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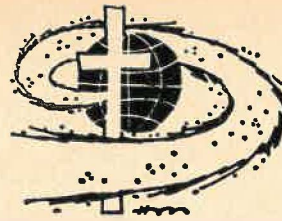
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Around



& About

— With the Editor —

Our country! In her intercourse with foreign nations, may she always be in the right; but our country, right or wrong. (Stephen Decatur, in a speech at Norfolk, Va., in April 1816).

"My country, right or wrong!" is indefensible counsel for Christians. (Editorial in **TLC**, July 26.)

A lady who read our editorial wrote me one of the nicest letters I've had in a long time to take issue with my reading—the conventional one—of Decatur's famous words. She is not a proud and indignant descendant of Decatur; she isn't a jingo patriot; she is a good Christian, a good American, and a good listener to other people's words. Her contention is that we have no reason to assume, as we conventionally do and I certainly did when I wrote the editorial, that Decatur meant to say: "Even if my country is wrong, I will uphold her in her wrongdoing—the fact that my country does a thing makes that thing right for me."

Everybody, practically, hears Decatur's toast to his country as such a pledge of brazenly amoral allegiance. But is this a necessary inference from what he said? Is it the only possible reading? Our reader placed this question on my mind and editorial conscience, and left it there. Now I unload it on yours, to make of it what you will. Unless I forget my present resolution, or change my mind about it, I will never again quote Decatur's words as dirty words worthy of all reprobation. For there is, I now see, another way of hearing them, and the words themselves support this other way at least as solidly as they support the conventional way.

Let's suppose that a man's son has been accused of a sordid crime, and the man says: "God grant that he may be found innocent. But whether he's innocent or guilty, he is my son, and I will never forsake him." To say, "My country, right or wrong!" may be to say: "I will love and cherish it as my country, which I will love to my death, in honor and in dishonor, in evil report and in good report." Who knows but that this was in Stephen Decatur's mind when he said it? I still say that "My country, right or wrong!" is indefensible counsel for Christians" if it means that thievery or thugery becomes right in my eyes when it's my country that is doing it. But if it means, "God keep my country always right, but if it falls into wrong I will still love it and try to make it right!" then it is not only defensible counsel for Chris-

tians, it is genuinely Christian counsel.

Thoreau rightly said that John Brown was a greater patriot than Ethan Allen because he showed his love for his country by opposing her when he saw that she was wrong. When Old John was on his way to the gallows he exclaimed lovingly: "This is a beautiful country." Here speaks a high and pure patriotism; and I have a growing feeling, as I reconsider Decatur's words, that he would agree.

To the **parish clergy**: You will find a special listing of college church centers and chaplaincies in this issue. Use it for your youngsters going away to school; write to the padre to tell him who's coming his way. This can prove immensely important.

Words fitly spoken: "The silent majority" is another coined phrase with little meaning. Simply to shout more than another does not mean that the other is silent; it may mean that he is more sensible. Not to demonstrate is not to say that one is not concerned; it may simply imply that to go with a crowd is not the way to accomplish lasting results." The Rev. **Oswald W. Jefferson**, rector of the Church of the Epiphany, Denver, Colo.

Also fitly spoken, by a high school English student: "There is so much DDT in the human body that it is unfit for human consumption." (Quoted by **Cleveland Amory** in **SR/July 4**.)

Blessed is the book or sermon that has a good beginning and a good ending. **Sanche de Gramont's** book, *The French* (Putnam) begins, continues, and ends well. The following four paragraphs are its ending:

"I think it was Virgil Thompson who pointed out that when the French admire a writer or a painter, they tell him to 'continue.' In schools, teachers tell their best students to 'continue.' An inspector arrived at a military academy one day and was startled to see that one of the cadets was a Senegalese. 'Why, you are a Negro,' he said.

"Yes, sir."

"Eh bien, continuez, mon ami, continuez."

"Predictions about this changeable people are hazardous, but I think it is safe to say that France and the French will continue."

Eh bien, lecteur b n vole, continuez.

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September

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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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September 6, 1970

Letters to the Editor

Liquor at Church Gatherings

If the Rev. Edgar M. Tainton, Jr., in his interesting article, *Some Thoughts on the Church* [TLC, July 12] thinks the Lutheran Church—or at least the congregation to which his parishioners transferred—has a “beer-and-gemutlichkeit atmosphere,” I wonder what he would think about St. Stephen's Episcopal Church here in Phoenix, where I attend.

St. Stephen's serves beer at the Mexican dinners, cocktails at the Christmas parties, and in May of this year blatantly advertised for a party “Champagne and hors d'oeuvres * \$2.50 per person.” And all of this on the church property. It seems to me this is a case of “pot calling kettle black.”

But the amusing thing is that where Fr. Tainton's parishioners went to the Lutheran church for the beer-and-gemutlichkeit atmosphere, some parishioners of St. Stephen's are going to other churches, some to the Lutheran, for the opposite reason.

MERTON W. BOGART

Phoenix, Ariz.

The Ministry of Women

“There is a tide in the affairs of women, which if taken at the flood, leads, God knows where. . . .” Couldn't resist commenting on your editorial [TLC, July 12] re efforts to dissolve women's organized work!

There is a definite need for women to express themselves in group activity; it is a

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sense of contributing to the work of the church, body and soul. True, they are sometimes misguided in their efforts (letting the means become the end), but it's as right today as in the time of the apostles, that "behind every successful man, there is a woman." Notice, we say *behind*, for this writer does *not* advocate equality in every sense of the word and most surely in the life of the church.

Tragically, much of the time and talent women offer to the greater glory of God has gone to waste through recent efforts to "close out" the ECW as a unit within the life of the parish. Long active in the women's work, this author has seen the decay that comes of lack of leadership in this area. Where there is no direction and opportunity, we see a kind of weakness and sickness that seeps into every corner of the church program. That someone should rise to the occasion favoring our efforts is indeed worthy of comment. Again then, we say *hurrah* for your editorial notations!

JAN H. HICKMAN

President of the

Women of All Saints' Church

San Diego

From Vietnam

For what it is worth, I would like to compliment you on the editorials "815's New Order" [TLC, May 10] and "Should Service Chaplains Exist?" (TLC, May 17).

I am a colonel in the regular Army, having come up through the ranks, and I also spent 5 years out of service following World War II. I came back to active duty at the outbreak of the Korean War and I am now serving in Vietnam. As you said in your editorial, almost all military men abhor war, but when the politicians make a mess of things or the other side won't listen to reason, abide by the rules, or negotiate, then the military along with the citizen soldier must rush into battle. So when duty calls, we must respond no matter what our feelings are. In addition to being an Army officer I am also a licensed lay reader. I have held services here and in other Army and Navy posts at no apparent cost to the Episcopal Church. Oh, excuse me, I do wear a military/Episcopal Cross and I do have a military Prayer Book, but then I figured I had sort of paid for them through my tithe to my parish church, plus the little I give over here in the collection plate. The men of our Armed Services are doing quite a missionary job over here. You'd be surprised at the number

of orphanages, hospitals, and churches that have and are being helped by physical and monetary contributions. Unfortunately, we have a few bad things happen and that always seems to over-ride the good. I do believe any money spent by our church is being well used.

I really can't blame Nathaniel W. Pierce for writing his letter [TLC, May 17], as it appears that he doesn't have all the facts. Let me hasten to add that I don't either, but I do on those things I have commented on. But I do get upset when such eminent people as are on our Executive Council come out in the papers demanding *immediate* withdrawal of troops from Vietnam. Not only are they ignorant of strategy but they let everyone believe that they speak for our church. I could say more about this but sufficient to say that every time unqualified people open their mouths about withdrawal from Vietnam they are causing a prolonging of the war. The Viet Cong and North Vietnamese are defeated here, they are only prolonging the engagement through guerrilla tactics hoping that everybody will grow weary of the war and quit. A bunch of so-called "doves" have just about made the V.C.'s desires come true. Sometimes I think the real name for the "doves" is pigeon, since so many have been duped.

If the church could get undergirded with faith in Jesus Christ, then it could really become a power to be counted. Reading Henry Way's *Peace and Peacemakers* [TLC, May 17] and your editorial *Religion in the 70s* [TLC, May 10] we still have hope. Hope enables us to participate with God as he works for the redemption of the world. I will be optimistic for the next 100 years.

JOHN E. STENGER
Colonel, U.S. Army

APO, San Francisco

Was That Trip Necessary?

You report [TLC, May 17] the investiture of the Rt. Rev. James L. Duncan, Bishop of Southwest Florida. Among those present there were no less than 20 bishops from the southeastern states and the Caribbean. What did the 20 do to justify the time and expense? How much did it cost to bring and entertain them? And how vital were they to the occasion?

(The Rev.) ERIC C. WILCOCKSON
Rector of Christ Church

Rio de Janeiro

{ Perhaps our reader should ask them. Ed.

Retired Clergy

In my world, and I suspect in those of many of TLC readers, are known a number of our clergymen of small churches, missions, and some retired who are trying hard to live a life for themselves and their families on a minimum standard of living. Some that I know cannot attain that minimum! The faded blue jeans of a teen-age son that are worn to church may be his preference, but I am sure they fit better into dad's budget than would sports slacks. The struggling little parish (and some not so little) that is fulfilling the mission of the church, cannot pay an adequate salary to its priest. Those clergymen give so much and receive so little other than the satisfaction of knowing that they are serving God and man. Retirement comes and with it inade-

The Cover

One young art enthusiast, Loralie Hobert, turns her attention to the metal sculpture, "Force of Creation," by David Orme-Johnson, of El Paso, Texas. The sculpture was part of the art exhibit at the National Institute for Contemporary Ecclesiastical Art (NICEA) Taos (N.M.) Encounter. In the background is an abstract painting, "The Subjective Light," by Taos artist George Bacon. The Encounter was the sixth annual conference that NICEA has sponsored, to spark dialogue among artists, churchmen, and architects interested in liturgical art. (Photo from RNS)

quate pensions. I do hope and pray that the Houston convention will bring about changes in the Church Pension Fund administration that will increase the benefits paid to our retired men of God.

HELEN E. GRAY

Chicago

TLC, July 19

Congratulations on your editorial, "One Prexy Speaks Up" [TLC, July 19]. For a long time I have been waiting for such a statement by someone with enough prestige and position to get it published. With my thanks I also offer sympathy; you may need it when the flock of cancellations and disapproval begin to strike. May you be sustained by the knowledge that you have published some very important truth.

(The Rev.) WALTER B. JERGE
Schoharie, N.Y.

Initiation Rite

First, let me commend TLC for giving as much space as it has to the proposed baptismal liturgy (*PBS 18*), for certainly it is one of the most important issues to come before the General Convention in Houston, if not *the* issue.

I was surprised that none of your writers dealt with our present corruption of the office of the bishop *vis-a-vis* confirmation, wherein *The Minister*, the bishop, comes in full panoply to a parish to administer a *minor* sacrament that is not even mentioned in the catechism. This practice, which historically has been sporadic in the western church, has forced us into the anomaly of suffragan bishops, that is, bishops without authority. The proposed rite has the virtue of putting *The bishop* in a clear position as the chief sacramental person in the church, and thus restores his apostolic role.

The rationale presented that babies are passive, and therefore cannot eat, will come as a surprise to many nursing mothers, who have fed their children without benefit of a lecture on the process of alimentation. Our present rationalistic approach to the sacrament of the Eucharist leads us into a kind of graduation ceremony at confirmation, so that parents can heave a sigh of relief that Christian education has ended, and nothing more needs to be done.

It is clear that some moment of adult re-affirmation is needed, but it would seem that tying it to entrance to the eucharistic community is a denial of the meaning of baptism. For years we have told our children "yes, you are a member of the body of Christ through baptism—no, you may not eat and drink until you have sufficient training." I submit any human family that tried this would be in terrible trouble.

It has been suggested that the time for "affirmation" should be after the young person has left home, and can truly speak for himself. It is my feeling that the proposed rite will open up new liturgical and theological vistas to the church, and will become the cornerstone of renewal.

(The Rev.) HENRY H. BREUL
President of the Associated Parishes
Washington, D.C.

Thank you very much for the recent articles concerning the proposed changes in various sacramental acts of the church.

At the outset, let me stress I do baptize

infants, so I am not raising any questions out of opposition to what I believe is a very important sacrament for adults and children. I cannot explain how, but I believe water baptism has some effect upon the Adamic stain in our blood stream.

Biblical teaching regarding baptism most generally refers to baptism as the sign of repentance. I do believe the sacrament of baptism conveys salvation. However, in view of the fact that scripture makes salvation a very personal matter and it is the individual who must repent and accept Jesus Christ as his own personal Saviour, I wonder to what degree parents and godparents are able to do this for the infant. Can a person enter the Kingdom of God on the belief and action of someone else? Should the church continue the practice of baptizing infants (which I at this time favor), greater stress must be placed on the importance of the individual accepting Christ personally at some later date. Certainly this behooves the church to lift him continuously before this child in order that Christ's love will draw him to this personal commitment.

Regarding confirmation, or the "laying-on-of-hands" as the term is being proposed, I should hope that the Liturgical Commission will strongly consider the scriptural authority for the sacrament. Generally, the church expects nothing to happen in confirmation, as did in Ephesus and Samaria; and because there is no expectation there is no preparation. The proposed prayer in *PBS 18* is appalling. A study of the New Testament makes clear that the Holy Spirit empowered Christians for the purpose of witnessing to Jesus Christ. The Holy Spirit manifested this power in various "gifts" for the unity of the church. If we propose to make changes in the sacrament of confirmation then let these changes be scriptural and recapture that which we have lost in this very important sacrament.

(The Rev.) PHILIP E. WEEKS
Rector of the Church of the Good Shepherd
Charleston, W.Va.

Thank you for the Rev. Francis Maguire's article on the coalescing of baptism/confirmation/first communion [TLC, July 26]. Thanks to his incisive thinking, my vague misgivings have become definite opposition.

There is one more point: This new approach might be made the permanent usage of the church if it stands up to further intensive study. But this is not a rite that lends itself to "trial use." To "try" something means that one has the option later on of accepting or rejecting it. But if we make communicants out of a number of babies for, say, three years, and then decide we don't like the practice, we will be left with chaos.

Study—yes; trial use—no.
(The Rev.) LEWIS E. COFFIN
Rector of St. Peter's Church
Williston, N.D.

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September 6, 1970
Trinity XV

For 91 Years,
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GO TO CONSIDER 3 LITURGIES

By A. PIERCE MIDDLETON

AS a result of the trial of the proposed eucharistic rite known as *The Liturgy of the Lord's Supper* and the questionnaires that were widely circulated throughout the church, the Standing Liturgical Commission has reached three conclusions.

First, that it is hopeless to try to mingle contemporary English with the stately, though archaic, language of Abp. Cranmer. To have literary integrity, a service should be entirely one or the other. Second, that in their zeal to streamline the rite, the commission excised some passages—the Prayer of Humble Access, for example—which through the years have come to mean so much to many habitual worshippers that their omission would be a grievous loss to them. And third, that among the youth and in occasional groups meeting outside ecclesiastical buildings there is a strident demand for much more flexible and informal Eucharists, often composed for special occasions and containing extemporaneous elements both in the text and the musical accompaniment.

Therefore, in making further revision of the trial rite for presentation to the 1970 General Convention, the Standing Liturgical Commission has come up with three forms of the Eucharist to be authorized for trial use. All bear the same title: *The Liturgy for the Proclamation of the Word of God and Celebration of the Holy Eucharist*. They are distinguished by their subtitles: "First (Second and Third) Order of Service."

The First Order is a rite which follows the order of the trial liturgy but is composed almost exclusively of elements from the 1928 Prayer Book Eucharist and is entirely in Tudor English. It is, in fact, the old rite rearranged. The familiar confession, comfortable words, and absolution are all there. Even the Prayer for the Whole State of Christ's Church is virtually unchanged, although, optionally, after each paragraph the people may say "Lord, hear our prayer." There are a few minor changes, e.g., instead of praying for "all Christian rulers," we beseech God to rule the hearts of those who bear the

authority of government in this and every land, and there is a petition, long overdue, that we may be good stewards of the riches of the earth and neither foolishly waste nor selfishly destroy its life-sustaining elements. The words of the consecration prayer are left intact, although an exchange of the peace has been inserted immediately before the offertory because of St. Matthew 5:23 where the worshipper is enjoined to make peace with his neighbor before offering a gift at the altar, or optionally just before receiving communion. The ceremonial breaking of the bread is elevated to a coordinate position with the offertory, consecration, and communion in accordance with the pre-medieval practice of following St. Matthew's account (25:26) of our Lord's actions when he instituted it: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples." The Prayer of Humble Access is left intact with the option to omit the phrase "that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood." The objection is that Cranmer went beyond the limits of our knowledge in assigning different virtues to our Lord's sacramental body and his sacramental blood. The prayer after communion is the familiar one and, as of old, it is followed by the blessing beginning "The Peace of God . . ." without provision for the *Gloria in Excelsis* or any other hymn at this point. A shorter alternate blessing is permitted, and afterwards the deacon or priest may send the people forth with one of two brief dismissals, each consisting of a versicle and response.

The Second Order of Service follows the same sequence, but is rendered in completely contemporary English. Basically it is the trial *Liturgy of the Lord's Supper* further revised in response to the questionnaires and purged as far as possible of language with an archaic flavor. Thus "thee" and "thou," formerly used in addressing God, are now "you" and "your." Another major change since our trial use of it in 1968 is the Prayer of Intercession, which has been completely recast, and, I think, greatly improved. Minor changes include placing the exchange of the peace immediately before the offertory rather than before the Prayer of Intercession. The consecration prayer has been rewritten and is a model of simplicity and clarity, active rather than

passive, and stripped of cumbersome dependent clauses. At the invitation to communion the old "Holy Things for the People of God" has been changed to "The Gifts of God for the People of God," certainly an improvement. At the communion the priest has a choice of three things to say: "The Body of Christ," "The Body of our Lord Jesus Christ keep you in everlasting life," or "Receive the Body of Christ." Several new prayers of thanks appear incorporating the ideas formerly contained in the dismissal. A blessing is optional and so is the dismissal: "Go in Peace," with the response "Thanks be to God."

If one may hazard a guess, the provision of two eucharistic rites, one in Tudor English and the other contemporary is intended to accommodate the special needs of communicants over 30 (or 40) and to assure them of a continuity of the familiar Prayer Book language for a few more decades. When the bulk of them have gone to their reward, the First Order can be quietly dropped. If, however, the beautiful but antiquated language of the old Prayer Book unexpectedly succeeds in winning more support from the rising generation than its contemporary rival, Cranmer's magnificent cadences may yet have a new lease on life. At least the Standing Liturgical Commission has been eminently fair and has provided conditions under which the worshippers themselves will be the ultimate judges.

One of the remarkable phenomena of our day is the way in which informal services have increased in settings outside churches—such things as "house churches," "kitchen Eucharist," and the avant-garde extravagances of the contemporary underground church, including hippie Eucharists complete with psychedelic vestments, rock-and-roll music, and some rather odd lections read in lieu of the epistle and gospel. It would be easy, and in the view of many people justifiable, for the institutional church simply to ignore such vagaries in the hope that they will soon vanish. But our Standing Liturgical Commission takes a more positive approach, recommending that the church recognize the phenomenon, accept the fact that these groups are going to continue their irregular liturgical experimentation, and charitably cast its mantle over them, and perhaps gently lead them in the paths of orthodoxy. The Third Or-

The Rev. A. Pierce Middleton, Ph.D., is rector of St. James' Church, Great Barrington, Mass., and is a consultant to the Standing Liturgical Commission of the Episcopal Church.

der of Service, which is designed for use by any church group—a vestry, the EYC, a study group—and not for the avant-garde only, permits startlingly wide latitude, practically to the writing of the service for a special occasion, provided that certain essentials are adhered to. These are set forth: Gather in the Lord's Name, Proclaim the Word of God, Respond to the Word of God, Pray for the World and the Church, Exchange the Peace, Offer Bread and Wine, and "Make Eucharist." The last-mentioned is spelled out as consisting of the following: Give thanks for the Creation of the world, Praise God for the life, death, and resurrection of Jesus Christ, Remember the gift of his Body and Blood, and Pray for the Coming of his kingdom in power. Also, of course, to Break the Bread and Eat and Drink together in peace. In addition to a reading from the Gospel, the word may be proclaimed and responded to by means of other readings, song, talk, dance, and silence. A choice of eucharistic prayer is offered. This freedom goes beyond anything I know of in a liturgical church in times past. No one can say that the hippies, drop-outs, and otherwise disaffected youth have been forgotten or that they have moved beyond the all-embracing charity and concern of the church—not, that is, if the Standing Liturgical Commission has its way!

MISSOURI

Budget Restored Somewhat

When a greatly-reduced budget of \$324,392 was adopted by the Diocese of Missouri several months ago [TLC, May 10] a number of items were not included for support. An additional sum of \$71,890 was needed to meet the costs of the work struck from the budget. Since April, the people of the diocese have responded with extra financial giving amounting to \$64,803.27, as of July 1. If the entire \$71,890 is raised, the total budget will still be about \$12,000 less than that for 1969.

WCC

Blake Denounces Sale of Arms to South Africa

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, said in Geneva that the sale of arms to South Africa by Great Britain would have "the symbolic effect" of aligning Britain with the "racist and oppressive regimes" in southern Africa. In a letter sent to the British Council of Churches, Dr. Blake condemned the proposed British action as "clearly unacceptable to Christian moral conviction."

The WCC spokesman pointed out that the announcement that the British government was considering supplying arms to South Africa could only "confirm the

conviction among African liberation groups that they could rely upon very little sympathy or support from the western world." He added: "The proposed sale would raise doubts as to the sincerity of the British government's expressed commitment to the liberation of all oppressed peoples in Africa."

A copy of Dr. Blake's letter was sent to Prime Minister Edward Heath. Meanwhile, in New York, the U.N. Security Council voted 12 to 0 to tighten the embargo on arms to South Africa. The U.S., Britain, and France abstained from voting.

PERSONALITIES

Pioneer Missionary Dies

The Rev. David William Clark (Mato Catka or Left-Handed Bear), 81, retired priest of the Diocese of Arizona and pioneer missionary, died in Denver, July 22. His home was in Santa Fe, N.M.

His active ministry (1919-57) was spent in work with Indians in the Crow Creek and Lower Brule Missions of South Dakota; as dean of Niobrara with oversight of all Dakota reservations; and later as superintendent of Good Shepherd Mission, Fort Defiance, Ariz. For a short time he was acting superintendent of San Juan Mission, Farmington, N.M., before going to Minneapolis to initiate an urban ministry among American Indians moving to the Twin Cities.

Fr. Clark "retired" in 1957, but continued his ministry to Indians going to Denver for part of each year, 1961-65.

He was the son of the Rev. Aaron Baker Clark who went to the Rosebud Sioux Indian Agency in the Dakota Territory in 1889, where he worked in the Niobrara area, and a brother of the Rev. John B. Clark, who died in 1967, who also spent his ministry in the Indian field.

Survivors of the Rev. David Clark include his widow, Elizabeth, one daughter,



FATHER CLARK

one son, six nieces and nephews. A service was held in Denver, followed by funeral services (Tapi Wicahapi) in Trinity Church, Mission, S.D., on the Rosebud Reservation with the Rev. Webster Two Hawk officiating. Interment was in Mission.

CLERGY PLACEMENT

Most Clergy Prefer Parish

Almost half of over 600 clergymen polled say they have "seriously considered" leaving the ministry but at the same time 70% said they would prefer to stay in parish work. The survey was the first comprehensive study of clergy attitudes undertaken by the Episcopal Church. Two-thirds of the 913 clergymen receiving the poll replied. Thirty-two percent of the respondents said they preferred to stay where they were, 38% would choose another parish situation, and 2% said they would like secular jobs.

The study, undertaken by the Strategic Research Services Group of the Executive Council, was sponsored by the Board for Theological Education, the Joint Commission on Deployment of the Clergy, the House of Bishops' Committee on Pastoral Counseling, the Joint Commission on the Structure of the Church, and the Clergy Salary Study Committee.

Problems related to finances were found to be one of the principal sources of discontent among clergy and their wives. Among the wives, finances and housing were cited as a serious deprivation. However, the study found that among seminarians and ordained men the money factor alone was not serious enough to result in a decision to leave school or the parish ministry. Another "potential for crisis" was identified as conflict arising out of social and community involvement where clergy and congregations differ in opinion.

More than 80% of clergymen feel in need of additional training. Priests "feel inadequately trained to perform many of the tasks required in their ministry," the study said. "Two thirds of the clergymen said that counseling, psychology, administrative, and organizational techniques, and Christian education did not receive enough emphasis during their training for the priesthood."

RELIGIOUS ORDERS

Sisters Leave Hawaii

After more than a half century of service to the church in Hawaii, the Sisters of the Community of the Transfiguration have returned to the Mother House in Glendale, Ohio.

Sr. Eva Dorothea and Sr. Monica Mary were the last of the sisters to leave the Priory School, Honolulu, to return to the mainland. Sr. Ursula Elizabeth, head of the Honolulu community, is staying until next summer in order to complete special

classes at the University of Hawaii. She also will continue teaching at the priory.

They are the latest of the 29 sisters from the community who have served Priory School since 1918, when Sr. Olivia Mary became the first superior of the order in Hawaii. Previous to that time, the priory, now 103 years old, had been under the direction of Anglican nuns from England who had gone to Hawaii at the urgent request of Queen Emma and Bp. Staley, the first Anglican bishop in the islands.

Sr. Evelyn Ancilla, teacher and sister superior for 27 years before illness forced her to retire last year, returned to Honolulu from the Mother House for the celebrations which honored the sisters as they prepared to leave the priory.

NEW YORK

Squatters Occupy Church-Related Buildings

A third building on the site of a future church-related but not church-owned home for the aging has been occupied in New York City by poor families protesting the demolition of the apartment houses which they claim are better than the ones they have been occupying. Between 30 and 40 families moved into the third structure, which is across the street from the Cathedral of St. John the Divine. Earlier, two not completely vacated buildings were occupied [TLC, Aug. 23].

According to a fact sheet issued by the cathedral, neither the church nor the Diocese of New York "owns, operates, or controls Morningside House." It was described as church-related in that the Episcopal Church provides pastoral, but not financial, services. A spokesman for "Episcopalians for the Poor," which is backing the occupiers, said a campaign was to be launched to raise funds to help the families get utilities restored in this third building.

Meanwhile, squatters in two buildings owned by Columbus Hospital, operated by the Roman Catholic sisters of the Sacred Heart, were moved out by hospital officials and police. A minor hassle took place during the removal, and two policemen and a hospital representative were injured slightly. Columbus Hospital denied reports that the buildings would be torn down to make room for a parking lot. Evictions of the squatters came, the institution said, because of dangerous conditions of having from 19 to 90 persons in the structures.

MINNESOTA

Service Is Theme of Meeting

When an emergency arises for a missionary in Africa or South America, an amateur radio operator may help get his message to family members or mission boards in this country. About a hundred

of these ham operators attended the annual meeting of the Amateur Radio Missionary Service held at Bethel College, St. Paul, Minn.

The Rev. George Metcalf, non-parochial priest of the Diocese of Minnesota, who serves as communications manager for the league, said the members handle communications needs for missionaries from a dozen different fields. He coordinates the operating schedules of the league members. If one member cannot handle contact with a missionary outpost in Africa for a particular week, he finds another who can.

Fr. Metcalf, who said the radio link is essential because mail service is "notoriously poor" in the mission fields, stated that there is relatively little "chit chat" in the radio messages, although the missionaries use them to keep in touch with their families in this country. Teletype circuits are currently being opened to facilitate communications between missionaries and their home boards.

Most of the organizations participating in the Amateur Radio Missionary Service are conservative evangelicals, with a preponderance of Baptists, but the league provides assistance to missionaries regardless of affiliations, Fr. Metcalf said.

CANADA

Budget Cuts Assailed

Reduction in the budget for overseas work by the Anglican Church of Canada has been hit by the Rt. Rev. Ralph Dean, Bishop of Cariboo and former executive officer of the Anglican Communion. He said the church cannot retain one semblance of honor if it reduces its overseas outlay by another penny. He referred to two cuts in the 1971 national program budget, one of \$300,000 and another of \$200,000. The first was divided between domestic and overseas expenditures. Bp. Dean wondered if the same procedure could be used with respect to the \$200,000.

Declining income was the reason for reductions. But the bishop, writing in *The Canadian Churchman*, said cutting overseas work would be seen in the Third World as an expression of western untrustworthiness. He recalled that seven years ago the Church of Canada announced plans to increase support for "younger churches" by some \$2,500,000 over five years. That was only a first step, he added, in response to a "Moral Responsibility and Interdependence" challenge to Anglicans.

Bp. Dean said expectations were raised among the younger churches for continuing support and now Canadian Anglicans are renegeing. "We are guilty of sheer irresponsibility, that we have kindled hope and then extinguished it," he wrote. Then added: "Can we wonder at the growth of racism and nationalism? Are we so stupid as to be surprised that the younger

churches begin to doubt our word? Only God knows how many people have been hurt, bewildered, and made to despair by our casual withdrawal of promised and sustained help."

JERUSALEM ARCHBISHOPRIC

Appeal for Refugees Proving Successful

Word has reached Jerusalem of the results, so far, of the appeal made by the Most Rev. George Appleton, Archbishop in Jerusalem, and the Rt. Rev. Najib Cuba'in, Bishop in Jordan, Lebanon, and Syria. The appeal by the bishops to the churches of the Anglican Communion was for special monies to be made available to the United Nations Relief and Works Agency (UNRWA), to meet the dire needs for rehousing Palestinian refugees in Syria.

In a letter to the archbishop, Laurence Michelmore, commissioner general for UNRWA in Lebanon, writes: "It gives me much pleasure to inform you that we have recently received from the Near East Council of Churches Committee for Refugee Work a cheque for 40,000 U.S. dollars, representing the first payment resulting from the appeal for funds to provide shelters for displaced refugees in the emergency camps administered by UNRWA in Syria. . . . It is difficult to find words to express our gratitude for your admirable efforts on behalf of the Palestinian refugees. . . . Detailed plans as to how we intend to use the total donation of 57,700 U.S. dollars are now being prepared."

ENGLAND

Churchmen Oppose Arms Sale

The anti-apartheid movement in Great Britain has been supported by several religious leaders in its opposition to the British government's plan to sell arms to South Africa. Among supporters of the movement, which has branches throughout England, are the Rt. Rev. Trevor Huddleston, Bishop of Stepney, and Lord Soper, former Methodist Conference president. Bp. Huddleston served in Africa and is well known as a foe of racism.

"We will concentrate first on attempts to persuade the government not to enter into any agreement with the regime in Pretoria," Bp. Huddleston stated. "If that fails, we shall then work to prevent the shipment (of arms) reaching their destination."

The British government has stated it is ready to consider exporting "limited categories" of arms to South Africa. However, South African Prime Minister John Vorster has been told that no final decision has been made.

The Most Rev. Michael Ramsey, Arch-

bishop of Canterbury, expressed "profound relief" that the government had postponed its final decision. He said he was relieved that the government had declared its readiness to take time and give mature consideration to all facts and arguments which Commonwealth countries were submitting.

General Secretary of the World Council of Churches, Dr. Eugene Carson Blake, said the sale of arms by Great Britain would have "the symbolic effect" of aligning Britain with "racist and oppressive regimes" in southern Africa.

Black Magic a Growing Problem

Alarmed by the spread of black magic practices in his parish, a South London vicar wants to set up a society for the protection of the dead against ghouls who break into graveyards and rob coffins.

The Rev. Percy Gray, 38-year-old vicar of St. Crispin's Church in Southwark, had to rebury a body of a child which had been taken from its coffin, apparently for some kind of witchcraft ritual. "I was so shocked that at first I dared not even touch it," he said. "After prayers had been said, the body was reinterred and it was then that I felt it necessary to find some protection for the dead." The child's coffin was in three pieces on the floor of the 18th-century-crypt of the cemetery chapel. Outside, crosses had been turned upside down and statues of angels beheaded.

The vicar said that a number of black magic rituals have been conducted in the cemetery, and declared that "the work of these black magic sects and their evil must be stopped soon." The Bishop of Southwark, however, Dr. Mervyn Stockwood, "seems unconcerned," Mr. Gray said.

A spokesman at Church of England headquarters in London said that the church is so "loosely structured" that it would be very difficult for any central action to be taken on such a matter. Almost every week sees at least one newspaper account of a black magic desecration somewhere in England.

LOS ANGELES

Rector Opposes Police Program

One priest in Corona, Calif., has led the local opposition to a move in that city to set up a "clergy-ride-along" program in the police department. He is the Rev. Richard C. Hall, rector of St. John's Church in Corona.

Mexican-Americans make up 22% of the city's population, and there has been growing tension between the police force and the young chicanos. A "youth-ride-along" program in which young people ride along with patrolmen on routine duty

to "see it like it is" had proved remarkably successful in improving community relations. Then a Baptist pastor proposed a "police chaplaincy" in which Corona clergymen would accompany patrolmen in the way that young people did in their "ride-along."

The proposal was given a mixed reception by the Corona clergy, who had to face the question: "Should a minister 'ride shotgun' with a policeman?" The question proved complex as it was examined.

Fr. Hall voiced strong opposition to the police chaplaincy "as initially presented." Fifty members of St. John's Parish petitioned the city council, unsuccessfully, to abandon the chaplaincy idea. They raised several objections, among them being the apparent violation of church-state separation and the subversion of the true role of the clergyman in the community. The problems confronting the police can best be met, Fr. Hall maintains, by strengthening the professionalism of the police department through improved recruiting and training of men and better public relations. "The proposal for a police chaplaincy in Corona," he said, "is directly opposed to this ideal of greater professionalism. Under this proposal clergymen, with only a minimum of training, would ride with a police officer to assist him. Assistance might include use of a 12-gauge shotgun if the clergyman's conscience permitted. I do not want to live in any community where any clergyman, minimally trained, acts as a quasi-police officer."

OHIO

Council Stung by "Enemy of Law" Charge

The Council of Churches in Cleveland is still reeling from the charge that it is one of several "enemies of law enforcement" in the city. The accusation was made public by Mayor Carl B. Stokes in the aftermath of the resignation of Gen. Benjamin O. Davis as city safety director.

Mayor Stokes said that Gen. Davis privately advised him that "enemies of law enforcement" include the Greater Cleveland Council of Churches of Christ, the *Call & Post* black weekly newspaper, and the National Committee to Combat Facism, a Black Panther Unit. Several individuals were also lumped under the charge. One is the Rev. Arthur LeMon, an American Baptist minister who serves as director of the community relations department for the Stokes administration.

Stokes' disclosure came after the retired Air Force general quit the city's top police-fire department post after only six months. Gen. Davis complained of such "enemies" in a terse letter of resignation to the mayor. An angered mayor produced the list of "enemies." Equally angered by the charge attributed to Gen.

Briefly...

■ Twenty citizens under the direction of the Rev. O'Ferrell Thompson, rector of Grace Church, Whiteville, N.C., have joined together to offer marriage-counseling services. The group includes five doctors, five lawyers, five bankers, and five clergymen.

■ The head of the Conference of Presidents of Major American Jewish Organizations praised President Nixon for his recent statement on the Middle East Conflict. Dr. William A. Wrexler wrote to the President: "We are reassured by your firm statement that you will maintain the balance of power because, once it shifts against Israel, there will be a war. It is clear that the Soviet Union . . . has undertaken to upset the balance of power in the strategic Middle East. If this Soviet drive is not discouraged, the ultimate result will be a Soviet takeover of the Middle East and the expulsion of western nations."

■ An ecumenical organization formed in Lewiston, Me., to provide low-income homes has been saluted by government housing agencies. The Alliance for Better Housing, Inc., which was established by the Lewiston Human Resources Services of the Roman Catholic Diocese of Portland and the Model Cities Housing Task Force, was credited by the Lewiston Urban Renewal Authority with assisting that city to obtain funding to start low-income housing for large families.

■ The Dioceses of Arizona and Damara-land in South West Africa are entering into an MRI partnership agreement for the next three years. At present five American Episcopalians are working in the vast African diocese.

■ The Most Rev. Howard H. Clark, Primate of All Canada, has been named Companion of the Order of Canada, and will be invested in the order this fall. Recipients of the award are chosen on the basis of merit, especially service to Canada or humanity at large, and drawn from nominations submitted by Canadian individuals and organizations. Under the order's constitution, up to 25 companions may be awarded annually, but the total number of companions may not exceed 150 at one time. Dr. Clark said of this honor: "I feel the award I have received is in the name of those Canadians concerned with the well being of humanity."

■ The Rt. Rev. Lyman C. Ogilby, resigned Bishop Coadjutor of South Dakota and more recently acting Bishop of South Dakota, received a Procter Fellowship and is using it in special study in the field of ecumenical theology at the Episcopal Theological School, Cambridge, Mass.

Davis and never denied by him, were some members of the executive board of the Council of Churches.

The Rt. Rev. John H. Burt, Bishop of Ohio, said that the council is assisting in law enforcement in at least four ways: a training project in cooperation with the police academy; aiding citizens of the West side in obtaining protection from harassment by hoodlums; organizing clergymen of all faiths to help lessen tension during black-white student confrontations in an East Side high school; and publicly expressing support for gun registration legislation. "These are not the marks of enemies of law enforcement," Bp. Burt said.

Mayor Stokes later said that Gen. Davis had suggested that the mayor use his influence to have the council's \$75,000 annual allocation from the Welfare Federation revoked. [Funds for the federation come from Cleveland's United Appeal.] The rest of its \$225,000 budget comes from member churches and gifts. The mayor did not follow Gen. Davis' recommendation.

ARMED FORCES

Presbyterian Chaplaincy Chief Reports Cut-back

The anti-war spirit is reducing the number of seminarians entering the chaplaincy, and professional pressures are cutting back the ordained men going into uniform, the head of the United Presbyterian chaplaincy office said in Cincinnati.

The Rev. Robert Harriman, whose department selects and serves 200 armed forces and Veterans Administration chaplains, said his church is still meeting its quota but the waiting list is getting shorter, and some other communions are unable to meet the demand.

A professional factor in the diminishing pull of the chaplaincy, Mr. Harriman stated, is the higher standards and demands maintained by officers such as his and by the military services. He and his assistant, the Rev. S. David Chambers, a Navy chaplain for 20 years, agree that counseling today demands much more sophisticated talents than during World War II. They report that problems of race and community relations are being turned over to chaplains by some commanders. They said that the Vietnam War was not a factor in the resignations of men already in the chaplaincy. Men return from the combat zone saying they were free over there to preach on or against war as their consciences allowed, Mr. Harriman said.

There is continuing pressure from civilian sources to separate the chaplaincy from the armed forces, Mr. Harriman reported. Critics of the present system argue that it violates church-state separation and puts the clergy in the position

of serving military interests. "If civilian clergy would improve the situation, fine," he said. "But I'm not willing to destroy something effective before there is something better in its place."

Mr. Chambers said that drug problems in the armed forces have greatly increased in number and complexity. Admitted (or pretended) drug abuse has replaced pleas of homosexuality as a common means of seeking a discharge, he said. This involves the chaplains at an early point in each case. Chaplains are also directly involved in the rising number of cases where men seek discharges on grounds of conscientious objection that develops in the service.

SINGAPORE AND MALAYA

EACC Elects Bp. Chiu

The Rt. Rev. Chiu Ban It, Bishop of Singapore and Malaya, has been named acting chairman of the East Asia Christian Conference (EACC), to succeed the late Dr. D. T. Niles, who died in June. The appointment was made by the continuation committee (executive unit) of the regional association of Protestant and Orthodox Churches at a meeting held in Atami, Japan. Bp. Chiu was a vice chairman of the conference, which has headquarters in Bangkok, Thailand.

In other action taken at the meeting, the Council of Baptist Churches in North East India, a church with 220,000 adult members living in Assam, Manipur, and Nagaland, was admitted to membership of the EACC.

Suitable memorials to Dr. Niles were considered but no final decisions were made. Dr. Niles, a Ceylonese Methodist and a president of the World Council of Churches, was former executive director of the EACC and had been chairman since 1968. Among suggestions for memorials were a series of Niles Lectures at the next quadrennial assembly of the EACC scheduled for 1972; a scholarship fund for seminary students; and special publications.

MISSIONS

Society Fights Bias

The Church Missionary Society, now 171 years old, has pledged protest and action against racial discrimination and poverty even though such actions bring unpopularity and financial loss. The resolution was adopted during a recent conference held in Nottingham, England.

Only seven people voted against the resolution out of several hundred representatives present. Eight abstained. By voice acclamation—shouts—it was agreed that protest involves demonstrations and violence is not excluded.

Observers called the five-day conference at the University of Nottingham the largest and most representative gathering of CMS supporters ever held. It was at-

tended by some 200 missionaries (1,000 are supported by CMS), plus clergy from British parishes that support CMS, and visitors from abroad.

AME ZION

Whites Asked to Join Black Church

White Christians may be able to save their souls by joining black churches. Bp. Alfred G. Dunstan, of Philadelphia, head of the 11th district of the African Methodist Episcopal Zion Church, extended an invitation for whites to enter black churches at an annual meeting of AME Zion bishops, staff members, and clergymen, held in Salisbury, N.C.

"The black church has something the white church has lost," he said. "The white man can work out his salvation better with us than he can in his own church. Why? Because there's spirit in the black church. . . . The time must come right here in Salisbury and elsewhere when God's white Christians will have to join a black church to save their souls."

Bp. Dunstan was later asked how his point of view related to the Consultation on Church Union (COCU), of which the AME Zion Church is a member. He replied that his church is willing to "consult" but would do little else until the white churches have conquered their racism."

SCIENTOLOGY

Courts, Book, Religion

Justice James of the High Court, London, handed down a contempt citation against the Rev. Maurice C. Burell, rector of Widford near Chelmsford in Essex. The clergyman had written a book on Scientology, the controversial sect which is not legally considered a religion in Britain. The Justice said the priest's book, *Scientology: What It Is and What It Does*, could prejudice a fair trial in a forthcoming slander action involving the Church of Scientology of California. The Scientologists had asked that Mr. Burell be imprisoned. There was no move to press the request and no penalty was ordered against the publisher, Marshall, Morgan, and Scott, Ltd.

The major objection was leveled at a passage in the book alleging that L. Ron Hubbard, Scientology founder, had once taken part in black magic. The passage referred to an article in the *Sunday Times*. Action against the newspaper was settled earlier. Mr. Burell's book was withdrawn during the legal proceedings.

In July, Lord Denning, master of the rolls of the Bench Divisional Court, ruled that "the Creed of the Church of Scientology seems to me to be more of a philosophy of the existence of man or of life rather than so much of religion."

EDITORIALS

A Plea to Convention

IF we were a deputy to the 63rd General Convention we should have to vote No for the proposed new initiation rite (*Prayer Book Studies 18 on Baptism and Confirmation*, hereinafter referred to as *PBS 18*). We have recently published three excellent articles on this subject, by Frs. Washington Jarvis (July 12), J. Robert Zimmerman (July 19), and W. Francis Maguire (July 26). All of their main contentions weigh heavily, in our opinion, against adopting the new rite, or authorizing it for trial use.

There cannot be any real "trial use" of the unrepeatable sacraments of baptism and confirmation. Trial usage implies that if the experiment is finally adjudged a failure the church will simply repeal it. In that event the family of God must be told this, after a trying and painful process of education for the experiment. That is bad enough, since it creates in the layman a suspicion that his leaders don't know what they are doing. More serious, however, is the fact that those who have been baptized and confirmed by the experimental rite cannot be de-baptized and de-confirmed. The inevitable result is confusion and bitterness, with many faithful people concluding that they have been misled by a groping gimmickry and not by the Holy Spirit of order who never leads his people into cul-de-sacs.

We thought of recommending that the convention endorse *PBS 18* for a period of intense church-wide study, and study only, at this time. The trouble with that is that some bishops and other clergy would take it upon themselves to use it anyway, speciously pleading that this is the only way to test it for soundness. The result would be more of that interior anomy of which the Episcopal Church already has too much.

PBS 18 provides for the first communion of the infant at the time of his baptism and confirmation. Much can be said for admitting young children to holy communion, but not in their infancy. This sacrament requires the faith and repentance of the recipient, which obviously an infant cannot have. Fr. Jarvis rightly says that "the whole idea approaches to being a dangerously magical view of the sacraments." (We are well aware that the Eastern Orthodox do it and we judge them not; but if our church is not infallible neither is theirs.)

Whatever early church practice or Eastern Orthodox practice may have been (and there is a vast quantity of uncertainty about the former), it has been the practice of the Anglican Communion for many centuries to baptize children in infancy and to confirm them some years later, at such time as they are of "years of discretion." This practice has allowed two things which are of great value: first, the opportunity for pre-confirmation instruction in the essentials of Christian faith and life, and second, a sacramental high moment which can be recalled forever, in which the Christian makes a life commitment to the following of Christ and is given the grace to fulfill it. It is now proposed to eliminate this practice. If this is done, these two great values will be lost, and we see no values in the proposed new order which could begin to compensate for that loss.

Some of the arguments for the proposed change may please liturgical buffs. Fr. Maguire aptly notes: "The rite assumes that men can be liturgized, rather than evangelized, into the Kingdom of God, a belief totally contrary to the New Testament." But not even its proponents are bold to say that it is the clear and manifest will of God for the church at this time; and that, after all, is the real question. Do we believe that this is what God wants us to do? Is it God's way to lead his people into one way of initiating their children into the life of his family, to confirm and establish them in this way for 100 or 500 or 1,000 years, and then, one day, to tell them that as of the first of next month there is to be a whole new way of doing this? The Paraclete is indeed constantly changing the life of his people, since he is the Giver of Life and all life means change; but he effects his changes through growth, development, and progression, forming today out of yesterday—even when the process is sometimes accelerated into a swift revolutionary thrust forward, and not through instant, arbitrary *bouleversement* by decree of a convention or committee.

We have other difficulties with *PBS 18*. Why should the Episcopal Church, alone among the Anglican churches, pursue a course concerning confirmation that moves in an opposite direction from that taken by Roman Catholic and Lutheran theologians? The trend in those churches is toward confirming at a later age rather than a much earlier one.

There is an overreliance in the rationale of *PBS 18* upon highly questionable psychology rather than upon sacramental theology. For example, it begins with the statement that "Baptism is the sacrament in which we accept salvation from sin . . ." rather than by saying something like "Baptism is the sacrament in which God offers us salvation from sin." Throughout, the emphasis is upon man's action rather than God's. In fairness, however, we find the text of the proposed rite itself free from this fault, and what we are saying in this statement of opinion does not refer to the content of the rite *per se* but rather to the combining of baptism, confirmation, and (optionally) first communion in one moment in the infancy of the Christian.

The authorization of *PBS 18* at Houston would multiply the unhappy divisions within the Episcopal Church. The innovation would prove offensive to many faithful churchmen. Everyone who cherishes his own confirmation would be asked to believe, by the proposal of this supposedly better way, that there was something amiss about the way in which he was confirmed and that the error is now being put right by his mentors. We make this prediction unhappily but unequivocally: If the General Convention of 1970 authorizes *PBS 18*, the effect will be not to bring us together but to alienate a large number of faithful churchpeople who are already having to endure grievous tensions.

In the name of God who is the author of peace and lover of concord we ask the members of the 63rd General Convention to leave the church's initiation rite in its present order, at least until such time as the church can better endure another convulsive change.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

COLORADO

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

COLORADO STATE UNIV. Ft. Collins
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 Sun 7, 9, 11, 5:30

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 The Rev. W. Morris Cafky, v
 Sun 11; Tues 7; Wed & Fri 10

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CONNECTICUT

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 H. Kilworth Maybury, r
 Sun 8, 9:15, 11; Thurs 9:30

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ST. MARK'S CHAPEL No. Eagleville Rd.
 The Rev. Michael Wilcox, chap.
 Sun 9 & 11

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 The Rev. Donis Dean Patterson, r
 Sun 7:30, 9, 11

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 The Rev. Allen B. Purdom, r & chap.
 Daily MP, HC, EP; Canterbury Program

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 The Rev. John D. Talbird, Jr., chap.
 Sun 11 (Folk Mass 1st & 3rd); Wed HC 5:15

UNIVERSITY OF SOUTH FLORIDA Tampa
EPISCOPAL UNIVERSITY CENTER
 The Rev. W. B. George, Ph.D., chap.
 Sun 9, 10:30; weekdays as announced

ILLINOIS

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
 The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Thurs 12 Noon HC
Brent House, 5540 S. Woodlawn: Sun 6 EP
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UNIVERSITY OF ILLINOIS Champaign-Urbana
ST. JOHN THE DIVINE Champaign
 The Rev. G. A. McElroy, chap.
 Sun 8, 9, 11, 5; 5:45 Canterbury; Daily MP, HC, EP

MAINE

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

MARYLAND

UNIVERSITY OF MARYLAND
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MEMORIAL CHAPEL
 Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't
 Sun HC & ser 10; Interdenominational service 11
 Daily HC 12 noon

MASSACHUSETTS

LOWELL STATE COLLEGE and LOWELL
TECHNOLOGICAL INSTITUTE Lowell
ST. ANNE'S Kirk & Merrimack Sts.
 The Rev. M. W. Hunt, r; the Rev. K. G. White, ass't
 Sun 8, 10; Wed 7; Thurs 12:10

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant
ST. JOHN'S Washington & Maple
 The Rev. John H. Goodrow, r & chap.
 Sun 8, 9:30, 11; Wed 7:30; Fri 7

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GRACE 555 Michigan Ave., at 23rd St.
 The Rev. Robert A. Winter, r
 Sun HC 7:30, 9 & 11; HD as anno

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
 The Rev. C. R. Hatton, the Rev. W. J. Teska, chaps.
 Sun 10; Tues & Fri HC

NEW JERSEY

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 Sun EU 10, in Room 400, Crouse College.
 Wed 5:05 HC Chapel House

NORTH CAROLINA

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

EAST CAROLINA UNIVERSITY Greenville
CANTERBURY CENTER, ST. PAUL'S CHURCH
 The Rev. William J. Hadden, Jr., chap.
 Sun 7:30, 9:30, 11:15; Wed 5:15 HC—Canterbury

OHIO

MIAMI UNIVERSITY and
WESTERN COLLEGE Oxford
HOLY TRINITY Walnut at Poplar St.
 Rev. R. H. Mansfield, Jr., r; Rev. D. Judson, c
 Sun 8, 10; Wed 7; affil. United Campus Ministry

PENNSYLVANIA

BRYN MAWR and HAVERFORD COLLEGES,
VILLANOVA UNIVERSITY
GOOD SHEPHERD Lancaster Ave., Rosemont
 The Rev. James H. Cupit, Jr., r; the Rev. George
 W. Rutler, c
 Sun 7:30, 10 H Eu; 9:15 instruction; Daily 7:30
 H Eu; Thurs 6 H Eu

DICKINSON COLLEGE and LAW SCHOOL
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 The Rev. Canon John G. Hitton
 Sun 7:30, 10

LOCK HAVEN STATE COLLEGE Lock Haven
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 The Rev. Joseph N. Pedrick, r
 Sun 8 HC, 10:45 MP; 1S Cho Eu 10:45

PENNSYLVANIA STATE UNIVERSITY
EISENHOWER CHAPEL University Park, Pa.
 The Rev. Derald W. Stump, chap.
 Sun HC & Ser 11 & 6:15; Wed, Thurs 12:05

WILKES COLLEGE, KING'S COLLEGE,
COLLEGE MISERICORDIA Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
 The Rev. Burke Rivers, L.H.D., r; the Rev. Henry
 J. Pease, ass't
 Sun 8, 11; Wed 12:05

YORK COLLEGE, YORK HOSPITAL SCHOOL
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CAMPUS York
ST. JOHN'S 140 No. Beaver St.
 The Rev. George A. Kemp, r; the Rev. John D.
 Crandall, c
 Sun 7:30, 9, 11; Wed 10; Thurs 12; Fri 7 HC

(Continued on next page)

CHURCH SERVICES NEAR COLLEGES

(Continued from previous page)

TENNESSEE

**FISK U., MEHARRY MEDICAL COLLEGE,
TENN. STATE U.** Nashville

ST. ANSELM'S—EPIS. STUDENT CENTER
2008 Meharry Blvd.
The Rev. Kenneth D. Higginbotham, chap.
Sun 9:30, 5:15 HC; Wed 12:15 HC

MEMPHIS STATE UNIVERSITY Memphis

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

VANDERBILT UNIVERSITY Nashville

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

VERMONT

GREEN MOUNTAIN COLLEGE Poultney

TRINITY Church St.
The Rev. A. Stringer, r
Sun H Eu 11 (Dec.-Mar.); 7:30 & 11 Palm Sun-
Nov.; Weekdays as anno

VIRGINIA

MADISON COLLEGE Harrisonburg

EMMANUEL CHURCH 660 S. Main St.
The Rev. James P. Lincoln, r
Sun 8, 9:30, 11; Canterbury Club

WISCONSIN

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

WISCONSIN

MARQUETTE UNIVERSITY Milwaukee

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

MILTON COLLEGE Milton

TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
The Rev. G. W. Leeson, c; Phone 756-1595
Sun 8, 9:15, 11; weekdays as announced

UNIVERSITY OF WISCONSIN Madison

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

UNIVERSITY OF WISCONSIN Milwaukee

Episcopal Campus Rectory 3207 N. Hackett Ave.
Eu, MP, EP daily

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in all

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Book Reviews

THE CRUMBLING WALLS. By Lewis S. Mudge. Westminster Press. Pp. 171. \$2.65 paper.

A funny thing has been happening to Christian community life on its way to organized ecumenical redesign. Sometimes called the "underground," it is an often spontaneous impatience with old forms of church life and worship and a bursting forth of illicit and irregular sacramental celebrations. This is a kind of "non-COCU" ecumenism which is "... contextual, immediate, unconcerned about or even contemptuous of, rules and customs made for former days. . . . Walls which may be intact elsewhere are crumbling here."

Prof. Lewis Mudge, who teaches religion and philosophy at Amherst, was asked by the Faith and Order Department of the NCC to examine these developments, and after a study with an excellent group of advisors representing all Christian traditions, wrote this book by way of a report. The result is a book of case histories, some familiar, some not, covering a wide range of (western) experimental phenomena and various attempts to form a kind of "celebratory gathering" that not only breaks rubrics, but comes into being in social and political contexts from which the organized churches are largely absent.

Liturgical enthusiasts and their conservative critics will find *The Crumbling Walls* well worth the few hours spent in reading it, and those who will be asked to vote on matters of ecumenical and liturgical importance at Houston this fall should put this book at the top of the background reading list.

(The Rev.) FRANK V. H. CARTHY
Christ Church, New Brunswick, N.J.

THE ROAD TO KEEP: The Story of Paul Rusch in Japan. By Elizabeth Anne Hemp-hill. Foreword by Edwin O. Reischauer. Walker/Weatherhill. Pp. 195. \$4.95.

Edwin Reischauer, former American Ambassador to Japan, has known Paul Rusch since 1926. He writes warmly of him in the foreword of *The Road to KEEP*, referring to him as a would-be hotelkeeper from Kentucky, a missionary, a soldier, and a rural developer who has remained devoted to the Episcopal Church, the Japanese people, and to friendship between Japan and America.

I wish I had coined Elizabeth Hemp-hill's analysis of Paul Rusch, "an institution in the Episcopal Church in Japan. . . . A teacher, he taught students who are today's priests, educators, and businessmen. . . . He encouraged laymen to work actively for their church and for their

God. A soldier, he served his country well in two wars, and he treated its enemies with compassion. A city boy, he changed the farm technology of an entire region. A reluctant missionary, he became the godfather of a thousand churchmen and churchwomen. An American, he loves Japan as only an American can."

In 1894, the Brotherhood of St. Andrew had representatives in Japan, where during the next few years the some 30 chapters established made an impact on their members. However, when the American representatives left Japan, the Brotherhood eventually disappeared. It was discovered again in 1927, when Paul Rusch was seeking something "to lean on" as he taught and guided his young students at St. Paul's University, Tokyo, not only in classes but on the path of Christianity. The first chapter was formed that year with 12 boys, on the campus of the university. This group was part of the Brotherhood of St. Andrew in the United States. By 1931, there were chapters in other schools and the national organization of the Brotherhood in Japan was founded.

To the many supporters of the Kiyosato Educational Experimental Project, better known as KEEP, Paul Rusch is a symbol of humanity at its best, and though most of us have not had the opportunity of meeting him, we may now, for here he is in this excellent story. Nothing mythical has been added to create its atmosphere. Could Paul be called the human hero of the ever-expanding Christian drama as it unfolds around the mile-high mountain village of Kiyosato? Dr. Rusch would deny that role, but he is a hero nonetheless for he has accomplished and continues to accomplish goals that to most of us are still dreams.

On a recent birthday Dr. Rusch, who will be 73 in November, received this message from one of the KEEP children: ". . . With our hands and mind we will show what brotherhood of man means to people, until you and we can see peace on this earth and in our hearts. Paul-sensei, our beloved *otosan* of KEEP, every one of us, father, mother, and children, even all the animals hope and pray that you live many more years."

Mrs. Hemphill states that since most accomplishments in this world stir up controversy, Paul is a controversial figure. In 1961, the Rev. Theodore Eastman, then secretary of the Overseas Mission Society, wrote of Dr. Rusch's work: "With all the spectacular success there has also been criticism, or at least an expression of reservation, from various quarters. Some are concerned that KEEP

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is neither an organic part of the Holy Catholic Church in Japan nor an arm of the mission of the Episcopal Church. Some feel that the 'religious' aspect of the experiment is lost in the emphasis on cows and tractors. Others are uncomfortable about the constant and skillful use of publicity to promote the project. (The director's initials aren't P.R. for nothing!) There is anxiety about imitating American methods and standards too rigidly in a vastly different culture. Some think that KEEP depends too much upon the efforts and ability of one man despite the fact that Paul Rusch is assisted by two very capable associate directors, Tadao Kaneko and Ryo Natori. . . . There are answers to these criticisms. They can best be discovered through personal experience at Kiyosato. But a quick reply might very well be similar to one given to another inquiry centuries ago: 'The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead raised up, and the poor have good news preached to them. And blessed is he who takes no offense at me.'

GEORGIANA M. SIMCOX

THE PURITAN LECTURESHIPS, 1560-1662.

By Paul S. Seaver. Stanford University Press. Pp. 402. \$12.50.

One fundamental demand of Puritan members of the Church of England during the Reformation was for a preaching ministry. To meet this demand, lectureships were developed and clergymen appointed to preach additional sermons regularly.

Prof. Paul Seaver has added to the growing number of studies of the English Reformation by investigating these lectureships. His study is detailed and well-balanced; it amply documents not only the intense interest which Puritans had in preaching, but also the growing and powerful thrust of the English laity for a greater voice in the control of the church. Of interest primarily to students of the English Reformation, *The Puritan Lectureships* competently investigates a heretofore unexplored aspect of the Elizabethan and early Stuart church.

(The Rev.) ROLAND FOSTER, Ph.D.
Nashotah House

RELIGION AND THE SCIENTIFIC FUTURE.

By Langdon Gilkey. Harper & Row. Pp. 193. \$5.95.

Religion and the Scientific Future is a good book, although by no means a great one. But it is an important book for those who wish an introduction to the probable course of theological development after the "Death of God" theologies have spent their force. Langdon Gilkey's analysis of the "Death of God" theologies as the last throes of the neo-orthodox attempt to set up a radical difference between religious and secular language is, I believe, correct; and his introductory chapter in which he describes those de-

velopments in theology which led to neo-orthodoxy is a very good and illuminating essay.

Dr. Gilkey's thesis is that the attempt to de-mythologize theology or to set theology within a separate realm of discourse was doomed from the start because it is impossible for men to so compartmentalize their language and their existential situation that they can simultaneously live in radically different worlds. Nor does he believe that it is necessary. Rather, he believes that the proper way to go about the problem is to recognize that the "mythic" is a necessary element in all world views, including the "scientific."

Although I am convinced of the correctness of Dr. Gilkey's thesis, I do not believe that he developed it as rigorously as he might have. A case can be made, for instance, that Einstein's quest for Parmenides's gnomic statements about the nature of being (Dike) were correct. Nevertheless, his examination of the mythic elements in some contemporary scientific writing about the nature of the future illustrates his point very. And I believe he demonstrates the need to criticize the contemporary myths in secular discourse both from the viewpoint of the traditional Christian myth and metaphysical philosophy.

Dr. Gilkey's footnotes are the major asset of the work. The references to Lonergan, Polyani, and Tillich show, I believe, the sources of most of his thought. His own humbleness in denying any originality for himself is attractive.

(The Rev.) ROY E. LE MOINE
Chaplain, USN (ret.)

Booknotes

By Karl G. Layer

DO YOU UNDERSTAND WHAT YOU READ?

By H. M. Kuitert. Eerdmans. Pp. 111. \$1.95 paper. In this volume the author addresses himself to the question of why so many changes are taking place—and must take place—in the way we read our Bible. He does not intend to provide answers to all questions of faith, nor does he offer a new doctrine of holy scripture. Inspiration, the canon, and the historical writings of the Bible are discussed only as they are related to the general question of how to understand and interpret the Bible.

THE CRAZY APE. By Albert Szent-Györgyi.

Philosophical Library. Pp. 93. \$3.95. Addressing himself primarily to the youth of the world, the author attempts to show how man, the more he progresses technologically, seems the more to regress psychologically and socially, until he resembles his primate ancestors in a state of schizophrenia. The fundamental question asked by the book is: Why is it that most of the scientific research that is done to elevate human life serves in the end to destroy it? He finds the instrument of survival in our young people.

PEOPLE and places

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Appointments Accepted

The Rev. Warwick Aiken, Jr., former rector of the Church of the Messiah, Rockingham, N.C., is rector of St. Peter's, Charleston, S.C.

The Rev. Ernest J. Alt, former locum tenens, St. John's, Decatur, Ala., is pastoral counselor and coordinator of Alcohol Services in North Central Alabama. Address: 1121 Somerville Rd., Decatur, Ala. 35601.

The Rev. Larry K. Ansley, former vicar of St. Mark's, Birmingham, Ala., is rector of St. Paul's, Foley, and vicar of St. John the Evangelist, Robertsdale, Ala. Address: Box 207, Foley (36535).

The Rev. James O. Armstrong, vicar of St. James', St. Clair, Mo., is also in charge of St. John's, Sullivan, Mo.

The Rev. Richard H. Ash, director of program and planning for the Diocese of Missouri, is to be associate rector of St. Paul's, Kansas City, Mo., and consultant on the staff of the Educational Center, St. Louis. Address Sept. 1: 11 E. 40th St., Kansas City (64111).

The Rev. Andrew A. Barasada, Jr., former assistant to the vicar of Our Saviour, Baltimore, Md., is now vicar of the church. No change of address.

The Rev. Ronald Bauer, former associate, St. Paul's, Manhattan, Kan., is a member of the staff of the River Parishes Regional Ministry in north-east Missouri. Address: 702 Georgia St., Louisiana, Mo. 63353.

The Rev. Charles A. Bevan is curate, Grace Church, Plainfield, N.J.

The Rev. Richard Blank, former assistant to the rector of Holy Trinity, Minneapolis, Minn., and assistant chaplain of the Episcopal Center, University of Minnesota, is assistant rector of St. Christopher's, Roseville, Minn. Address: 1179 W. Shryer Ave., St. Paul (55113).

The Rev. W. Scott Broadbent, former rector of All Saints', Reisterstown, Md., is assistant to the rector of Trinity Church, Towson, Md. Address: 43 Willow Ave., Baltimore, Md. 21204.

The Rev. Donald E. Boyer, Episcopal chaplain to the University of Vermont, Burlington, is also canon to the ordinary of Vermont.

Retirement

The Rev. Frederick S. Arvedson, chaplain of the Chapel of St. John the Divine, Champaign, Ill., since 1950, retired Aug. 1. He has been an examining chaplain for the Diocese of Springfield since 1937, and chairman of that board since 1954. Address: 2603 Trafalgar Sq., Champaign (61820).

The Rev. Christopher J. Atkinson, rector of St. Faith's, Havertown, Pa., since 1951, has retired. Address: 1204 Allston Rd., Havertown (19083).

The Rev. Robert F. Beattie, rector of the Church of the Holy Cross, Plainfield, N.J., since 1955, retired June 30.

The Rev. W. Carroll Brooke, rector of St. Elizabeth's, Roanoke, Va., since 1962, retired May 31. He was rector of Trinity Church, Staunton, Va., 1939-61.

The Rev. Dargan Butt, priest in charge of St. Andrew's, Collierville, Tenn., since 1965, retired Aug. 1.

The Rev. Charles R. Davies, rector of St. Paul's, Artesia, N.M., retired Sept. 1. Address: Box 2032, Roswell, N.M. 88201.

The Rev. Raymond E. Fuessle, university chaplain and associate professor of religion, Lehigh University, Bethlehem, Pa., since 1953, retired July 1. He was named chaplain emeritus.

The Rev. John T. Golding, preaching missionary for the Diocese of Washington, retired July 1. Address: Box 1035, Edgartown, Mass. 02539.

The Rev. Reginald M. Harris, rector of Trinity Church, Jacksonville, Ill., since 1960, retired July 31. He was also rector of the parish, 1946-55.

The Rev. Canon Samuel J. Martin, rector of St. Edmund's, Chicago, Ill., for 42 years, has retired. He was also founder of St. Edmund's Parochial School. Address: Lake Shore Dr., Cassopolis, Mich. 49031.

The Rev. A. Grant Noble, chaplain of St. Anselm's Chapel, Episcopal University Center, University of South Florida, Tampa, retired Sept. 1. Of the 41 years since his ordination, he has ministered to students of three colleges and one

seminary over a period of 31 years. Address: 405 S. Lea St., Alexandria, Va. 22314.

The Rev. Thomas R. Thrasher, rector of the Chapel of the Cross, Chapel Hill, N.C., has retired. Address: 207 Woods Cir., Chapel Hill (27514).

The Rev. William Ward, Ph.D., rector of St. Saviour's, Maspeth, L.I., N.Y., since 1965, retired for reasons of health, May 1. Address: 1060 Amsterdam Ave., New York, N.Y. 10025.

The Rev. H. Walter Whichard, Jr., vicar of Trinity Church, Sutter Creek, Calif., has retired on a permanent disability pension. Address: 5100 Janelle Way, Carmichael, Calif. 95608.

The Rev. Charles E. White, former rector of Good Shepherd Parish, Punta Gorda, Fla., retired some months ago due to ill health. Address: 1622 Glendale Rd., Orlando, Fla. 32808.

The Rev. Thomas J. Williams, rector of Christ Church, Austin, Minn., since 1948, retired Apr. 5.

The Rev. David C. Wright, Jr., rector of St. Mary's on the Highlands, Birmingham, Ala., since 1951, retired July 31. Address: Rt. 1, Box 397, Hendersonville, N.C. 28739.

Jerusalem

St. George's Cathedral, Jerusalem—The Rev. Peter Schneider is chapter canon; the Rev. Na'im Ateek is chapter canon and still serves in the Parish of Shefa Amr; and the Rev. Khalil Duaybis is honorary canon and also serves in the parish ministry in Haifa and is chairman of the Majma (Council) of the Evangelical Episcopal Community in Israel. The appointments were announced by the Archbishop in Jerusalem, the Most Rev. George Appleton.

New Addresses

The Rev. Andrew W. Berry, 12830 Noel Rd., Dallas, Texas 75230.

The Rev. F. Sanford Cutler, Church of the Redeemer, 36 South St., Morristown, N.J. 07960.

The Rt. Rev. Robert M. Hatch, retired, Randolph, N.H. 03593.

Holy Cross Church (former address—Fountain Inn), Box 187, Simpsonville, S.C. 29681.

Johnny Johnson, communication director for the Diocese of Dallas, 1630 Garrett, Dallas, Texas 75206.

The Rt. Rev. C. Kilmer Myers, 1896 Pacific Ave., Apt. 402, San Francisco, Calif. 94109.

The Rev. Richard R. Price, retired, Issaquah Villa, 733 Tenth Ave. S., Issaquah, Wash. 98027.

The Rt. Rev. Lauriston L. Scaife, retired, Park Lane Apts. 8-G, 33 Gates Circle, Buffalo, N.Y. 14209.

The Rev. Henry Summerall, Jr., Box 187, Simpsonville, S.C. 29681.

The Rev. Hugh B. Turton, 1631 Ford Parkway, St. Paul, Minn. 55116.

Armed Forces

Chap. (Lt.) T. O. Atwood, CHC, USNR, c/o Depot Chaplain, MCRD, Parris Island, S.C. 29205.

Chap. (Lt.) H. G. Cook, CHC, USNR, Chaplain's Office, NAS, Quonset Point, R.I. 02819.

Chap. (Capt.) J. E. Cline, Office of the Chaplain, USAS, Ft. George G. Meade, Md. 20755.

Chap. (CDR.) John R. Edwards, CHC, USN, Staff, COMPLTACTS, FPO Seattle 98762.

Chap. (Lt.) James Haney, Chaplain's Office, NAB, Coronado, San Diego 92155.

Chap. (CDR.) C. L. Keyser, Chaplains School, Naval Base, Newport, R.I. 02840.

Chap. (LCDR.) D. N. Kreymmer, Box 327, Simi Valley, Calif. 93065.

Chap. (Capt.) William W. Lipscomb, 388th Combat Support Gp (PACAF), APO San Francisco 96288.

Chap. (Capt.) W. S. Noce, CHC, USN, Force Chaplain, Box 3, COMNAVMAIANAS, FPO San Francisco 96630.

Chap. (Capt.) Theodore F. Sirotko, 260th QM BN, Fort Lee, Va. 23801. He is the former senior chaplain of Howe Military School and rector of St. Mark's, Howe, Ind.

Chap. (Lt.) L. L. Westling, 6702 Glen Mawr Ave., El Cerrito, Calif., 94530.

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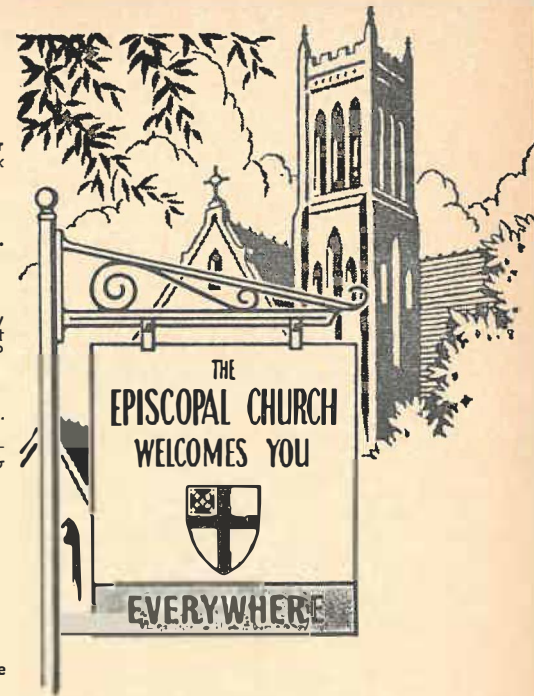
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The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

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., S.T.D., r
Sun HC 8, Service & Ser 10:30; 8 & 10:30 1S; Daily
10 HC Wed; HD 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; Daily 7

FORT LAUDERDALE, FLA.

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

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.
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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

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

FLOSSMOOR, ILL.

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

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.

BOSTON, MASS.

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HOLY COMMUNION 7401 Delmar Blvd.
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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 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 Mass 8, 9:30 (Sung), 11 (1S & HD; other Sun-
days, MP); Daily MP & Mass 8:30 (ex Mon &
Wed); Eu & HS, Wed 12:10; C Sat 5:30-5:45

BROOKLYN, N.Y.

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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

HIGHLAND FALLS, N.Y.

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U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
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Sun Mass 8:30, 11 Sol Mass; C Sat 4

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, 10, 11 (High); EP 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. Canon Bernard C. Newman, p-in-c; the
Rev. Alan B. MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 10 (Sung); 7:30 Daily ex Sat; Wed
& Sat 10; C Sat 5-6

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodward, v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP
7:45, HC 8; Organ Recital Tues & Thurs 12:45;
C 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. Lang, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Espagnol 2S monthly, 12 noon. Weekdays & other
services as anno

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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caquiati, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

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The Rev. Frederick R. Isoksen, D.D.
Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

FORT WORTH, TEX.

ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; C Fri 8-9,
Sat 1-2, 4:30-5:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
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The Rev. Roger Tilden, canon
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