

The Living Church

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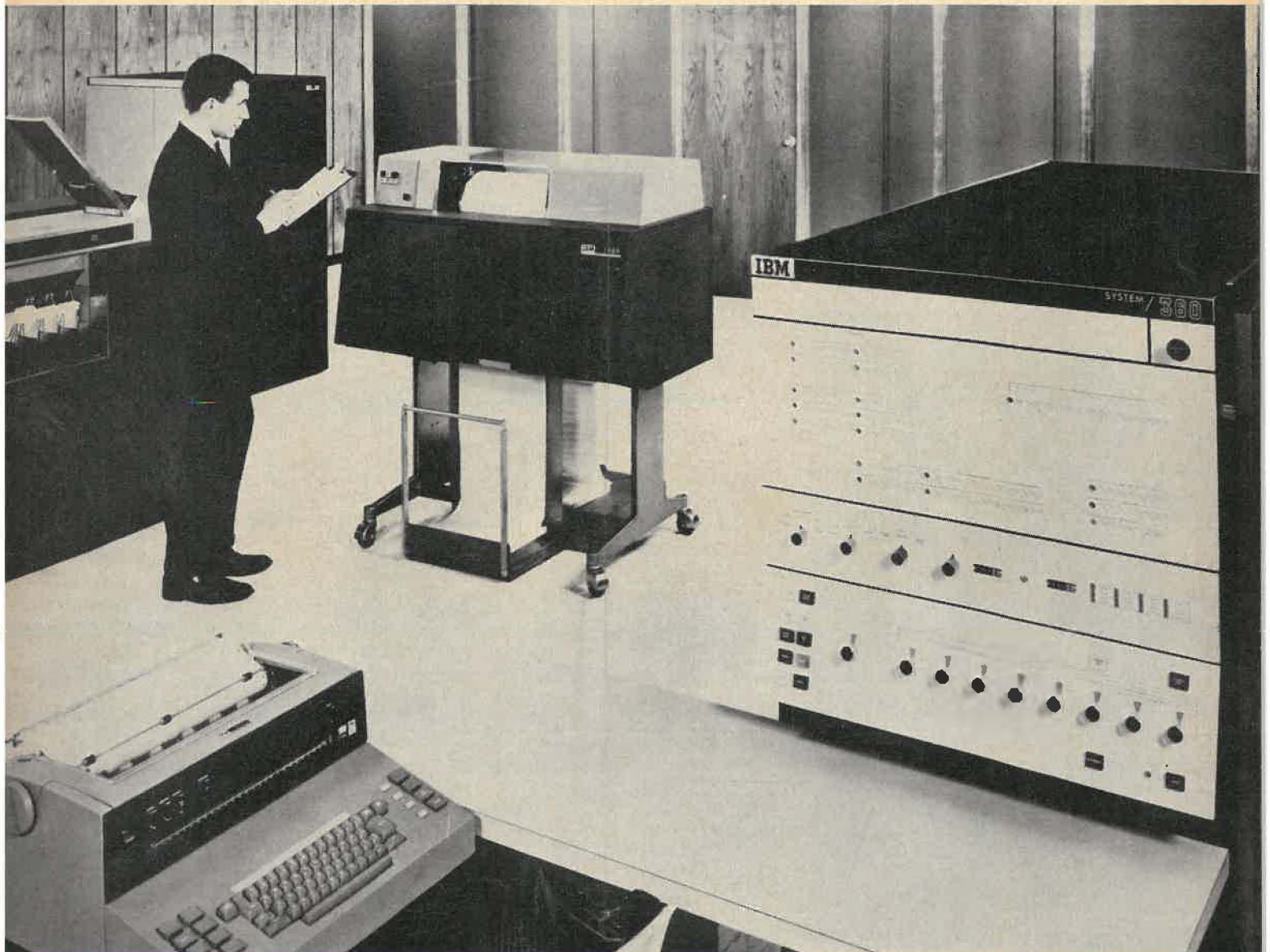


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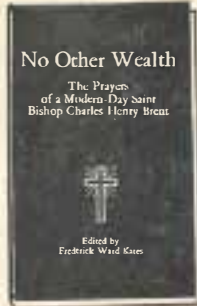
Labor Day, 1965 [page 10]

NO OTHER WEALTH

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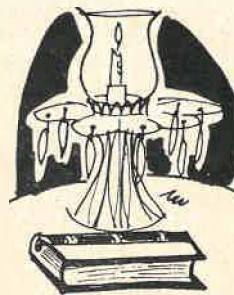
BOOKS

We Travel Light

The Spirit of Anglicanism. By Henry R. McAdoo. Scribner's. Pp. 422. \$5.95.

"The absence of an official theology in Anglicanism is something deliberate which belongs to its essential nature, for it has always regarded the teaching and practice of the undivided Church of the first five centuries as a criterion . . . the distinctiveness of Anglicanism proceeds not from a systematic theology but from the spirit in which theological questions are handled."

Those two statements, plucked from Bishop McAdoo's preface to *The Spirit of Anglicanism*, state the position from which this study of the classic Anglican theologians of the 17th century is made. They describe also the profound and often-obscured spirit of classic Anglican theological method. The book, which presents the Hale Lectures given by the Bishop of Ossory at the Seabury-Western Theological Seminary in 1964, is itself also something of a classic, once again instancing the immense debt owed to the



Church of Ireland and to Bishop McAdoo in particular, for solid and costly scholarship and unmatched understanding of the Anglican ethos.

To those who know his earlier *The Structure of Caroline Moral Theology*, this study of the root Anglicans will be expectantly welcome. From Hooker to Stillingfleet and the Latitudinarians, he traces the development of the sober, sensitive, and profoundly historical temper of mind which perhaps comes closer to the jewel at the heart of the Anglican tradition than any other attribute. And, in his characteristic spare and pungent style, he teaches far more than a merely historical lesson.

"Anglicanism is not committed to believing anything because it is Anglican but only because it is true." This sentence might serve not only as a maxim for the book but equally a reminder of the austerity of the theological method Anglicans ought to prize. We travel light; we have few fixed positions to defend and no pet century. It is the privilege of the book, and far more of the towering figures it contains, to teach us this.

The period adorned by those men was not unlike our own, one of aching

estrangement from what had gone before, of a distracting explosion of scientific knowledge, of felt necessity to come to fresh terms with both the graces and limitations of the human bind. It would be a pity to read it simply as a lesson in the intellectual history of mankind. It is in fact a highly-relevant contribution to the contemporary theological debate within Western Christianity. One can only be thankful that such scholarly and imaginative writing still is done, to be indeed a glory of the Church of Ireland but also to provide a communication in great depth in a time of restless search for principles of thought which will unify and reveal.

(Rt. Rev.) STEPHEN F. BAYNE, JR.

Lesson on Learning

The Educational Mission of the Church. By Robert J. Havighurst. Westminster. Pp. 159. \$4.50.

Robert Havighurst is a notable authority in the field of child development, and brings the skills and insights of a social scientist to the task of examining the role of the Church in the education of its children and adults. In a direct way, less can be done by the Church than most of us would like to think, but much can be done to support the family and the schools in their educating work. Dr. Havighurst deals at some length with moral character, social reform, and a world outlook as educational tasks for the Church, drawing upon many other writers in these fields and offering valuable assistance to those who have the responsibility for learning programs in the Church.

I found the discussion of the stages of moral development and the place of the Church in the human life cycle particularly interesting. This book can be useful to young priests just getting started in the parish ministry, as well as others who care deeply about the Church as an effective influence in the lives of people. A good index is provided and the ample notes can direct the reader to further study of this important concern.

(Rev.) MILLER M. CRAGON, JR.

Books Received

New brochures of the World Council of Churches (150, route de Ferney, 1211 Geneva 20, Switzerland):

Religious Liberty: A General Review of the Present Situation in the World, 1964. By A. F. Carrillo de Albornoz. Pp. 35. 50¢.

Coöperation of Men and Women in Church, Family, and Society. By Madeleine Barot. Pp. 50. \$1.

Centres of Renewal. Published by WCC's Department on the Laity. On lay training and study centres in Asia, Africa, Latin America, and Europe. Pp. 64. \$1.

Study Encounter. Serves study groups in colleges, local churches, and church councils. Continues the former Bulletin of the Division of Studies of the World Council of Churches in a completely new form and will be published quarterly. Single copy, \$1. Yearly subscription, \$3.

The Living Church

Volume 151 Established 1878 Number 10

*A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.*

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FEATURE

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THINGS TO COME

September

- 5. Twelfth Sunday after Trinity
- 7. House of Bishops meeting, Glacier National Park, Mont., to 10th
- 9. Annual meeting of the Episcopal Society for Cultural and Racial Unity, Jackson, Miss., to 12th
- 12. Thirteenth Sunday after Trinity
- 15. Ember Day
- 17. Ember Day
- 18. Ember Day
- 19. Fourteenth Sunday after Trinity
- 21. St. Matthew
- 26. Fifteenth Sunday after Trinity
- 29. St. Michael and All Angels

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

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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September 5, 1965

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Out of Step

THE LIVING CHURCH scores again. Doreen T. Hansbury's "Out of Step With the Times" is one of the most moving articles I have read in a long time [L.C., August 22d].

She shocks me profoundly, making me wonder if it is I of whom she speaks. What a commentary that "relevance" can succeed so completely in alienating rather than communicating with people. If this is the Christ we preach, and Him crucified, then little wonder the Church is accused of irrelevance.

The greatest thanks to be offered this printing would be to hope that many of us who speak so uselessly may somehow by this article learn to share Mrs. Hansbury's tears. I am an optimist: I don't think Mrs. Hansbury's tears are so lonely as she must feel. I begin to believe, as a matter of fact, that more and more of us are beginning to cry these tears. If so, then perhaps Mrs. Hansbury's words may serve to focus new return to eternal truths. May it please God this will be so!

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

Thanks to Mrs. Doreen Hansbury for her article "Out of Step with the Times" [L.C., August 22d]. I read it just after attending a "parish dialogue" at which a college chaplain, an ordained priest of the Church (he prefers the word "cleric" to "priest"), told us that any properly related faculty member could do as well as a chaplain to meet the needs which students bring to him: all you have to do is keep open house for students. When pressed, he admitted that a chaplain does usually possess one asset which other faculty members lack — an entertainment allowance added to his salary.

At the same meeting another Episcopal priest (who prefers "Father" to "cleric") scornfully condemned the "private piety" of persons who attend a Eucharist where no sermon is provided. He explained to us that without a sermon the early service is only a personal, individual quiet hour; it is the sermon which "gives meaning to the service," and he described his sermons as "a three-way dialogue between preacher, congregation, and God." I had always supposed that a sermon was monologue, that it was prayer that was dialogue. I ventured to remark I thought the great Collect for Purity with which the Holy Communion opens had full meaning in itself, and that meaning was rather clear also in the rest of that service. I was stared down for such ignorance.

As dialogue proceeded we learned that "spiritual" is out. So is "religious." Both are irrelevant — even harmful — to the Christian life. Personal "depth" is deplorable as withdrawal (depth psychology taught them this). Togetherness is life. Parish picnics are the real spiritual experience.

So the dialogue came full circle. The

chaplain explained that the fact that the college kids stay away from preaching by "nationally-known clerics" on their own campus shows that they have no need for what the local parish has to offer. The local Presbyterian minister added that the local priest was not to worry any more than he did — if they preached, they did their duty whether anyone came to hear them or not. As long as they served the social needs in the world around them. The chaplain concluded that the students get what they need: they visit his house in droves. Actually, he said, his wife does his work for him. She bakes good cookies and lets them play with the baby.

JEAN S. DAVIS
Aurora, N. Y.

I want to shout and sing for joy at the courage Mrs. Hansbury showed in her article published in the August 22d issue. What she said has needed saying for a good, long while, and she said it superbly. "O God, the heathen are come into thine inheritance; they have laid Jerusalem on heaps. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them. We are become a reproach to our neighbours, a scorn and derision to them that are round about us." "Help us, O God of our salvation, for the glory of thy name."

One thing I would like to point out, however; it is not proper to leave the Church. We must stay right in there and continue giving heart to those that are beginning to doubt their good, sound, old teachings, and we must be an example for those who are being led recklessly astray. "A little leaven leaveneth the whole lump." "God forbid that we Christians fall back on our beds of inactivity and pulling up our covers of indifference, turn out our light of endeavor."

JIM MCGAHEY
Chief acolyte,
Christ Church Cathedral
St. Louis, Mo.

Official Teaching?

As an English priest visiting in this country I read in your issue of July 18th that a certain Dr. Fletcher seems to be teaching that fornication could at times be right.

He is mentioned as the professor of ethics at one of your leading theological colleges. So may I enquire whether this is now the official teaching of the Episcopal Church?

(Rev.) HALLEN VINEY

Editor's comment: The American Episcopal Church, like its English mother, has seminary professors whose teaching is not necessarily "official."

No Museum

The August 8th issue of THE LIVING CHURCH contains an article by Mr. R. V. Schneider on our church, St. John's-in-the-Wilderness, Flat Rock, N. C. This article has greatly disturbed me and many of the members of my congregation.

The format of the two pages of the article

Continued on page 11

The Living Church

September 5, 1965
Twelfth Sunday after Trinity

For 86 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EPISCOPATE

Bishop Lewis Recovering

The Rt. Rev. Arnold Lewis, Suffragan Bishop for the Armed Forces, is on the road to recovery at New York University Medical Center. Bishop Lewis' recuperation from a successful stomach operation late in July was retarded by a bout with pneumonia.

JONATHAN DANIELS

Services in Keene

Funeral services for Jonathan Daniels, a candidate for Holy Orders killed by a shotgun blast in Hayneville, Ala., August 20th [L.C., August 29th], were held August 24th in his parish church, St. James', Keene, N. H. The Rt. Rev. Charles F. Hall, Bishop of New Hampshire, celebrated the Holy Communion at the service attended by an overflow crowd of more than 400.

In place of a eulogy, the Rev. Dr. William J. Wolf, professor of theology at Episcopal Theological School, Cambridge, Mass., where Mr. Daniels had been studying, read a paper that the candidate had submitted in June as part of his second year's work at the seminary. In describing his voluntary ministry as a civil rights worker, Mr. Daniels had written of his desire to overcome a feeling of self-righteousness. His travaux, he said, were "the price that a Yankee Christian had better be prepared to pay if he goes to Alabama."

The Rev. Chandler H. McCarty, rector of St. James' Church, read the first part of the burial service. In a comment to THE LIVING CHURCH, he described Mr. Daniels as "an unusually intelligent young man — quiet, devout, but with very strong convictions." Bishop Hall, during the Communion service, was assisted by the Very Rev. John B. Coburn, dean of ETS.

The service was attended by the Rt. Rev. Arthur Lichtenberger, retired Presiding Bishop, representing his successor, the Rt. Rev. John Hines, fellow students

and faculty members at ETS, and several Negroes who had known Mr. Daniels in the south. Two nuns, accompanied by Msgr. John J. Bellusco, pastor of St. Bernard's Roman Catholic Church, were seated on folding chairs in the rear of the church. Two rows ahead of them was a delegation of seven nurses from the Elliot Community Hospital where Mr. Daniels had worked as a technician during one period of his theological studies.

Mr. Daniels was a native of Keene, N. H. He was the son of the late Dr. Philip B. Daniels and Mrs. Daniels, who survives her son. Brought up in the Congregational Church, he was confirmed in the Episcopal Church by Bishop Hall in 1957.

After graduation from the Keene public schools, Mr. Daniels entered Virginia Military Institute, from which he was graduated with honors. Later he undertook graduate work at Harvard, intending to teach English. After a year of teaching, he decided to go into Holy Orders. He was scheduled to complete his studies next June.

Commenting on the death of Mr. Daniels were:

The Very Rev. **John B. Coburn**, dean of the seminary at Cambridge, Mass.:

"Jonathan Daniels was spending his summer vacation in Selma, Ala., attempting to express a Christian witness in the midst of conflicting forces and human needs. This grew out of his experience last semester when he had been granted faculty permission to return to Selma, following the Selma march, to work with the Southern Christian Leadership Conference and to exercise a Christian ministry of reconciliation in whatever ways seemed appropriate to him. He was a superior student who continued all his course assignments, read lecture notes provided by his fellow students, submitted his papers as required, and in June successfully completed term examinations. He was an exceptionally gifted, intelligent, sensitive, and graceful young man with a deep social concern.

"Beyond his personal qualities he had an unquestioned commitment to Christ. He made his decision in response to his understanding of what God wanted him to do. His purpose was to serve as an instrument of reconciliation in a troubled area of racial injustice. His martyrdom was a shattering loss to this community but also an inspiring witness to reality of

Christian faith and life. Three things are clear:

"(1) The nation is involved in a crucial struggle for racial justice which is the central moral issue for this generation;

"(2) The Church must be involved in the forefront of this struggle seeking to show God's reconciling love to overcome injustice and hate. This can only be done as individual Christians continue to be actively engaged and are willing if necessary to die for Christ's sake;

"(3) Since Christians are called to support each other in responding to their understanding of what God wants them to do, even when there may be disagreement as to specific action, this is the time for the Church to support one another in making this Christian witness.

"ETS is humbled and proud of John and his witness, and we renew our commitment to the task of preparing men for the ministry of Christ in ways that are increasingly relevant for the world in which we live and for which he died. We have great hope."

The Rt. Rev. **Charles C. J. Carpenter**, Bishop of Alabama: "[Mr.] Daniels death is deplorable. Another incident in the current wave of lawlessness sweeping our country."

The Rt. Rev. **Charles Francis Hall**, Bishop of New Hampshire: "Jonathan gave his life for the enlightenment and right of his fellow men. All of us who knew him loved him. His faith, conviction, and alert mind were united in one valiant Christian light. It is easy to be bitter about his death, but Jonathan would resent such bitterness and call us instead to a deeper compassion and understanding for those he died to serve — both white and Negro.

"His life was devoted to the salvation of all mankind. There were no exceptions in his creed of faith and action. He loved all of us with equal love. 'Greater love than this hath no man.'"

The Rev. **T. Frank Mathews**, rector of St. Paul's Church, Selma, Ala.: "Episcopalians in Selma were shocked by the tragic slaying of Jonathan Daniels. At both services on the Sunday following his death, we joined our prayers with the millions throughout the world for Jonathan and his bereaved family. Since March he has been a frequent attendant at St. Paul's, and I had many pleasant conversations with him in my study. His deep sincerity and unflinching dedication to



RNS

Mr. Daniels

his job, as well as his pleasing personality and intellectual competence were immediately evident.

"The Episcopal Church has lost a most capable candidate for Holy Orders and a potential leader in the field of theological education. From my knowledge of his devotion to the civil rights movement, I cannot believe that he would mourn the death that has occurred, but would feel that the life that was lost was a sacrifice to a cause for which he was willing to offer everything that he had, even that ultimate gift which only he could give."

Statement from Selma

After the death of Jonathan Daniels, some civil rights workers in the area requested that a special memorial service be held in St. Paul's Church, Selma, Ala. The denial of this request was strongly criticized in the public press, and an explanatory statement was issued on August 24th by the Rev. T. Frank Mathews, rector of St. Paul's.

The following is the text of his statement:

"The day following the tragic slaying of Jonathan Daniels, I received a request that St. Paul's Church be used for a service memorializing the death of Jonathan Daniels. This request came at a time when tensions were 'at the breaking point' in both the Negro and white communities of Selma, occasioned not only by the killing of Mr. Daniels in Lowndes County, but also by rumors that on that very afternoon violence

of the type experienced recently in Los Angeles and Chicago was certain to erupt on the streets of Selma. Because of the close surveillance and preventive actions of Public Safety Director Wilson Baker such an outbreak did not occur. But the atmosphere in Selma is still potentially explosive and any small 'spark' could set off a dangerous 'conflagration.'

"When the request came to me on Saturday [August 20th] for a memorial service for Jonathan Daniels I denied it. In so doing, I assured the persons making the request that special prayers would be offered at both services in St. Paul's the following day for Jonathan and his bereaved family. Beyond this I felt that anything more could provoke a situation that would result in irreparable damage to the tentative peace which this community now enjoys and have the effect of immeasurably retarding the progress that has been made in race relations these past several months.

"I have submitted my decision to the judgment of my bishop, my vestry, some of the more moderate members of the parish, and Mr. Wilson Baker. All have concurred that it would be a mistake to permit such a service to be held in St. Paul's.

"The denial of this request was not prompted by any disrespect for Mr. Daniels as a person, nor any disagreement with the cause in which he was engaged, nor with any less shock and sorrow at the tragedy of his death, nor any less feelings of grief for his family. The Episcopalians of Selma have offered prayers at services of Holy Communion and Morning Prayer, both of which were attended by those persons who made the initial request. . . . Any additional service in St. Paul's would appear to the

community of Selma to be another civil rights demonstration for which we do not feel this church building should be used or the liturgy of the Church employed.

"I do not feel that our critics in this matter understand the situation here in Selma or they would not have been critical of a decision that is calculated to avoid further discord and to support the efforts of thinking and concerned persons toward the restoring of a spirit of good will among both races in this community where Jonathan Daniels lived and worked the last five months of his life."

MARYLAND

Call for Increased Understanding

Protestant, Roman Catholic, Episcopal, and Jewish leaders joined recently with residents of the bi-racial West Baltimore community in a call for increased understanding and cooperation on the neighborhood level.

Among speakers at a meeting called by the West Baltimore Interfaith and Interracial Council were the Rt. Rev. Harry Lee Doll, Bishop of Maryland; Lawrence Cardinal Shehan, Roman Catholic archbishop of Baltimore; and Rabbi Uri Miller, of Baltimore, past president of the Synagogue Council of America.

Bishop Doll emphasized the need for individuals to "bear witness . . . to make a radical break in the society around." The criticism of clergymen for participa-

Jonathan Daniels

We can find no words to express the pain and grief which all Christian people must feel at the death of Jonathan Daniels.

If this young man had gone to Alabama in the spirit of a malicious troublemaker, stirring up man against man and race against race, we could at least understand a violent reaction to him. But he was no such man, and he was on no such mission. Those who saw him at work in Selma have testified to the quiet, loving, reconciling spirit in which he did the work which God had given him to do.

Whenever a man of this spirit fails or falls in this war against injustice and oppression, the men of a very different spirit proclaim that their thesis is proved: that love is an impotent weapon in such a struggle. They urge the people of the upward-struggling minority to follow the leader whose weapons are hatred, violence, and revolution by force.

The young seminarian's death was as senseless as it was wicked, if the killer, or anyone else, supposes that the way to "peace" in the civil rights struggle is to get rid of such men as Jonathan Daniels. For when they are gone, the "good haters" take over — and we know that there are very many of this sort now waiting in the wings for their turn. They are talking out loud and

telling the world what they will do if they get the chance to do it.

If there remain some Americans who still hope that the civil rights turmoil can be ended by a simple suppression of the civil rights struggle, somebody should show them what time of day it is. The choice confronting the nation is between a struggle led by men of Christ's spirit, like Jonathan Daniels, or by men of the spirit that was in some first disciples of Jesus — before they had grown up. St. Luke records the incident [Luke 9:51-56]. Some Samaritan villagers had behaved in the way that many white people have behaved toward Negroes; and the disciples angrily suggested a fire-from-heaven treatment for them. The Lord rebuked them, saying, "You don't know what spirit possesses you." The clear implication is that it was satanic. But that satanic spirit of retaliation as an answer to wrong makes frightfully good sense to any man or group smarting under insult and injustice.

"The Son of man is not come to destroy men's lives, but to save them." This is the spirit so valiantly manifested in the life and witness of Jonathan Daniels. God grant that a double portion of this spirit may be given to all who strive for a new world wherein dwelleth righteousness.

tion in civil rights activities "borders on blasphemy," he said, since it is to infer that "God is not concerned with sociology and politics as well as religion."

Cardinal Shehan declared that America's "great society" cannot come to pass until true equality for all citizens is achieved.

Rabbi Miller branded racism as blasphemy on the ground that it says that "one god created the white people and another, an inferior god, created the colored."

NCC

As Long as Needed

"We'll be here as long as there seems to be a need for us." So said the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington and chairman of the National Council of Churches' Delta Ministry commission, concerning that project, as the end of its first year of operation approached. Bishop Moore made his statement while on a tour of the project's installations and programs in the state of Mississippi.

The Delta Ministry, a long-range relief and rehabilitation project, is supported not only by Church groups in this country but also by the World Council of Churches. Originally conceived as a means toward reconciliation of Negro and white, it uses direct relief, education, and encouragement to people of both races toward this end.

In addition to direct aid, the Ministry has taken part in some more controversial activities, such as aid to striking Negro farm workers, encouragement of voter registration, participation in federal anti-poverty programs, and cooperation with various civil rights groups.

Vietnam Consensus Sought

The Rt. Rev. John E. Hines, Presiding Bishop, is a member of a special study panel on Vietnam which has been appointed by the National Council of Churches with a view to seeking some consensus of American Christians on Vietnam policy. The panel is being asked also to study and recommend ways of expanding the Churches' cooperative relief and rehabilitation program for Vietnamese war victims, according to Bishop Reuben H. Mueller, president of the NCC.

Acting as chairman of the panel will be Dr. Arthur S. Flemming, president of the University of Oregon and first vice-president of the NCC.

The panel will have complete freedom to formulate advice and to recommend action to the Council, but it will have no power to formulate policy or to act on the Council's behalf.

NORTHERN CALIFORNIA

BSA Assembly Formed

An assembly of the Brotherhood of St. Andrew has been formed in the diocese of Northern California. The Northern California assembly will become actively involved in the formation of activities and establishment of new chapters throughout Northern California.

Officers of the newly-formed assembly will be installed in public ceremonies on September 18th by the Rt. Rev. Clarence R. Haden, Bishop of Northern California, at Trinity Cathedral, Sacramento.

They are: Murray Wesgate, of St. Michael's Church, Carmichael, president; Robert Hull, of St. Luke's Church, Woodland, vice-president; Lorin Swift, of Our

Merciful Saviour Church, Sacramento, secretary; Miles Ullman, of the Church of the Epiphany, Vacaville, treasurer; and Robert Peck, of St. John's Church, Marysville, publicity director.

ENGLAND

To Meet the People

The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, plans to visit the Anglican island dioceses of Mauritius and Madagascar in the Indian Ocean in November, according to an official announcement from London.

About 35,000 out of a total of 5,750,000 inhabitants of Madagascar belong to the Anglican Church. Mauritius' Church population is 6,000 out of a total of 614,000.

The Archbishop's visit is being made in response to invitations from the Bishop of Mauritius, the Rt. Rev. A. F. B. Rogers, and the Bishop of Madagascar, the Rt. Rev. Jean Marcel. It is aimed at allowing him "to meet and talk with people living in the two dioceses."

[RNS]

WASHINGTON

Departure from the Conventional

A church building whose design was judged one of the ten best church architectural designs of 1964 was formally opened by the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, on August 15th. It is St. Christopher's Church, Lanham, Md.

The selection of award-winning designs had been made by a panel of judges appointed by the National Council of Churches and the Church Architectural Guild of America. The designer is W. Kent Cooper, AIA.

The concrete-and-glass structure departs from the conventional plan in which the place of worship and the place of educational and social activity are physically separated. At St. Christopher's the same space will accommodate both worshipers and participants in the various church activities other than worship. Says the rector, the Rev. James R. Adams: "From the time we first started talking about a new building, we insisted that it demonstrate the relationship between worship and the rest of our lives. When worship is cut off from everyday life it is dead." In conformity to this principle the building is so laid out that the church's main entrance faces a shopping center and the wide expanse of glass allows the passer-by to see the interior of the church at a glance.

The chancel furniture — altar, pulpit, lectern, font and bishop's chair — have been built by the men of the parish, from drawings by the architect.



St. Christopher's, Lanham, Md.: Chancel furniture by the men of the parish.

AROUND THE CHURCH

Historiographers of the Church will meet in Washington, D. C., September 21st to 23d in the fourth of a series of meetings which began in Sewanee, Tenn., in 1962, under the sponsorship of the Church Historical Society. The meeting will be held at the College of Preachers, Washington Cathedral, with Dr. **Nelson R. Burr**, author and historian, serving as host. The Rev. **Nelson Rightmyer**, historiographer of Maryland, will give a paper on the problems of scholarly writing in the Church. Other aspects of the work of diocesan and parish historians — collecting, preserving, and arousing interest in the Church's past — will be covered by panel discussions being arranged by Mr. **Arthur Ben Chitty**, of the University of the South, national convener. Mr. Chitty was named president of the Foundation for Episcopal Colleges last March [L.C., April 11th].

A special thanksgiving Eucharist will be held September 12th by St. Paul's Church-by-the-Lake, Chicago, for Mr. **Albert Johann Strohm**, who will retire after 51 years as choirmaster-organist of the church. His post will be taken over by Mrs. Shirley Parker, Chicago, who has been assistant organist at St. Paul's.

Ground was broken July 4th for a new building at Holy Trinity Church and Parish Day School, Melbourne, Fla. The Very Rev. Alex W. Boyer, rector of the church; Stanley Koller, chairman of the building committee; Dr. Norman D. Mallory, chairman of the school board; Raymond R. Poynter, architect; Mrs. Mark A. Kraeg, M.A., headmistress of the school; Capt. Otto P. Smoot, senior warden; and Fred Derr, junior warden, participated in the ceremony.

The new building will house a library and two classrooms on the ground floor and two apartments above. This year the school is adding a seventh grade, and plans to add an eighth grade next year.

Bishop Cole, Coadjutor of Central New York, was recently appointed a member of the Human Rights Commission of Syracuse, N. Y. The bishop is also a member of the New York State Human Rights Commission.

The diocese of Dallas recently got its first full-time mission starter when the Rev. **Vernon A. Gotcher**, formerly of Little Rock, Ark., was named diocesan missionary by Bishop Mason of Dallas. Fr. Gotcher's time will be devoted exclusively to surveying, organizing, and establishing regular services for new missions in the diocese. His schedule calls for four new missions this year and six in 1966.

September 5, 1965

AWARDS

Best in Field

The official magazine of the diocese of Central New York, the *Church Messenger*, has been named "best in field" among diocesan magazines of the Church and has won the Presiding Bishop's Award for 1965. The Rt. Rev. John E. Hines, Presiding Bishop, will present the award on September 9th at a meeting of the House of Bishops in Glacier, Mont. Editor of the *Messenger* during the period covered by the award was Bishop Cole, Coadjutor of Central New York. Mr. Stanley Rayfield,* executive secretary of the promotion department of the diocese, is managing editor.

The competition, sponsored by the *Episcopalian*, the Church's official magazine, is open to all diocesan magazines and newspapers of the Church.

Diocesan newspapers and tabloids are judged separately from magazines. The "best in field" award for newspapers went to the *Church News* of the diocese of Pennsylvania.

Awards are also given for diocesan publications showing the "most improvement" over the preceding year. The awards in this category were won by the *Piedmont Churchman*, magazine of the diocese of Upper South Carolina, and the *Oklahoma Churchman*, newspaper of the diocese of Oklahoma.

CWS

Relief for Chile

Mercy air lifts of antibiotics, blankets, and warm clothing for survivors of Chile's violent winter storms were launched August 17th by Church World Service, according to Mr. James MacCracken, executive director of the National Council of Churches overseas relief agency.

Ten thousand tetracycline capsules, 3,600 doses of antimeasles vaccine, 2,000 blankets, and 10,000 pounds of clothing were being flown to the disaster areas. Floods and snow slides had struck 22 of Chile's 25 provinces in the worst winter storm of the century.

At least 100 were dead, 70,000 homeless, and 5,000 isolated by an avalanche. Floods had isolated Valparaiso, Santiago, and Concepcion. About 30,000 residents were evacuated from Santiago.

ANGLICAN COMMUNION

Bermuda Consultation

A regional consultation of North American bishops will be held in Bermuda September 12th through 15th, arranged by the Rt. Rev. Ralph Dean, Executive Officer of the Anglican Communion.

*Mr. Rayfield is THE LIVING CHURCH's Central New York correspondent.

The object of the consultation is to discuss inter-Anglican relationships between the United States, Canada, Mexico, the West Indies, and Bermuda.

Among the delegates will be: the Rt. Rev. John E. Hines, Presiding Bishop; the Most Rev. Howard Clark, Primate of All Canada; the Most Rev. Alan Knight, Archbishop of the West Indies; the Rt. Rev. James Hughes, Bishop of Trinidad; the Rt. Rev. Ivor Norris, Bishop of Brandon; the Rt. Rev. Jose Saucedo, Bishop of Mexico; the Rt. Rev. Stephen Bayne, director of the Executive Council's Overseas Department; the Rt. Rev. Daniel Corrigan; director of the Home Department of the Executive Council; the Rt. Rev. Eric Trapp of the Society for the Propagation of the Gospel; the Very Rev. F. Gartrell, dean of Ottawa; and 10 other delegates whose names had not been announced.



IN ONE EAR

by G. Sage Thrasher

A curate of the Church of England has refused to have his children baptized, on the ground that "everyone should have the right to reject Christianity." They will decide what to do about it when they grow up. "I will not be disappointed if they reject Christianity," says this permissive parent. "I am not going to ram it down their throats."

Now I know what ails me: too much ramming in my infancy. My heartless parents rammed Christianity and a host of other foreign objects down my throat — manners, morals, arithmetic, English grammar and vitamins for instance. All these and more I got from the rammers like a Strasburg goose. No wonder I'm sick.

It's too late to do much for us who were ruined by ramming in our infancy, but there may be a brighter day ahead for the little ones. Are the English curate's two being allowed to grow up totally unrammed — blessedly free to choose when, and if, to eat, bathe, sleep, etc.? It's an interesting experiment — so long as it's far enough away.

Chaplain on the Campus

by L. W. Kutcher, Jr.

One mid-morning during the Cuban crisis, when our ships had taken their stations and the issue of war and peace was still in doubt, a married University of Rhode Island student opened her kitchen door to an unexpected visitor. Her reaction was one of surprise and pleasure as she invited him in for coffee, asking, "What are you doing here?"

One evening, at a fraternity "twist" party, a young lady tapped a guest on the shoulder and invited him to dance. From behind, in his conventional dark suit, he didn't look any different from the other guests, but when he turned to face the young lady, she too reacted with surprise and, this time, embarrassment. More than a little flustered, she blurted out, "For goodness sakes, what

are you doing here?"

From the point of view of the person to whom these questions were directed, the Rev. Everett Greene, Episcopal chaplain to the University of Rhode Island, this is just where he is expected to be, with his students. In the first case, he knew that the husband of the student-wife was stationed aboard one of the blockade ships. It would be a time of worry and stress for her and he thought perhaps he could help. At the fraternity party, he was an invited guest and chaperone, a function he most thoroughly enjoys.

The position of chaplain at a state-supported university is a rather ambiguous one. Although he is an integral part of the university life, because it is supported by public funds there is no

"official" provision for religious guidance or counseling. Chaplains are received by the administration with the utmost courtesy and cooperation and offered the use of office space in the Student Union building. The policy of separation of Church and state can allow no more. In accordance with this policy, there is no official, university "job description" for a chaplain; his duties and responsibilities are more or less up to him. Fr. Greene has very definite ideas about his "job."

He sees his role as that of representative of religion in general and as a representative of a specific Church. His responsibility is not to minister to the students and faculty of his Church only, but to all who seek to use him legitimately, as long as they understand that he is an Episcopal priest. He is, in short, just what he would be anywhere else, a spiritual advisor to his community and, for Fr. Greene, the university is his community. His over-all task is to aid in the integration of Christian concepts into the total life of that community. There is a general tendency on the part of Church-people, Fr. Greene feels, to consider Christianity only in terms of its being *within* the Church. It should be found, he feels, throughout the community in which one is called upon to live, not just in the isolation of a religious organization.

With this point of view, Fr. Greene begins each day around 9 a.m., in his office. He takes care of the routine affairs of correspondence, preparing newsletters and programs, and other necessary matters. Most of the students are in class at this time, so this does not detract from his time with them. Such "routine" matters include everything from answering a letter from worried parents whose son's average had dropped from a B to failing to one from an Episcopal resident of British Guiana who had requested information about the university.

Fr. Greene also, by coordinating and



Fr. Greene, a familiar figure about the campus community.



The chaplains "office" can be anywhere the students are.

coöperating with the other chaplains, helps to plan various programs of lectures and movies. One of these, sponsored by the Canterbury and Christian Associations, was a program of lectures entitled, "The Religious Dimension." Featuring speakers who are recognized scholars in the field of religion, both clergymen and laymen, it was not narrowly slanted to any Church body.

Last year, another program, sponsored by the inter-religious council, presented a series of famous films, each concerned with a particular moral issue. Again, these were not narrowly slanted or, in some cases, even of a religious nature. They presented issues but gave no answers, allowing the student to wrestle with each issue from whatever viewpoint he might have, to test that viewpoint and determine whether or not it could face up to the problem.

The programs were designed to point out that faith is not just a Sunday morning thing, that it must be applied to the

total approach to life or be meaningless. Fr. Greene feels that Christianity can be looked at and evaluated as any other academic discipline and stand up better for the examination. Judging from the popularity of the programs, the students agree. Similar programs are planned for the future.

By 11 o'clock, it's time for coffee at the Student Union. This, for Fr. Greene, is the most important part of his work, to make himself available to the students. He feels that "one cannot be an effective advisor without identifying with the world or community in which he interacts." His first responsibility, then, is to identify. Many students with problems will hesitate to seek the chaplain at his office. In the informal and familiar surroundings of the Union, the chaplain is readily available to anyone who might need his counsel or just want to talk. It is extremely important to Fr. Greene that he be where the students are. It is part of his philosophy of interacting in and

with his community. It is, for him, the reason he is there. To this end, a good deal of his time is spent not only in the Union, but at the many coffee hour discussions, dances, sporting events and whatever else is going on in the students' world.

Afternoons are spent, first, in meeting with the other chaplains and the various deans and administrators. Every other week they all meet together. Fr. Greene feels that there is a maximum of cooperation among the four chaplains at the university.

Beginning at about 2 p.m., most of his time is spent in individual counseling. This continues until 10:30 or 11 at night or "whenever the students are available." He is always available. This type of counseling ranges from simple instruction and answering inquiries about the Episcopal Church to talking with students who, for some reason, have become mal-adjusted to the university life and need guidance in coming to terms with themselves and the community. When a student presents a problem that is beyond the scope of Fr. Greene, he is referred to one of the several counseling agencies at the university, with the chaplain arranging guidance and following it up whenever possible.

This individual counseling involves about 35-40 hours a week. About 15 hours are spent in meetings and as many more in planning and programing. Add to this an uncountable number of hours "being available," eight to ten hours during the football season as the voluntary assistant band director, and the usual 40-hour week is a myth for the chaplain. On top of this, he is always on call as an invited guest, chaperone, speaker, or moderator at the numerous university functions. His popularity along this line is ample proof that he has succeeded in his objective. Fr. Greene is definitely identified with the University of Rhode Island.



Chatting with students around the campus is an everyday occurrence.

Labor Day, 1965

Labor Day has come to mean for most Americans the last holiday fling of the summer, a bloody holocaust of traffic accidents, getting the children ready for school, and, in church, the end of the ecclesiastical summer lull. But the day was originally set apart for prayerful consideration of man's toil. The clergy were expected to preach sermons on the spiritual value of work, and the sermon was a success if it made a man feel happier about his job or a woman about her domestic drudgery.

Such a sermon on the "dignity of labor" would ring quaintly and archaically from today's pulpit. The term is tired, and so is its "message." A popular poem was often quoted which proclaimed that "Heaven is blest with perfect rest, but the blessing of earth is toil." However, that cheerful sentiment has never been able to banish a backache at the end of the working day; nor can it be harmonized with the stern mandate of God recorded in Genesis 3:17-19, that man must wrest his bread by the sweat of his brow from a ground henceforth to be infested with thorns and thistles. The gay gospel that hard labor is earth's happiest blessing is neither a biblical gospel nor a realistic and convincing one.

At the same time, the Christian is called to rejoice in the Lord always, in his work no less than in his worship. On the grave of the English novelist Winifred Holtby (1898-1935) is inscribed her own epitaph:

"God give me work
Till my life shall end
And life
Till my work is done."

This is the Christian mind and prayer about work. It implies the hope that the work God gives will be the kind of creative partnership with God in which is joy. Another Christian, George Dawson, composed this prayer a century ago: "When we cannot love our work, let us think of it as thy task, and by our true love to thee make unlovely things shine in the might of thy great love, through Jesus Christ our Lord." In his day there were undoubtedly many more unlovely things in the work of the ordinary man or woman than there are now. But despite all labor-saving devices, minimum wage laws, maximum work-hour laws, and other modern ways of making toil more tolerable, there remain some unlovely details in almost everybody's work. The Christian religion, as loving service and faithful obedience of Jesus Christ, can make the unlovely things shine in the light of God's love; and man will need this redeeming grace in his work until his work is done.

But Christians of today are specially called to think hard, as Christians, about the revolution in work which is now underway. The technical term for this revolution is *cybernation*, a neologism which refers to the combined impact upon human life of two technical achievements: automation, whereby the machine does

what man used to do with his hands, and cybernetics, the hitching of the computer to the machine so that the computer does what man used to do with his head.

This revolution is here to stay, and it is only beginning, but already it has banished some of the old problems of work and, of course, created some new ones. If the machine is doing more and more of man's work, doesn't this mean less and less work for man — and a constant increase in the number of unemployable people? It does, indeed, and this is already happening.

But the revolution is a fact, and is to be accepted rather than bewailed. Moreover, Christians who believe in the living God and in His ruling governance of all things should ask what God would have them to do with the new situation. We for our part share Dr. Harvey Cox's conviction, which he expounds in his book, *The Secular City*, that this cybernetic revolution is a work of the God who in every age does wonders to set His people free. Dr. Cox challenges his fellow Christians to see in this revolution "the action of the same One who called an earlier people out of endless toil, in a land where taskmasters were cruel, into a land flowing with milk and honey" (*op. cit.* 191).

Up till now, at any rate in our age, man has been so bound to his *job*, his bread-and-butter occupation, that he has confused and identified this with his *work*, so that if you asked him what his work was he would instantly tell you his job. Most historians blame this job-slavery on several factors in the Calvinist-industrial-capitalist amalgam of the modern Western world. Whatever was originally to blame, it is true that man's job has so dominated his life that he has found it hard to see and to do his work. In the biblical and Christian view, the distinction between a man's work and his job is categorical, profound, and eternally important. A man's *work* is the total task God gives him to do in the world — all his relationships, responsibilities, everything. It is his heavenly calling, his vocation. His job

Toll Road

And have they built a highway now
That goes directly there?
A joyous, scenic, easy way,
Without a single toll to pay?

And is the roadway always smooth?
The lodging of the best?
And fellow comrades on the way —
Are they all handsome, rich, and gay?

No lonely stretches now at eve?
No searching for a sign?
No hunger pains — no burning thirst?
No agony the heart to burst?

Oh, have they built a highway now
Without a toll to pay?
And do they think that He who died —
The Road-Map Maker — that He lied?

GLORIA MORSE

Back To Campus

is his means of earning a livelihood so that he can do his work. Nowhere in the Bible do we find God calling a man to a particular *job*; He always calls to a *work*. St. Paul, for example, is called to be an apostle, not a tentmaker. Apostleship is the work, tentmaking the job. The apostle does not despise his job; indeed, he seems to do some of his work *through* his job [Acts 18:2-3]. But he does the job so that he can do his work. This is the right order for the Christian, and it needs fresh statement and proclamation today. If cybernation gives man more freedom from his job, it will be in God's providence and purpose so that man can give more of himself to his work.

The National Council of Churches is commendably undertaking a thorough study of "the new demands and tensions of technological life," with a view to providing the Churches with facts which will enable the Churches to work out a realistic and helpful redefinition of work. We wish this project great success. Meanwhile, all Christian people can get on with their God-given work in the world rejoicing in their real dignity, which is that of being God's children to whom He entrusts ever more "adult" work and responsibility as they show themselves able to bear it. In Adam, man's work is a burden grievous to be borne. In Christ, it is joyous partnership with God. And God is leading His pilgrim people toward a new earth in which their work will be a pure offering and a perfect service.

This is back-to-school season for college students. The Episcopal Church takes very seriously its ministry to them, and it is the unusual campus indeed where no special provision is made for the student ministry. In this issue you will find listed the names of the Episcopal chaplains on many campuses. We urge the parents and the parish clergy of campus-bound young people to get the name and address of the relevant chaplain, and to write to him at once to tell him about each student who is coming under his pastoral care for the school year.

There are a thousand ways in which a student can "get himself lost" on campus — lost to his Church, among other things. The chaplain is expected to prevent this from happening. He can't do this all by himself. A letter from the rector back home, or a letter from the student's parents, and preferably both, can often make the difference between pastoral success and failure.

If you have a son, or daughter, or parishioner, or young friend, going to college somewhere this fall, drop a line of commendation and useful information to the chaplain. This may prove a wonderfully well-spent postage stamp.

LETTERS

Continued from page 3

I certainly consider not in order: "The Future in West Africa, the Past in North Carolina." Furthermore, the facts about our parish are inaccurate. There has been no slave balcony in this church at least since 1852 and probably well before that date — this among other mistaken impressions. Our Negroes sat with the white people of this community and the relationship between the two races in Flat Rock was, indeed, a wholesome one, holding some promise for the future. The original residents here in Flat Rock came from many cities and towns other than Charleston, S. C.

One of the significant facts about this parish is that even though it was not open in the winter for at least 50 years prior to 1960, it always contributed its assessment and apportionment. Now it is giving \$2,000 toward the salary of the clergyman of a nearby mission.

Our parish is very much alive, which certainly is not as described in Mr. Schneider's phrase — "now services are held the year round." We have added 24 new communicants so far this year. We are involved in work with the local Migrant Council and with VISTA. The members of this parish are among the most really responsible in this Henderson County. In summer our congregation is made up of more than a few people in responsible positions in American society from up and down the eastern seaboard.

Further, the pictures of the interior of our church, which you published with the article, are old and do not show it the way it looks today.

It would seem that an effort was being made to put St. John's in the past and West

Africa in the future. This is a mistaken conception of our church, I assure you.

(Rev.) WALTER D. ROBERTS
Rector,

Church of St. John-in-the-Wilderness
Flat Rock, N. C.

Editor's comment. We regret having given any impression, which was unintended, that because this historic parish has a past it has no present or future. Upon carefully re-reading our article we find no reference to a slave balcony other than that there was one in 1833. But we welcome this information which shows that St. John's-in-the-Wilderness is no museum or venerable shrine, but a living, serving, growing parish with a vital present and a promising future.

Medieval Hairsplitting?

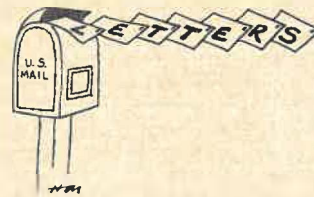
A lay member of the Episcopal Church, I have read with astonishment of the attempts to unseat Bishop Pike on the grounds that he believes what I had supposed any modern man with a reasonably equipped library of biblical and theological research *must* believe about such archaisms as the Virgin Birth, the Trinity, and the preposterous exclusion of women from Orders.

I do not wish to be part of a Church of heretic hunters, an occupation I and all thinking men must abhor and one that has always been foreign to the catholicity of Anglicanism. The logic of such inquisitions would long ago have silenced some of the most formidable minds in the Church of England, had it been applied there, certainly a disaster for a religious body that has long

been stigmatized as a laggard in original thought and theological brilliance.

Is the Church which is already publicly identified with so much of the social, political, and military "Establishment" to go the logical next step, and punish "publicans" (in this case, thinkers)? The irony of the act would be that most of the modern world could not care less what the Church does, having lost interest, rightfully, in medieval hairsplitting. That which is universally regarded as ineffectual would merely make itself ridiculous.

If the Church is a true democracy it will not stop at the higher levels but will demand conformity of those who, like myself, are



simple laymen, but who are just as much or perhaps more "heretic" than the bishop. I have a right to be excommunicated if Bishop Pike is dismissed, for I totally disbelieve in the same literalisms he has questioned, and I regard the Thirty-Nine Articles as expendable, if not feudal. Surely it would be an immortal privilege to be excluded from a body that demanded fidelity to such intellectual debris in the name of the Spirit it has lost. I would, under such circumstances, demand, and be honored by, "excommunication."

NORRIS MERCHANT

New York, N. Y.

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

COLLEGE students need to be remembered. 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.

DIocese OF COLORADO DIVISION OF COLLEGE WORK

UNIVERSITY OF COLORADO Boulder
ST. AIDAN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO COLLEGE Colorado Springs
Grace Church 631 Na. Tejon
Rev. James A. Mills, chap. & r
Wed 7 HC in Shrove Chapel. Canterbury activities

COLORADO SCHOOL OF MINES Golden
CALVARY 1320 Arapahoe
Rev. Bruce P. Moncrieff, chap. & r
Sun & daily Eucharist

COLORADO STATE COLLEGE Greeley
THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r;
Rev. Fred F. King, ass't
Daily Eucharist 7 in term; chaplaincy

COLORADO STATE UNIVERSITY, Ft. Collins
ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
Rev. Horace A. Lycett, chap.
Sun & daily Eucharist; full-time chaplaincy

COLORADO WOMAN'S COLLEGE Denver
ST. LUKE'S 13th & Poplar
Rev. R. Dudley Bruce, r; Rev. Paul M. Snider, c
Midweek Eucharist, on campus, in term. Canterbury activities

ST. LUKE'S HOSPITAL SCHOOL OF NURSING Denver
601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun, Wed, Fri, Eucharist in Chapel; chaplaincy for School & Hospital

SOUTHERN COLORADO STATE COLLEGE Pueblo
CHAPEL OF ST. PETER THE APOSTLE 3801 Thatcher Ave.
Rev. Donald R. Van Splinter, v

UNITED STATES AIR ACADEMY Colorado Springs
ST. MICHAEL'S CHAPEL
Rev. Desmond O'Connell, v
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs; chaplaincy to Episcopal cadets.

WESTERN STATE COLLEGE Gunnison
GOOD SAMARITAN 307 W. Virginia Ave.
Rev. Robert J. Babb, v
Canterbury House 221 N. Teller St.

UNIVERSITY OF DENVER Denver
Rev. W. Christian Kach, chap.
EVANS CHAPEL
Sun 7 HC; 9:30 Cho Eu; Wed 7 HC

DIocese OF DALLAS DIVISION OF COLLEGE WORK

ARLINGTON STATE COLLEGE Arlington
ST. ANSELM OF CANTERBURY HOUSE
300 W. Third St.

Rev. George E. Luck, Jr., chap.
H Eu Mon & Wed 12:15; Tues 12:30; Fri 7; EP Mon-Fri 5; full-time chaplaincy

AUSTIN COLLEGE Sherman
ST. STEPHEN'S 401 S. Crockett
Very Rev. W. Tate Young, r

EAST TEXAS STATE COLLEGE Commerce
EPIPHANY and CANTERBURY HOUSE 2300 Neal
Rev. Rodney W. Jarchow, v

NORTH TEXAS STATE UNIVERSITY and TEXAS WOMAN'S UNIVERSITY Denton
ST. THOMAS OF CANTERBURY HOUSE and CHAPEL 1519 W. Hickory St.
Rev. Arthur L. Sargent, chap.
Sun Ev & Canterbury dinner & meeting 6; Mon-Fri MP 12 noon, H Eu 5; C Mon 4; full-time chaplaincy. Methodist Student Center, Texas Woman's University Campus, H Eu at 1 on Wed.

SOUTHERN METHODIST UNIVERSITY Dallas
CANTERBURY HOUSE and ST. ALBAN'S CHAPEL 3308 Daniels
Rev. John A. Messinger, chap.
Sun H Eu 9:30 & 11 (1S), MP & Ser 11 (2d, 3d & 4th S); Canterbury Association meeting Sun 7; MP 6:40, H Eu 7 Mon-Fri; MP 7:10, H Eu 7:30 Sat; EP 5 Mon-Sat; full-time chaplaincy

TARLETON STATE COLLEGE Stephenville
ST. LUKE'S and CANTERBURY HOUSE 1141 W. Sloan
Rev. James W. Garrard, r
Sun HC & Ser 10; 6:30 college group; 3d Tues College Corporate Communion

TEXAS CHRISTIAN UNIVERSITY Fort Worth
ST. EDWARD THE CONFESSOR HOUSE and CHAPEL 2715 Cockrell
Rev. Gordon Miltenberger, chap.
Daily MP, H Eu & EP; full-time chaplaincy

DIocese OF MILWAUKEE DEPARTMENT OF COLLEGE WORK

ALL MILWAUKEE Universities and Colleges
International Student House
ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
Rev. Canon Robert G. Carroon, provost
Sun 8, 10, EP & B 7:30; Daily Eu 7, EP 5:30; C Sat 4-4:30, 8-8:30

BELOIT COLLEGE Beloit
ST. PAUL'S 212 W. Grand Ave.
Rev. Joseph E. Mazza, r & chap., Rev. Richard Greene, Rev. Chad Walsh
Sun 7:30, 9, 10:45; Thurs 5 HC on campus

CARROLL COLLEGE Waukesha
ST. MATTHIAS' N. East & Main St.
Rev. Maxwell Brown, r
Sun MP 7:45, HC 8, 9:15, 11

CARTHAGE COLLEGE Kenosha
ST. MATTHEW'S 5900 Seventh Ave.
Rev. Peter L. Stone, r, Rev. Neal H. Dow
Sun 7:30, 9, 11; Tues 6:45; Thurs 9

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
Rev. Harold O. Martin, r, Rev. Donald D. Cole, student chap.
Sun 8, 9:15, 11; Wed 12:10; Thurs 9:30; Fri 7

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
Rev. Ronald E. Ortmyer, r; Rev. C. Robert Lewis
Sun 8, 9:15, 11; Weekdays as anno

STATE UNIVERSITY AT PLATTEVILLE
HOLY TRINITY Chestnut & Market
Rev. Paul Brisbane, r
Sun 9; Holy Days 5:15

STATE UNIVERSITY AT WHITEWATER
ST. LUKE'S Church & Center
Rev. Robert W. Wise, r

DIocese OF MILWAUKEE (Cont'd)
UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
Rev. Paul K. Abel, chap.
Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory; St. Bede Oratory
3216 N. Downer Ave.
Rev. Robert J. C. Brown, chap.
Weekdays: HC 8:30, Wed 12:30; HD 6:30 & 12:30; MP 8:15, EP 3:30

Other Colleges in Alphabetical Order by States

ALABAMA

TUSKEGEE INSTITUTE Tuskegee Institute
ST. ANDREW'S 429 Montgomery Road
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11; Wed 7

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY
ALL SAINTS' 132 No. Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Terry Lynberg, chap.
Sun 9, 9:10, 11, 7; College Group 2d & 4th Sun

CALIF. STATE POLYTECHNIC COLLEGE San Luis Obispo
ST. STEPHEN'S 1344 Nipomo St.
Sun 8, 9:30, 11. — Tel. 543-7212

OCCIDENTAL COLLEGE Los Angeles
ST. BARNABAS' Eagle Rock, Los Angeles
The Rev. J. Earl Cavanaugh, r
Sun 8, 9:30, 11, 7:30; HC Services every Tues on campus, 5:40

SAN JOSE STATE COLLEGE San Jose
Trinity 81 N. 2d St.
Sun 8, 9:15, 11; Wed 7:30; HD 10:30
Chapel of Reconciliation 300 S. 10th St.
HC Sun 8, Thurs 7; EP Sun 5:30; MP daily 8:45

STANFORD UNIVERSITY Palo Alto
CANTERBURY HOUSE 1176 Emerson St.
Sun 8 (at All Saints' Church); 9 Breakfast & Program at Canterbury House; Tues 12:10; Fri 5:15; HD 7 (at Canterbury House); Thurs 12 noon at Stanford Woman's Club house; full-time chaplaincy and Canterbury program

UNIVERSITY OF CALIF. AT LOS ANGELES
URC, 900 Hilgard Ave., L.A. 90024
Rev. Nicholas B. Phelps, chap.
HC, MP, EP daily; full-time chaplaincy

WHITTIER COLLEGE Whittier
ST. MATTHIAS 146 So. Washington Ave.
Rev. Albert E. Jenkins, Rev. A. L. Young, Rev. J. B. Grosso
Sun 8, 9, 10, 11; Canterbury, Wed 7 and 5

CONNECTICUT

U.S. COAST GUARD ACADEMY
CONNECTICUT COLLEGE
MITCHELL COLLEGE New London
ST. JAMES' Paul D. Wilbur, r; H. K. Maybury, ass't
Sun 8, 9:15, 11; Thurs 10

UNIVERSITY OF BRIDGEPORT Bridgeport
ST. JOHN'S 768 Fairfield Ave.
Rev. Harry B. Whitley, r; Rev. Robert G. Holt, chap.
Sun 8, 9, 11; Daily 8 HC, and as announced

DISTRICT OF COLUMBIA

GEORGE WASHINGTON UNIVERSITY Washington
Episcopal Church Center
Rev. Richard C. Martin, chap.
On campus services as announced

HOWARD UNIVERSITY Washington
CANTERBURY HOUSE 2333 First St., N.W.
Rev. H. Albion Ferrell, chap.
HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Wed 7:30

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

FLORIDA

ROLLINS COLLEGE Winter Park
ALL SAINTS' 338 E. Lyman Ave.
 Sun 7:30, 9, 11:15

UNIVERSITY OF SOUTH FLORIDA Tampa
 Episcopal Church Center
 Rev. A. G. Noble, D.D., chap.

GEORGIA

EMORY UNIVERSITY Atlanta
EPISCOPAL CHAPLAINCY, Room 117, Alumni
 Memorial Building, P.O. Box M
 Rev. Robert H. Manning, chap.
 Eu 5 Sun through Fri, Noon Sat; Canterbury Club
 Sun 6

GEORGIA TECH and
AGNES SCOTT COLLEGE Atlanta
ALL SAINTS' W. Peachtree at North Ave.
 Rev. Frank M. Ross, r; Rev. Harwood Bartlett, chap.
 Sun 8, 9:15, 11, 7; Canterbury 6

ILLINOIS

KNOX COLLEGE Galesburg
GRACE CHURCH Prairie & Tompkins
 Rev. George W. DeGraff, r & chap.
 Sun 7:30, 10; weekdays as announced

SOUTHERN ILLINOIS UNIVERSITY
ST. ANDREW'S 404 W. Mill St., Carbondale
 Rev. A. W. Hillestad, r; Rev. C. F. Doyle, chap.
 Sun 8, 9, 10:45; Canterbury Assoc. 6:30; Weekday
 Masses Mon 8, Tues 7, Wed 7 & 12, Thurs 7, Fri
 9:30, Sat 8; Greater Feasts 5:15; EP daily 5:15

UNIVERSITY OF CHICAGO Chicago
EPISCOPAL CHURCH at the University of Chicago
 Rev. John W. Pyle, D.D.

Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs
 12 Noon HC; 5:05 EP
Brent House, 5540 S. Woodlawn: Wed 7:30 HC,
 Sun 7 EP
University Hospital (G106) Fri 7:30 HC

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

INDIANA

INDIANA UNIVERSITY Bloomington
TRINITY 408 E. Kirkwood
 Rev. W. A. Eddy, r; Rev. A. S. Lloyd, chap.
 Sun 8, 9:30, 11. Tel. 336-4466

LOUISIANA

TULANE UNIVERSITY and
NEWCOMB COLLEGE New Orleans
CHAPEL OF THE HOLY SPIRIT 1100 Broadway
 Rev. W. Donald George, chap; Rev. Nelson C. Long-
 necker, ass't
 Sun HC 7:30, 9:30, 11:30; EP 5:30; Daily MP 6:45,
 HC 7, EP 5:30; also HC Wed & HD 12; Canterbury
 Wed 6; C Sat 4:30-5:30

MARYLAND

GOUCHER COLLEGE and
TOWSON STATE COLLEGE Towson
TRINITY 120 Allegheny Ave.
 Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't
 Sun 8, 9:45, 11; Thurs 10:30

MASSACHUSETTS

HARVARD and RADCLIFF Cambridge
CHRIST CHURCH Rev. Gardiner M. Day, r
 Episcopal Church Center
 Rev. William J. Schneider, chap.
 Sun 8, 9:30, 11:15, 4:30

LOWELL TECHNOLOGICAL INSTITUTE
LOWELL STATE TEACHERS' COLLEGE
ST. ANNE'S Merrimack St., Lowell
 Rev. Francis B. Downs, r; Rev. Laurence P. Teeter, c
 Sun 8, 9:15, 11; Wed 7:15

MOUNT HOLYOKE COLLEGE South Hadley
ALL SAINTS'
 Rev. Maurice A. Kidder, v & chap.
 Eleanor F. (Mrs. Edward) Shirley, college worker
 Sun 8, 10:30; Lawrence House Fri 5:30

MASSACHUSETTS (Cont'd)

WHEATON COLLEGE Norton
ALL SAINTS' 121 N. Main St., Attleboro
 Rev. Thomas F. Airey, r; Rev. Bruce A. Young, ass't
 Sun 8, 10 HC; Tues 6 HC; Wed 7:30 HC; Thurs 7 HC
 Cole Chapel on campus

MICHIGAN

UNIVERSITY OF MICHIGAN Ann Arbor
ST. ANDREW'S 306 N. Division
 The Rev. Daniel Burke, chap.
 Sun 8, 9, 11, 7; Tues 11; Wed 7; Fri 12:10

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis
EPISCOPAL CENTER 317 - 17th Ave., S.E.
 Rev. G. Russell Hatton, chap.
 Sun 10 MP & HC, 11:30 HC, 7:30 EP; Daily MP,
 EP, HC

MONTANA

MONTANA STATE UNIVERSITY Missoula
HOLY SPIRIT PARISH 130 S. 6th St. E.
 Rev. Claude C. Boydston, r
 Sun 8, 9:15, 11; Wed 7 & 10; EP daily 5:30

NEBRASKA

McCOOK COLLEGE McCook
ST. ALBAN'S 521 West First
 Rev. Donald J. West, r; Rev. John S. Mason, assoc.
 Sun HC 8, 10, EP 5; Tues 6 Canterbury Club

NEW JERSEY

RIDER COLLEGE Trenton
TRINITY CATHEDRAL
 W. State St. & Overbrook Ave.
 Rev. Canon Gary Y. Canon, chap.
 Sun 7:30, 8:30, 9:30, 11
 J. Goodner Gill Chapel: Sun 11:45

RUTGERS UNIVERSITY New Brunswick
THE CANTERBURY HOUSE 5 Mine St.
 Rev. Clarence A. Lamblet, Episcopal chap.

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 Fletcher. Associates: Lee Belford, Philip Zabriskie,
 Carleton Sweetser, John Danforth
 Sun 8, 9:30, 11; Wed 7:20; Thurs 11

SYRACUSE UNIVERSITY Syracuse
EPISCOPAL CHURCH at SYRACUSE UNIVERSITY
 711 Comstock Ave.
 Rev. Robert C. Ayers, chap.
 Sun Eucharist 10 on Campus; Wed 5:05

UNIVERSITY OF BUFFALO Buffalo
ST. ANDREW'S 3107 Main St. at Highgate
 Rev. Anthony P. Treasure, r
 Sun 8, 10, 5:30; Tues, Wed, Fri 7; Thurs 10; Sat
 8:30; C 10-11

VASSAR COLLEGE Poughkeepsie
CHRIST CHURCH 105 Academy St.
 Rev. R. Rhys Williams, r & chap.
 Sun 8, 10; Thurs 7:30 (Vassar Chapel)

PENNSYLVANIA

BRYN MAWR COLLEGE and
Haverford College
GOOD SHEPHERD Lancaster Ave., Rosemont
 Rev. James H. Cupit, Jr., r
 Sun 7:30, 9:30, 11 HC, 5:15 EP; Daily 7:30 HC

PENNSYLVANIA (Cont'd)

CHATHAM COLLEGE Pittsburgh
CALVARY 315 Shady Ave.
 Rev. John Boiz, r; Rev. D. C. Casto, chap.
 Rev. Stewart Pierson, Rev. W. L. Sheppard
 Sun 8, 9:15, 11; Thurs 5:30 HC at Chatham

Haverford College Haverford
ST. MARY'S 36 Ardmore Ave., Ardmore
 Rev. Michael Porteus, SCM, chap.
 Sun 8, 9:30, 11

WILKES COLLEGE, KING'S COLLEGE
COLLEGE MISERICORDIA Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
 Rev. Burke Rivers, r; Rev. M. W. Edwards, chap.
 Sun 8, 11; Wed 7:30 College Coffee House

RHODE ISLAND

BROWN UNIVERSITY, PEMBROKE COL-
LEGE, RHODE ISLAND SCHOOL OF
DESIGN, BRYANT COLLEGE Providence
EPISCOPAL COLLEGE CHURCH 114 George St.
 Rev. Bennett L. Owens, chap.
 Miss Judith A. Speyer, assoc.
 Sun 11:15, College Eu & Ser; HC Wed 7; Thurs 7:30

UNIV. OF RHODE ISLAND Kingston
ST. AUGUSTINE'S CHAPEL and
CANTERBURY HOUSE Lower College Rd.
 Rev. Everett H. Greene, chap.

SOUTH CAROLINA

CONVERSE and WOFFORD COLLEGES
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 Rev. Capers Satterlee, Rev. Paul Pritchard
 Sun 8, 10, 11:15

STATE COLLEGE and
CLAFLIN UNIVERSITY
ST. PAUL'S 186 Watson St., Orangeburg
 Rev. Rupert F. Taylor, p-in-c & chap.
 Sun HC 8:45; Canterbury Club 4; for others, see
 priest-in-charge

SOUTH DAKOTA

SOUTH DAKOTA STATE COLLEGE
ST. PAUL'S 6th St. and 8th Ave., Brookings
 Sun 7:30 & 11; 5 Canterbury Club

TENNESSEE

MEMPHIS STATE UNIVERSITY Memphis
Bishop Barth House & Chapel 409 Patterson
 Rev. E. L. Hoover, chap.
 Sun HC 9, EP 7; weekdays as announced

UNIVERSITY OF TENNESSEE Knoxville
EPISCOPAL CHAPEL & TYSON HOUSE CENTER
 824 Melrose Pl. S.W.
 HC Sun 9, 11, Tues-Fri 7, HD 5; EP Sun 6:30,
 weekdays 5

TEXAS

RICE UNIVERSITY
TEXAS MEDICAL CENTER Houston
COLLEGIATE CHAPEL OF ST. BEDE
 Autry House 6265 So. Main
 Rev. John D. Worrell, chap.
 Sun HC 10; Wed HC 5; Mon-Fri 5:15

VERMONT

GREEN MOUNTAIN COLLEGE Poultney
TRINITY Church St.
 The Rev. A. Stringer, r
 Sun 7:30, 11; Weekdays as announced

VIRGINIA

MADISON and BRIDGEWATER
EMMANUEL Harrisonburg
 Rev. Francis Bayard Rhein, r
 Sun 8, 9:30, 11; York Club 6; Canterbury 6

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

RANDOLPH-MACON COLLEGE Ashland
ST. JAMES THE LESS
 Rev. McAlister C. Marshall, r & chap.
 Sun 8, 11, 6; Wed 7; HD 7 & 10

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PEOPLE and places

Appointments Accepted

The Rev. Albert W. Anderson, former rector of Christ Church, Montpelier, Vt., is rector of All Saints', Syracuse, N. Y. Address: 1800 S. Salina St.

The Rev. Canon William S. Barrett, canon sacrist, Cathedral of All Saints', Albany, N. Y., is priest in charge of St. Margaret's, Menands, N. Y. Address remains the same.

The Rev. G. P. Mellick Belshaw, former rector of Christ Church, Dover, Del., is rector of St. George's-by-the-River, Waterman Ave., Rumson, N. J.

The Rev. Paul D. Burns, formerly in the office of the diocese of Mississippi, is with the computer department of the University of the South, Sewanee, Tenn.

The Rev. Jack C. Burton, former assistant at St. Timothy's, Cincinnati, Ohio, is assistant rector of St. Mark's, Columbus, Ohio.

The Rev. Fred J. Bush, former rector of St. Philip's, Jackson, Miss., is archdeacon and administrative assistant to the Bishops of Mississippi. Address: Box 953, Jackson, Miss. 39205.

The Rev. Edward J. Campbell, Jr., former vicar of St. Peter's, Warroad, Minn., is vicar of the Church of the Mediator, Harbert, Mich.

The Rev. Robert David Carlyon is curate at Trinity Church, Binghamton, N. Y. Address: 19 Edward St. (18905).

The Rev. Robert F. Cherry, former assistant rector of Trinity Church, Columbia, S. C., is rector of St. George's, Germantown, Tenn.

The Rev. William H. Cole, who for reasons of health resigned as rector of All Saints', Syracuse, N. Y., last spring, is now associated with the rector of Trinity Church, Fayetteville, N. Y.

The Rev. Carthur Paul Criss, former rector of Grace Church, Winfield, Kan., has been appointed chaplain to the Episcopal students at the University of Wichita, Wichita, Kan. Address: Canterbury House, 3602 E. 17th St. (67208).

The Rev. G. Earl Daniels, former rector of Christ Church, Hyde Park, Mass., is associate vicar of Christ Church (Old North Church), Boston, Mass. Address: 66 Dyer Ave., Milton, Mass. 02187.

The Rev. James Herbert Davis, former Episcopal campus chaplain at West Virginia University, and assistant at Trinity Church, Morgantown, W. Va., is rector of St. John's, Kewanee, and vicar of Holy Trinity, Geneseo, Ill. Address: Box 268, Kewanee (61443).

The Rev. Sewall Emerson, who has been studying at the Episcopal Theological Seminary and Harvard University, is vicar of Trinity Church, Shrewsbury, Mass. Address: 442 Main St. (01545).

The Rev. Douglas P. Evett, former vicar of St. James' Mission, Pentwater, Mich., is curate at Grace Parish, Grand Rapids, Mich. Address: 1815 S.E. Hall.

The Rev. John P. Fitzgerald, former rector of St. Andrew's, Washington Court House, Ohio, is studying at Ohio State University, Columbus, Ohio.

The Rev. James Dean Foley, former vicar of St. James', Kemmerer, and St. Bartholomew's, Cokeville, Wyo., is rector of Holy Communion, Rock Springs, and priest in charge of Oregon Trail Memorial, Eden Valley, Wyo. Address: Box 567, Rock Springs (82901).

The Rev. Raymond E. Gayle, former rector of Trinity Church, London, Ohio, is headmaster of Epiphany Day School, and assistant at Epiphany Parish, Spokane, Wash. Address: c/o the church.

The Rev. Dwain A. Genista is curate at Emmanuel Church, Norwich, N. Y. Address: 78 Plymouth St.

The Rev. Gary R. Gilbertson, former vicar of Samuel Memorial Mission, Naytahwaush, and St. Philip's, Rice Lake, Minn., is rector of St. Martin's, Fairmont, and priest in charge of the Church of the Good Shepherd, Blue Earth, Minn. Address: 947 S. Orient, Fairmont.

The Rev. Duncan M. Gray, Jr., former rector of St. Peter's, Oxford, Miss., is rector of St. Paul's, Meridian, Miss. Address: 1116 - 23d Ave.

The Rev. R. K. Grieb, former curate at the

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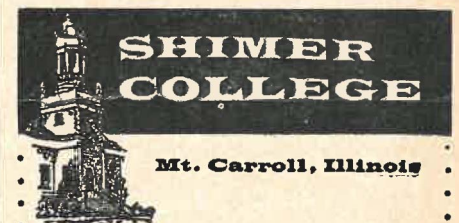
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The Rev. **Marcus Brown Hall, Jr.**, former rector of St. Mark's, Mt. Kisco, N. Y., is priest in charge of St. John's, Stowe, Vt.

The Rev. **James B. Hempstead**, assistant at St. Michael's, Lincoln Park, Mich., is also vicar of Christ the King Mission, Taylor. This is a parochial mission of St. Michael's. Address: 23045 Wick Rd., Taylor, Mich. 48180.

The Rev. **Raymond L. Holly**, former rural vicar of the diocese of Chicago, is vicar of St. Alban's, Spooner, and St. Stephen's, Shell Lake, Wis. Address: Box 81, Spooner (54801).

The Rev. **John K. Hooper**, former vicar of St. Dunstan's, Davison, Mich., is rector of St. John's, Howell, Mich. Address: 420 Caledonia Rd. (48843).

The Rev. **A. W. Horstman**, formerly in charge of Christ Church, Pearisburg, Va., is vicar of the Church of the Redeemer, Brookhaven, Miss.

The Rev. **James E. Imler**, former curate at St. John's, Ogdensburg, N. Y., is vicar of St. Luke's, Troy, N. Y. Address: 146 First St.

The Rev. **John Wesley Inman, Jr.**, is curate at St. Alban's (Bexley), Columbus, Ohio.

The Rev. **Philip J. Johnson**, deacon, is assistant minister at St. Paul's, Lansing, Mich. Address: 315 Westmoreland Ave. (48915).

The Rev. **Terence E. Kelsay**, former priest in charge of St. James', Monahans, and All Saints', McCamey, Texas, is teaching in the public school system of Lexington, Ky.

The Rev. **John Lodge**, former assistant at Christ Church, Nashville, Tenn., is rector of Trinity Church, and in charge of St. Anna's, both in Atmore, Ala. Address: c/o Trinity Church.

The Rev. **Edward McNair**, former rector of St. John's, Marysville, Calif., is rector of the Church of the Incarnation, Santa Rosa, Calif. Address: 550 Mendocino Ave. (95401).

The Rev. **G. Maurice Ottsen**, former rector of Grace Church, Columbus, Neb., is rector of St. Mary's, Nebraska City, and vicar of Grace Church, Tecumseh, Neb. Address: 116 S. 9th St., Nebraska City.

The Rev. **Howard F. Park III**, former curate at Christ Church Cathedral, St. Louis, Mo., is vicar of St. Martin's, St. Louis County, Mo. (as yet an unorganized mission). The area it will serve includes the communities of Ellisville, Ballwin, Manchester, Eureka, and Glencoe. Address: Box 486, Glencoe, Mo. 63088.

The Rev. **Julius Pratt**, formerly in charge of the Church of the Resurrection, Loudon-Lenoir City, Tenn., is chaplain and coordinator of volunteer services at Green Valley Hospital and School, Greeneville, Tenn. This is a state facility for mentally retarded children. Address: c/o the hospital.

The Rev. **James G. Radebaugh**, former vicar of the Church of Our Saviour, Palm Bay, Fla., is rector of St. John's, Kissimmee, Fla. Address: Box 596 (32741).

Ordinations

Priests

Upper South Carolina — The Rev. **Charles Kenneth Blanck**, rector of St. Timothy's, Columbia, S. C., address, 900 Calhoun St.; the Rev. **Grayson Barry Garvin**, vicar of Epiphany, Spartanburg, S. C., address, Box 487; the Rev. **Maurice Martin Moxley**, vicar of St. Paul's, Batesburg, and Grace Church, Ridge Spring, S. C., address, Box 405, Batesburg.

Western Michigan — The Rev. **Hewitt Vinnedge Johnston**, curate at St. Luke's, Kalamazoo, Mich., address, 246 W. Lovell. He is the nephew of the late Rev. Hewitt Vinnedge, a former book editor of THE LIVING CHURCH, and professor at Nashotah House Seminary, and at Wabash College.

Leave of Absence

The Rev. **Roderic H. Pierce**, Bexley Hall, Kenyon College, has received a faculty fellowship from the American Association of Theological Schools. He has been granted a one year's leave of absence, and will do research and writing in recent Christian history, at Yale University, during the coming academic year.

Correction

The Rev. **P. Roberts Bailey** was rector of Grace Church, Gainesville, Ga., not curate [L.C., August 15th]. He is now priest in charge of St. George's, Asheville, N. C.

Study Abroad

The Rev. **Richard Bass**, vicar of Holy Innocents', Valrico, Fla., will do graduate study at St. Augustine's College, Canterbury, England, beginning September 1st.

DEATHS

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

The Rev. **Robert John Freeborn**, retired priest of the diocese of Ohio, died July 18th at his home at Kawatra Lodge near Chardon, Ohio. He was 99 years old.

The Rev. Mr. Freeborn was born in Invermay, Ontario, Canada. He attended the West University, London, Ontario. He received the L.Th. degree from Huron College in 1893. In 1894 he was ordained to the priesthood. Mr. Freeborn served the Church of Canada until 1898 when he was received in the American Church. He was rector of several churches in the diocese of Ohio before he became chaplain to the City Missionary Society in Toledo in 1928. He retired in 1952. He was active with the Toledo Chaplaincy Service until he moved to Chardon in 1960.

Surviving are three nieces, Mrs. R. V. D. Booth, of Painesville, Ohio, Mrs. Charles N. Arndt, of Willoughby, Ohio and Mrs. Kenneth Love, of Douglas, Ariz.; and two nephews, Robert Freeborn, of Painesville, and Gray Wright, of New York City.

The Rev. **David Holmes**, rector of St. Stephen's Church, Norwood, Pa., died suddenly at Emporium, Pa., August 16th, while on vacation.

He was born in Philadelphia, Pa., in 1900. He received the B.S. and the M.A. degrees from the University of Pennsylvania, and the B.Th. degree from Philadelphia Divinity School. He was ordained to the priesthood in 1932. Between 1932 and 1936 he served All Saints' Church, Wynnewood, and St. Martin's Church, Radnor, in the diocese of Pennsylvania. He was rector of St. Andrew's Church, West Philadelphia from 1936 to 1942 when he became rector of St. Stephen's Church, Norwood.

Survivors are his wife, Florence Holmes; a son, Arthur Holmes II; two grandchildren; and his father, Dr. Arthur Holmes.

The Rev. **Albert Leonard Murray**, D.Litt., retired priest of the diocese of Minnesota, died July 31st in Minneapolis.

Dr. Murray was born in Middlechurch, Manitoba, Canada in 1880. He attended St. John's College, Winnipeg, Canada. He received the B.A. degree from the University of Manitoba, and the M.A. and the D.Litt. degrees from the University of Toronto. He was ordained to the priesthood in the Canadian Church in 1905 and received in the American Church in 1907. Dr. Murray served churches in Michigan, Iowa, Illinois, and Indiana. He was rector of the Church of the Epiphany, St. Paul, Minn., from 1938 to 1957 when he retired. He was a deputy to the 1910 General Convention. He was the author of a book and many poems, and was an editorial writer for the Cedar Rapids, Iowa, *Gazette* from 1922 to 1929.

Dr. Murray is survived by two sons, Francis Murray, of St. Louis Park, Minn., and Leonard Murray, of Edina, Minn.; two daughters, Mrs. Robert S. Stott, of St. Louis Park, Minn., and Mrs. Henry L. Bateman, of Glenview, Ill.; a brother; nine grandchildren; and six great-grandchildren.

Captain Francis Wilkinson, of the Church Army, in charge of St. Barnabas' Church, Dennison, Ohio, died August 10th in Canton, Ohio, of a heart attack.

Captain Wilkinson was born in 1924. In the U.S. Army he was a member of the military police where he served from 1943 to 1946. He entered the Church Army in 1950. Captain Wilkinson served in South Dakota, West Virginia, and California, before taking the post in Dennison in 1963. He was a chairman of the Red Cross Drive for the Dennison Area, general chairman of the Dennison Area Centennial, and vice-president of the Ministerial Association.

He is survived by his wife, the former Sandra Boweman; three children, Kimberly Ann, 6, Deborah, 3, and Brooke, 16 months; a sister, Mrs. Marian La Magna, of Connecticut; and a brother, Richard Wilkinson.

CLASSIFIED

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FOR SALE

ATTENTION CHOIR DIRECTORS: 80 nearly new "The Oxford American Psalter," \$15.00; original cost \$3.00 each. Write Secretary, St. Francis' Episcopal Church, 493 Old Long Ridge Road, Stamford, Conn.

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

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ALTAR GUILDS: Linens by the yard for the Altar, dachon and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

ALL SAINTS' Episcopal School, Beaumont, Texas, a primary Day School through six grades, enrollment 260 children, is in need of a Headmaster. Any qualified Episcopal clergy or laymen interested should submit complete resume with education and personal background; also references and education experience. Send all replies to Mr. Cleve Backman, Orgain Bell and Tucker, First Federal Savings & Loan Bldg., Beaumont, Texas.

CASEWORKER for growing non-sectarian United Fund family agency, Church related and sponsored by the diocese of South Florida. Cape Kennedy area. MSW required. Salary dependent on qualifications. Frances S. Morley, ACSW, Executive Director, Family Service Bureau, 250 East Causeway, Room 3, Merritt Island, Florida.

HOUSE RESIDENT and housekeeper for a national conference center. General housework and occasional cooking for very small groups. Pleasant apartment and food provided. Position open immediately. Send full particulars to Roanridge Training and Conference Center, 9200 N.W. Skyview Avenue, Kansas City, Missouri 64154.

WANTED: Single women teachers for girls' boarding school in midwest. Also housemother. Reply Box M-241.*

POSITIONS WANTED

PRIEST, 36, married, three children, presently in Mid-United States, seeks curacy to work with young people. Reply Box C-270.

PRIEST, 32, single, definite Catholic, desires small parish or mission. Reply Box C-271.*

PRIEST in midwest available for supply work, either week-end or long-term. Reply Box L-268

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

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THE LIVING CHURCH

CHURCH DIRECTORY

LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.
 Rev. R. Worster; Rev. H. Weltzel
 Sun Masses 7 & 10; Daily Mon, Tues, Wed 7;
 Thurs, Fri, Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
 Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
 Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
 Fri & Sat 9; C Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
 Rev. F. L. Drake, Rev. A. E. Moorhouse, Rev. R. I.
 Walkden
 Sun 8 & 10; Daily as posted; C Sat 12:15

WASHINGTON, D. C.

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
 Sun 7:30, 8, 9, 11; Daily 7:15, 5:30; also Tues,
 Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
 Rev. John G. Shirley, r
 Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

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

ST. MARK'S 1750 E. Oakland Park Blvd.
 Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
 HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

ORLANDO, FLA.

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

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
 Rev. John F. Hamblin, Jr.; Rev. Gep. P. Huntington
 Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
 Huron & Wabash (nearest Loop)
 Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
 Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street
 Rev. F. William Orrick
 Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays
 MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
 9:30; C Sat 4:30-5:30 & 7:30-8:30

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; ex, except; 1S, first
 Sunday; hol, holiday; HC, Holy Communion;
 HD, Holy Days; HH, Holy Hour; 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.

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
 Rev. MacAllister Ellis; Rev. William L. Jones
 Sun Masses 7, 8, 12:15 (Low Masses); 10 (High
 Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
 Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
 Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
 5:30, Wed 10, Sat 9

OLD NORTH CHURCH OF PAUL REVERE FAME

193 Salem St.
 Rev. Howard P. Kellett, v; Rev. G. Earl Daniels,
 Assoc
 Sun 11 MP; 1st Sun HC; open daily

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
 Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
 Sun 8 & 9:30 HC (Chapel), 11 MP & Ser (HC 1S);
 11 Nursery; Wed 12:15 HC

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
 Rev. Tally H. Jarrett
 Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
 H Eu, & EP

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
 Rev. Herbert S. Brown
 Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
 Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC
 7:30 ex Fri 9:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
 Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 Rev. Terence J. Finlay, D.D., r
 Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
 days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
 Ep Tues & Thurs 5:45 Church open daily for prayer

HEAVENLY REST 5th Ave. at 90th Street
 Sun HC 9 & 1S, 11 MP Ser 11 ex 1S; Wed HC 7:30;
 Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
 Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
 Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex
 Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
 Sisters of the Holy Nativity
 Sun Mass 7:30, 9, 11 (High); EP B 6; Daily Mass
 7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6.
 C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION 115 East 74th St.
 Rev. Leopold Damrasch, r; Rev. C. O. Moore, c;
 Rev. C. L. Udell, asst.
 Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat Wed &
 Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53d St.
 Rev. Frederick M. Marris, D.D., r
 Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat
 HC 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
 Rev. Bernard C. Newman, S.T.D., v
 Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
 MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs,
 EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

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

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. Leslie J. A. Lang, S.T.D., v
 Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
 Tues 8, Wed 10, Thurs 7; Int noon



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

ST. LUKE'S CHAPEL 487 Hudson St.
 Rev. Paul C. Weed, v
 Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
 Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
 Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
 High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
 Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
 Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP
 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

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

St. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs,
 Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd
 Rev. James P. DeWolfe, Jr., r
 Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP &
 HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
 Rev. Walter F. Hendricks, Jr., r
 Sun Masses 7:30, 9:30, Ch S 11:15; Moss daily 7
 ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
 Rev. E. B. Christie, D.D., r
 Sun HC 8; MP 10; Wed HC 7:30 & 10

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
 23 Ave. George V
 Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
 Jack C. White, Rev. Frederick McDonald, canons
 Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)
 4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
 Rev. Perry R. Williams; Rev. Kent H. Pinneo
 Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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