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The Living Church

Volume 155 Established 1878 Number 11

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

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

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LETTERS

Most letters are abridged by the editors.

Pigs Raised, Children Reared?

I was indeed very surprised by your editorial "The Prayer of Intercession" [L.C., July 30th] in which you state, incidentally and pedantically, though incorrectly, that "horses and vines are properly 'trained,' but not children, who should rather be raised and educated." Shocking, sir! One raises pigs and alfalfa, not human children; they, we all know, are reared.

I was further astonished to read your quotation of the Rev. Homer F. Rogers in "Hippies Welcomed," who apparently says, that he "intends to exploit and cultivate the hippies." How crude, selfish, and unchristian can you get. The very idea of exploiting persons ought to have evoked the ire of all sensible people, whether starchy and conservative, or frankly hip and swinging. Down with clergymen who want to exploit anybody.

(The Rev.) LAWRENCE PRAS

Assistant at Church of the Heavenly Rest
New York City

Editor's comment. Maybe we use the wrong dictionary (Oxford Universal), but ours indicates that children are reared or raised, while to "train" is to "drag, haul, trail." "Training" as a synonym for "educating" is secondary and obsolescent.

Unam Sanctam

To one layman at least, the current ecumenical dialogues are a little disappointing. In my view, there is one question alone which is overriding in its demands for attention. It arises from the following propositions: (1) Catholic Christendom (the Body of Christ) is divided into the Roman, Orthodox, and Anglican Communions; (2) the third is under ban of excommunication by the first; (3) the division raises theological questions on which its healing seems to rest and which it is beyond the abilities of ordinary Christians to resolve. Can there be, for an Anglican or Orthodox Christian, any more pressing matter? My plea, therefore, is this: let us urge our theologians and hierarchy to focus attention on this thorny problem until, by God's grace, it be resolved. What earthly or heavenly use is it for us to hold dialogue with the Protestants now when to most of us our own function in the Holy, Catholic, and Apostolic Church is so unclear? We cannot help them until we have helped ourselves. We must turn our full attention to Rome and the East and to ourselves.

What can we laymen do? First, if we cannot resolve the issues now, cannot be "one in faith and doctrine," we can perhaps be "one in charity." Let us never cease to pray for reunion with our separated brethren. Let us express in word and deed our love for them and our pain at separation. Let us try humbly to recognize our faults and their virtues. For example, we must now begin to acknowledge our substantial share in the fault for the original breach whatever the position may be now. Furthermore, if we cannot resolve the issues for ourselves, we can at least become aware of them. May I suggest for a starter Dr. E. L. Mascall's *The Recovery of Unity?* We must learn much more about the actual

beliefs of Romans and Orthodox. There is much misunderstanding here. And finally, we can and ought to exercise our voice in compelling our leaders to work at this greatest problem, clarifying and defining our position and making every effort for increased mutual understanding; and we can urge those of the other Communions to do the same.

These are the burning ecclesiastical questions of our time: Why is the visible Body not one? What can be done? Let us begin; and when we succeed, we can turn to our protestant and non-Christian brothers and say, "Come."

ARTHUR GARDNER

Washington, D. C.

Correction

Your recently inaugurated column "Around The Church" is a very interesting and readable feature, and I appreciate the fact that the item concerning the dedication of Christ Church, Warren, was the first in this column in your issue of July 23d. However, I must call your attention to two mistakes which occur in your account.

First, what happened on May 7th was not "the completion of the first phase of a two-phase program begun 15 years ago" but the completion of the *second* phase of such a program. We started raising money to build the new parish house and church 15 years ago. By 1958 the first phase of our building program was completed, the parish hall, chapel, library, offices, and classrooms which form the parish house facilities on one floor. This first phase of the building plan was completed at a cost of roughly \$800,000 in 1958 during the rectorship of the Rev. John Baiz, D.D. By 1963 we had completed payments on our mortgage and were ready to move into the second phase of our building program, the funding and building of the church itself. Construction started in June of 1965, and the church, seating some 600 persons and costing an additional \$800,000 was dedicated on May 7th.

The second error is the statement that "On the following Sunday, May 10th, an ecumenical service was held, etc." May 7th, the date of the dedication, was the Sunday after Ascension. May 10th, the date of the ecumenical community service, was a Wednesday.

(The Rev.) ARTHUR M. SHERMAN
Rector of Christ Church

Warren, Ohio

Pension Fund

Fr. Trimble is, I believe, quite correct in pointing out that the Church Pension Fund is no ordinary life insurance company and in offering his support to the prominent bishops and businessmen who make up the board of trustees [L.C., August 6th]. However, having just read the *49th Annual Report* of the CPF, I am deeply concerned about two policies which seem inconsistent with the Gospel and traditions of the Holy Catholic Church.

First, I am concerned that an official agency of the Church would penalize the widow of a priest by withholding a \$1,000 grant even though she and her deceased husband had lived up to all the requirements of the Fund. If I were to die tomorrow and one of the 187 parishes and missions of the Diocese of Connecticut were six months or

more in arrears, my widow and children would not receive the grant which would be sorely needed.

Secondly, pensions vary according to a man's salary during his active priesthood "for the same reason that everyone does not receive the same salary. Also, the medium and large parishes, which are already paying substantial sums toward minimum pensions, would not support a plan that did not recognize their own minister's level of salary." Are we the Holy Catholic Church or a bunch of congregations rated by wealth? Are we truly mutually responsible and interdependent in the Body of Christ? If a priest's calling is such that he best serves God in a poor parish should the CPF add still another burden to him and his family? I am by no means criticizing the priest who is called to a wealthy parish, or claiming that poor priests are the best, but if this is the *Church Pension Fund* should not our standards reflect the Gospel more and our materialistic society less?

(The Rev.) GEORGE L. WERNER

Rector of St. Luke's Church

Bridgeport, Conn.

Arab Refugees

I have been anxiously watching to see if the Church press would fall in with the current pro-Israeli hysteria. The moment seems sadly to have arrived with your editorial [L.C., July 30th].

The refugees are indeed our problem and obligation. Without the backing of American politicians from Truman to Johnson the Jewish state which created the refugees could never have come into existence nor survived. That state was created by foreign subsidies and international arm-twisting, against all the principles of justice on which the hopes of international order are based, and in defiance of the facts of the history of Palestine.

As you point out, the UN is ineffective because of Big Brother's pressuring little
Continued on page 12



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The Living Church

September 10, 1967
Trinity XVI

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WCC

The Half-way Report

The 20th annual meeting of the Central Committee of the World Council of Churches opened August 15th, shortly after the arrival of King Constantine and Queen Anna Marie in Heraklion, Crete, to attend the solemn opening service in St. Minas Cathedral. Archbishop Eugenios of the Orthodox Church of Crete gave a brief doxology following the *Te Deum* sung by a men's choir, and offered prayers for the king and the Ecumenical Patriarch of Constantinople. Dr. Franklin Clark Fry gave a brief meditation.

The formal sessions were in St. Mark's Hall where the king spoke to the assembly and Archbishop Hieronymous of Athens and All Greece joined the king in expressing gratitude for the work of the World Council "that embraces the whole globe."

A news release of major developments as they occurred up to mid-point of the meetings was released August 24th, but covered only the period from opening day to August 20th. A summary follows:

(✓) Evidence of increasing cooperation and understanding between the Roman Catholic Church and the World Council of Churches stood out among a host of developments during the first days of the annual sessions. In an official report of the 14-member RC-WCC Joint Working Group, which has met five times since it was set up in 1965, progress was cited in: setting a common date for Easter; agreement on the concept of prayer for Christian unity and on ways of preparing for the week of prayer for Christian unity as observed by member Churches of the WCC each year; the role of the laity in the ecumenical movement; and long range plans for joint efforts towards international social justice. At present there are six Roman Catholics and eight WCC representatives in the Joint Group.

(✓) Statements were presented on Vietnam and warfare limitations. These were to be reported on toward the end of the last sessions.

(✓) Churches are to be asked to examine their present programs for eliminating racial discrimination and report their findings to the WCC, and to look at their priorities of program and budget in the light of present needs so as "better to fulfill the obligations undertaken in the statements on racism adopted by each Church."

(✓) The General Secretary, Dr. Eugene Carson Blake, in his report, said that the Council must be both conservative and radical if it is to serve and not obstruct the ecumenical movement. He posed the dilem-

ma of the Council's continuing to serve the ecumenical movement when the latter seems to need "ecclesiastical revolution" while the Council is dependent on "stable ecclesiastical understanding and support." Touching upon the God-is-dead controversy, he said he believes it to be highly important "that we do not give reason to anyone to suppose that we, as a World Council of Churches, are calling into question the being of the God and Father of the Lord Jesus Christ who is revealed in the Bible. . . ."

(✓) The Rev. Philip Potter, director of the WCC division of world mission and evangelism, gave the keynote address on evangelism, the theme of the meeting. Following his talk, the Czechoslovak theologian Dr. Josef Hromadka spoke of the real problem of Christians in socialist countries—not whether Churches will survive but "whether we as Christians believe what we confess, whether we believe that the Lord of history, the Lord of life, and of the cross, is centered in Jesus. . . ."

(✓) The interim report of theological education was based on a four-year study of changing patterns of the ministry and theological education. It stated that a "surprising number" of laymen throughout the world want to study theology. It was recommended that theological education be directed both to clergy and laity.

(✓) The WCC department on Church and society proposed for committee approval a series of three study consultations that would embrace theological issues in Church and society, problems of society in the light of current Christian and Marxist discussions, and international economic development in the light of business experience and Christian social ethics (to be composed chiefly of Christian businessmen). It was proposed that the conference on theological issues include Roman Catholics as full participants. The meeting of businessmen would be sponsored jointly by the WCC and the International Christian Union of Business Executives, a Roman Catholic group.

TENNESSEE

Developments in SNCC Controversy

Nashville's controversial "liberation school" — homeless and fundless — continued at press time to gather its young students three mornings a week in a public park for instruction by a staff which includes Nancy Woodruff, wife of the chaplain at St. Anselm's Chapel, the Rev. James E. Woodruff, The Rt. Rev. John Vander Horst, Bishop of Tennessee, flew to Nashville August 11th and, after conferring with key people there and with the Bishop Coadjutor, the Rt. Rev. William

Sanders, and the Suffragan Bishop, the Rt. Rev. W. Fred Gates, issued two statements.

The first directed that "St. Anselm's shall no longer be the meeting place" for the school because in the judgment of the bishops its curriculum "apparently deals with and teaches something quite contrary to our Christian heritage of reconciliation and love in the Lord. The liberation school is not contributing to a constructive and healthy relationship among the peoples of the Nashville community." The statement continued, "the Diocese of Tennessee actively supports the efforts of the Negro people to achieve their full dignity as children of God and to enjoy all of the Constitutional rights of American citizens. We cannot feel that the liberation school is employing methods which would achieve this end." The second statement reported that the bishops had discussed "the relationship of a priest to the chief pastors and bishops of the diocese," which matter is to be "handled subsequently in a pastoral fashion."

Also on August 11th, the Rev. J. Paschall Davis, chairman of Nashville's anti-poverty agency, the Metropolitan Action Commission, ordered the school and the six other activities of the North Nashville Student Summer Project terminated as of that date, and funds frozen. The full commission, at an August 16th open meeting characterized by heated discussion, voted 16 to 6 to uphold its chairman's order and directed the Rev. Mr. Davis to settle whatever financial obligations had been legally incurred. It is not yet known how the determination of legality will be reached. It seems likely that the tangle may be placed before the courts for resolution.

Mailed almost at once to some 1,000 "friends" was a letter asking "moral and financial support" for the school with the plea "A people without a history is like a tree without roots. . . . Will you help us to free the minds of black children and teach them about their glorious heritage?" The mailing, which used St. Anselm's return address, included copies of the bishop's statements and of THE LIVING CHURCH's August 20th news report.

Sometime during the August 20th weekend, SNCC leader George Washington Ware arrived in Nashville and reportedly held a meeting at St. Anselm's on Sunday night. On Monday he volunteered to teach the school class. The next morn-

ing Nashville police arrested Ware at Fr. Woodruff's residence on charges of sedition based on remarks allegedly made to the school pupils in the park the previous morning. Nashville attorneys Charles Galbreath and Jack Kershaw acting as private citizens filed the charges. Bail was set at \$10,000. On the morning of August 23d, Fr. Woodruff, enroute home from a trip out of town, could not be reached. Mrs. Woodruff, asked by THE LIVING CHURCH whether their intention was to continue the school with or without a building and with or without funds, replied with a strong affirmative.

ALBANY

Vote to End Ban on Church School Aid

The New York State constitutional convention, by a wide margin, approved repeal of the state's 73-year-old prohibition against state financial aid to Church-related schools. By a vote of 132 to 49 the convention delegates sanctioned a proposition which eliminates Article XI, Section 3, the so-called Blaine amendment, of the current Constitution from inclusion in the new state charter. The vote came after two days of sharp debate and last minute efforts to keep the school aid ban.

The proposition now moves to the style and arrangements committee which will decide whether any of its language "should be polished" and how the proposed constitution should be presented to the voters. After this committee reports to convention, the delegates will then vote on the proposition. If they approve it as is expected, the proposition will become a part of the proposed state constitution which in order to become final must be endorsed by the voters of the state at the November 8th elections.

The proposition is a three-part proposal. It asks: 1) repeal of Article XI, Section 3, which prohibits the use of state funds "directly or indirectly" to support any schools under the control of any religious body; 2) inclusion of language similar to that of the First Amendment of the United States Constitution which states that "no law shall be enacted respecting an establishment of religion or prohibiting the free exercise thereof"; 3) permission for any citizen to go to court to restrain the spending of public funds that violate the federal or state constitutions.

During the last day of debate the proposition received two amendments which the delegates approved: 1) The citizen-suit provision is broadened by allowing legal action against any unconstitutional act by a government officer or employee, and not just those actions involving the expenditure of funds; and 2) Racial and religious discrimination in admissions to schools supported by pub-

lic funds is prohibited. A number of other amendments were defeated.

OHIO

Fund Appeal Oversubscribed

The Sesquicentennial Thanksgiving Appeal of the Diocese of Ohio surpassed its \$3,000,000 goal by over \$440,000, as of Jubilee Sunday, July 2d. The appeal was for manpower and renewal as well as for working dollars to support various programs, both within and without the diocese that contains 119 missions and parishes in 48 counties of Ohio.

The diocese now expects to be able to provide centers for study and for specialized training; to furnish full-time clergy for work with the deaf, and for institutions; to make available clergy sabbatical leaves, as may be possible; to endow the episcopate; and to support the capital needs of diocesan institutions and the MRI program.

EXECUTIVE COUNCIL

Lutheran Appointed

The Presiding Bishop has appointed Mr. Jerry Riemer as assistant secretary in the General Division of Research and Field Study of the Executive Council.

Mr. Riemer, a Lutheran, will help to develop methods for action and evaluation of various research projects for the divisions of the Executive Council. He



A time capsule to be opened in 25 years was packed with religious items and the Book of Common Prayer along with modern artifacts, a mini skirt and rock 'n' roll record jackets, and the more sedate data of the Vacation Church School of St. Paul's Church, Lansing, Mich. Representatives of the school, Steve Westphal and Richard Emerson, buried the capsule in the church courtyard. It is hoped that many of the summer students will return to St. Paul's in 1992 for a reunion and the opening of the capsule.

will assist in diocesan, parochial, and special field studies when requested by the dioceses, the Home and Overseas Departments, and individual congregations, after acceptance of these projects by the division of Research and Field Study.

He is a specialist in the newest research techniques for developing ways of carrying out studies more efficiently. He attended Valparaiso University, Concordia Seminary, and the University of Wisconsin, earning a master's degree at the latter. His thesis was in two areas of research—urban sociology and method and design.

COLLEGES

New Curriculum at Kenyon

Kenyon College, an all-male liberal arts college of the Church in Gambier, Ohio, has adopted a curriculum in which there will be no required courses whatsoever. Instead of the familiar sequence of required general education and survey courses, students will design programs suited to their particular needs.

According to the college's provost, Bruce Haywood, the "backgrounds and interests of today's students are so diverse that no prescribed set of courses will satisfy the majority. Our undergraduates need guidance and assistance but not coercion." The new program to go into effect this fall for the 820 enrolled students, will consist of three elements: guided electives, the student's major program, and free electives.

Telelecture Program at St. Augustine's

St. Augustine's College, Raleigh, N. C., has received a grant of \$35,000 from an anonymous source, and will use the gift to inaugurate a telelecture program. This will enable the college to have outstanding scholars from various institutions throughout the country lecture to students, faculty, and staff through closed-circuit telephone communication.

Dr. Joseph Jones, Jr., dean of the college, stated that through the telelecture program, students and faculty will receive lectures and in turn be able to discuss the material with prominent scholars in the humanities, social sciences, and natural sciences. The lecture program will be used as a supplement in regular college courses and in seminars.

A New Five-Year Plan

Already approved in principle, and being given further study by a faculty committee, a five-year program at Kenyon College would lead to the simultaneous awarding of bachelor's and master's degrees.

A distinguishing feature is that the student would spend the fourth year of study at a university or other institution abroad, returning to Kenyon for the final

year. Kenyon President F. Edward Lund said that this is a reasonable alternative to the junior year abroad. Experience is showing that the junior year abroad has cut into courses vital to undergraduate major programs, with a consequent loss in preparation for graduate-school work. This new plan would require students to complete all the requirements of the college's honors program, including the writing of a thesis, and comprehensive written and oral exams in the major field.

THE PHILIPPINES

MRI Action from Churchwomen

SP/67/10 listed in the *1967 Projects for Partnership* is really a multi-purpose home for orphans, unwed mothers, and unwanted children in the Diocese of Polynesia. In the past few months the home has received \$1,000 from the Churchwomen and \$75 from the children of the Church of the Holy Trinity, Manila, all because of some talks and a sermon by the Rev. Jabez Bryce of Polynesia. Fr. Bryce was a fellow and tutor at St. Andrew's Seminary, Manila, during 1966 and the first quarter of 1967, and was a guest of the parish on several occasions.

A "Hands Across the Sea for Christian Education" party sponsored by the women's group produced \$300 for the new science building at Trinity College, Manila. The name was given the event because the congregation itself is international, and its counterpart will be given for the same cause by St. Paul's Church, Quincy, Fla., this fall. A former member of the Florida congregation is now a member of the Manila parish.

Though members of the Church of the Holy Trinity are soon to embark upon a financial campaign to pay for their own church, their rector, the Rev. George Zabriskie, states that they are very serious about supporting the Church beyond parochial limits.

WASHINGTON

Urban Coalition Meets

Nearly 1,000 religious, political, civil rights, education, and labor leaders, calling themselves the Urban Coalition, vowed to rally support for increased federal funds for programs which would get to the roots of the ills facing American cities. This action came after a session with numerous congressmen which some observers termed a "cool reception" to the coalition's plea that the government initiate a program designed to provide jobs for at least a million unemployed persons in the cities' inner areas.

Mayors of cities recently beset with riots joined the Rt. Rev. John E. Hines for a "re-defining" of poverty and for effective means of administering to it, both on the governmental scale and in

private efforts. The Presiding Bishop was the official spokesman for those representing religion's interest; at least one-fourth of those attending were clergy-men or active laymen.

A major emphasis was that not only should the programs geared to employment, adequate housing, and additional civil rights measures be legislated, but that adequate funds for their implementation should be appropriated. Bishop Hines, citing the spirit of the proposals, said, "We need the kind of government programs which reflect a massive change in national priorities and we need the kind of funding that will prevent those programs from being empty promises only."

It was on the point of revamping national priorities, and the right of the poor to exercise power in their own economic destiny, that Bishop Hines received hearty applause from the convocation. He also stated that programmers must face up to the fact that they do not know all the answers, and can profitably use the help of those affected most by poverty.

Numerous clergymen representing Negro congregations aided considerably in formulating opinions in workshop sessions—a major part of the hastily called meeting. Newspapers already have referred to the new group as a potentially "powerful lobby" in coping with city problems.

More Open Housing by Law

Again, religious representatives have appeared before a congressional hearing to urge that the Fair Housing Act of 1967 be made law.

Those testifying before the senate subcommittee on housing and urban affairs viewed the open housing measure as the beginning of a "much larger process that we hope will wipe out slums and remove barricades that lead to housing ghettos." They also had particular praise for a provision which would encourage real estate agencies, through education programs and gradual elimination of what were termed "covert" practices, to comply with the law without making them the scapegoats of wrath by their compliance. Denial of access to the type of housing members of large minorities want and can afford "is one of the great injustices of our society," they said, citing as an example the government's decision to build an atom center in Weston, Ill. While Negroes can obtain jobs in the Weston area, Illinois law does not guarantee that they will be able to purchase homes in that same area.

Those testifying were: Dr. Truman B. Douglass, vice president of the National Council of Churches; Thomas D. Hinton, chairman of the National [Roman] Catholic Coordinating Committee on Economic Opportunity for the social action department of the U.S. [Roman] Catholic Conference; and Rabbi Jacob

Rudin, president of the Synagogue Council of America and head of its commission on religion and race.

The measure also received the endorsement of George Meany, president of AFL-CIO, and six real estate men in the greater Washington area. The National Association of Real Estate Boards, however, opposes the measure, arguing that the needed housing programs in the ghettos are "being sacrificed to the ideal of the balanced integrated neighborhoods."

Letter to LBJ

At a press conference in Washington, D. C., August 15th, the following letter to President Johnson was made public by the listed signers:

"The administration's response to Congressional criticism that it was not bombing all significant military targets in North Vietnam is both reckless and irresponsible. State Department officials have repeatedly cited the ban on fast flying American jets attacking targets within 20 to 30 miles of the Chinese border as an example of caution to avoid involvement with China. The latest attacks near the border, by the administration's own definition, increase dangerously the risk of infringement on Chinese territory and clashes with Chinese planes. We do not pretend to be experts on military strategy, but our commitment to humanity and peace moves us to express our concern on this matter. This new step of escalation further highlights the continuing failure of U. S. policy to accomplish its objectives in Vietnam. We call again for the nation's leaders to revise drastically and realistically U. S. objectives in Vietnam, to halt the bombing of the North, to seek ways of de-escalating the war in the South, and to pursue a policy of readiness to enter negotiations with all parties engaged in the hostilities, including Hanoi, Saigon, and the National Liberation Front."

Episcopal signers include: The Rt. Rev. John B. Bentley, former Bishop of Alaska and former director of the Overseas Department of the Executive Council; the Rt. Rev. John M. Burt, Bishop Coadjutor of Ohio; the Rt. Rev. William Davidson, Bishop of Western Kansas; and the Rev. David Hunter, associate general secretary of the National Council of Churches. Other signers were: Dr. John Bennett, president of Union Theological Seminary; Dr. Robert MacAfee Brown, Stanford University; Dr. Harvey Cox, Harvard Divinity School; Methodist Bishop Charles Golden of Nashville, Tenn.; Rabbi Arthur Lelyveld, president of the American Jewish Congress; the Rev. John Sheerin, editor of *The Catholic World*; and Methodist Bishop Donald Tippett, president of the Council of Methodist Bishops, San Francisco.

COLORADO

Evergreen Conference

In a summer that began with a five-day retreat for women and closed with

meeting of the leaders of the Colorado Churchwomen, the Evergreen Conference season was a busy one.

The General Conference, under the direction of the Rev. Charles Leech, offered courses in the new morality, new roles for clergy and laymen, and Tolkien's writings. A separate program was run for the children of those attending the classes of either the one or two-week periods.

The classes of the two music-school periods included the planning and conducting of services, study and singing of various liturgies, and work with an orchestra. For the first time, the summer students worked with the Colorado Philharmonic Orchestra and produced the Fauré *Requiem* and the Brahms *German Requiem*. Dr. Thomas Matthews served as dean of the music schools, and the Rt. Rev. Chilton Powell, Bishop of Oklahoma, acted as chaplain.

ATLANTA

Urge Assistance to Cities

"Let's take the entire billions of dollars being poured into Vietnam and pour it *in toto* right now—tomorrow—into the city!" This was the plea of the Rt. Rev. James A. Pike, resigned Bishop of California, speaking at the annual convention of the Southern Christian Leadership Conference in Atlanta. He gave hearty support to the plan of Dr. Martin Luther King for a campaign of massive non-violent civil disobedience in protest against ghetto conditions in large cities.

Bishop Pike claimed that the war in Vietnam shows that Americans can "raise and spend so much money" and "organize, train, and deploy all kinds of men. Fine," he added. "Let's keep on doing it. For the right thing."

JERUSALEM

Restoration Resumed

Restoration work and archaeological study, more or less constant amid the ancient structures of Jerusalem's Old City, has begun again after interruption by what Israelis now call the June War.

One of the chief directors of the work is an Egyptian citizen who was detained as such but now is free to continue with the aid of Israel's Ministry of Religious Affairs. Abdul Mounem Abdul Wahab had spent the past 12 years working on Moslem shrines under Jordanian rule. At present he is working in the Haram esh-Shareef section of the city. The Wailing Wall, Israel's most venerated shrine, is a part of the wall that sets off the Moslem Haram esh-Shareef area from which Moslems believe that Mohammed ascended into heaven.

Dr. Abraham Biran, director of Israel's department of antiquities, has stated that Israel has no intention of conducting

archaeological excavations in Haram esh-Shareef, an activity which might offend Moslems, but there is great interest in archaeological research at the wall itself. It is believed that the wall, a remnant of the Second Temple built by King Herod the Great, extends almost as far underground as it does above and that its bottom strata are believed to date back to the original Temple of Solomon.

SOUTH DAKOTA

Appeal Is Made

The Ven. Vine V. Deloria, archdeacon for the Missionary District of South Dakota, has presented a very serious appeal to American people from American Indians. The archdeacon is asking for aid, "instantly and vigorously," to help stop the Custer ABC-TV series, opening in September. Protests are to be sent to Tom Moore, president of ABC-TV, New York City, according to the archdeacon.

With his letter of appeal he enclosed a longer statement on the series defining the damage it will do "to the image of Indians as human beings and as people trying to join the modern technical world through economic development. All of the old hatreds of Indians would come to the surface." The archdeacon also urges the writing of letters to senators and representatives, denouncing the series and asking that it be canceled immediately. "If not, prepare for a very unhealthy climate for Indian affairs."

In referring to the TV series of "The Untouchables," Archdeacon Deloria wrote: "It helped to perpetuate the myth that all Italians were members of the mafia and the Italians rose up and protested vigorously, with the result that care was taken to exclude Italian names from the series. But the Custer [TV series] brings with it the built-in myth that anyone who painted himself, wore feathers, and attacked wagon trains should be eliminated—in WW II, they called it 'final solution' and the Communists call it 'liquidation'. We shall be faced with all of the old legends and falsehoods about Indians that have plagued us in the past, plus some added perversions of the script writers. It is incomprehensible to me that anyone could or would try to glorify Custer. And this squaw killer could only be glorified through the absolute rewriting of history. How can you make a hero of a man who 'won' the 'Battle' of the Washita, by killing women and children?"

WEST MISSOURI

Songfest 1967 Liturgical Style

Some 5,000 teenagers and younger religious and "a sedate bishop or two" filled the ballroom of the Muehleback Hotel in Kansas City, Mo., well before the start of the songfest held as part of

National Liturgical Week, August 21-24. It was necessary for many to sit on the floor or the stage, so great was the interest in the new religious folk songs.

The Rev. Ian Mitchell and his wife, Caroline, of St. Christopher's Mission, Bluff, Utah, presented "Blowing in the Wind," which deals with the challenge facing the Church today; "Magnificat"; and two songs from the recently released *Folk Requiem Mass*—"My Cup Runneth Over" and "Rejoice, Again I Say, Rejoice." Fr. Mitchell, composer of the well known *American Folk Mass*, has also written *The Mass of the Western Tribes*.

Other singers taking part in the program were Ray Repp and Sister Germaine, "Allelu!"; Sebastian Temple, a former Jew and now a Roman Catholic, "Africa Belongs to the Lion" and "The Mass is Ended"; Paul Quinlan, S.J., Richard Regan, and Steve Seely, Psalms 6, 15, 68, and 92 with individual settings and accompaniments; and Ray Repp, author of *Mass for Young Americans*, "Alleluia," and "Come Alive," presented "Sing Out My Soul to the Lord," "Into your Hands We Commend Our Spirit, Oh Lord," and a paraphrase in Dylan-esque terms of Psalm 137.

AROUND THE CHURCH

The Rt. Rev. Stephen F. Bayne, vice president of the Executive Council, **appeared on the NBC-TV TODAY SHOW**, September 5th between 7:30 and 8:00, EDT, discussing the recently released report on theological freedom and social responsibility.

A Fulbright Senior Lectureship and a Guggenheim Fellowship for 1967-68 have been awarded to the Rev. Paul M. van Buren, professor of religion at Temple University, and one of the "God-is-Dead" theologians. He will lecture at Oxford University, give one lecture at the Royal Institute of Philosophy, and "research the implications of linguistic analysis for theology." He has been granted leave of absence from Temple.

With publication of the September issue of *The Washington Diocese*, the official publication of the Diocese of Washington becomes a tabloid newspaper with an initial free circulation of over 30,000. The paper will go to every known Episcopal family in the District of Columbia and Montgomery, Prince George's, Charles, and St. Mary's Counties in Maryland.

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Your thoughtful consideration of the place of the Penitential Order in a revised eucharistic liturgy [L.C., July 2d] has led us to reflect with some seriousness on the course which discussion of this issue now seems to be taking, and to wonder whether full account is being taken of the dimensions of the problem which underlie it.

The state of the discussion is more or less what one might have expected. On the one hand, the eucharistic character of the liturgy is now so generally conceded that no one may seriously oppose, on either historical or theological grounds, the effort to see it realized more fully in Anglican practice than was possible four centuries ago. On the other hand, current worries about the disintegration of moral standards prompt many people to fear any relaxation of that stern insistence on penitence for past misdeeds which has traditionally characterized liturgies in the reformed tradition. In these circumstances, it might seem natural to wonder whether the Standing Liturgical Commission has not erred in sacrificing expediency to principle. The present dispute could perhaps have been avoided, had the Commission chosen to follow the example of the Swedish and South Indian Churches in printing the Penitential Order as a preface rather than an appendix to the liturgy. Such a procedure might well have allayed the fears of those who worry about the disappearance of the element of penitence in public worship while still leaving the liturgy itself free to assume the eucharistic character which it intrinsically requires.

It is our view, however, that the Commission has not gone far enough in arguing its case for retirement of the Penitential Order (Exhortation, Confession, Absolution, Comfortable Words) from invariable use. Historically speaking there is little precedent for corporate acts of public penitence except on special occasions; and much of the significance of such acts derived from their occasional character. On the other hand, personal acts of penitence (whether made in public in the fashion of the ancient Church, in the confessional of later practice, or in private as suggested by still later authorities) derive their significance precisely from the fact of their being *personal*. Archbishop Cranmer's now classic Penitential Order, the result of his adherence to both reformed liturgical principle

and late medieval devotional practice, thus embodies what is something of an historical anomaly: the regular rather than occasional use of acts of public penitence.

To say this, of course, does not answer the real objection now being made to the Commission's provisions regarding the Penitential Order—the objection,

namely, that they are morally and pastorally inexpedient because they will aggravate a tendency within the Christian community to lose sight of the reality of sin and of the necessity of penitence. It seems to us, however, that just the opposite is the case: that the customary Anglican use of public penitential forms has a tendency, at least in this day and age, to obscure both the meaning and the basis of Christian penitence. For one thing, regular repetition of public confession—and perhaps even more important, regular repetition of public absolution—serves to deprive Christian penitence of concrete focus. To confess too regularly and too frequently in general terms is, in effect, to forget the point of confession. To be absolved with automatic regularity may be to harden oneself against the joy of forgiveness.

But matters have gone beyond such

considerations as these. The inclusion of the Penitential Order in the eucharistic liturgy has already tended to support the idea that moral achievement—or its substitute, remorse—is the essential condition of that unity with God in Christ which the Eucharist at once proclaims and realizes sacramentally. In doing so it has on the one hand assisted in the creation of a false antithesis between a “Christian” moralism and a secular gospel of moral “freedom”; and, on the other hand, it has tended to make of Holy Communion itself the ritual conclusion of a search for inner, moral, and psychological peace. What needs emphasis now, both theologically and liturgically, is the understanding of Christian life in all of its aspects—including that of penitence—as a venture of faith growing out of man's acceptance of a new identity in Christ. Where this identity is



An Open Letter

THE PENITENTIAL ORDER

The Rev. J. E. Gardiner

University of Pennsylvania
Philadelphia, Pa.

The Rev. H. ...

Profes
Episcop

The Rev. W. H. McCallum, Th.D.

Assistant Professor of Christian Ethics
Philadelphia Divinity School

The Rev. D. R. McDonald

Chaplain
Hobart College
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The Rev. R. ...

Professor
Philade

It may well be that the contemporary Christian community is losing its sense of sin. But if it *is* true, the cause certainly does not lie in the omission of those public acts of penitence which have for so long been a prominent feature of our public worship. Rather, it may well be attributable, at least in part, to the fact that those acts have lent themselves to

has become for many people a constantly repeated ritual of threat and reassurance, we shall have to seek other—and sounder—ways of keeping in sight the need for a practice of private and public penitence: ways as appropriate to our time as was the New England public fast or the universal and habitual use of the confessional in other circumstances. What is involved in such an enterprise? Needless to say, the first thing is the exercise of a good deal of pastoral skill in discerning *occasions* for penitence, whether corporate or individual, and in showing them to be what they are without either obscuring their reality or confusing human judgments with divine judgment in dealing with them. But pastoral skill, in this as in other connections, presupposes deep and truly *theological* reflection, both on the meaning of Christian vocation and upon the strengths and weaknesses of the penitential forms which Christians in the past have used to confront themselves with the concrete need for repentance.

Neither of these tasks is an easy one. And the burden, both of improvisation and of disciplined thought, will inevitably fall most heavily, though one hopes not exclusively, on the clergy. It will do so, moreover, at a time when they are poorly prepared to shoulder it, by reason both of the inadequacy of their theological training and of the distracting variety of the tasks currently assigned to them. There is indeed a serious risk for the Church here. From what we have said, it will be apparent, for example, how bitterly we should ourselves regret any possible increase in the present tendency to identify penitence and absolution with the mere quest for moral reassurance or psychological support—a tendency with which American Christianity has recently become familiar. But it would be equally unfortunate if the search for an alternative to present practice were set aside as simply one more matter to be considered abstractly when the many “practical” issues of parochial life have been dealt with. The question must in the end be faced however great may be the risks in dispensing with invariable use of our inherited forms. This is an age which demands courage; and the courageous search for effective and authentic forms of Christian penitence is one small (perhaps not so small) part of the search for means of renewal which the Church must undertake today.

the Church on PENITENTIAL ORDER

acknowledged and accepted as the free gift which in fact it is, penitence arises as an integral part of Christian vocation: that is, it forms the basis for responsible exercise before God of a thoroughly dangerous moral freedom in the world. Hence, any use of penitential forms which stifles such vocation—either by transforming penitence, absolution, and communion into devices for quieting conscience, or by using them as means for stimulating vague and irrelevant feelings of guilt—must be rejected as inadmissible. Incorporation into the “eucharistic” life in Christ, which reception of Holy Communion seals, is not the fruit of Christian penitence but the soil in which it is nurtured; and such penitence, to be realistic and honest, must be related directly and positively to fulfillment of the calling which is given men through explicit membership in Christ.

a view of penitence very different from that just enunciated. At the very least, it is not clear that their maintenance will assist in restoring sin to its proper place in an understanding of the Christian life. It is far more likely to perpetuate current misunderstandings of sin—whether as an affront to the angry God of the popular Christianity of the last century, or as a maladjustment to be corrected by the psychiatrist-deity of current popular Christian apologetic; and it is hard to believe that one of these views is any more likely than the other to enable Christians to cope with the moral dilemmas of our time.

By proposing the removal of the penitential order from invariable use, of course, the Commission has confronted the Church with a serious challenge. If we are no longer to be presented at each celebration of the Eucharist with what

le, Jr., Th.D.

ment
School

Jr., D.Phil.

Theology
School

The Rev. L. G. Patterson, Ph.D.

Professor of Historical Theology
Episcopal Theological School

The Rev. E. L. Lee, Jr.

Episcopal Chaplain
Temple University

The Rev. H. H. Rockwell, Jr.

Chaplain
St. George's School, Newport, R. I.

The Church

in the

Years to Come:

Confronted with the problems of the changing metropolitan area, the strategy of the Episcopal Church bears a striking resemblance to that of an army using bows and arrows to combat a nuclear attack. With stubborn unreadiness to adapt our methods to meet the realities of the situation, we cling desperately to a parish structure which had meaning 25 years ago but which is now largely irrelevant.

Where the population is steadily becoming more Roman Catholic and as others move further out into suburbia, the clergy are left to minister to dwindling congregations which were none too prosperous in their heyday and which under present circumstances are verging on bankruptcy. The result is an ever-increasing series of bazaars, rummage sales, and other money-raising activities without which the parish has no hope of meeting its strictly curtailed budget. It is not a question of luxuries such as new organs, to quote the Toronto manifesto,

but the much more mundane matter of paying for heating, lighting, and other routine expenses.

Small wonder that such parishes become introspective and self-centered, with little or no interest in the wider Church, since they have a hard enough struggle merely to pay their own bills. When every penny has to be carefully counted, parish activities are inevitably curtailed. Even a congregational mailing has to be carefully planned while larger expenditures — however desirable — are undertaken only if inescapable. Short-sighted economies follow with devastating long-term results. Crippled by lack of funds and shortage of leaders, the isolated parishes are in no position to work as effectively as they could were they to pool their resources.

The worst sufferers are the young people, broken up into small parochial groups for whom it is impossible to provide a satisfactory program. And as each little parish represents a carefully segre-

gated area, populated by people of similar race and social status, inevitably it becomes colorlessly uniform in outlook. However much the rector may wish to widen his parishioners' horizon, in practice it is unreal for him to attempt to draw in strangers who have no connection with the immediate district.

Although a strong lead may be given by Church leaders on a national level, in matters of controversy a rector can take no stand lest he alienate the small group on whose continued financial support the parish is utterly dependent for its continued existence. Nor can he fairly be expected to encourage giving to objects beyond the parish, however much he may wish he could do so. Such outside giving only adds to the financial problem at home, making even more unlikely any increase in the none too adequate salary on which the rector is expected to pay most of his working expenses and to raise his family.

Confronted with this hard fact, even the most MRI-minded rector finds himself torn asunder and often compelled to compromise. Those tempted to criticize would be wise first to consider what they themselves would do in similar circumstances. His attempts to teach stewardship find themselves gravely weakened by the fact that the wider Church is

By The Rev. D. Allan Easton

**Rector of St. Paul's Church
Wood-Ridge, N. J.**

so obviously misusing its resources. Thoroughly in agreement with the Archbishop of Canterbury's warning that a self-centered congregation must necessarily dwindle and die, he finds himself trapped in a situation from which he is powerless to escape. While the Episcopal flag still flies bravely over each isolated little fortress, he is uneasily aware that it must eventually be hauled down in surrender and the papal banner raised in its stead.

Although we are reluctant to face this fact, in such areas there is no realistic alternative. No alternative, that is to say, except the drastic regrouping and consolidation of parishes, which we refuse to contemplate. The effect on morale is devastating, eating like a canker into the souls of those concerned. It is one thing to be expendable when the sacrifice furthers some greater purpose, quite another when it is due to lack of far-sighted strategy and is accomplishing precisely nothing.

The House of Bishops has formed a council of laymen and clergy to "help rethink, restructure, and renew the Church for life in the world today." One good activity for this commission would be an urgent rethinking of our strategy in the changing metropolitan areas where there is a crying need for restructure and

Some Thoughts

for

The Future

Sermons In McLuhan?

Those friends and readers who wish us well but wish we were not so conservative may be cheered to know that we are reading Marshall McLuhan. We are now in mid-passage through *Understanding Media*, and who knows what may happen to us and in us before we are through? Maybe an implosion of something that will shatter and transform us. (There now, we've used that dandy new word, picked up from McLuhan.)

In discussing the impact upon man of those "instant technologies" which so shrink our world and enlarge our powers, McLuhan remarks that we tend to become timidly conservative in face of them, to shrink back. Here we would register a complaint about semantics, just in passing: Why do people apply the term "conservative" to this attitude? "Reactionary" is the right word, not "conservative." McLuhan makes them synonymous, and this non-reactionary conservative protests. But his observation is correct. He recalls as a parable the caterpillar who gazed at the butterfly and remarked: "Waal, you'll never catch me in one of those darn things." This reaction is as human as it is caterpillarean. Then he quotes some lines written by a second-grade child at the time the first sputnik went into orbit. The teacher asked the children to write a poem about the event, and this one wrote:

*The stars are so big,
The earth is so small,
Stay as you are.*

Both as a poet (and no mean one) and as a soul troubled by cosmic anxiety the child reminds us of the author of Psalm 8, who spoke to the same effect:

*When I look at thy heavens, the work of thy fingers, the moon and the stars which thou hast established;
what is man, that thou art mindful of him, and the son of man that thou dost care for him?*

Psalm 8:3-4, RSV.

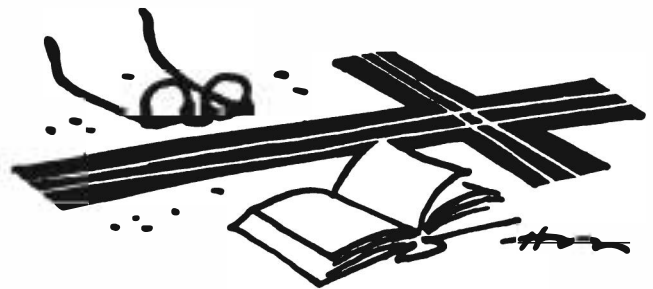
Throughout the ages between the Psalmist and Sputnik, nothing has happened to eradicate from man's soul the feeling expressed by Pascal: "The eternal silence of those infinite spaces frightens me."

Our child poet, however, expresses not only the familiar human awe before the *mysterium immensum*, but another anxiety which is akin to it: the anxiety of perpetual change and flux. Child though he is, he has learned that the only thing one can count on in this world is change, that "naught shall endure but mutability"; and, being truly human, he doesn't like it. He does not join with ecstasy in the Tennysonian rouser: "Let the great world spin forever down the ringing grooves of change." He already has as much change as he can take, and a little more; hence his cry, "Stay as you are!" To whom is his appeal addressed—to the universe, or Sputnik, or himself, or God, or in general All That Is? With admirable poetic sense he leaves the addressee unspecified. His *cri du coeur* is the longing of man as

man for anchorage, rootage, fixedness. The Hebrews had a word for it—*Amen*, and with their sure feel for the ultimacies they associated it with God alone. The root idea is that of the absolutely solid, sure, dependable fixedness of God. Nothing in the created world "stays put"—nothing at all. This is one of the first truths the child learns, and it is a melancholy truth in which no healthy soul rejoices. There is something contrived, abnormal, sick, in the so-called progressive insistence that one really wants a whole new deal in a whole new world, with perhaps a whole new God thrown in. More human by far, more unfeigned, more real, is the cry: My God, doesn't *anything* last? Must *everything* change?

Throughout the Bible, in a thousand different ways and modes, biblical man implores God to be his *Amen*. The Christian believes that he finds this eternal home, this safe haven, this fixed abode in Jesus Christ who is "the same, yesterday, today, and forever" (*Hebrews 13:8*).

If a man tries to find anything in this world and also of this world which will "stay put" for him, he is daft



and should be kindly but firmly taken in hand. The desire to pull back into the cocoon or to an imagined Golden Age in the past is understandable enough, but can end only in frustration. It is not a true conservatism. But man can find a staying place in God the Amen, who is both Alpha and Omega and a thousand years the same. Today's liberal theologians, to the man so far as we can see, are seriously blind to this need in man and to the always available fulfilment of it in the living God of Abraham, Isaac, Jacob, and Jesus Christ. We are told that the Church must make religion relevant to man where man really lives and is, and that a relevant religion is one which meets man's deepest needs. It comes to us, as we read McLuhan's wide-ranging and masterful analysis of how the changing media of communication change human life and man himself, that through all this revolution, so greatly accelerated in our age, man's spiritual motion-sickness can only grow worse as the dizzying swirl goes on. Man's need for stabilizing communion and fellowship with the God who is the true and faithful *Amen* grows, rather than shrinks, as man "comes of age." Therefore, any religion that wants to be relevant must give first priority to a doctrine of God which tells man that what he longs for is to be found in God, and offers to man a way of communion with God through which he receives peace, security, and stability. No other religion will do, no matter how slickly contemporaneous and go-go and with-it it sounds.

If there are sermons in stones, there may be some others in McLuhan. And so we read on.

LETTERS

Continued from page 3

brothers in the voting. Big Brother is twins—the USSR and the USA. Both nations use their vast might (in our case the threat of withholding foreign aid) to twist the arms of little brothers enough to make a mockery of the UN. Such tactics made possible a reversal of voting after a recess in November 1947, without which the Zionists would never have received UN clearance.

The whole story of the Zionist rape of Palestine can be read in Jewish writings. It has been fully spelled out by Alfred Lilienthal who first gained notice by his

Reader's Digest article in 1948, "Israel's Flag Is Not My Flag." Don't go out on a limb concerning Palestine until you have heard the story from this loyal American Jew, frightened at the potential consequences of identifying Judaism with that monstrosity called "Israel."

And don't fall away from orthodoxy by identifying any Jewish state or group with the Old Testament Israel. It is a commonplace of traditional Christian theology that since our Lord came to Israel, only those who are baptized into the Messiah are "Israel." As such we read the word in our Christian use of the Psalms and in other liturgical lections. "Israel" on Christian lips

is a synonym for the ecclesiastical Body of Christ. "The people of the land" to whom Palestine belongs are the people who have lived there through the centuries, with various "pluses and minuses," and with occasional shifts of religion, language, etc. The so-called Palestinian Arabs, mostly Moslem, 10% Christian, and a few Jewish, are by and large the people who were there before Moses and continued as Israelites under David, Solomon, etc. The notion that Jews are a people displaced from Palestine is about 99% myth. Most Jews had left Palestine long before our Lord was born. Of those who remained a few were ejected by the Romans in the second century AD. The rest eventually became either Christian or Moslem, but, in any case, stayed on as "The people of the land."

I am not writing from a background in a study chair. I spent enough time in Jordan last year during the aftermath of the Israeli atrocities at Es Sammu to get the facts from Arab Christians, and from the American professionals serving us both in the State Department and the Defense Department. Under escort I moved through a tight moment in Nablus where the people were screaming, "Give us guns so we can die like men and not be slaughtered like sheep by the Jews."

(The Rev.) PHILIP FIFER
Rector of St. Peter's Church
Phoenixville, Pa.

I am neither inspired nor impressed by your editorial [L.C., July 30th]. The tone was set in the first sentence of the first paragraph where you pharisaically liken the USSR "which has not got religion" to a "demure whore." I think that people expect greater control, a better spirit, and more good will from a "religious" magazine.

Your concern for the hungry Arab refugees is noted, but it is uttered with such arrogance, self-righteousness, and lack of real Christian charity that were you in charge of the distribution of the food you recommend, it would be properly rejected by any self-respecting Arab.

Noted also is your sneer at the United Nations where "there are too many members who vote as Russia wants them to vote." Members of this world organization are bound to regard such a statement as offensive and insulting.

(The Rev.) KENNETH E. MACDONALD
Rector of St. Augustine's Church
Atlantic City, N. J.

Forked Tongue?

Following the meeting of Gazzada, Italy we have a second session of conversation between Anglicans and the Roman Catholic in Taplow, England, August 30th—Sept. 4th [L.C., August 6th].

In order to save time, travel, and money may I suggest that we of the Anglican Communion send to the Roman delegates a copy of our POCU findings and progress to state the position of Anglicanism in ecumenical relations? Would this work, or are we speaking in different tones when we address the Roman Catholics on the one hand and the Protestants on the other? Have we a "forked tongue"?

(The Rev.) JOSEPH GREGOR
Rector of St. Thomas' Church

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Sun 8, 10; 7 Canterbury program

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FRESNO STATE & CITY COLLEGES

CANTERBURY CENTER 4545 E. Sierra Madre, #H
The Rev. John M. Wilcox, chap.
Full Canterbury program as anno each semester

WHITTIER COLLEGE

ST. MATTHIAS Whittier
Mrs. A. E. Jenkins, K. Landis, W. Cox
Sun 8, 9, 10, 11; Canterbury Club

COLORADO

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

COLORADO STATE UNIVERSITY, Ft. Collins
T. PAUL'S CHAPEL 1208 W. Elizabeth St.
The Rev. M. A. Lycett, chap.
Sun & daily Eucharist; full-time chaplaincy

CONNECTICUT

U.S. COAST GUARD ACADEMY

CONNECTICUT COLLEGE

HITCHELL COLLEGE

F. JAMES' New London
Paul D. Wilbur, r; H. K. Maybury, ass't
Sun 8, 9:15, 11; Thurs 9:30

DISTRICT OF COLUMBIA

THE AMERICAN UNIVERSITY Washington
The Rev. Earl H. Brill, chap.
Sun 9 HC Key Center; full-time chaplaincy
Cumenical Program

HOWARD UNIVERSITY

CANTERBURY HOUSE Washington
The Rev. H. Albion Ferrell, chap.
Sun 9; Wed & HD 7; Canterbury Association
Mon 7:30

FLORIDA

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

UNIVERSITY OF MIAMI

GENERABLE BEDE Coral Gables
On Campus
Sun 9:30; Mon (alt) & Fri 5:45; Tues &
Thurs 12:10; Wed 7:30; EP daily; C Sat 5

UNIVERSITY OF SOUTH FLORIDA

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

GEORGIA

EMORY UNIVERSITY

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

GEORGIA TECH and AGNES SCOTT COLLEGE

Atlanta
ALL SAINTS' W. Peachtree at North Ave.
The Rev. Frank M. Ross, r; Rev. Horwood Bartlett, chap.
Sun 8, 9:15, 11, 7; Canterbury 6

ILLINOIS

BRADLEY UNIVERSITY

Peoria
ST. STEPHEN'S 464 - 1st Ave.
The Rev. Canon G. C. Stacey, v & chap.
Sun 8:30, 10, 5

ILL. WESLEYAN UNIVERSITY Bloomington
ILLINOIS STATE UNIVERSITY Normal
Fr. C. H. Meacham 508 Normal, Normal
CANTERBURY CHAPEL 213 W. Locust, Normal

LAKE FOREST COLLEGE

Lake Forest
HOLY SPIRIT 400 Westminster Rd.
The Rev. Frederick Phinney, r
Sun 7:30, 9:15, 11; Tues 7; Wed 9:30

UNIVERSITY OF CHICAGO

Chicago
EPISCOPAL CHURCH at the University of Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Sun 9 Sung Eu; Thurs
12 Noon HC

Brent House, 5540 S. Woodlawn: Wed 7:30 HC,
Sun 5:45 EP

UNIVERSITY OF ILLINOIS

Champaign-Urbana
ST. JOHN THE DIVINE Champaign
The Rev. F. S. Arvedson, chap., Rev. M. D. Pullin, ass't
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

IOWA

UNIVERSITY OF IOWA

Iowa City
TRINITY—Epis. Student Center 320 E. College
The Rev. R. E. Holzhammer, r; Rev. R. D. Osborne, chap.
Sun 7:30, 9, 11, 5:15

MARYLAND

GOUCHER COLLEGE and TOWSON STATE COLLEGE

Towson
TRINITY 120 Allegheny Ave.
The Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't
Sun 8, 9:30, 11; Thurs 10:30

UNIVERSITY OF MARYLAND

College Park Campus
(Suburb of Washington, D. C.)

MEMORIAL CHAPEL
The Rev. W. K. Smith, chap.; Rev. Wm. Flanders, assoc.
Sun HC & Ser 9, MP & Ser (Interdenominational)
Daily HC 12 noon

MASSACHUSETTS

LOWELL TECHNOLOGICAL INSTITUTE

LOWELL STATE TEACHERS' COLLEGE
ST. ANNE'S Merrimack St., Lowell
The Rev. F. B. Downs, r; the Rev. L. P. Teeter, c
Sun 8, 9:15, 11; Wed 12:10

MOUNT HOLYOKE COLLEGE, South Hadley

ALL SAINTS'
The Rev. Maurice A. Kidder, r & chap.
Eleanor F. (Mrs. Edward) Shirley, college worker
Sun 8, 10:30; Thurs 7:15; Lawrence House Fri 5:30

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant

ST. JOHN'S Washington & Maple
The Rev. John H. Goodrow, r & chap.
Sun 8, 9:30, 11; Wed 7; Fri 12:10 (noon)

JACKSON COMMUNITY COLLEGE, Jackson

ST. PAUL'S 309 S. Jackson St.
Sun 8, 9:30, 11; HC Wed 6:55, Thurs & HD 10,
HS Thurs 10:30

UNIVERSITY OF MICHIGAN

Ann Arbor
CANTERBURY HOUSE 330 Maynard
The Rev. Daniel Burke; the Rev. Martin Bell, chaps.
Andrew Fiddler, Seminary intern.
Sun 11 (in term)

MINNESOTA

UNIVERSITY OF MINNESOTA Minneapolis

EPISCOPAL CENTER 317 - 17th Ave., S.E.
The Rev. G. Russell Hutton, chap.
Sun 10 MP & HC; Tues-Fri MP, EP, HC

NEW JERSEY

RUTGERS UNIVERSITY New Brunswick

ST. MICHAEL'S CHAPEL
The Rev. Canon C. A. Lambelet, Ph.D., chap.
Sun 9, 11; Tues, Thurs 7

NEW YORK

COLUMBIA-BARNARD New York, N. Y.

ST. PAUL'S CHAPEL on campus
The Rev. John D. Cannon, chap. of the Univ; the
Rev. William F. Starr, adviser to Episcopal students
Sun HC 12:15, MP 11; Weekdays HC 5:10 Tues,
12:10 Fri, EP 5:10 Thurs

CORNELL MEDICAL SCHOOL ROCKEFELLER UNIVERSITY

N. Y. HOSPITAL SCHOOL OF NURSING
(Studio Club; East End Hotel)

EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Alanson B. Houghton,
Lee Belford, Charles Patterson, Christopher Sen-
yonjo
Sun 8, 9:30, 11; Thurs 11, 6:30

R.P.I. and RUSSELL SAGE COLLEGE Troy

ST. PAUL'S 3d & State Sts.
The Rev. Canon Frederick E. Thalmann, r
Sun HC 8, MP & Ser 10:30; Wed 7 & 12:05 HC

UNION COLLEGE Schenectady

ST. GEORGE'S N. Ferry St.
The Rev. Dorwin Kirby, Jr., r; the Rev. Richard W.
Turner, the Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7; C Sat 8-9

NORTH CAROLINA

DUKE UNIVERSITY Durham

EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun 8, 9:15 HC; 6:30 Ev; Wed 7:10 HC; Thurs
5:15 HC

OHIO

LAKE ERIE COLLEGE Painesville

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

OKLAHOMA

THE UNIVERSITY OF OKLAHOMA, Norman

ST. JOHN'S 235 W. Duffy
The Rev. Norman Alexandre, chap.
HC MP EP Daily; Ev, Supper & Program 6 Sun

PENNSYLVANIA

BRYN MAWR and HAVERFORD COLLEGES, VILLANOVA UNIVERSITY

GOOD SHEPHERD Lancaster Ave., Rosemont
The Rev. James H. Cupit, Jr., r
Sun 7:30, 9:30, 11:15 HC; Daily 7:30 HC

CLARION STATE COLLEGE Clarion

EPISCOPAL CAMPUS MINISTRY 12 N. 5th Ave.
The Rev. L. Paul Woodrum, chap.
Sun 9 HC; Holy Days 8 HC

MORAVIAN COLLEGE Bethlehem

TRINITY 44 East Market St.
The Rev. Dr. M. M. Moore, r; the Rev. C. H. Brittain
Sun 8, 9:15, 11; Thurs 5:30 HC College Union

WILKES COLLEGE, KING'S COLLEGE, COLLEGE MISERICORDIA Wilkes-Barre

ST. STEPHEN'S S. Franklin St.
The Rev. Burke Rivers, r; the Rev. M. W. Edwards,
chap.; the Rev. H. J. Pease, ass't
Sun 8, 11; Wed 7:30 College Coffee House

SOUTH CAROLINA

CONVERSE and WOFFORD COLLEGES

ADVENT Advent St., Spartanburg
The Rev. Copers Sotterlee, D.D., the Rev. Paul
Pritchett
Sun 8, 9:45, 11:15; Canterbury Club Mon 5:30;
HC Converse Thurs 5:15

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

TENNESSEE

VANDERBILT UNIVERSITY Nashville
ST. AUGUSTINE'S 200-24th Ave., So.
The Rev. Robert E. Wilcox, Episcopal chap.

TEXAS

TARLETON STATE COLLEGE, Stephenville
ST. LUKE'S and CANTERBURY HOUSE
McIlhenny at Vanderbilt, opposite the campus
The Rev. James W. Garrard, r
Sun HC & Ser 10; 6:30 college group; 3d Tues 7
College Corporate Communion & Breakfast

VERMONT

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

VIRGINIA

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

WASHINGTON

UNIVERSITY OF WASHINGTON Seattle
EPISCOPAL CAMPUS MINISTRY
4205 — 15th Ave., N.E.
The Rev. F. A. Schilling, Rev. A. A. Cramer, chaps.

WISCONSIN

ALL MILWAUKEE Universities and Colleges
International Student House
ARMITAGE HOUSE 1221 No. Marshall St.
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
Sun 8, 10, 12 Noon; EP & B 7:30; Daily Eu 7, EP
5:30; C Sat 4:30-5, 8-8:30

DOWNTOWN COLLEGES Milwaukee
MARQUETTE UNIVERSITY Milwaukee
ST. JAMES' 833 W. Wisconsin Ave.
The Rev. Harold O. Martin, r
Sun 8, 9:15, 11; Daily 12:10; Thurs 9:30

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmeier, r; the Rev. C. R. Lewis
Sun 8, 9:15, 11; Weekdays as announced

RIPON COLLEGE Ripon
ST. PETER'S 217 Houston St.
The Rev. Robert J. C. Brown, r
Sun 7:30, 10; Daily 7; Thurs 9

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
The Rev. Paul K. Abel, chap., the Rev. C. A.
Thompson, ass't
Sun 8, 10, 5:30 EP; other services as announced

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory; St. Bede Oratory
3216 N. Downer Ave.
The Rev. John H. Heidt, chap.

WISCONSIN STATE UNIV La Crosse
CHRIST CHURCH 9th and Main
The Rev. H. C. Mooney, r; A. M. G. Moody, deacon
Sun HC 8, 9:45, 5:45; Daily HC

The Directory is published
in all

January and September issues.

If your Church serves in a College
Community, and your listing is not
included, write to the Advertising
Manager for the nominal rates.

PEOPLE and places

Appointments Accepted

The Rev. Thomas C. Aycock, Jr., former rector of St. Augustine's, Metairie, La., is associate rector of St. Luke's, 5923 Royal Lane, Dallas, Texas 75230.

The Rev. Philip R. Baxter, former rector of Holy Trinity, Collington, Md., is vicar of St. Barnabas', Coates and Hagood Sts., Moberly, Mo. 65270.

The Rev. Carl G. Carozzi, former curate at St. Paul's, Maumee, Ohio, is to be assistant at St. James', Valley Rd. and Bellevue Ave., Upper Montclair, N. J. 07043, October 1st.

The Rev. Thomas M. Clarke, deacon in charge of William and Mary Parish, Christ Church, Wayside (P.O. Newburg), Md. 20644.

The Rev. James R. Crowder, former vicar of Epiphany Church, Timonium, Md., has been rector of the church since it became a parish. Address: c/o the church, 2216 Pot Spring Rd. (21093).

The Rev. Clayton T. Holland, former curate of St. Mark's, Cocoa, Fla., is curate at St. Joseph's, Boynton Beach, Fla. Address: Box 846 (33435).

The Rev. Edward F. Holloway, former curate at St. Joseph's, Boynton Beach, Fla., is curate at St. James', Ormond Beach, Fla. Address: Box 1986 (32074).

The Rev. John W. Johnson, deacon, is vicar of St. Simon the Cyrenian, Fort Pierce, and St. Monica's, Stuart, Fla. Address: c/o the church, 708 N. 17th St., Fort Pierce, Fla. 33460.

The Rev. Roger C. Jones, former rector of Spring Hill Parish, Quantico, Md., is rector of St. Luke's, Church Hill, and St. Andrew's, Sudlersville, Md. Address: The Rectory, Church Hill, Md. 21623.

The Rev. Charles E. Kiblinger, former curate at St. Luke's, Shawnee, Kan., is assistant at St. Alban's, Annandale, Va. Address: 5314 Pillow Lane, Springfield, Va. 22151.

The Rev. Harold F. Knowles II, former curate at St. Cross Church, Hermosa Beach, Calif., is associate rector of St. Mark's, 1020 N. Brand Blvd., Glendale, Calif. 91202.

The Rev. Thomas R. Laws is assistant at St. Mary's, 521 W. 126th St., New York, N. Y. 10027.

The Rev. Arthur S. Lloyd, former associate of Trinity Church, Bloomington, Ind., is studying at Yale Divinity School. Address September 10th: Whitehall Apts. #1, 521 Prospect St., New Haven, Conn. 06511.

The Rev. J. Willard Lynn, former curate at Christ the King, Orlando, Fla., is rector of All Saints', Jensen Beach, Fla. Address: Box 305 (33457).

The Rev. John A. Metzler III is curate at St. Martha's, West Covina, Calif. Address: 4921 Fairvalley, Covina, Calif. 91722. (In the May 28th issue of THE LIVING CHURCH, the position was given to a non-existent clergyman.)

The Rev. William F. Myers, former rector of Trinity Church, St. Charles, Mo., is rector of St. Thomas', 14 Madison St., Hamilton, N. Y. 13346.

The Rev. John W. Phillips, former rector of All Saints', Montgomery, Ala., is assistant at the Church of the Ascension, Bay and Pine Sts., Clearwater, Fla. 33516.

The Rev. Carl S. Shannon has been rector of the Church of the Ascension, 10118 Westheimer Rd., Houston, Texas 77042, for some time.

The Rev. Warren C. Skipp, former rector of St. Stephen's, Lynn, Mass., is rector of Trinity Church, Chester Rd. and College Ave., Swarthmore, Pa. 19081.

The Rev. George Spratt, former rector of Grace Church, Wabasha, Minn., is rector of Christ Church, 5500 W. 91st St., Overland Park, Kan. 66207.

The Rev. John Weaver is archdeacon of the Diocese of California. Address: 445 El Arroyo Rd., Hillsborough, Calif. 94010.

The Rev. Brinton W. Woodward, former curate at St. David's, Topeka, Kan., is assistant chaplain of Kent School, Kent, Conn. 06757.

Seminaries

Episcopal Theological School, Cambridge, Mass. — New faculty members include: The Rev. John E. Booty, Ph.D., professor of Church history; the

Rev. David A. Scott, instructor in theology; Prof. Alastair Cassels-Brown, associate professor of music and speech, organist and choir director; and the Rt. Rev. R. O. Hall, retired Bishop of Hong Kong, first Angus Dun professor of world mission and unity of the Church. This chair was established through the \$10,300,000 Centennial Development Fund. The Rev. Joseph Fletcher, professor of Christian social ethics, is to be visiting fellow in Christian ethics at Cambridge University, 1967-68, and will preach in Great St. Mary's, and also be associated part of the year with Clare College (address: 12 Maddingley Rd., Cambridge, England). The 1967 133-member student body will include 51 new students from 6 foreign countries and the United States.

Living Church Correspondents

New Mexico and Southwest Texas — The Rev. William E. Crews, former vicar of St. Bede's, Santa Fe, N. M., is chaplain of Canterbury Center, University of New Mexico, 454 N.E. Ash, Albuquerque, N. M. 87106.

Deaconesses

California — Esther Davis was set apart as a deaconess by the Bishop of California, and is on the staff of All Souls', 2220 N. Cedar St., Berkeley, Calif. 94709.

Chicago — Marilyn Adelle Snodgrass was set apart as a deaconess by the Rt. Rev. Charles L. Street for the Bishop of Olympia.

Virginia — Dss. Ann Sheridan, M.Ed., is director of education in the Diocese of Virginia. Address: Bloomfield, Diocese of Virginia, Box 98-99, Ivy, Va. 22945.

Dss. Marilyn Snodgrass is in charge of Good Shepherd Mission, Venetie, Alaska 99781.

Armed Forces

Chap. (Maj.) Homer S. Vanture, General Delivery, Valparaiso, Fla. 32580.

Ordinations

Priests

Dallas — The Rev. Melvin Denny Vinson, (pharmacist), non-stipendiary priest in charge of St. Patrick's Mission, Bowie, Texas, address 1416 Panhandle St., Denton, Texas 76201.

Louisiana — The Rev. Ralph Nelson McMichael, continues on the staff of St. Mark's, 908 Rutherford St., Shreveport, La. 71104.

Perpetual Deacons

South Florida — John Edward Bodle, assistant at All Saints', Lakeland, Fla., address, Box 871 (33801).

Tennessee — James P. Rhudy, at St. Barnabas', 110 E. Lincoln St., Tullahoma, Tenn. 37388.

Deacons

Massachusetts — Bruce Blois, curate at St. Mark's, South and Market Sts., Foxboro, Mass. 02035. Richard Downes, curate at All Saints', 230 E. 60th St., New York, N. Y. 10022, and chaplain at Memorial Hospital; Michael Dwinell, curate at St. Thomas', St. Thomas Lane, Owings Mills, Md. 21117; Dyche Freeman, Metropolitan Project, St. Mark's, 125 Mason St., Fall River, Mass. 02723; Don Jaikes, in charge of St. Luke's, Linden, and assistant at St. Paul's, Florence and Washington Sts., Malden, Mass. 02148; Allan King, assistant at the Cathedral of the Nativity, 321 Wyandotte St., Bethlehem, Pa. 18015; Robert J. McCloskey, Jr., curate at Grace Church, 160 High St., Medford, Mass. 02155; Edward Rodman, curate at St. Paul's, 57 Olive St., New Haven, Conn. 06511; and Gregg Wood, curate at All Saints', 121 N. Main St., Attleboro, Mass. 02703.

South Florida — George Kerry Robb, curate at St. Andrew's, 100 N. Palm Way, Lake Worth, Fla. 33460.

Tennessee — Harry Brown Bainbridge III, deacon in training, Holy Trinity, 3749 Kimball Ave., Memphis, Tenn. 38111; Ernest Gene Bennett, deacon in training, Church of the Ascension, 500 Northshore Dr., Knoxville, Tenn. 37919; Ward Burl Ewing, deacon in training, Calvary Church, 2d and Adams Sts., Memphis, Tenn. 38103; John Nichols Gill Jr., deacon in training, St. George's,

CLASSIFIED

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EXPO 67

ACCOMMODATION—Rooms and housekeeping units, with parking space, in St. Lambert, facing Expo 67. Write Dosmer, 323 Victoria Ave., Apt. A, St. Lambert, P.Q., Canada. Phone: 514-671-8191.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard for the Altar, dacron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass. 01945.

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 3394-L, Davenport, Iowa 52808.

POSITIONS OFFERED

CHURCH FURNISHING FIRM, large producers of stained glass windows, has opening for middle-aged man in executive and sales capacity. Previous experience contacting churches essential. Straight salary. Interview and moving arrangements can be arranged. Write in confidence to: Studios of George L. Payne, 15 Prince Street, Paterson, New Jersey 07509.

DIRECTOR for program serving handicapped as well as older persons. Must have interest in working with volunteers. Program part of multi-function church-related agency with broad range of health and welfare services engaged in finding new and improved ways of serving those in need. Experience with social agency important. Would consider recently retired person from social work or allied field. Retirement plan; liberal vacation. Apply Rev. Arnold Purdie, Executive Director, Episcopal Community Services, 225 S. Third Street, Philadelphia, Pennsylvania 19106.

POSITIONS WANTED

MATURE PRIEST with pastoral, military and business experience desires position as assistant, locum tenens, or chaplain. Will consider rectorship or call to any field of His ministry. Please send information and your requirements to Box E-500.*

PRIEST will contract as Rector. Why risk giving tenure? Married. Both educated. Practical administrator. Metropolitan. Adaptable. Ministry of Compassion. Reply Box M-499.*

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- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

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4715 Harding Rd., Nashville, Tenn. 37205; Don Robert Greenwood, deacon in training, St. Peter's, 311 W. 7th St., Columbia, Tenn. 38401; John Lee McLean, Jr., deacon in charge of Grace Church, S. Poplar St., Paris, Tenn. 38242; William Jackson Wilson, (former Baptist minister), deacon in charge of Christ Church, 3d and Holly Sts., South Pittsburgh, Tenn. 37380.

Seminaries and Schools

Seabury-Western, Evanston, Ill.—The seminary announces the appointments of Newland F. Smith III, librarian since 1964, as adjunct professor of theological bibliography, a course to be added to the current academic year; and Douglas E. Petersen, as organist and choir director.

St. Mary's Hall, Faribault, Minn.—Miss Martena Drybread, a member of the faculty for 32 years, has retired.

Berkeley Preparatory School, Tampa, Fla.—The Rev. Stuart G. Ruth, former rector of the Church of the Ascension, Wakefield, R. I., is a member of the school staff.

Grace Chapel Parish Day School—The Rev. Willis M. Rosenthal, former vicar of All Saints', Hamlet, N. C., is headmaster of the parish school.

This and That

Robert Hobbs, organist at Trinity Church, Princeton, N. J., is to be organist and choirmaster at Trinity Church, Adams and St. Clair Sts., Toledo, Ohio, October 1st.

Retirement

The Rev. Rexford C. S. Holmes, rector of St. John's, Saginaw, Mich., since 1947, has retired. Temporary address: c/o Mrs. Herbert Spence, 12 Iota Pl., Saginaw, Mich. 48602.

New Addresses

The Rev. David E. Holt, retired, Apt. 606, Seashore Manor, Biloxi, Miss. 39530.

The Rt. Rev. Ramon Taibo, Bishop of the Spanish Reformed Church, 52, Isaac Peral, Madrid—3, Spain.

The Rev. Thomas J. Williams, Ascot Priory, Ascot, Berks., England.

Seminaries

Virginia Theological Seminary — The Rt. Rev. John H. Burt, the Rt. Rev. W. Fred Gates, Jr., the Rt. Rev. Robert B. Mall, the Rev. Reuel L. Howe, the Rev. Frederick M. Morris, the Rev. George W. Wickersham, and the Very Rev. Samuel J. Wylie received honorary degrees; 42 members of '67 received B.D.s; 5 received three-year certificates; and 2 received S.T.M.s.

DEATHS

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

The Rev. Charles James Burton, 89, retired priest of the Diocese of Western New York, died July 17th.

At the time of his retirement in 1953 he had been rector of St. Thomas' Church, Buffalo, N. Y., since 1942. Services were held in St. Paul's Cathedral, Buffalo, and interment was in Forest Lawn Cemetery.

The Rev. Allan Brownell Grayson, 54, rector of St. Clement's Church, Hawthorne, N. J., died July 25th, in St. Luke's Hospital, New York City.

Survivors include his widow, Dolores E. Grayson, and a son. A private service was held in St. Luke's Chapel at the hospital, and the Burial Office was read at St. Clement's.

The Rev. John Warren Piatt, 42, vicar of St. Paul's, Hickman, and Trinity Church, Fulton, Ky., died May 6th, in Fulton.

Survivors include his widow, the former Virg Lyle McCulley, and a son.

The Bishop of Kentucky officiated at the services held in Trinity Church, and interment was in Cave Hill Cemetery, Louisville, Ky.

The Rev. George Marshal Plaskett, 89, retired priest of the Diocese of Newark, died in his home, May 30th.

At the time of his retirement in 1956 he had

been curate and then rector of the Church of the Epiphany, Orange, N. J., since 1907; and also priest in charge of Trinity Mission, Montclair, which he started, in 1916. Survivors include a daughter, Mrs. Errol W. Barrow, and two grandchildren. Services were held in the Church of the Epiphany, and interment was in St. Stephen's Cemetery.

The Rev. Clifford Cecil Watkins, 76, retired priest of the Diocese of Michigan, died July 20th, following a long illness.

At the time of his retirement in 1961 he had been vicar of St. Andrew's, Flint, Mich., since 1939. Survivors include two daughters and three grandchildren. Services were held in Christ Church, Flint, Mich., with the Suffragan Bishop of Michigan officiating.

Mary Agnes, sister of St. Margaret's, Boston, Mass., died July 7th.

She was superior of the Society of St. Margaret 1939-1965.

Sara Burd Tiers Cammack, communicant of the Church of the Good Shepherd, Elizabethtown, N. Y., and former president of the Churchwomen of the Diocese of Albany, died August 1st, after a long illness.

Survivors include her husband, Howard H. Cammack. Services were conducted by the Suffragan Bishop of Albany in St. Peter's Church, Albany, and interment was in Spring Hill Cemetery, Huntington, W. Va.

Carol Davis, 57, associate secretary in the Department of Christian Social Relations of the Executive Council, died suddenly July 20th.

Survivors include a son, the Rev. M. Fletcher Davis, and a daughter, Mrs. Sherman Hechter. A Requiem Mass was celebrated at Trinity Church, New York City.

Helen Beury Lorenz Graff, 81, wife of the Rev. George D. Graff, retired priest of the Diocese of Harrisburg, died July 23d, following a stroke.

In addition to her husband, she is survived by a daughter and a son. Interment was in Lincoln Lawn Cemetery, Chambersburg, Pa.

Johnson Hagood Pace, 85, honorary chancellor of the Diocese of South Florida, and former chancellor for 28 years, died January 25th.

He is survived by a son and a daughter.

Emma Pettet Sprague, 89, oldest communicant of St. Mark's, North Bellmore, Long Island, N. Y., died July 4th, after a brief illness.

She was one of the founders of St. Mark's in 1913, and of the Women's Guild, and also served as organist and choir director. She is survived by 4 daughters, 7 grandchildren, 18 great-grandchildren, a sister, and a brother. Interment was in Greenfield Cemetery.

Jessie Vann, 82, communicant of Holy Cross Church, Homewood, Pa., and daughter of the King, died July 5th, following a cerebral hemorrhage.

Publisher of *The Pittsburgh Courier*, the largest Negro weekly newspaper in the country, and active in Church life and international and national civic affairs, she is survived by a foster daughter, Mrs. Mabel Johnson. Services were held in Holy Cross Church.

Gilpin Willson, Jr., 68, treasurer, vestryman, and trustee of Trinity Church, Staunton, Va., died June 30th.

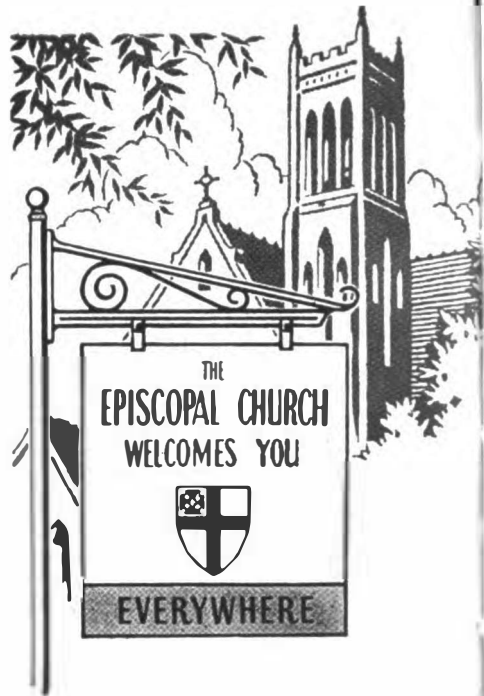
Survivors include his widow, Isabel, a daughter, and four grandchildren.

Treva Matthews Worrell, communicant of St. George's Church, Dallas, Texas, and mother of the Rev. John C. Worrell, died August 5th, in Fort Worth, Texas.

Services were held in St. George's, and interment was in Milford, Ind.

CHURCH DIRECTORY

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



LITTLE ROCK, ARK.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watske Ave.
The Rev. R. Worster; the Rev. H. G. Smith
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

CHRIST CHURCH (Georgetown) 31st & O Sts., N.W.
The Rev. John R. Anschutz, D.D., r
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

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; Sat C 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 10; Daily 7:15, 5:30; also
Wed HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

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 5:25

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 7:30, 9, 11:10; MP 11, Daily MP &
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

MIAMI, FLA.

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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

CHICAGO, ILL. (Cont'd)

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 8, 10; Thurs 10

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;
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 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
The Rev. J. Burton Thomas, D.D., r
Sun HC 9, 11 MP Ser 11 ex 1S; Thurs HC & LOH
12; HD HC 12

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. C. N. Arlin, 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
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9, 10, 11 (High); EP B 6; Daily
Mass 7:30, 12:10, Wed & HD 9:30; EP 6. C daily
12:40-1, Fri 5-6, Sat 2-3, 5-6

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

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

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The 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

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The 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

ST. LUKE'S CHAPEL 487 Hudson St.
The 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. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5, Sat 12-
12:30

FORT WORTH, TEXAS

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

RICHMOND, VA.

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

SEATTLE, WASH.

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

MONTREAL, QUEBEC, CANADA

ST. JOHN THE EVANGELIST
President Kennedy & St. Urbain
Sun Masses 8:30, 10:30 (Sol); Daily Tues & Thurs
7:45, Wed 9:30; Fri 7; C Sat 4-5

ST. JOHN THE DIVINE (Verdun) 962 Moffat Ave.
The Rev. Frank M. Toope, r
Sun H Eu 8, 10; Wed H Eu 9:30

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 2-11-43
Sun HE 10, MP 11, EP 6

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Union; 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.