school—not yellow journalism. From that city desk came the orders: "Get me the facts" and a reporter either got them or eventually was fired. It was that simple. I had a very strong desire to keep on eating, and in those days you worked or you didn't eat. By the grace of God, I managed to hang in there until I resigned and went away to World War I. That city editor and others like him taught me much that I could not have learned anywhere else. Above all, he taught me a deep and profound respect for factual and honest reportorial work—the importance of a press, unhampered by fear, the business office, powerful groups, individuals, or anything else.

It is appalling to me that there is such meager support in the church for independent journalism. This condition has existed, more or less, through the years as I have been a priest for over 47 years. I have seen church papers expire for lack of support. THE LIVING CHURCH is getting very near the danger line.

I wish you well and above all, "hang in there," reporting the church news, good or bad.

(The Rev.) ROBERT Y. DAVIS
Retired
Lubbock, Texas

A Time for Unity

For many months now I have read articles in TLC critical of General Convention actions. I certainly have reservations about many things going on within the church, but in spite of the reservations I know that

our representatives to General Convention are responsible men who act in good faith. To read the criticisms in your columns one would think that these delegates were evil, stupid, and cowardly, which I'm sure you will be quick to say is not your view. It is certainly probable that mistakes have been made, but to say that they bent to threats and blackmail is absurd.

The wisdom or foolhardiness of the \$200,000 grant to the BEDC is yet to be proved by the passage of time and events. So far we haven't seen the money used for violent purposes, so maybe we should stop being so vocal one way or the other until time shows us whether we took the right path or not. If time proves that we have made a mistake, we can learn from it. On the other hand, if the money is used constructively we can rejoice with Christ.

This is a time for unity within our church. Let us pull together as a united body accepting what good Christian delegates did in our names—at least until events prove our trust misplaced.

(The Rev.) JAMES EVANS
Curate of St. Thomas Church
Menasha, Wis.

Concerning Letters

I am sure TLC feels it should accept all points of view in its letters column, and perhaps even print all letters received when there is space. But the sheer vituperation and character assassination of a recent letter makes me wonder if a little more screening might not be wise. Neither you nor your readers can be sure, when someone reviles his own parish and rector, whether he is giving a true picture or whether he is blinded and deafened by personal hostility to a particular style of parish life and worship. I don't believe that God condemns anyone's impulse to worship him, whether in old forms or new. Why must we?

ELEANOR N. LEWIS

Baltimore

We get quite a few letters, alas, which are not fit to print. We print some, like the one our reader rightly objects to, on the principle that even the bitter brother has a right to be heard, and we can always hope that he will convict himself by his own words in the eyes of his readers—but above all in his own eyes. Ed.

Has TL Been Dumped?

I have been informed that the trial liturgy as we know it has been dumped! A new form is going to be proposed at the next General Convention, in fact three forms. Why isn't this information being given out? Why should the clergy and laity continue to suffer with the trial liturgy needlessly?

I am well aware of those who think we should continue to wean the faithful away from the "outdated Book of Common Prayer." Please, some news reporting and editorial comment are needed.

(The Rev.) ELMORE W. LESTER
Rector of All Saints Church

Brooklyn, N.Y.

All in due course; but as of this date there is no "information" to give out as to a dumping of the trial liturgy. The Standing Liturgical Commission has made no such decision. Ed.

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The Living Church

May 3, 1970
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NORTH DAKOTA

Remove "Mandatory" from Insurance Policy

The committee of the Missionary District of North Dakota surveying activities of the Church Pension Fund with regard to a mandatory insurance coverage for major medical reasons which must be carried by all Episcopal clergy on or before Jan. 1, has passed a resolution that the word "mandatory" be removed from the charge.

The resolution recognizes the fact that the Pension Fund staff has been "working hard" to determine what the clergy desire in this policy, but it does not expect all facts to be ready to allow sufficient time for bids to be received "until almost the time of the General Convention."

The resolution also states: "Whereas, if the Church Pension Fund chooses a carrier by Oct. 1, 1970, there still remains only three months for us to survey the said results and through district and diocesan committees approve the change to a policy which may or may not be superior to the one then (held) by each and every jurisdiction within the United States, and whereas, there are many insurance minds within our church who should be able to scrutinize and report or at least react to such a policy,

"Therefore, we resolve that General Convention remove the word mandatory and provide a clause which would permit a jurisdiction showing proof of an existing group plan for major medical to continue with it, without the pressure to accept the policy of the Church Life Insurance Company specified by the South Bend Convention, to become mandatory on Jan. 1, 1971."

CONNECTICUT

Church Urges "Cooperation of All Elements"

In order to foster law and order with justice in troubled Hartford, the Rt. Rev. John H. Esquirol, Bishop of Connecticut, and the diocesan executive council, took a unanimous stand urging "cooperation of all elements in the community." They also passed a resolution urging the Hartford police department and all other elements of the city to cooperate fully with the Hartford Council Committee studying existing police guidelines including the use of deadly force.

The bishop and the executive council "fully support law and order with justice," the resolution states, "recognizing that one cannot prevail without the other. It is inconsistent and inconceivable that the police department or any other element in the community would refuse to cooperate with the council in its efforts to achieve law and order with justice for all."

NEW YORK

C of C Backs Change in Law

The New York State Council of Churches holds that repeal of the state's penal law covering deviant sexual acts between consenting adults would simply return such actions to their proper context—"the realm of individual conscience governed by their religious beliefs and practices of the parties concerned." This appraisal was made by the council as it announced its support of a bill which would change the law on consensual sodomy.

Support for the measure currently before the New York State Legislature was announced by the Rev. T. L. Conklin and the Rev. Leon Adkins, Jr., both of the State Council of Churches. Their joint statement termed "absurd" the notion that passage of the bill "would be rendering favorable moral judgment of the acts covered by this section of the penal law." To counteract such reasoning the officials

pointed to other sections of the penal code which covered such acts involving the young, the innocent, the incompetent, or the unwilling.

"It must be remembered," the statement said, "that the exceptions granted by this repeal would be limited to the private acts of consenting adults. Other laws relative to exhibitionism or public lewdness would still obtain."

Both men maintained that "while adultery, fornication, homosexual acts, and certain deviant practices among competent and consenting adults violate Judeo-Christian standards of moral conduct, we think that the penal law is not the instrument for the control of such practices when privately engaged in, where only adults are involved, and where there is no coercion."

ATLANTA

Radio Program Has 25th Anniversary

The five churches sponsoring the Protestant Hour, a weekly nationwide radio program, were honored on the occasion of the program's 25th anniversary. At the dinner held in the Protestant Radio and TV Center, Atlanta, the Rt. Rev. Randolph R. Claiborne, Jr., Bishop of Atlanta, accepted a recording of the earliest program in the Episcopal series. The



ANNIVERSARY IN ATLANTA

Dr. J. MacDowell Richards (r) presents a recording to Bp. Claiborne

CONVENTIONS

presentation was in recognition of the Episcopal Church's part in the broadcasts that are heard over 544 stations throughout the country and over the Armed Forces network. Other churches associated in the broadcasting are: United Methodist, Presbyterian, U.S., Presbyterian, U.S.A., and the Lutheran Church in America.

The Episcopal series in the program is directed by the Episcopal Radio TV Foundation which is also based in Atlanta. Mrs. Caroline Rakestraw, executive secretary of the Episcopal foundation, has been associated with the Protestant Hour since the Episcopal Church first entered this cooperative field.

MICHIGAN

Funds Withheld from Church

The rector of an Episcopal church in the inner city of Detroit has charged that his bishop is withholding funds because a homosexual group has been allowed to use parish buildings for its meetings.

The Rev. Robert Morrison maintained that the Rt. Rev. Richard S. Emrich "is coercing us to kick this group out of the church. . . . And we simply won't give in to this kind of Fascist tactic." When newsmen reached Bp. Emrich, he said only a \$1,000 check for the parish was being held pending talks with the vestry of St. Joseph's Church.

The homosexual group called the Gay Liberation Front has been using the church as its meeting place for the past two months. Mr. Morrison, who said he agreed with the aims of the group, said they are trying to be recognized as human beings. There are about 50 persons who attend the weekly gatherings. Mr. Morrison said that neither he nor his vestry plan to discuss the matter with the bishop. He also claimed that his church has the support, including financial help, of a number of the city's Episcopal churches, though he did not name any of them.

Last spring another of Mr. Morrison's actions was challenged by Bp. Emrich who criticized the rector for allowing an Army deserter to take refuge in St. Joseph's Church. Mr. Morrison has said that he will resign from his position this summer.

MISSOURI

Christian Unity Workshops Continue

More than 50 Episcopalians attended the Kansas City Workshop for Christian Unity, the seventh in a series originally sponsored by Roman Catholics and still under the guidance of the Bishops' Committee for Ecumenical and Interreligious

Continued on page 13

West Texas

A combined operating and program budget for 1970, totaling \$559,430, was adopted by the 66th annual council of the Diocese of West Texas. Combined for the first time, the new budget does not lend itself to comparison of totals, but the figure is \$23,025 less than the total of the two budgets for 1969. Largest reduction was in the amount for the national church quota—\$80,893—representing a decrease of \$55,000 from the \$135,893 asked by headquarters. Last year's quota was \$128,357.

Supporting the West Texas budget will be \$535,659 in 1970 apportionments from 88 parishes and missions, and \$23,700 in other income. One delegate proposed that any additional funds received in 1970 go to make up the cut in quota, and the council accepted this measure, 140-121.

Comments on the budget discussions included: ". . . Most of us are most vocal regarding what is happening on the college campus or in Chicago, then we register our dissent against our church by withholding our giving. If we don't like a program, we defeat it in the halls of our land, not by taking our ball and going home. . . ." Delegates were reminded that the executive board of the diocese "is not a fund-raising body. . . . You go back where you reside and double your gifts." ". . . Our will at the national level has been circumvented. . . . The only thing they understand is their pocketbook."

In other action the council approved, by a large majority, a motion protesting "in the strongest terms" action taken by the Executive Council in making a GCSP grant of \$40,000 to the Alianza in New Mexico. A copy of the resolution was forwarded to the Executive Council and to all dioceses in the church.

In constitutional changes, it will now be possible for women to stand for election as deputies to future General Conventions. The next election of West Texas deputies will not be held until 1972.

In another canonical change, the word "male" was deleted so that the rule will be that "unless otherwise designated . . . deputies shall be . . . four priests canonically and actually resident in the diocese and four lay communicants of the church in the diocese." A further amendment was suggested that the four priests also be "employed within the diocese." The motion on the amendment was passed in both orders.

Immediately some had second thoughts on the matter, but a motion to reconsider failed. However, the next day, the council reversed itself, voted to reconsider the matter, passed the amendment as origin-

ally proposed, and voted to refer the phrase "and employment within the diocese" to the committee on constitution and canons for study during the year and reporting on same at the 67th annual council.

Delegates voted to enter into companion relationship with the Missionary Diocese of Okinawa, succeeding a similar arrangement with the Diocese of Kyushu, Japan, which has ended, though the Diocese of West Texas has no intention of deserting Kyushu, according to the Rt. Rev. Earl Dicus, Suffragan Bishop of West Texas.

Both Bp. Dicus and the diocesan, the Rt. Rev. Harold C. Gosnell, addressed the convention.

Upper South Carolina

The 48th annual convention of the Diocese of Upper South Carolina opened with a celebration of Holy Communion in the Church of St. Martin's-in-the-Field, Columbia, S.C. Celebrant was the Rt. Rev. John A. Pinckney, diocesan. Following the service he addressed convention.

For the first time women, 16 of them, were seated as delegates to a diocesan convention; and Mrs. Marvin L. McCrory became the first woman to be elected by convention to the diocesan council. Women currently serve on the council as representatives of the Churchwomen.

In business matters, a new and simplified method for computing and paying quotas to the diocese was presented and approved. This will eliminate assessment-apportionment figures and replace them with one quota.

For the first time in diocesan history, the adopted budget did not include full payment of the national church quota. A cut of almost \$18,000 in a quota of \$100,196 was made necessary because of the lack of funds. Diocesan programs and projects were cut over \$64,000.

Resolutions adopted include memorials to General Convention, one directing the Church Pension Fund to consider the increased cost of living in the payment of pensions, and the other asking for a change in making controversial grants under GCSP. The latter calls for approval of the bishop and the standing committee before a grant is allowed within a given jurisdiction. In the event the bishop or the standing committee disapproves, a two-thirds vote of the Executive Council would be necessary for a grant to receive approval.

In other action, St. Peter's Church, Greenville, was admitted to convention as an organized mission, and St. Matthew's Church, Spartanburg, at the church's request, changed status from parish to an organized mission.



Photo by Jo-ann Price

Robert M. Cooper

Being "With It"—with Jim Pike

The following article is excerpted from a personal letter from the Rev. Robert M. Cooper to a friend, written in March of 1965. Fr. Cooper was at the time one of the Episcopal chaplains at Louisiana State University. It is about the late James A. Pike and a moment in history known as Selma.

WELL, Bp. Pike was to address a couple of faculty discussion groups here on Tuesday morning. He was here on time at the chapel. _____ went off to teach his Greek class, telling me to take charge of things, etc. In the meantime, about 10 A.M. Pike called his wife and learned that on Monday night five of his clergy had flown from San Francisco to Birmingham, Ala., in order to go on to Selma for the march. Mrs. King (wife to Martin Luther King) had called for Bp. Pike. When he got off the phone and after I had introduced him briefly to the faculty group, he asked me to phone and find out about reservations on a plane to Birmingham because he might be going. Well, I did and made a reservation for him for early Wednesday morning. During the course of the meeting with the faculty in which they were asking him various questions, (one of the questions had to do with the nature of making moral or ethical decisions) he mentioned that he might have to break an obligation that day to keep another and more pressing one, namely that though he had an obligation to speak at a luncheon here (at LSU) at 12:30, that he had an obligation to the clergy from his diocese who had gone to Selma. They had phoned Mrs. Pike and wanted to know why, since he was in the area, he didn't come on over to Selma. He said that he hoped that he didn't have to go, but that he might have to.

In his address on Monday he had spoken much of "being with it"; and I was frankly amazed since my sermon Sunday evening had been full of *the same phrase* and some of the same ideas, without any direct reference to him. Another question that came up concerned the difference between Jesus and the rest of us. Is it one of kind or one of degree? Pike allowed as how he wasn't sure, but that he was inclined to say that it was one of degree, namely that Jesus was *always open* to all situations and to all men, whereas we can be open only sometimes, only occasionally.

I could see that this Selma thing was working on him. When it was over about 11:30 he asked about the reservation, and said that that would be too late, so I cancelled that one and made another for 2:10 Tuesday afternoon, and that meant that there would be no possible way for him to get to the luncheon here. In the meantime, we were all going to St. James' Church downtown for Bp. Jones's 15th anniversary of his consecration as Bishop of Louisiana. I couldn't go to the Eucharist with them since I had to go get Pike's ticket for the 2:10 flight from New Orleans. I had already told Pike that if we couldn't get him a flight that I would drive him to Selma—about a seven-hour drive from here—I guess. Going to Selma hadn't even entered my mind seriously until he brought it up. I was a bit disappointed though that he had a reservation to fly. When I got back to the church those there were just beginning to make their communions, and I knelt down beside Pike, and looked up and the first

thing that went through my mind (the first thing of which I was conscious) was a line from Christopher Marlowe: "See, see where Christ's blood streams in the firmament," and I thought that where Christ's blood was really streaming was not so much in St. James' Church, Baton Rouge, but in Selma, Ala.

By the time we could get away it was 12:45 and that didn't leave much time, since it takes at least 75 minutes to get from Baton Rouge to the New Orleans airport. Pike made several calls to Selma to see if there was any point in going, decided to go anyway, and so I drove him out to Bp. Noland's house, where he had been staying, to get his bags. In the time we were there I was trying to get through to Selma and also trying to charter him a private plane to fly from Baton Rouge. We couldn't be sure of getting one so we left and stopped to buy gas. By that time there was almost no chance of getting to New Orleans in time for the plane. And while the gas was being put in the car he was on the phone and got the chartered plane shaped up. I had already told him that I was sorry in a way that I couldn't drive him to Selma since I'd like to be there. He had told me that when we got to New Orleans if there were space left on the plane that he'd buy me a ticket and I could come along, as he laughingly put it, as his "chaplain." I said, "fine." He was going to rent a car in Birmingham and drive the 90 miles to Selma, and he said that he'd be glad to have me along to drive for him. We went to the private downtown airport where the plane was and had to wait about 45

The Rev. Robert M. Cooper is chaplain at St. Augustine's Chapel, Nashville, Tenn., "The Episcopal Church Serving the University Center."

minutes for them to get it ready and for our pilot to get there. We left about 2 o'clock and about 3:45 we were at the Selma airport. We were going to try to get a cab from there into town—about six or seven miles.

AS we flew over the city we could see the large crowd at Brown's Methodist Church. There was a car at the airport when we landed, and about five or six men standing around. I thought maybe someone there had sent them to meet us, but it turned out that they were ABC and *Life* newsmen. Three of the ABC men drove us into town and told us that the march was off, that the leaders, especially King, had decided that they would honor the federal district court injunction against marching. (I had thought on the way over that if we did get put in jail, that I had a right damned good lawyer with me.) There were police all over the place, and state troopers. They wouldn't allow us to drive any closer than two blocks away from the church. Pike always opens, I noticed, car doors before the car stops. He was out and *running* and I right after him. That little thin, chain-smoking man in the purple shirt with the gold chain around his neck and old Robert behind him must have been—under any other circumstances—quite a sight! But not there because everybody was moving around. We got to the church and he sized up the crowd, looking for people he knew, and then he pushed on through, up the steps of the church where James Farmer of CORE was telling the crowd that the most important place in America was Selma, and that he had no interest in rockets to the moon, because if the white man got there first that it would be segregated when he got there. (One of the things I've noticed right along is that *most* of the Negroes still have a sense of humor about their plight.) Charles Evers, the



"We Shall Overcome"

brother of Medgar, was there, and when Farmer got through he introduced Pike, who spoke for about two minutes, telling the crowd of 200-300 that he thought that the body and blood of Christ was more present in Selma than where he had been making his communion that morning in Baton Rouge. I was right there with him. He's childlike! And I was delighted with him. When we first got there he was clapping his hands with the crowd, saying "Amen" with them to Farmer's talking, and then later singing "We Shall Overcome" with them. (I was too.) We went inside the church, which was packed to the ceiling, looking for King. We found him and Ralph Abernathy. I had met Abernathy several months before in Atlanta, but Pike introduced me to King (who is to preach in his cathedral in a week or so), and King asked Pike to speak to the crowd inside the church. I didn't

hear that because in the meantime he had learned from King that there was nothing that he could do right away since the march to Montgomery was off. Pike asked me to phone the pilot at the airport and tell him to wait for us. I was directed to the only phone in the building in the room where the SNCC people had set up their office. It was tied up and I couldn't use it. There was that dingy room, the pastor's study I guess, and these young people sitting around, looking very tired. Some of the comments were hostile to King for calling off the march. Some spoke bitterly of "white liberals." What I was reminded of at the time was movies I've seen of revolutionary headquarters, or of underground headquarters—quite unspectacular, but silently and tiredly determined that they would win. There were photos of a Negro boy who had been clubbed, put up on a piece of beaver board. He had an immense lesion in his skull. There were others and one of them was of an old (old before her time) Negro woman with cuts and blood on her face, labelled "mother of. . ." (I couldn't make out the name.) These are the more militant of the people in "the movement," and even they were capable of a wry kind of humor in speaking of the only "heads" which got broken on Monday as being "black heads."

There were, we were told, about 100 Episcopal clergy there that day, and that there had been 50 Roman Catholic priests there earlier in the day. Pike was apparently the only Episcopal bishop who had seen fit to come. Bp. Lord of the Methodist Church had been there, and various other well-known people. John Morris, executive director of ESCRU, and two other clergy drove us back to the airport and we flew Bp. Pike to New Orleans where he got a flight to San Francisco. I flew on back with the pilot to Baton Rouge.

THE trip ended with another new experience for me, landing on an air field without lights. It was a private field, as I said, and unlighted, but the pilot knew the field well. The whole thing had a kind of comic opera aspect to it, since we had frantically tried to get there, only to arrive and find that there was nothing that we could really do. But in spite of that I felt that I had been present, that I had made (to use a corny kind of phrase) a witness to my own concern; but more wonderful than that, I felt that I had done a genuinely free thing. I had phoned the secretary to tell her that I was leaving for Selma and for her to ask _____ to tell _____ that I would call when I could. I had, of course, no notion of what the future held, but I felt absolutely right in doing what I did. I had less than a dollar with me and only the suit which I had on. Such times as these are rare ones in life. . . .

Pursued

I work to maneuver my mind, this way or that,
but He gets at
me anyhow, somehow, subliminally

He burrows seemingly, always underlying
it all, trying
to pounce, once He's given the chance; so I flee

To places where I feel sure, He will not continue
No change of venue!
No flight, even to acreages unholy

Is possible when He pursues, the way He stalks,
the tone He talks,
possessingly, and lovingly, and lowly!

Henry Hutto

EDITORIALS

Who Rules PECUSA?

THE General Convention Special Program (GCSP) works independently of the bishop and diocese when it makes a grant to any group within that diocese. The bishop may advise but he need not consent, and if he does not consent—so what? If this fact calls for blame, the culprit is the Seattle General Convention in 1967 which authorized the program and left it to the Presiding Bishop and Executive Council to work out such details as that of who should have the final say-so. They voted for themselves, as people normally do in such situations.

In a letter to the bishops dated Mar. 30, 1970, Leon E. Modeste, director of the GCSP, spells out the policy:

"GCSP was established to connect a primarily white church with groups of primarily black and brown, poor people," he writes. "The consultation with the bishop is to be that connecting link. The primary reason for the consultation was to inform the bishop so that he could feel motivated to want to seek out the group and begin a contact on a local level, giving him a wider perspective on his own ministry. It is for the same reason that groups applying to GCSP were 'encouraged' to visit the local bishop; however, this is not mandatory for funding. Consultation does not mean that a bishop must give an opinion. If he knows the group and has an opinion, fine; if he does not have an opinion, that is all right, too. The main purpose is information, hopefully leading to a positive relationship on the local level."

What this letter says, by non-saying it but making it perfectly clear, is that when the Episcopal Church functions in the making of a GCSP grant it does so through its national organ, the Executive Council, and not through its local organ, the bishop and diocese. The EC thus outranks and overrules the B&D.

This is totally and profoundly unconstitutional, if constitutions mean anything any longer. If the bishop and diocese are not the Episcopal Church in that community—*de facto* and *de jure*—then we have a different church establishment from the one described in the Constitution and Canons of the Episcopal Church. The Episcopal Church is, in principle, a federation of dioceses, served—not mastered—by a central administrative and coordinative body known as the Executive Council. In principle, that is.

If Episcopalians want this principle to survive, and the kind of church life that flows from it—if they want to preserve their Anglican identity—they had better send deputies to the Houston General Convention with a clear mandate to get this snarl unsnarled.

New Twist for Rogation

ATENTION, Rogation Sunday preachers: The season needs a new thematic twist. Christians should continue to pray for God's blessing upon flocks and fields; but in these latter days the Paraclete is imploring his people to make it possible for God to fructify the earth—by refraining from polluting it to death. 'Tis the season for renewal of the divine-human partnership in real estate.

St. Paul: One Woman's Thoughts

IF St. Paul has been maligned as a woman hater it is the fault of some of our clergy. If, rather than prefacing nearly every homily on St. Paul with the statement (accompanied by a patronizing smile) that "Women don't like St. Paul," they would overcome their male chauvinism long enough to explain that the great apostle of love did not place the pejorative connotation on female submissiveness and subordination that we do today, much would be gained in the understanding of a great man.

If one is a literal fundamentalist, as St. Paul certainly was, one can hardly avoid the assumption that a creature made of one of Adam's spare parts, for the sole purpose of serving him and reproducing his kind, would be his inferior. And surely she must be under his domination—a creature so stupid, so gullible, as to allow a serpent to beguile her with ease has demonstrated the need of control. Adam may have sinned, but he had his eyes open—*he* wasn't beguiled! Now, if one really believes such views to be divine revelation, then one is not being self-righteously superior towards women; he is just telling it like it is.

One may argue that St. Paul's attitude towards women was in sharp contrast to that of Jesus who did not consider it beneath him either to defend women against self-righteous men or to engage them in rather recondite conversation. People sometimes question his filial respect for St. Mary when he said, "Woman, what have I to do with you?" in response to her urging that he do something about the depleted supply of wine at the marriage feast in Cana. Well, any mother who has a good relationship with a grown son has experienced and enjoyed the affectionate teasing which is usually integral to such a relationship. There is no evidence that Jesus ever thought of women as anything other than human beings on an equal plane with all other humans.

We don't know how St. Paul confronted women in day-to-day association. He probably was patronizing and condescending. But Paul was not Jesus, he was not perfect man. He was a sinner raised in accordance with the strict Judaic code which regarded women as chattels and nothing more. One can hardly hold it against him if, even after his conversion, he continued in the ritual prayer of Jewish men, "I thank thee, O God, that thou hast not made me a woman." He probably did. Nevertheless, there is ample evidence in his epistles of his affectionate, respectful regard for many women—he names them.

St. Paul came a long way. He grew to great stature as a disciple and as a thinker, and if he were to come among us today, sharing the benefits of scholarly research and modern technology, he would probably enjoy a good belly laugh over the naiveté of his earlier sojourn. Then he would probably start berating our women for adorning their heads with expensive and silly hats and sexy veils, and our men for being so faithless and unsure of their God-given personhood that they fear to accept women as their equals.

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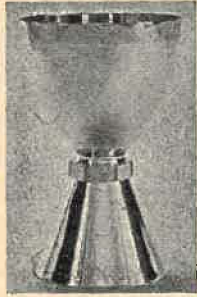
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News of the Church

Continued from page 7

Affairs of the National Conference of Roman Catholic Bishops. Host of this year's meetings was the Most Rev. Charles H. Helmsing, chairman of the Bishops' Committee.

Individual church meetings occupied more than a day's time. Because the Episcopal Church's Joint Commission on Ecumenical Relations was meeting in St. Louis at the same time, members were asked to stay over one day. Many of them staying found themselves attending one meeting planned for Roman Catholics where two topics were under discussion: ecumenical marriages and intercommunion.

Speakers at the workshop included the Rev. Paul A. Crow, Jr., who presented the draft plan of union as determined by the recent meeting of COCU [TLC, Apr. 12] and now being forwarded to the nine member churches for discussion. Bp. Murchison, CME, Dr. George Beazley, new chairman of COCU, and Bp. Jordan, AME, joined in the discussion. Other speakers were Dr. R. H. Edwin Espy of the National Council of Churches, and one of his associates, the Rev. David Bowman, S.J.

At the close of the workshop, Episcopal delegates met for several more hours of discussion. Joining them were members of the Joint Commission on Ecumenical Relations: The Rt. Rev. Gerald Francis Burrill, George Shipman, and Dr. Peter Day, who told of the meeting of the commission. It was the basic report which will be made to General Convention concerning continued involvement in COCU, and of the various dialogues being carried on with Roman Catholics, Lutherans, and Orthodox. A guest of this meeting was Msgr. William Baum, Bishop-designate of Springfield-Cape Girardeau, Mo., who reported on the recent action of the Bishops' Committee with respect to conversations with Anglicans, referring particularly to the international conversations. His report was greeted with applause.

COLLEGES

Greek Groups Hosts to Underprivileged

Each year members of Phi Delta Theta fraternity at Iowa Wesleyan College, in Mount Pleasant, has undertaken a project of community betterment, and for the last three years the project has been to provide wholesome recreation and trips for youngsters from low-income families. This year members of three sororities also helped—Alpha Xi Delta, Pi Beta Phi, and Zeta Tau Alpha.

Trinity Ranch which belongs to the Diocese of Colorado was the spot chosen for this year's trip for 41 youngsters ranging in age from 9 to 14. The cost, \$2,800, was financed by many campus activities and by solicitation.

While the children and their sponsors were on the ranch, there were side trips to various other recreation areas and to the U.S. Air Force Academy. Trinity Ranch was selected through Jack Stiles of Denver, an Iowa Wesleyan alumnus and a supporter of the Ranch.

SOUTHERN BAPTISTS

Seminar Features Lively Debates

A Southern Baptist seminar on morality concluded in Atlanta with some 500 participants applauding the program planner, the Rev. Foy Valentine, director of the church's Christian Life Commission. The sessions focused on racism, sexuality, situation ethics, militarism, and population.

On the program were several speakers considered "inappropriate" by some Southern Baptists because of their stances and associations. Clerical and lay groups, a few state Baptist newspapers, and Gov. Lester Maddox of Georgia all scored the seminar. Particular criticism was directed against speakers Julian Bond, a black Georgia legislator; Anson Mount, an executive of *Playboy* Magazine, and the Rev. Joseph Fletcher, an Episcopalian linked to "the new morality." Rebuttals to the three speakers were made by Southern Baptist theologians and discussions of each issue were held.

One of the liveliest debates involved the Vietnam war. Dr. Frank Staggs of Southern Seminary, Louisville, charged that American churches have given support to an immoral military system and helped make the U.S. the most militaristic country on the earth. He urged withdrawal from South Vietnam and Laos. "This would be a calculated risk, but Christian faith will take that risk if, in doing so we lose our lives, we would, by the wisdom of the cross, thereby save ourselves."

He was countered by a North Carolina minister who said the approach was "unrealistic" because it applied the "cross paradox" to international situations, when Christians are not even willing to apply the principles to personal lives and church institutions.

Racism was the theme of the Rev. Frederick Sampson of Louisville. The black pastor said white Southern Baptists should recognize the racism planted deep in their hearts. His style contrasted with that of Mr. Bond who defined violence as oppression by white social structures. The clergyman linked all violence, white or black, to hatred. He advised against black hatred of whites, adding,

"But neither am I going to be my culture's nigger."

Mr. Bond spoke on constructive uses of black power, defining black power as having influence on other people, things, events, and institutions.

Mr. Mount of *Playboy* was pitted against Dr. William H. Pinson of Fort Worth in assessing contemporary views of sexuality. Mr. Mount criticized the church for preaching against sex as evil. He claimed it was unsound to hold that the benefits of "loving sexual relations" can be possible only within marriage. "It is a matter of recognizing that it is not the issuance of a marriage license that makes sex moral," he said. "That thing that makes a relationship moral or immoral is the quality and nature."

Dr. Pinson in rebuttal, said *Playboy's* outlook is vague, inaccurate, presents an inadequate view of humanity, and treats women as "things and toys."

Dr. Fletcher discussed his approach to the making of moral decisions: "The determining consideration in each situation is 'loving concern' rather than adherence to law." He suggested that the Ten Commandments should have the word "ordinarily" following each admonition.

Dr. Henlee Barnette of Louisville disagreed. He said Jesus only set aside ceremonial, not moral law, and argued that every Christian needs the constraint of law because he has sinful tendencies.

THE BIBLE

Gutenberg for Sale

One of the 13 Gutenberg Bibles in the U.S. is on the market. The price is \$2,500,000-\$2,750,000.

Printed about 1450 as one of the first books printed with movable type, the two-volume Bible was purchased by Hans P. Kraus, a rare book dealer, from Arthur A. Houghton, Jr., president of Steuben Glass and benefactor of Harvard's Houghton Library. Mr. Kraus promptly placed the Bible on the market. Few of the 200 Bibles printed by Johann Gutenberg are in private hands—most are in libraries or museums—and a sale is a rare event.

The Bible purchased by Mr. Kraus is known as the Shuckburgh copy, named for an English nobleman who obtained it in the late 1700s. The work, considered nearly perfect, was located by Charles Scribner's Sons, the publishing firm, and purchased for about \$150,000 for Mr. Houghton. The Shuckburgh copy has 40-41 lines per page, an indication that it is among the earliest of Gutenberg's publications on his movable-type press.

Gutenberg Bibles are highly prized and are considered the most valuable books in the world. Last year an attempt was made to steal the copy displayed in Harvard University's main library. Yale University and the New York Public Library also have Gutenbergs.

NEWS in BRIEF

■ Dr. Prezell R. Robinson, president of St. Augustine's College, Raleigh, has been elected to the standing committee of the Diocese of North Carolina. He is the first Negro to serve in this capacity.

■ The National Council of Churches has appointed the Rev. Randolph Nugent, a black minister and an executive of the United Methodist Church, as associate general secretary for overseas ministry. He is responsible for the largest of the NCC's five major staff units, heads a staff of some 60 overseas and 50 New York based officials, and administers the \$38 million annual budget of the division of overseas ministries.

■ The executive committee of the Lutheran World Federation Commission on World Mission has set a budget of \$2,045,079. Among the larger allocations were \$477,220 for the Radio Voice of the Gospel station in Addis Ababa, Ethiopia, and \$100,000 provisionally allocated to help South African churches break out of isolation.

■ Five million dollars to continue the civil rights and anti-poverty work of the late Dr. Martin Luther King, Jr., is expected to be raised with the showing of

a documentary film on the life of the black Baptist minister. "King: A Film Record . . . Montgomery to Memphis" was scheduled at 1,000 theaters in 300 cities. No deductions were made for theater expenses. The King-founded Southern Christian Leadership Conference and a King Foundation were slated as initial recipients of the money raised. The King Fund is directed by a board of trustees.

■ Winner of "The Best in the World, Public Service Radio" award of the International Broadcasting Awards was the radio spot entitled "Black and White," created by Bob Willey for the Diocese of Olympia. Two of the four spots created for the Episcopal Church, all on racism, which are currently on the air in western Washington, placed in the category of "ten best." The other spot is entitled "Free, White, and Twenty-One."

■ The New York Assembly has approved a bill which would make it a misdemeanor to read the names of Vietnam war dead at protest demonstrations without permission of the next of kin. Assemblyman John G. McCarthy, who sponsored the bill, argues that the use of a man's name without permission is an "invasion of privacy."



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BY GRACE RUSSELL

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Book Reviews

I HATE TO BOTHER YOU, BUT . . . : Clues for Youth on Personal Problems. By William E. Hulme. Concordia Publishing House. Pp. 232. \$2.50.

I Hate to Bother You, But . . . is a book of contrived situations in which teenagers present their problems in the pastor's office. The format consists of a chapter in which the teenager presents the problem and the pastor responds to it. The subjects cover "Faith," "Understanding Yourself," "Understanding Your Family," "The Group," "Sex," and "Personal Goals."

The answers given by the pastor are largely aimed as "squares." His favorite advice is to have the individual memorize a Bible verse or several of them and hold to it. Miraculously this treatment changes the teenager's life and restores him to the fold.

Either William Hulme's teenagers are different from many and have led some rather sheltered lives, or they have been "putting him on." I suspect that if 50 of the 51 cases are as true as book jacket claims, Mr. Hulme is being "put on."

It's a shame that this book with its very attractive cover isn't able to do more for the kid who is searching for answers. Actually the title and the cover are very clever and inviting but that's about the only cleverness to be found in the book.

(The Rev.) JAMES KAESTNER
St. Alban's, Marshfield, Wis.

DISCERNING THE SPIRIT: Foundations and Futures of Religious Life. By Donald L. Gelpi. Sheed & Ward. Pp. 329. \$6.50.

There is much good stuff here, applicable fully as much to contemporary Anglican as well as Roman Catholic religious. Yet a great deal of it is couched in such intricate, narrowly-conceived terms that one cries out for greater simplification and practicality in the expression of deservedly well-conceived ideals for emphatic Christian communal living.

The "foundations" of the religious life are depicted briefly from the Old and New Testaments, and from references to the usual historic sources in ascetic manuals, with added clarifying quotations from the Vatican II decrees on religious renewal and related liturgical and similar pronouncements. The "future" for religious is arrestingly set out, especially as the able Jesuit author, Donald Gelpi, suggests new titles for and fresh insights concerning the three traditional vows: poverty as gratuitous sharing; chastity as unrestricted love; and obedience as service for God, the Christian Body and the world. The best chapter is that on "The Christian Community."

Altogether, I cannot recommend *Discerning the Spirit* as a "must," it does have stimulatingly helpful material for any serious-minded dedicated churchman and/or religious.

(The Rev.) A. A. PACKARD
Order of the Holy Cross

THE CHALLENGE OF LOVE. By José de Vinck and John Catoir. Hawthorn Books. Pp. 232. \$5.95.

José de Vinck is a layman, former professor of philosophy, and father of six children. The Rev. John Catoir is a Roman Catholic priest and is the presiding judge of the matrimonial tribunal of the Diocese of Paterson, N.J. These able men wrote *The Challenge of Love* and treated effectively some of the issues of the 20th century that certainly present a challenge to the engaged and newly married.

The book carries the *imprimatur* of the Bishop of Paterson, but does not imply that he agrees with its opinion. In its broadest sense the book represents an enlightened view of marriage and sex against the background of biblical, Vatican II, traditional, and modern findings. It will be too liberal and shocking to the conservative and fundamentalist, and not liberal enough for the hard-core libertine.

The preface indicates that the purpose of the book is to cover "in a practical way, the entire range of marital activities." It fulfills its purpose well. The strong features of *The Challenge of Love* are found in the treatment it gives men and women as whole, complete children of God who are to exercise their consciences in every way as responsible souls — toward sex and everything else.

(The Rev.) DORSEY G. SMITH, JR.
St. James', Ormond Beach, Fla.

Booknotes

By Karl G. Layer

THE HISTORY OF EASTERN SHORE CHAPEL AND LYNNHAVEN PARISH, 1642-1969. By Louisa Venable Kyle. Teagle & Little, Inc. Pp. 121. \$5.95. The interesting and well-written story of one parish in a very historic area of the United States. It is precisely from books and efforts of this sort that the final, overall and complete history of the Episcopal Church in this country will be compiled.

STAINS ON GLASS WINDOWS. By Ken Anderson. WordBooks. Pp. not numbered. \$1.95. Humor ("Long ago it was eleven, / When we first sang praise to heaven. / Hasten now the final tune. / Is it never noon?) and bits of wisdom (Four corners / Heart of city. / Three churches, / Shame and pity!) are to be found in this small book.

PEOPLE and places

Ordinations

Priests

Central Florida—The Rev. Frederick Daniel Frey, assistant, Christ the King, Orlando, Fla., address, 1521 Jefferson St. (32808).

Iowa—The Rev. Stanley C. Kemmerer (for the Bishop of Vermont), priest in charge of St. Paul's, Box 1114, Durant, Ia. 52747; and the Rev. Robert B. Sisk, assistant, St. Andrew's, 5720 Urbandale Ave., Des Moines, Ia. 50310, and construction foreman with South Side Projects, Inc., helping low-income people build or reconstruct their homes.

Los Angeles—The Rev. Huston Horn.

Minnesota—The Rev. Grant Robinson, priest in charge of Our Saviour, Little Falls, Minn., address, 311 8th Ave. (56345); and the Rev. George W. Schulenberg, assistant, Samuel Memorial Mission, Box 55, Naytahwaush, Minn. 56566.

Oregon—The Rev. Charles Keith Trehwella, assistant chaplain, Good Samaritan Hospital, 1015 N.W. 22nd St., Portland, Ore. 97210.

Deacons

Southeast Florida—Gordon H. Morey, curate, All Saints, Ft. Lauderdale, Fla., address, 319 Tarpon Dr. (33303).

Religious Orders

Convent of St. Helena, Vails' Gate, N.Y.—Sr. Ann Tottenham, OSH, professed her junior vows which were received at the convent by the Father Superior of the Order of the Holy Cross.

Living Church Correspondents

Iowa—The Rev. Stanley C. Kemmerer, St. Paul's, Box 1114, Durant, Iowa 52747.

Laitry

Chicago—L. Martin Krautter, one of the founders of Episcopal Charities of the Diocese of Chicago and former president of Lawrence Hall home for boys, is executive director of the 1970 Episcopal Charities drive which will benefit eight diocesan social-service agencies. Wesley H. Loomis

III is president of the board of trustees for the charities organization.

Minnesota—Miss Marilyn Terzick of St. Luke's, Rochester, Minn., is in New Guinea to carry on the nursing service which was begun by Miss Jane Dudley, another Minnesotan. The diocese is also supplying another worker to its companion diocese—Miss Mary Belfrey is secretary to the Bishop of New Guinea.

Armed Forces

Chap. (Maj.) Allen W. Brown, Jr., 168 Grove Park, Ft. Dix, N.J. 08640.

Chap. (Maj.) Jon M. Lindenauer, HHC, 43d Gen. Sup. Gp., Ft. Carson, Colo. 80913.

Chap. (Maj.) Thomas F. Brereton, 169th Eng. Bat., APO San Francisco 96491.

Communications

The Virginia Churchman, official publication of the Diocese of Virginia, was awarded first place for the best use of photography in regional church news journals by the Associated Church Press. The award was presented during the national awards dinner of the ACP meeting in Chicago. The October, November, and December 1969 issues of the publication had been submitted for judging.

DEATHS

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

The Rev. Daisuke Kitagawa, 59, priest of the Diocese of Minnesota and secretary for urban and industrial mission of the World Council of Churches, died apparently of a heart attack Mar. 27, in Geneva, Switzerland.

Born in Japan and educated at St. Paul's University, Tokyo, he was ordained to the priesthood in 1940. Before going to the WCC, he was long associated with urban and ethnic ministries. At one time he was responsible for developing permanent facilities for the united ministries of

Japanese-Americans in the Twin Cities. He was on his second tour of duty with the World Council when he died. Memorial services were held in Geneva and New York City.

The Rev. Robert J. Plumb, 69, former executive secretary of the Executive Council's Armed Forces Division, 1954-65, died of leukemia Mar. 17 in his home in Pinehurst, N.C.

Dr. Plumb, who served as a Navy chaplain in WW II, was an honorary canon of the National Cathedral. He is survived by his widow, Mary, three daughters, eleven grandchildren, two sisters, and one brother.

Katharine Brewster Southmayd Ivins, 71, widow of the Rt. Rev. Benjamin F. P. Ivins, Bishop of Milwaukee, died Apr. 4, following a massive stroke. She had had heart surgery three weeks earlier.

The Ivinses were married in 1953, following his retirement as diocesan. Bp. Ivins died in 1962. Mrs. Ivins had no immediate survivors. Services were held in St. Joseph's Church, Boynton Beach, Fla., and following cremation, her ashes were buried in Nashotah House Cemetery, Nashotah, Wis.

Delbert E. Roberts, 53, senior warden of St. Joseph's Church, Detroit, died Jan. 26, of a heart attack in a Detroit high school where he had gone in his position as an official of the Detroit Board of Education.

He was a graduate of Alabama State Teachers College where he was Negro All American football end, 1936-38, and held a Master's degree from Wayne State University. He was a lifetime member of the NAACP and had taught in the Detroit public school system. Survivors include his widow, Alice, and four brothers. Services were held in St. Joseph's Church. Memorial gifts may be sent to the Rector's Discretionary Fund, in care of the church.

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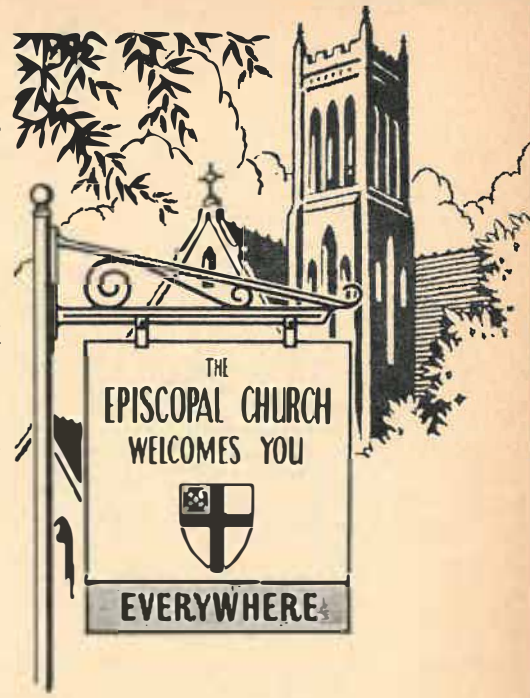
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The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30
Daily 9; C Sat 4:30 & 7:30

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 Mot 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; 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; 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 Liturg-
y; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
Tues & Sat 7:30 HC

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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

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; hof,
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.

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.
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The Rev. W. W. S. Hohenschild, S.T.D., r-em
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LAS VEGAS, NEV.

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

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
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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.

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

NEW YORK, N.Y.

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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; 9:30 Ch S; 11 MP & Ser; Week-
day HC Mon, Tues, Thurs, & Fri 12:10; Wed 8 &
5:15; Saints' Days 8. EP Mon, Tues, Thurs, & Fri
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hol MP & HC 7:30; Daily Ev 6

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 11 Sol Mass; C Sat 4

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

ST. MARY THE VIRGIN
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Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6.
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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
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Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

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

ST. AUGUSTINE'S CHAPEL 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

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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
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Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

SANDY, ORE.

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6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
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RICHMOND, VA.

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MUNCHEN 22, GERMANY

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

GENEVA, SWITZERLAND

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The Rev. Donald G. Stauffer, r
Miss Garnett E. Foster, Assoc.
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Ser (HC 1S)