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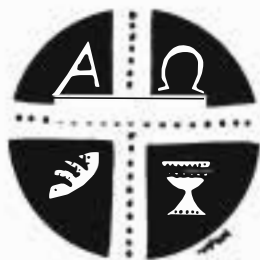
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**CHRISTIAN LETTERS TO A
POST-CHRISTIAN ERA**

*Edited and with an
Introduction by
Roderick Jellima*

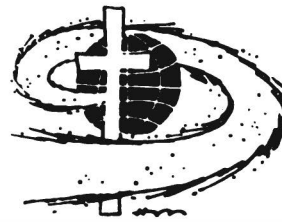
This collection of selected Sayers essays—the first to appear—reveals her as a trenchant and oftentimes witty apologist for Christian creeds, as well as a social and literary critic. Included are essays from **Creed or Chaos?**, **The Mind of the Maker**, **Unpopular Opinion**, and **The Poetry of Search and Statement**, as well as the **Pantheon Papers**, reprinted for the first time from the pages of PUNCH. Paper \$2.95

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Around



& About

— With the Editor —

A distinguished and godly priest says in a personal letter, which I'm sure he won't mind my quoting: "I feel increasingly how much of another world and era I am, and I'm only 58. I'm aware of the 'generation gap' between myself and the new crop of clergymen all gung-ho on civil rights, social action, sensitivity training, confrontation technics, etc. I guess parsons of my age should just be shot. Yet, I find people are still trying to go it straight, are dying of cancer, facing all manner of temptations, living and dying, and still turning to the Church for what, not unreasonably, they hope the Church can and will and should provide. We need prophets and social action men, indeed, but we still need faithful priests and pastors. . . ."

A couple of weeks ago I commented editorially that the film *Rosemary's Baby* is not, as *Time* called it, mysticism. I wanted to protest the modern misuse of the term "mysticism" as being roughly synonymous with diabolism and various other psychic phenomena. In his parish leaflet the Rev. **Walter G. J. Hards**, Th.D., rector of Saint David's Church in Baltimore, offers an interesting and sound interpretation. The following is excerpted from his essay:

For those who have not read the novel or seen the movie [*Rosemary's Baby*], the plot is that a young married couple, typical in many ways, finally find themselves in the clutches of a group of Satan worshipers. The husband gets involved voluntarily. He wants to get on in the world and uses "black magic" to this end. The wife is coerced into the society. She becomes the unwitting mother of Satan's son. There are obvious parallels between this novel and the Gospel story. The Blessed Virgin Mary conceives a son of the Holy Ghost. Rosemary conceives a son of the devil. Joseph and Guy are the reputed fathers. As a result of each of these births a new era is inaugurated. Christians date their calendar from the birth of Jesus. . . . The "chosen few" in *Rosemary's Baby* plan to date events from the birth of Adrian, the devil's child. Thus our 1968 becomes A.S., Anno Satanis, 1. Both mothers are greeted by the faithful with "Hail." Rosemary is a lapsed Roman Catholic. Guy, her husband, is a lapsed Protestant. The obstetrician is a lapsed Jew. In public they call themselves agnostics. In private all, except Rosemary, worship the devil. The message of *Rosemary's Baby* seems to me to be that when our Judeo-Christian heritage is repudiated, satanism fills the void.

The Church of England may be in

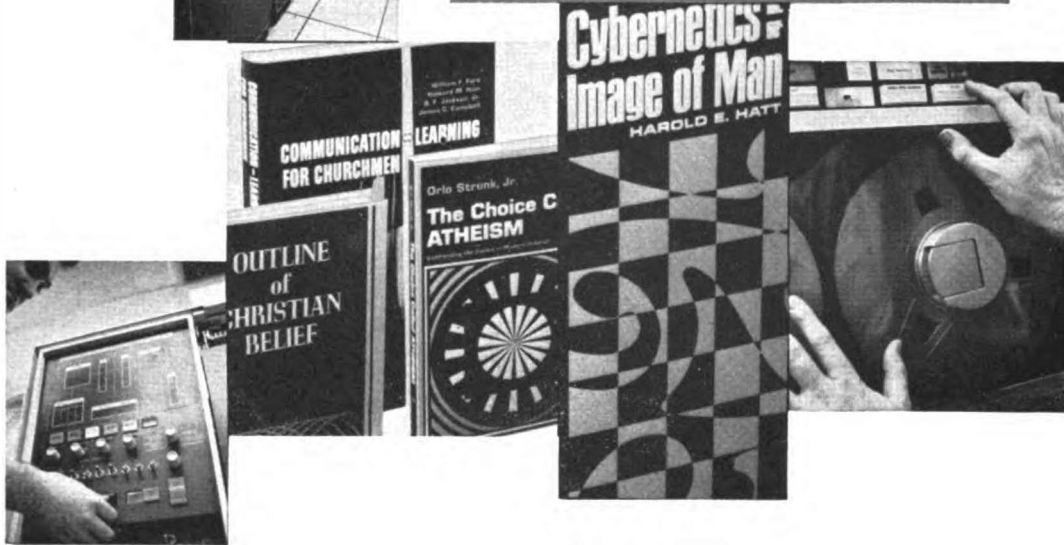
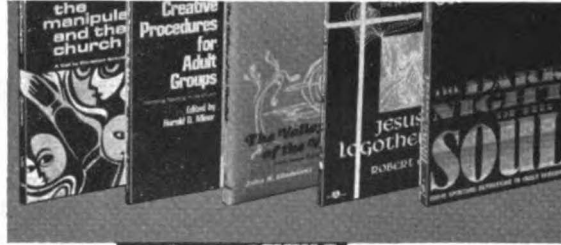
some respects sterile and stuffy, but within the old Mother Church of Anglicanism there persists a habit of bringing pastoral concern, born of the old faith, to bear upon the new issues of life. One is reminded of this by the motion recently submitted to the House of Clergy of the Convocation of Canterbury, by the Rev. **Brian Rice**, the education secretary of the United Society for the Propagation of the Gospel. The motion, overwhelmingly passed, invites the House of Bishops "to give pastoral guidance to those who bequeath their bodies for research or who wish parts of them to be available for transplants, and to those who have to make funeral arrangements when such use is made of bodies." There is need for special suitable forms of Christian burial for use in such cases. Mr. Rice reminded the House that transplants raise serious questions in the minds of many who hold such views, for example, as that the heart is the seat of personality and the dwelling-place of Christ. The medical profession and the Church both need pastoral guidance, he maintained.

If my memory is correct, it was within the Church of England that the first serious thought was given to the moral and theological implications of artificial insemination. Whether C of E Churchmen were first in this field or not, they were early in it. Our English brethren continue to be willing and eager to tackle new problems of this sort, especially those which raise needs for new pastoral guidance.

You don't have to be pro or anti-Israel or pro or anti-Arab States to have a Christian concern for our brothers in Christ and fellow Anglicans in occupied Jordan. There are 9,000 Anglican Arabs in the Diocese of Jordan, Lebanon, and Syria, many of whom are in a woeful physical plight. They need financial help. Among their needs are homes for children, shelters for the aged and helpless, hospitals. Send your check to: *The Rev. Canon René Bozarth, Commissary for the Diocese of Jordan, Lebanon, and Syria, P.O. Box 446, Gresham, Ore. 97030.*

I had not known the text of the special resolution adopted by the Executive Council at its September meeting, honoring the Rt. Rev. **Daniel Corrigan** upon his retirement as director of the Home Department, until I read it in the parish

Continued on page 20



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LETTERS

Most letters are abridged by the editors.

Bp. Mize Replies

Mr. William Johnston of ECSA has kindly mailed me a copy of his letter to you [in L.C., Sept. 15] in which he says that in my farewell sermon from Africa I spoke of the international territory of South West Africa as a part of South Africa. I disassociate myself from any such error. The farewell sermon was delivered to South Africans in the cathedral at Capetown, where I had served on first going to Africa, not to the people of my own diocese in South West Africa. This is why the people were addressed as South Africans.

Mr. Johnston is right in saying that hatred and misunderstanding in southern Africa is due primarily to the racist policies of the controlling regimes and that the duty of a Churchman is to stand up and witness constructively to love—to the end—regardless of consequences. I have tried to do this to the extent of being dismissed by the South Africa "regime." But I cannot agree with Mr. Johnston that it is witnessing "constructively to love" by defying the controlling authorities and forcing them to carry one out of the country bodily. I personally am probably devilish enough to enjoy such glamor. But such defiance on the part of the Church's leader would have invited unfair suspicion upon all those missionaries whom I had invited to serve with me, making them looked upon as using the Church as a front for political interests and threatening their removal from South West Africa and the ensuing closing of greatly needed schools and hospitals and churches; also inviting suspicion upon our African people. Some have already endured police raids in connection with suspicioned political uprisings and held in prison without trial.

Missionaries in foreign countries can be there only by accepting the conditions of the country, whether it be controlled or free. Their life as foreigners in primitive areas of South West Africa is difficult at best, the more so because they teach the importance of all races working together, thus eradicating apartheid, the separation of races. It is their duty to maintain their presence, as long as possible, among the people they serve, and not purposely to seek ejection.

We invite fellow-Americans to pray for our missionaries and the African people they serve and from whom they learn, to send money for food and clothing for Africans, including cassocks and surplices for the catechists, to continue to witness to the evil of apartheid in all countries including their own, but not to advise missionaries purposely to enflame a government of which they are guests. We can't rout misunderstanding by creating greater hate.

(The Rt. Rev.) ROBERT H. MIZE, D.D.
Former Bishop of Damaraland

Tucson, Ariz.

Correction

We appreciate very much the cover photograph and news story concerning our archeological work [L.C., Oct. 6]. Of no great moment, but a couple of corrections. The excavations are taking place at the second site of the Elizabeth City parish church, not St. John's, as noted. St. John's, as such, is only the more recent dedication of the

fourth church building of the parish and the name would not apply to a 17th-century church. The second correction is that our old communion silver is not on exhibition as stated.

(The Rev.) FRANCIS W. HAYES, Jr.
Rector of St. John's Church

Hampton, Va.

Freedom to Assemble

Re: Your editorial "What Is Freedom To Assemble?" [L.C., Oct 6] your point is well made and, I hope, well received. It might be well to note, however, that we can expect little else when members of the U.S. Senate make use of a more sophisticated version of the same technique; i.e., the filibuster, to block consideration of the nomination of Mr. Justice Fortas to be Chief Justice of the Supreme Court. I can see little difference in the means and ends of the Senators or of those who disrupt political gatherings, except, perhaps, one is sanctioned by the rules and the other is not.

(The Rev.) C. CHRISTOPHER CLEMENTS
Episcopal University Minister
Johnson City, Tenn.

No Pet Peeves

But of course Fr. Webbe has the right to dislike my beginning sentences with conjunctions (his review of my *God and Song* in L.C., Oct. 6). And, equally, he has the right to say so. But I am peeved by his use of "pet peeve." There is no such noun.

(The Rev.) DEWY MORGO
Rector of St. Bride's Church
Fleet St., London

46, Not 55

If you will check our release and do your arithmetic again, you'll find that the Very Rev. David K. Leighton, Bishop Coadjutor-Elect of the Diocese of Maryland [L.C., Oct. 6] is not 55 years old. He is 46.

(The Rev.) F. T. VANDERPOOL
Chairman of Public Relations
Diocese of Maryland
Baltimore

Answers, Anybody?

A recent news story [L.C., Oct. 13] states that the Executive Council of the Episcopal Church has decided to consider Chicago off limits for one year for Church meetings. I have the following comments and questions:

1. Did the Council consider the abuse received by the police?

2. Did the Council give public recognition to the less than responsible reporting by the news media—TV in particular?

3. Did the Council consider the possible broad, well-organized undercurrents in Chicago?

4. Did the Council consider the fact that there were no deaths in Chicago, while there were six in Miami?

5. How did the Council come to its conclusions while official investigating agencies are as yet without final ones?

6. Does the Council have the right to speak for 3½ million Episcopal Americans citizens?

I believe these are important questions which must be in the minds of many Episcopalians, and to which all are entitled answers.

CARL N. WATHNE

Norwalk, Conn.
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The Living Church

The Living Church

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and Welfare of the Church of God.*

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THINGS TO COME

November

10. Trinity XXII
 11. Martin of Tours
 12. Charles Simeon
 14. Consecration of Samuel Seabury
 16. Margaret of Scotland
 17. Trinity XXIII
- Hugh

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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HONEST SEX. By Rustum and Della Roy. New American Library. Pp. 210. \$5.

Honest Sex deserves to be read by concerned Christians and should be read by all counsellors who direct the lives of the children of God. I am glad that I read the book. It offers suggestions that are frightening to me and which are highly controversial. On the other hand, the problems in themselves are just as frightening. The book, however, can serve as a valuable tool as we search for truth in the realm of a needed sex ethic. The Church cannot be blind to her need for the search for truth in the area of a sex ethic anymore than she can be blind to the need for a Christian approach to the races, unemployment, or welfare.

Rustum and Della Roy have raised some interesting questions about premarital and extramarital sex, divorce, polygamy, homosexuality, and birth control. Their book offers possible ways of dealing with these questions. More important than their suggestions, however, is the challenge that they lay before the Christian world. The Church needs to come to grips with every phase of sexual behavior and deal with it in Christian reality under the terms of Christian love and concern.

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

+

THE SINGLE EYE. By René Bozarth. St. Paul's Press. Pp. 220. \$5. (Paper, \$4.)

Despite its Cyclopean title, *The Single Eye* is of value and interest for all American religious. It is the second revised edition of 19 lectures to his community delivered by the founder and rector of the Society of St. Paul, followed by numerous appendices giving the rule and constitution of this growing group under vows in the Northwest, plus the different services of admission to various grades and associations of membership. The style is occasionally awkward, and to one in the publications business there are enough typographical errors to mention here. René Bozarth says some worthwhile things about holy religion, some of them unnecessarily startling perhaps, but for that very reason, helpful in these days of renewal.

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

+

CHRONICLES OF NEGRO PROTEST: A Background Book for Young People. By Bradford Chambers. Parents' Magazine Press. Pp. 320. \$4.50.

"Who would be free, themselves must strike the blow." So begins Section I of *Chronicles of Negro Protest*, a collection of 42, some heretofore unpublished, documents of Negro protest dating back to the "curse of Noah." A book for the

now generation who demand the truth!

It is known that much of history is written with selective political bias, containing many discrepancies. In one of the documents the question arises, "Was the Great Emancipation a declaration of human principle or merely a military measure?" Glaringly significant is the statement that "Black leaders start out with moderate demands, but white intransigence prods them into postures increasingly militant."

After reading Bradford Chambers's volume, the reader will have a deeper understanding of why the gentle admonitions of Booker T. Washington or even the moderate demands of Martin Luther King no longer satisfy an embittered race struggling for human dignity and turning desperately to black separatism and militancy.

ANN MARTIN
Editor of Christian Education News
The Diocese of Oklahoma

+

THE DROWNING, THE DANCING. By Jerome Nilssen. Fortress. Pp. 165. \$3.50.

The Drowning, the Dancing will not be the most important novel of the year. It will create a lasting impression and is well worth the relatively small investment in time and money. This is not even the best we shall have from Jerome Nilssen, I hope. He is a young author and playwright with definite talent and sensitivity to the human condition. I suspect the author may find plays a more congenial medium.

The book displays a timely interest in law and order, violence, minorities — here Black and Red — and a timeless understanding of the ethos and mores of his native midwest. In this extended metaphor, Jesse Christian, an Arkansas Negro living in Nortonville, Minn., is the center of a series of events that begin with the burning of a barn and progress through abortion, brutality, and murder.

The author's style is contrived and uneven; it is particularly truncated in the area of characterization. The protagonist of this allegory does not, alas, come through as a fully dimensional human being. Is Jesse Christian a real, flesh and blood man? Perhaps this question betrays the author's Christology, or doctrine of man. The last thing a white man needs is an effete, black, dead symbol. Nevertheless, the reader is challenged by the dual interest of events, characters, and setting, on the one hand, and, on the other, the holy glimpses they convey. Although this is an old theme with an obvious message to one who has lived — and "died" — in just such a town as Nortonville, Minn., the subject acquires renewed insistence.

The author asserts that it is "possible—not plausible, but possible—to come to maturity in America." This book will make fine reading for any generation involved in the sifting of adult principles

and compromised behavior. The mirror which Jerome Nilssen holds up to us, clergy and laypeople, white, black, real Democrats and Republicans, the have- and have-nots, the socially acceptable and those who hide, sinner and confessor — is painfully accurate and revealing. Many complex questions are faced. The only "answers" are hints and insights into the impossible possibilities! We must thank Mr. Nilssen for inviting us to the dance.

(The Rev.) DERALD W. STUMPF
Pennsylvania State University

+

BRIEF AGAINST DEATH. By Edgar Smith Knopf. Pp. 364. \$5.95.

Convicted in 1957 of slaying a girl in New Jersey, Edgar Smith has maintained that he is innocent, has educated himself in prison, and has developed an expertise in law. He hopes the U.S. Supreme Court will consider his final appeal. He is represented by famed attorney Edward Bennett Williams, and championed by William F. Buckley, Jr.

Brief Against Death began as a handwritten manuscript. In it, Smith, a 34-year-old former Marine who did not finish high school, details his side of the case from his arrest, interrogation, and trial, to the stays of execution that have made him the nation's longest-term death house inmate. He alleges gross errors of fact and method in connection with his conviction, and brings to light inequities and discrimination that automatically beset a condemned man.

To Smith, of course, identity of the killer is of first importance, but the reader may find this not so much a brief against death as against the faults of an outmoded system that can condemn where there may be doubt and lacerate and waste the man and the spirit before the final outcome.

R. D. IRWIN
Bethesda-by-the-Sea
West Palm Beach, Fla.

Booknotes

By Karl G. Layer

The Eleventh Hour. By Francois Houtart. Sheed & Ward. Pp. 192. \$4.50. Fr. Houtart maintains that the Church must be a revolutionary force, but revolution must take place likewise within the Church. Thus, the Church must change many of her own structures. The change may be radical and painful, but must be accomplished.

The Great Light. By James Atkinson. Eerdmans. Pp. 287. \$5. This is volume 1 in a series entitled *The Advance of Christianity Through the Centuries*; it deals with Luther and the Reformation. Intended for the informal as well as the serious student, this volume (and series) should prove valuable to the literature of ecclesiastical history.

The Living Church

November 10, 1968
Trinity XXII

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HOUSE OF BISHOPS

Augusta Meeting Concludes

More than 200 bishops of the American Episcopal Church and the Anglican Church of Canada met for nearly a week at St. Paul's, Augusta, Ga., in the first joint meeting in history of the two bodies. THE LIVING CHURCH's special correspondent covered the event in full but a delay in the mail service prevents our publishing his report until next week's issue.

One of the major decisions to come out of the meeting was a regional council plan for this hemisphere, under which the Anglican Churches in Canada, the United States, and the British West Indies will coordinate some of their programs to make them joint efforts. The newly formed council is expected to hold its first meeting in January, possibly in the West Indies. The council will be an open-ended planning organization. Each member Church or province will be represented by its primate, metropolitan, or presiding bishop, and six other persons, both clergy and laymen.

The American bishops issued a statement unanimously warning that the nation is being polarized into "extremes of the political spectrum" over the slogan "law and order." The statement declares "sacred" the principle that the laws be enforced justly for all persons. But the "law and order" phrase, it said, is being used as a screen behind which are hiding "repressive forces, desiring to see no change in the nation's life." At the other pole, forces "desiring social change and neglecting the necessity for public order and discipline, give the impression of anarchy." The two positions "feed on each other and polarize the nation." The paper concludes with this paragraph: "Justice contains within itself always and forever a conception of equality before the law. The principle is sacred that the laws of the land be written and enforced impartially and with no respect of persons. If this is not the case the law and its officials must be rebuked and corrected before a higher law." The approval of this position paper followed a morning when the bishops revolted against being irritated and bored by dull speeches and frustrated by their own decision-making. "We're being talked to too much," complained the Rt. Rev. John M. Allin, Bishop of Mississippi, as the House moved to scrap its prepared agenda and to go into executive session.

In another policy action the American bishops passed a resolution reaffirming their 1967 stand in favor of selective conscientious objection. Last year, during the General Convention, the House of Bishops approved a resolution asking that the government allow those opposed to particular wars a classification as conscientious objectors, but the House of Deputies defeated the measure. Thus the position remains an official stance of the bishops but not of the entire Church.

While the American bishops were debating the issues of law and order and of war and peace the Canadian bishops in executive session approved a sweeping measure that would allow "either a man or a woman" authorized by a diocesan bishop to assist in administering the elements of the Holy Communion. In addition to allowing lay communicants in good standing of both sexes "to assist in the administration of the paten and (or) chalice" the Canadian bishops approved the authorization of the administration of the chalice, as well as the paten, by deacons. They also discussed the role of deaconesses in the light of the 1968 Lambeth Conference's judgment that women of the rank of deaconess are "within the diaconate" and therefore eligible for ordination to priesthood. The Rt. Rev. I. A. Norris, Bishop of Brandon in Manitoba, explained: "Our problem is how to care for isolated parishes—how they can have a sacramental life. For instance, I have Indian missions. Could we arrange to have the Eucharist reserved, and a lay man or woman communicate the people?"

Theological education in the seminaries of the American and Canadian Churches was pictured by a joint committee as facing a crisis and urgently needing to respond to renewal forces inside and outside Church structures. The Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem and chairman of the American Church's Board for Theological Education, said that the Church is challenged today to be "mature, open, flexible, experimental and revolutionary" in training men for the ministry in the present age. He told his colleagues that "a new kind of seminarian" is springing up in the communications age of Marshall McLuhan. His views were seconded by the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, who declared that men are leaving the ministry of the Church "not just because of bad salaries and education"

but because "they feel they are not where the action of the Spirit is."

While in executive session the American bishops elected the following men to be missionary bishops:

(✓) The Very Rev. William B. Spofford, Jr., 47, Dean of St. Michael's Cathedral, Boise, Ida., to be Bishop of the Missionary District of Eastern Oregon.

(✓) The Very Rev. José Antonio Ramos, 31, dean of the Cathedral of St. John, San Juan, Puerto Rico, to be Bishop of Costa Rica.

(✓) The Ven. G. Edward Haynesworth, 45, archdeacon of Managua, Nicaragua, to be Bishop of Nicaragua.

(✓) The Rev. Constancio Buanda Manguramas, 34, rector of the Church of the Holy Trinity, Zamboanga City, Mindanao, Philippines, to be second Suffragan Bishop of the Philippines.

MICHIGAN

Abortion Law Changes Argued

A recent survey of 2,460 doctors in Michigan showed that more than 85% of them favor liberalizing the state's abortion law. Dr. Johann W. Eliot of the University of Michigan School of Public Health reported these findings to the State Senate Abortion Reform Committee. He said that 56% of Roman Catholic doctors in the survey favored a more liberal law.

Witnessing for the opposite side before the senate committee was Wayne County's prosecutor, William L. Cahalan, who argued that liberalizing the present laws would deprive the unborn child of life without the due process of law required by the Constitution. Also opposing a change in the present law were Dr. John Choitz, president of Michigan Lutheran College, and Rabbi Joshua Sperka, representing the Council of Orthodox Rabbis in Detroit. Both men argued that a liberalized law on abortion would open the door to the deterioration of the moral and spiritual concept of the sanctity of human life.

POLITICS

Nixon Resigns from Golf Club

Richard M. Nixon has resigned from "many, many organizations," one of his political aides said in New York, includ-

ing a New Jersey club which allegedly excludes Jews and Negroes from membership. The American Civil Liberties Union of New Jersey had challenged Mr. Nixon's decision to remain a member of the Baltusrol Golf Club in Springfield, N.J., because, the ACLU chapter said, the club has discriminatory membership practices. The club denies the allegation.

The Civil Liberties Union group suggested that the Republican candidate either recommend 10 Negro and 10 Jewish persons for Baltusrol membership or withdraw his own membership. Paul Costello, news bureau manager to Nixon's national headquarters, said that the candidate had sent a letter to a number of clubs on Aug. 8 stating: "In view of my nomination by the Republican Party for the Presidency of the United States, I believe it appropriate that I disassociate myself from all organizations and activities not related to the commitment I have accepted for the foregoing nomination."

The officials of Baltusrol confirmed Mr. Nixon's resignation but denied that its by-laws exclude Jewish or Negro members, admitting that there are no members of either group on its rolls.

When the New Jersey ACLU challenged Mr. Nixon, he said that he has "not followed a practice of joining clubs because they have restrictions, or of leaving clubs because of them." He said that he preferred to work from "within" to change policies.

DELAWARE

RC Church to be Used for Mead Consecration

The Roman Catholic Church of Christ Our King, Wilmington, Del., will be the scene of the consecration of the Very Rev. William H. Mead as Bishop of Delaware. The service will take place Nov. 15.

This will mark the fourth time since the beginning of 1968 that the consecration of an Episcopal bishop has been held in a Roman Catholic Church. The other occasions were the consecration services for the Bishop Coadjutor of Pittsburgh; the Bishop Coadjutor of Western New York; and the Bishop of Montana.

PROVINCES

Bp. Higgins Elected President

The Rt. Rev. John S. Higgins, Bishop of Rhode Island, was elected president of Province I of the Episcopal Church at the recent synod held in Portsmouth, N.H. He succeeds the Rt. Rev. Walter H. Gray, Bishop of Connecticut, whose term has expired and who is retiring from his see in the early part of 1969.

The executive secretary of the province, the Rev. W. David Crockett, resigned, effective Nov. 1. His offices had been in

Whitinsville, Mass., but with his resignation, the offices of the province will be moved to Providence, R.I., at 275 N. Main St.

Province I is comprised of the seven dioceses in Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island.

III Meets in Harrisburg

Province III of the Church held its 33d synod in the Diocese of Harrisburg, at St. Stephen's Cathedral, with the Rt. Rev. Austin Pardue presiding. He is the retired Bishop of Pittsburgh. Host bishop was the Rt. Rev. Dean T. Stevenson, Bishop of Harrisburg.

Meeting concurrently with the synod were the Churchwomen and two groups having programs for Episcopal girls and women—Girls' Friendly Society and the Daughters of the King.

THE LAW

PB's Brief Upholds Presbyterians

The U.S. Supreme Court has agreed to allow the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, to file a "friend of the court" brief in the case of the Presbyterian Church, U.S. (Southern) versus some breakaway churches in a controversy over property rights. Bp. Hines sought to enter the case because his Church is hierarchical in nature, and the history behind property rights pertaining to the Episcopal Church, he feels, can throw light on the case emanating from Georgia.

The parent Presbyterian body is challenging a decision in favor of Mary Elizabeth Blue Hill Memorial Presbyterian Church and other dissident assemblies by Georgia courts, contending among other things that such matters are ecclesiastical rather than civil.

Bp. Hines' brief asserts that should the High Court uphold the Georgia court action, it "would vest in contumacious congregations the right of secession from the national Church of any parish dissatisfied with an action of the governing body to which the constitution and canons of the Episcopal Church subject them, and destroy its hierarchical nature and quality." The brief gave a history of the question of property rights as developed within the Episcopal Church and of court decisions which more firmly established them in civil realms.

In the Georgia Presbyterian situation, a number of churches bolted from the parent body over the question of law, order, and violence as it relates to demonstrations for racial civil rights. The dissident groups contend that the parent Church, because of its stand and other socially liberal tendencies, has departed substantially from the tenets in force

when they aligned themselves with the said Church. They claim the right to local property under Georgia laws.

Bp. Hines' argument in support of the Presbyterian Church, U.S., cites an analogous property arrangement in the Episcopal Church to that of the Presbyterian Church. In effect, he argues that for the Supreme Court to allow Georgia court rulings to stand in favor of the Presbyterian dissidents would undermine what conceivably could be a similar situation within his own Church.

HARRISBURG

Religious Literature Studied in Schools

Experts in religious literature at Pennsylvania State University have completed a proposed new course outline for the study of Buddhism and Hinduism in Pennsylvania's public schools. The prospectus marks a new step in efforts, mandated by the state, to make religious literature a part of the commonwealth's high school curriculum. In 1965 the state legislature passed a bill calling for creation of public school courses in the "literature of the Bible and other religious writings." Developed by Dr. John Y. Fenton, associate professor of religious studies at Penn State, this new phase of the program involves a course structured around the religious traditions of India, Southeast Asia, China, and Japan, with the primary focus on Hinduism and Buddhism.

Scholars at Penn State had earlier developed a course on Western religions focused on Judaism, Christianity and Islam, which is now being field tested in 43 schools across the state. Education officials hope eventually to refine and combine the two courses, i.e. the Eastern and Western, so they might be offered as one general elective.

WEST MISSOURI

Ecumenical Parish to Open in Kansas City

St. Mark's Church, Kansas City, Mo. has four pastors: Roman Catholic, Episcopal, United Presbyterian, and United Church of Christ. The ecumenical parish which began a full program Nov. 1, has as its coordinator, the Rev. William A. Hayes, former pastor of a United Church of Christ parish, Buffalo, N.Y. Other clerics named are: the Rev. Robert Ready, OSB, Benedictine; and the Rev. David Shipley, United Presbyterian. The Episcopal priest will be named at a later date. Mr. Hayes said the primary objective of the parish is to "underscore service to the community. As a by-product we will learn about ecumenical cooperation and develop some ideas."

The project was conceived two years

ago when the First Presbyterian Church and the United Church of Christ congregations decided to merge operations. Both groups owned very old buildings in a sector which is 90% Negro. When the First Presbyterian Church burned, the two groups put up a building which to many looks more like a motel than a church. On Nov. 1, a still newer building was opened, the other having been sold to the First Christian Church.

The United Presbyterians have contributed \$160,000; the UCC, \$130,000; and Episcopalians, \$25,000 toward the cost of the new structure. At present Roman Catholic support has been limited to supplying a priest, although future support from the Roman Catholic Diocese of Kansas City-St. Joseph, and from Episcopalians, will be determined later.

Services on Sunday will be a Roman Mass said by Fr. Ready, and a Presbyterian-based service for United Presbyterians and United Church members. Mr. Hayes said that if enough Episcopalians attend they eventually may prefer to have their own service.

EVANGELICALS

New President Elected in Westphalia

Dr. Hans Thimme, 59, of Bielefeld, vice president of the Evangelical Church of Westphalia since 1960, has been elected to succeed Dr. Ernst Wilm, 67, who will retire at the end of this year as president of the Church.

Dr. Thimme, the only candidate for the position, was a member of the anti-Hitler Confessional Church and has been active in ecumenical work. He has served as a representative of the Evangelical Church in Germany (EKID) at many conferences of the World Council of Churches and other ecumenical meetings.

Dr. Wilm, a native of Reinswalde in East German territory now administered by Poland, was a leader of the Confessional Church and was confined to the Dachau concentration camp, 1942-45, because of his open criticism of Nazi policies, particularly on euthanasia. For many years he was chairman of the Evangelical Union Church, a member group of EKID comprising six regional Churches in East and West Germany.

The Evangelical Church of Westphalia, one of the members of the union, has approximately 3.5 million members.

AUSTRALIA

Missionaries Killed in New Guinea

Two missionaries, an American and an Australian, were killed by natives in New Guinea, last month, Frank Manning, secretary of the Regions Beyond Missions Union, has announced in Melbourne. He

said that very few details were available on the deaths of Phil Masters, 50, of Iowa, and Stanley Dale, 52, Tasmania. "We don't even know how they were killed," he said. "All we have been told is that they were ambushed by natives."

The deaths took place in a remote area of West Irian where the two men were exploring to find a suitable site for setting up an airstrip near Koruppan Mission. News of the deaths was delayed because of poor communications.

Mr. Dale's wife and three younger children are still in West Irian, and his two older are in a Melbourne home for missionaries' children.

CALIFORNIA

Diocese Reduces Budget

The Council of the Diocese of California at its October meeting adopted a drastically reduced tentative operating budget for 1969 and approved a resolution supporting the broadening of the National Labor Relations Act to include agricultural workers. The \$851,000 budget adopted represents a drop of \$61,000 from the current appropriation and will result in the elimination of a number of programs and diocesan personnel.

In its resolution on agricultural workers, the Council pointed out that such workers are accorded no right to organize under the labor act and contended that they should be eligible for the privileges extended to other workers. It left to individual Episcopalians the decision as to whether or not they should support the current program of "selective buying" of table grapes grown in California.

Despite the budget cuts, provision was made for raising the minimum salary level for the clergy.

ROMAN CATHOLICS

Express Disapproval of Kennedy Wedding

The marriage of Mrs. John F. Kennedy to Aristotle Onassis in a Greek Orthodox ceremony cannot be accepted as valid by the Roman Catholic Church, Roman Catholic Archbishop Benedictus Prinesis of Athens has stated. He gave the divorce of Mr. Onassis as the chief basis for his opinion on a wedding whose legal, theological, and ecumenical overtones have a bewildering complexity. Elsewhere, Roman Catholic theologians and other spokesmen said that there may be mitigating circumstances that would modify the final judgment on the case. They were unable, however, to affirm that any of these hypothetical factors do in fact exist.

In Rome, Msgr. Fausto Vallainc, Vatican press officer, denied reports published in a Greek newspaper which said that the

Vatican had reached an agreement with the Greek Orthodox Church authorizing the wedding. "There has been no such accord," he said. "When Mrs. Kennedy married Mr. Onassis, she knew what she was doing, that is, she was acting against the law of the Roman Catholic Church." There is no concrete evidence that the new Mrs. Onassis has asked for her Church's approval of the marriage although she did have a long private interview with Richard Cardinal Cushing, Archbishop of Boston and a close friend of the Kennedy family, a few days before the marriage took place.

There are two points to consider, according to Roman Catholic canon law, in discussing the wedding: Its validity and its licity. An invalid wedding, one which the Church does not consider a marriage at all, is also illicit. But it is possible for the Church to recognize a marriage as valid (i.e., a true marriage) while still considering it illicit (sinful) because of circumstances.

In the Onassis wedding, most canon lawyers said that they would need more data before making a firm judgment, but that unless evidence could be produced nullifying Mr. Onassis's first marriage, his second would be invalid. Such a marriage is assumed to involve the Roman Catholic party in mortal sin and therefore to bar her from receiving Holy Communion in her Church, but some observers said that unknown circumstances might be involved which would change this situation. The penalty of automatic excommunication which was once attached to an invalid or illicit marriage is no longer in effect, but the practical result, if mortal sin is involved, is still a separation from the Eucharist.

Before 1966, when the regulations on mixed marriages between Roman Catholics and Orthodox were revised, the use of the Orthodox ceremony would have been sufficient to make the marriage invalid. Now, the Roman Catholic Church recognizes the validity of mixed marriages at which an Orthodox priest is the celebrant under certain conditions, among these being that each party must be either unmarried or widowed.

A further complication is the agreement required by each Church concerning the religious education of any children who may be born to the couple. According to reports from Skorpiós, Mr. Onassis, who received a wedding license from the Greek Orthodox Diocese of Levkas, signed a statement that any children would be raised in the Greek Orthodox faith. Mrs. Onassis reportedly did not sign such a statement, although Orthodox sources said that her signature would normally be expected.

Roman Catholic spokesmen in many parts of Europe expressed regret that the marriage seemed destined to emphasize the RC-Orthodox disagreement on the indissolubility of marriage. Divergent

views on divorce are a barrier to RC-Orthodox union second in importance only to the Churches' disagreements on papal primacy and infallibility and clerical celibacy.

Group "Breaking Up the Church"

The Rev. Daniel Berrigan, S.J., said in New York that undoubtedly he and his Roman Catholic colleagues in the anti-war movement "are breaking up the Church as we know it." The Jesuit poet, convicted in Baltimore along with eight other persons charged with destroying draft records, claimed that this break-up "is an act of religion, and we're quite happy about it."

Speaking in St. Clement's Episcopal Church, he expressed no regret over the Baltimore trial, saying that he was "impressed with the joy that the group on trial could bring to that depressing scene [the trial]."

His address at St. Clement's, which bills itself as "A Church for the Theatre," consisted of readings of his poems and in answering questions from members of the congregation. The church is located west of Times Square and houses the American Place Theatre in the nave. The sets for a new production, *The Cannibals*, formed the backdrop for the service.

Bishop "Condemns" NCR

Roman Catholic Bishop Charles H. Helmsing, assailing what he called "disregard and denial of the most sacred values of our catholic faith," has issued "an official condemnation" of the *National Catholic Reporter*. The leader of the R.C. Diocese of Kansas City-St. Joseph, in which the NCR is published, revealed that he has sent copies of his statement on the newspaper to all Roman Catholic bishops in the United States so that the nation would know his "views on the poisonous character of this publication."

There was no immediate reaction from anyone connected with the national lay-edited weekly. John J. Fallon, president of the board of directors of the National Catholic Reporter Publishing Co., said there would be no comment on the prelate's statement pending a meeting of the board.

Bp. Helmsing has asked the NCR editors to drop the term "catholic" from their masthead. "By retaining it they deceive their . . . readers and do a great disservice to ecumenism by being responsible for the false irenicism of watering down catholic teachings," he said. In the "official condemnation" of NCR, Bp. Helmsing specified certain articles in recent issues:

(✓) The NCR has expressed itself in belittling the basic truths expressed in the Creed of Pope Paul VI; it has made itself

a platform for airing of heretical views on the Church and its divinely constituted structure as taught by the First and Second Vatican Councils.

(✓) Vehemently to be reprobated was the airing in recent editions of an attack on the perpetual virginity of the Blessed Virgin Mary and the Virgin Birth of Christ, by one of its contributors.

(✓) Finally, it has given lengthy space to a blasphemous and heretical attack on the Vicar of Christ."

MEXICO

Service for Peace Precedes Olympic Games

More than 100 religious leaders led 40 thousand people in prayers for peace at the Olympic Stadium in Mexico City. A special prayer printed in the various languages of the countries participating in the Olympic Games was distributed to the audience. The prayer, composed by a commission drawn from several faiths, reads as follows:

"We thank Thee, O God, that today we are able to meet in this fraternal gathering. A ray of Your divine light has guided us toward You and toward the destiny of the whole human family. Within our divided world we pray that these Olympic Games, which are a sign of cooperation among the nations, should also be a means of fraternal union based on belief in You. We wish to accept our responsibility for every man created in Your image. We wish to work for a better world which respects and protects the dignity and liberty of all men and all people. Father of Mercy, teach us to live together in peace and love, although constantly we compete to improve ourselves as do the athletes who are here for the Olympic Games. Be our guide so that we may win the race for peace, for peace which is the result of justice, and so that we may run well our race of life. Amen."

Participating in the service were several of Mexico's churchmen: Roman Catholic Archbishop Miguel Miranda; Methodist Bishop Alexander Muñoz, Rabbi Meir Masliah Melamed; the Rev. Pablo de Bal-lester of the Orthodox Church; Lutheran Pastor Rolf Lahusen; Zen Buddhist Bonze Ejo Takata; and the Rev. J. Robert Jones, rector of Christ Church, Mexico City. A similar ceremony was planned for the conclusion of the games.

CHRISTIAN SOCIAL RELATIONS

Black Christ in "Ceciliaville"

The pastor of an integrated Roman Catholic parish in Detroit has had a giant mural of a blond, fair-skinned Christ painted over and replaced with a black Jesus of Nazareth. The Rev. Raymond Ellis, pastor of St. Cecilia's Church, assigned artist DeVon Cunningham to paint the new Jesus inside the dome of the church, 75 feet above the altar. Six new

angels, also being painted by Mr. Cunningham, include a Chinese and an American Indian.

Fr. Ellis said it is "not nearly so important to know the nationality or color of the historical Christ as it is to know the identity of Christ today. When I preach from the pulpit and say Christ is one body, you are Christ's body, I must be able to let them see, too. The black man is searching for his identity and reaching for dignity as a man. We cannot impose the uniform of a Latin culture on him. Our task here is to help the 1,500 members of our parish to see themselves as servants of the total community. The total community here means about 42,000 black and white people who live in our parish district."

An ecumenical community effort involving black and white protestant churches and St. Cecilia's has won for the district the name of "Ceciliaville." Although looting and burning harassed the district during the July 1967 civil disorders in Detroit, "Ceciliaville" remained an oasis of calm.

LUTHERANS

Youngdahl Heads Urban Center Program

The Rev. L. William Youngdahl, whose activities in race relations were featured in the film, "A Time For Burning," will return to Minneapolis to coordinate and broaden Lutheran efforts in urban inner-city problems. Pastor of the Lutheran Church of the Cross, Berkeley, Calif., for the past 2½ years, Mr. Youngdahl will direct the new URBAN CARE Center at Augsburg College. Funding for the center during its first two years has been pledged by the American Lutheran Church (ALC).

MISSOURI

Judge Scores Rector's View on Gun-carrying

An Episcopal priest of St. Louis's south side has been verbally chastised by a U.S. District Judge for his views on the right of black militants to carry guns in public. The clergyman is the Rev. Walter W. Witte, white rector of predominantly Negro St. Stephen's Church. Judge Roy W. Harper made his critical comments during a hearing in his chambers on a request for a temporary injunction by several civil rights groups to prevent police practices allegedly used to harass militant civil rights and anti-war groups.

Fr. Witte, who testified in favor of the injunction, was asked if he believes that persons other than police officers have the right to arm themselves. He said that he would have to know the individual circumstances before he could answer the question. Judge Harper then asked him

if "under any circumstances" he believes persons other than police should carry guns, and the clergyman replied that he thought there were circumstances in which it was all right. Judge Harper replied: "I can only say that in my humble judgment we have reached a sad state of affairs in this country when a man of the cloth believes that people have the right to walk the streets with a gun."

SOUTH AFRICA

"Policy Like That of Hitler"

Premier John Vorster's attitude toward clergymen openly disagreeing with South Africa's apartheid (racial separation) policy was likened, in Johannesburg, to Hitler's contempt for German Christians in the 1930s. An ecumenical group of clergy, calling itself "Obedience to God," strongly condemned the premier for trying to silence Churchmen who argue against separate development of races.

The group was established nine days after the release of a statement by the South African Christian Council which branded apartheid as a "false faith" hostile to Christianity. Roman Catholic clergy signed the statement although their Church is not a member of the council. Priests joined other clergymen of the Anglican, Methodist, and Presbyterian Churches in forming "Obedience to God."

Premier Vorster has defended apartheid, claiming that it fulfills the "requirements of Christian morality."

The Rt. Rev. B. J. Barnett, general secretary of the Christian Council, said it was "balmy" that the only people to be told to shut up on questions of social ethics are clergymen. The Anglican bishop noted that the general view of the Nederduitse Gereformeerde Kerk, the Dutch Reformed Church of which the premier is a member, is that apartheid is sanctioned by the Bible. This particular Communion is not a member of the council.

In Capetown, the Anglican dean, the Very Rev. E. L. King, said in a sermon that Christian leaders and believers have the right and duty to preach the Gospel as they see it. Being a Christian means being a critic of society, he said, adding that if a Christian is convinced that the racial separation and job reservation policies of the government do not measure up to the standards of Jesus Christ, then a believer must say so.

Bishop Elected for Damaraland

The Very Rev. Colin O'Brien Winter, Dean of St. George's Cathedral, Windhoek, South West Africa, has been elected seventh Bishop of Damaraland and Ovamboland at the elective assembly of the diocese. He has been dean since 1964, and prior to that was rector of Simons-

town, where he was successful in integrating the congregation. He also started the first interracial youth camps in the Diocese of Capetown, which were very successful.

Dean Winter, who is 40 years old, will succeed the Rt. Rev. Robert Mize, who was refused a renewal of his residential permit and had to resign last August [L.C., Aug. 4].

Bishop-elect Winter said he believes that the Church "has a wonderful, if not unique, opportunity in South Africa. The Church is the only place left in South Africa now where all races can still meet together in brotherhood. It may often have failed to have given a clear lead here, but it is still the only point of contact where a person of one race can learn to know and love a person of another race. Further, in a country where any contact between races often produces fear and panic, the Church must keep her arms wide open so that men of all races can learn through worship, the dignity and worth of every single human being in the sight of God. We must not be afraid. We must back our beliefs that this is God's message for our age by making every opportunity serve to bring men closer and closer to each other under God."

NEW YORK

Religious Leaders Call for School Settlement

Episcopal, Roman Catholic, and Jewish religious leaders have signed a joint statement appealing to all sides to find a settlement to the New York City school strike. The appeal followed a conference with Mayor John Lindsay to consider "some of the serious implications of the school problem." The school strike is the third by the United Federation of Teachers since schools reopened in early September.

The released statement signed by the Rt. Rev. Horace W. B. Donegan, Bishop of New York; the Rt. Rev. Richard Martin, Suffragan Bishop of Long Island; Rabbi Gilbert Klaperman, president of the New York Board of Rabbis; Roman Catholic Archbishop Terence J. Cooke of New York; and Roman Catholic Bishop Francis Mugavero of Brooklyn, is as follows:

"We deplore the anti-white, anti-black, and anti-Semitic accusations that are being expressed in our streets and public gatherings. The glory of our city has rested on the harmonious relationship among our ethnic minorities and their pride in their respective traditions."

The religious leaders also asked members of all faiths "not to destroy this splendid heritage of New York City." The statement continued:

"Jews and Christians together have a binding commitment to respect all people and

to respect the rule of law which governs us and protects us. Let us remove bigotry, discrimination, and violence from our lives and particularly from the present school dispute. It is our prayerful hope that the resolution of the school impasse will be speedily effected."

CANADA

Primate Considers Journal's Proposals

The Primate of All Canada, the Most Rev. Howard H. Clark, who is also Archbishop of Rupert's Land, has said that he has no personal objection to *The Canadian Churchman's* suggestion that bishops be appointed for limited terms, that they cease to be called "My Lord," or "Your Grace," and that the House of Bishops hold open meetings. *The Churchman*, national publication of the Anglican Church of Canada, is edited by Hugh McCullum, a layman.

"I have no fundamental objection to a careful consideration of this," Abp. Clark said. "Just so long as we remember the intimate relationship that develops between a bishop and his diocese which makes it difficult for him to resign, even when, because of age, he should. In principle I have no objection, but in practice I see great difficulty. . . . Who should decide such matters?" Then he said that there can be a "tyranny of laity as well as a tyranny of bishops" adding that both of these tyrannies had been found in Christian Churches in the past.

Abp. Clark said he had decided to sign his name Howard H. Clark, rather than, as in the past, Howard Rupert's Land, because he feels that the latter signature "has little meaning to many people today."

He also agreed that the House of Bishops should open its doors so that the laity and clergy may know how their Church is being run. "But this must be settled by the House of Bishops."

Churches Condemn Tax Suggestion

In a joint statement, the Anglican Church of Canada, the United Church of Canada, and the Roman Catholic Church, all in Ontario, have condemned a proposal by a select committee of the legislature that churches be taxed 20% of their actual property value. Under the present Ontario Assessment Act, places of worship and of religious education are exempt from municipal property taxes, and only small local improvement taxes are paid. Rectories are taxable.

In their statement, the three religious bodies praised the defense put up on their behalf by two liberal members of the legislature, James Trotter and James Breithaupt. Both men had dissented from the committee's majority report. The two legislators had said the money gained by

the imposition of such taxes—20% over a ten year period—would have been “far less important to a community than the great increase in welfare and social services costs which would ensue if the churches were not carrying on their programs.”

The churches' statement said that “the minority report of the select committee presents fairly the position of the churches.”

MINNESOTA

Sheltering Arms Building Dedicated

The Rt. Rev. Hamilton Kellogg, Bishop of Minnesota, dedicated a new building at the Sheltering Arms, W. River Rd., Minneapolis, naming it Gregg Hall for John W. Gregg, business manager of Sheltering Arms. The hall will provide a gymnasium and auditorium, extending the facilities for the school program already in operation. Teachers for the six classes of mentally retarded children, 6 to 14, are furnished by the Minneapolis public school system. Many volunteers also assist in the work of the classes, three for educables and three for trainables. Dr. Harriett Blodgett is the director.

Dedication of Gregg Hall and a reception that followed were attended by the Sheltering Arms board of directors, their husbands, clergy, and staff. An open house is planned for later in the season.

\$50,000 Worth of MRI

The Bishop of New Guinea has received a check for \$50,000 from Minnesota Episcopalians participating in a companion diocese Mutual Responsibility and Interdependence (MRI) program. The presentation was made at a meeting of the Minneapolis-St. Paul deaneries held in St. Mark's Cathedral, Minneapolis. Bp. Hand, who received the check from the Bishop of Minnesota, the Rt. Rev. Hamilton Kellogg, said the money will help finance a 70-foot boat to be used in missionary work in New Guinea where the Church now has two boats, one 21 years old, the other 18, that are used to ferry missionaries, teachers, and supplies to and from mission stations along the coast and rivers. Bp. Hand said he hoped to call the new boat “Minnesota.”

Over the past three years, the Diocese of Minnesota has provided some \$80,000 to aid the Church in New Guinea. Part of the total was used for diocesan headquarters building, and to send the Rev. Dean Rowney, missionary priest of New Guinea, to the University of Minnesota. Minnesota has also sent a missionary nurse, Jane Dudley of Grand Rapids, to New Guinea.

Helping to interest Minnesotans in New Guinea is Frederick Hargesheimer, state MRI chairman, who was hidden, fed, and brought back to health by Chris-

tian natives of that country after his plane was shot down over enemy territory in WW II.

CCC

CWS Aids Czech Refugees

Church World Service responded to an ecumenical appeal to aid Czechoslovakian refugees in Austria with gifts of five tons of winter clothing and \$4,000 in cash. The appeal was issued by the World Council of Churches relief officers who had received the appeal from a committee of the Austrian Ecumenical Council.

CWS also seeks support for an information center in Austria for Czechoslovakians who want to return home, and for those desiring employment in Austria; a temporary hostel for 50 bachelors; a family center for 50 persons; special food for children; and medical care and drugs.

ENGLAND

Frank Paintings Featured in OT

Pictures of love scenes and of full-length nudes were seen by the Archbishop of Canterbury, Dr. Michael Ramsey, when he made a recent visit to an exhibition gallery in London. But no breath of scandal fluttered around him or the gallery in Piccadilly, for all the pictures are appearing in a new illustrated edition of the Old Testament of which the first three volumes have just come from the Oxford University Press.

The Primate commented after viewing the exhibition of some 650 drawings: “I find it an exciting privilege to be associated with this exhibition. The Old Testament is so very human and depicts life in all its crudities—warts and all.”

Twenty-two contemporary Dutch artists were commissioned to produce the pictures which include one of a couple in the act of making love. All the pictures will appear in a five-volume Old Testament using the Authorized Version text. The Oxford University Press said, “To illustrate the whole of the Old Testament, with all its variety and majesty, calls for a group of artists, each with complete freedom to communicate his own vision, his own initiative, or intellectual response.”

ORTHODOX

Convention Held in Alaska

The first convention of the Diocese of Sitka and All Alaska of the Russian Orthodox Greek Catholic Church of North America to be held since the establishment of the Orthodox Church in Alaska (and the United States), in 1794, met in All Saints' Episcopal Church, Anchorage.

On the last day of the convention, the Rt. Rev. Theodosius, Bishop of Sitka and All Alaska, officiated at a service of ordi-

nation and a hierarchial celebration of the Divine Liturgy, assisted by 12 priests of the diocese.

When it became known that the Orthodox Church in Anchorage would be too small to accommodate the convention, the Episcopal church was offered to Bp. Theodosius to use for services and meetings.

Better Orthodox-Turkish Relations Seen

Signs of improved relations between the Turkish government and the Orthodox Ecumenical Patriarchate in Istanbul are the apparent result of talks between Greece and Turkey, in the view of Abp. Iakovos, primate of the Greek Orthodox Archdiocese of North and South America. He was referring to recent visits by Turkish officials to Patriarch Athenagoras, which were the first in years. Turkey, a predominantly Islamic country, has long questioned the presence of the spiritual leader of Eastern Orthodoxy in Istanbul, and there have been many threats to oust the aged Churchman and his staff from Turkish soil. The seat of the Ecumenical Patriarchate has been in Istanbul (formerly Constantinople) for centuries.

Commenting upon the Uppsala Assembly of the World Council of Churches, Abp. Iakovos stated that the assembly as a whole did well on drafting theological documents but “went too far” on social statements. He called those involving social issues—such as war and peace, economic development, poverty, and conscientious objection—“a little too romantic.” He did not criticize Church attention to social concerns. Rather, he said, it is necessary for the Churches to be able to implement their positions.

1,500 Parishes Lack Priests

The Church of Greece has 1,500 parishes without priests, Archbishop Ieronymos, Primate of Athens and All Greece, said in an address given in Athens. He made an urgent appeal to the nation to lend assistance in recruiting qualified candidates for the priesthood. As an emergency action, he said that clergy from city areas had been sent into rural areas where the needs were the greatest.

“An effort was made,” he said, “to find men willing to be ordained as priests. Two thousand fifty-eight candidates presented themselves, but what a disappointment. Only 124 were high school graduates.” The archbishop also gave figures on men already ordained—of 80 recent graduates of seminaries, only 25 went into the priesthood; and of 7,350 priests serving today, only 250 are university graduates. He said the Church has two alternatives if qualified priests cannot be found: remain without clergy or accept the uneducated. “It is terrible,” he concluded, “to think that in our motherland

... villages can exist in which for 20 and 30 years no church service has been held...."

Newspapers in Athens reacted to the appeal with editorial comment. *Eleftheron Kosmos* declared that both Church and state are unaware of "certain issues" which caused an unwillingness of educated men to become priests. (It did not list the "certain issues.") The *Acropolis* said the question of the clergy is one of Greece's most "basic problems." It underscored the need for more and better educated priests, calling the archbishop's appeal "necessary and timely." It also suggested that many issues need attention before the empty parishes can be filled.... The daily *Ethnos* called on the Church to abolish the long black cassocks which are not required by Church law. It also suggested that it might be better to have clergy with "medium education" in rural areas than to have churches closed.

ECUMENICAL RELATIONS

"Pill Will Not Topple Rome"

United Methodist Bishop Fred P. Corson of Philadelphia has expressed the view that he is sure "the pill will not topple Rome." He said that the Pope's recent encyclical on birth control will not affect very seriously the ecumenical relationships between Rome and the other Churches because it is an issue within the Roman Catholic Church. In the same address, given at San Antonio where he participated in a dialogue between Methodist and Roman Catholic theologians, he said that the question of infallibility and authority is a "knotty problem" but not impossible of solution. "Every religious body," he argued, "has an office of final authority and in my Church it centers in the Judicial Council." When it speaks on an issue, he explained, "there is no review of that decision. It is final."

Bp. Corson described the use of the word infallibility as "unfortunate" because it is popularly "associated more with an attitude of superiority rather than one concerned with expressing truths."

NORTHERN CALIFORNIA

Diocese Receives Executive Council Grant

A grant totaling \$90,000 has been given to the Diocese of Northern California by the Executive Council for the urban ministry in St. Paul's Urban Center, Sacramento, Calif. This is the largest single grant given any one diocese in the United States by the Church's unit for experimental and specialized services.

Responsible for the development of urban ministry in Sacramento congregations with St. Paul's as a focal point is the Ven.

Robert W. Renouf. The project will be focused on "testing new forms of congregational life and structure, emphasizing ecumenical interdependence in the most comprehensive sense of that concept." The grant is to be used over a three-year period.

CENTRAL AFRICA

Bishop Enthroned in Rhodesia

The Rt. Rev. Paul Burrough, former canon from Birmingham, England, has been enthroned in Salisbury, Rhodesia, as Bishop of Mashonaland. Consecrated in England, so he could attend Lambeth Conference as representative of the Rhodesian diocese, Bp. Burrough was enthroned before an interracial congregation of 1,000 persons.

He comes to Rhodesia with a record in interracial work, having spent several years fostering understanding between the English and immigrants from India, Pakistan, the West Indies, and Africa. For his first sermon, he chose a text from the Second Epistle of Timothy: "For God did not give us a spirit of timidity, but a spirit of power and love and self control." He declared that peace and freedom from fear are the great gifts which God offers to the people of Rhodesia.

The Diocese of Mashonaland is comprised of the eastern portion of Rhodesia, east of the Sanyati River.

RUSSIA

American Editor Sees Church "Come-back"

The Russian Orthodox Church, which "took such a beating" when Russia turned atheist, is "coming back in Russia today," in the view of C. Stanley Lowell, editor of the magazine *Church & State*, the monthly publication of Americans United for the Separation of Church and State. Mr. Lowell recently visited Russia and interviewed key persons concerning the future of the Church there. His views are set forth in a feature story in the October issue of the magazine he edits:

"The once mighty Orthodox Church of Russia... struggles painfully to escape the past and face up to a useful future. Its lesson is one which the American Churches, now coming to be more and more subsidized, pampered darlings of the government, might well ponder. Russian Orthodoxy also offers an example of what can happen to a Church when it gets too big and powerful. Within the Kremlin area, almost within a stone's throw of each other, stand no less than five large Orthodox churches.... These churches are preserved just as they were as poignant reminders of the days when the Church rode high, spreading its influence into and out from the seat of government.... These five churches are all museums today. Yet, for all its agony, the Orthodox Church is coming back in Russia today...."

No longer regarded as 'in,' bereft of its patronage, confronted by a glacial mass of official atheism, the Orthodox Church is slowly winning the respect of the Russian people."

Mr. Lowell noted that when he asked Metropolitan Alexij, a member of the Holy Synod, what separation of Church and state had done for the Church, "he definitely did not hide his face in his hands and weep. He smiled and his eyes flashed with joy. 'Separation of Church and state has brought great benefits to the Church,' he said."

From his conversations with government representatives Mr. Lowell concluded that "the Marxist regime in Russia keeps looking for the Church to 'wither away.'" But Metropolitan Alexij, asked for his view of the future, answered: "As a Christian I am an optimist. I am sure that the Church will never die. A hundred years from now it will be here."

MAINE

New Bishop Likes "Now" Generation

The new Bishop of Maine, the Rt. Rev. Frederick B. Wolf, finds that "this generation of young people is most exciting compared with the generation a decade ago." Said Bp. Wolf, who has three daughters in college: "These kids care enough to get involved. Ten or 15 years ago, all most college kids wanted was to own an Edsel and work for General Electric. I have a great admiration for today's younger generation, especially their honesty and compassion," Bp. Wolf added. "As I see it, any time a person seriously involves himself in history, in the very fact of his involvement he is acting out a good deal of what the Church is all about."

He explained that involvement need not mean active protest, but simply engaging in such things as partisan activities, or even just voting. Unorthodox behavior and dress prevalent among the young generation doesn't disturb him. He expressed his belief that if the Church is to attract young people it must seek them out actively.

MICHIGAN

"Christian Humanism Causing Backlash"

The Churches' efforts to become relevant to our times carries a danger that they may de-Christianize themselves in the process, a leading Lutheran theologian said in Detroit. Dr. William H. Lazareth, dean of the faculty of the Lutheran Theological Seminary, Philadelphia, was addressing those who attended an ecumenical dinner preceding the installation of Dr. Robert L. Kincheloe as executive director of the Metropolitan

Detroit Council of Churches. The service was held in St. Paul's Episcopal Cathedral.

Dr. Lazareth and the Rev. Bernard Law of Washington, D.C., gave evaluations of the General Assembly of the World Council of Churches at Uppsala, Sweden. Although at times Dr. Lazareth was highly critical of Uppsala, Fr. Law said he couldn't be critical because it had turned out better than he had any reason to expect. The priest is executive director of the U.S. Roman Catholic Bishops' Committee on Ecumenical and Religious Affairs.

Dr. Lazareth said that today's Churchmen in their attempts to take the Church into the world too often produce a "humanism that secularizes the secular," whereas they should be building a Christianity that "sanctifies the secular." This new "Christian humanism," while rightfully espousing the problems of race, war, and poverty, is causing a backlash among conservative Churchmen which he compared to the white backlash against Negro efforts to achieve equality. The problems that face mankind are theological problems, he said, but progressives at Uppsala wrote the political documents, while conservatives produced the theological papers, "with neither choosing to invade the other's territory."

The differences of theological opinion within Church bodies is greater than between those same bodies, he said, adding, "I thank God for the arrival of the ecumenical movement of the Roman Catholic Church. . . . The ecumenical movement must now be inter-confessional rather than pan-protestant, with the embarrassed Orthodox not knowing which way to go." He charged that statements by the National Council of Churches sound exactly like those from Americans for Democratic Action, making him "wonder why I bother wearing my collar headed in the wrong direction."

Fr. Law described the growing participation and influence of Roman Catholicism within the WCC, although his Church is still not a member. Pope Paul VI, he said, took a deep personal interest in the preparations of the 14 delegate-observers who went to Uppsala from Rome. He went, fearful that the secular discussions would far outweigh the sacred, but was pleased by a better balance than he had expected. The WCC assembly, he said, "wrestled with the question of how those who call themselves Christian might better serve God in a world which does not easily recognize His presence."

SEMINARIES

PDS Resumes Graduate Program

The Philadelphia Divinity School has reopened its graduate department with a new study program leading to the Master of Sacred Theology degree. It is designed

with the need of parish clergy for continuing education as a prime consideration. To this end, courses offered in this program are scheduled on one day each week for the convenience of commuting students. The program may also be accomplished in one academic year of full-time residence by qualified students. Courses distributed throughout the biblical, historical, and theological fields may be taken at PDS and by permission in the graduate department of religious thought at the University of Pennsylvania, as well as in other neighboring seminaries.

CDSP Students Show Excellence

Scholastic excellence of entering students at the Church Divinity School of the Pacific in Berkeley, Calif., continues its upward trend, according to the Very Rev. Sherman E. Johnson, dean of the seminary.

Every fall, new students are given a battery of graduate record examination area tests in the fields of social science, humanities, and natural science. For the past three years the mean scores have continued to increase. This year, CDSP students tested higher than 84% of other first-year graduate students in American universities in social science and humanities, and 82% higher in natural science.

CONVENTIONS

Springfield

A 91-year-old tradition was broken at the annual synod of the Diocese of Springfield, held in St. George's Church, Belleville, Ill. The canons of the diocese were amended to permit women to be elected to the vestries within the diocese. A similar amendment was passed that would permit women delegates to the synod, but it will have to be ratified by the next synod in order to become effective.

The Rt. Rev. Albert A. Chambers, Bishop of Springfield, addressed the synod at a service of Solemn Evensong, dealing mainly with matters of Lambeth Conference.

An ecumenical atmosphere was evident as the Synod Mass was celebrated at the national Roman Catholic Shrine of Our Lady of the Snows, located west of Belleville on U.S. Hy. 40. Bp. Chambers was the officiant with the four diocesan archdeacons concelebrating. A Roman Catholic priest also participated. This service marked the first time that the shrine had been used for an Episcopal service.

A resolution calling for the censuring of the Executive Council for its recent action in urging all Church agencies to withhold meetings in Chicago for a period of one year, was passed by a narrow majority. A reconsideration of the resolution substituted the word "deplore" for the stronger word "censure." The altered

resolution, adopted by an overwhelming majority, deplored the action taken by the Executive Council in placing an interdict on the City of Chicago and called upon the Executive Council to "cancel its action in Christian charity."

[The Executive Council has put Chicago off limits for Council-sponsored meetings for one year because of alleged police brutality during civil disorders in that city at the time of the Democratic National Convention, L.C., Oct. 13.] Bp. Chambers stated that he would proceed with any plans for meetings in Chicago, regardless of the Executive Council action and recommendation.

In other action the synod:

(✓) Admitted Holy Cross Parish, Fairview Heights, East St. Louis, Ill., into the synod. The parish is being established by the congregation of St. Paul's Parish, East St. Louis, in a re-location move;

(✓) Adopted a record \$223,000 budget, up 10% from last year's. It calls for increases in the annual stipends of diocesan missionary priests.

Meeting concurrently with the synod were the Churchwomen of the diocese.

Kansas

At the 109th annual convention of the Diocese of Kansas, St. Mark's Church, Wichita, was admitted as a parish, and St. Thomas', Overland Park, as a diocesan mission. The Rev. William R. Bagby is rector of St. Mark's and the Rev. George W. Murphy is vicar of the mission.

Delegates also adopted a total budget of \$335,503, for 1969. In other business of convention, delegates were elected to the provincial synod and members were elected to the standing committee and the board of trustees.

The convention was held in Topeka

Chicago

For the first time in the history of the Diocese of Chicago, a woman has been elected to the standing committee. Mrs. Milton C. Haase was elected during business sessions of the 131st diocesan convention. She is a member of the cathedral congregation and diocesan president of the Churchwomen.

Convention adopted after prolonged debate a resolution relating to Chicago's civil disorders and upholding the right of dissent but repudiating the use of violence by either dissenters or the police. The resolution calls upon all Churchmen "to resist the prejudice and emotionalism which tend to polarize our society into hostile and suspicious camps." By a vote of 103-84, the convention removed from the resolution a request that the Executive Council reconsider its recent ban (a ban described during the debate as being "both premature and immature")

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Features in the News

The Wall on Twelfth Street

On Sunday morning, July 23, 1967, some nine blocks north of Grace Church on 12th St. in Detroit, the most destructive riot this nation ever suffered began to take form. In the months that followed, countless individuals and institutions began to learn about the causes of this social upheaval, and then to act upon positive and constructive programs. Few cities in the country have amassed such an amazing list of private citizens, businesses, private industry, and government agencies as has the city of Detroit during months of rebuilding. The religious community of the city has shared a vital place in the work toward human understanding and participation.

One year later, during the last week of July 1968, Grace Church sponsored a Black Arts Festival and it was during this time that black artists began work on a wall which was to be known as the "Wall of Pride." It was not the first of such walls. Chicago artists William Walker and Eugene Edaw had also shared in the painting of the "Wall of Respect" on Chicago's southside and the "Wall of Dignity" located on the east side of Detroit. What is unique about the Wall of Pride is that the project was sponsored by the Episcopal Church and the art was painted directly on an exterior wall of the Church facing 12th St. It is a composite mural including the talents of ten artists—eight from Detroit along with Bill Walker and Eugene Edaw.

All three murals (in the two cities) have the same message—black people in America have a heritage they can be proud of. The Wall of Pride reaches back into the past and depicts in brilliant contrasting colors Ancient Egypt with its Pharaoh, pyramids, commerce, and symbols of knowledge. Other African personages are there, to symbolize that part of the heritage of every Negro in America has roots in the continent of Africa. The reality that black people were brought to these shores as slaves is expressed in a portion of the mural which shows Nat Turner, in the darkness of night, leading fellow slaves in an attempt for freedom in 1831. Early in the 20th century, sociologist W. E. B. DuBois wrote of the problems the Negro masses had to contend with, and then helped found the

NAACP. He is pictured with leaders of developing African nations. Current voices in the Black Revolution are there—Dr. Martin Luther King, the man who had a Dream; Malcolm X; and H. Rap Brown. The field of entertainment is represented by Miriam Makeba, Bill Cosby, and Aretha Franklin, the latter a native Detroit. Novelist James Baldwin and playwright Leroi Jones are pictured along side of boxer Muhammed Ali (Cassius Clay).

Reactions to the Wall of Pride, which more aptly might be called "Of Black America," are varied and clear. There are the passersby on 12th St., some of whom look up and speak of "our wall." There are the white suburban visitors who come by on a Sunday afternoon and remark on the aesthetic value of the mural and ask for identification of someone they don't know. There are the parishioners, most of whom are very excited about this kind of venture in the inner-city; plus others who have sincere hesitations about "A church wall being put to such a use."

At the unveiling of the wall on Sept. 9, all three television stations and several newspapers carried this interesting story about the middle of 12th St. Bill Walker (Chicago artist) returned to the church for the event, and in an interview with a

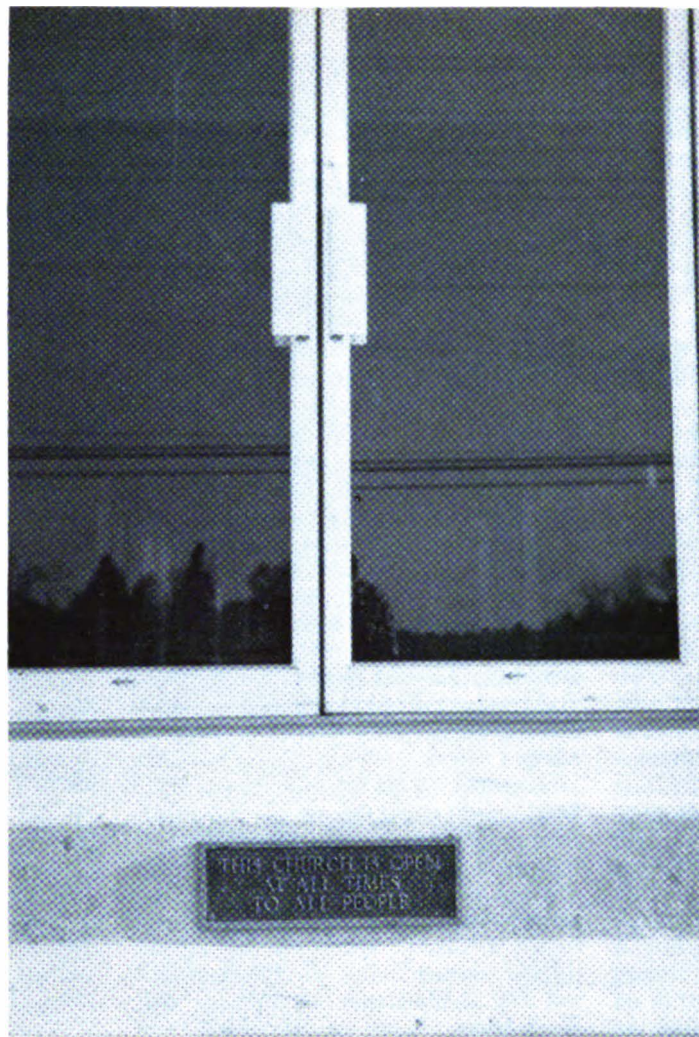
Detroit newspaper reporter, remarked: "We designed this wall to inform people about some of the contributions of black people, whether they be controversial or well-liked." Mr. Walker continued, "I feel that this is a most important wall. It's the sort of thing many churches must do if they are to relate to their community, and if the Church is to regain the leadership that it has lost."

The Rev. Marshall W. Hunt, rector of Grace Church, has been on the clergy staff since February of 1967 and became rector the first of this year. He states: "The task of the urban church as it speaks to the community in which it lives is most difficult and calls for innovative forms of expression. The wall, I feel, says to people on the streets something which the clergy cannot say in hundreds of words inside the church. It is beauty where there is usually so much bleakness. We just hope we have reached out to the people of the area with a new hand of hope and understanding."

The Christian Faith speaks to all men of reconciliation. Reconciliation begins with understanding. The Wall of Pride attempts to teach this. Whereas walls traditionally divide, this one is created with a hope toward breaking down unseen walls which divide men of one race from men of another. The Wall of Pride looks down onto 12th St., a street typical of many in the country's explosive inner-cities. It reminds its onlookers that many voices must be heard in order to understand fully the human aspirations of a people attempting to move into the mainstream of American life.

ARTHUR B. WILLIAMS





Saint Alban's Church of Augusta, Ga.

“**A**nd the creed and the color and the name don't matter” runs one of the songs we use at the Folk Mass. This is precisely what St. Alban's Church is—a place where none of the above matters. We are truly a catholic group in that we come from all over the world, from all cultures, from all educational levels, and yes, from all creeds (there were two Jews in our last confirmation class, for example). It is

not just that the church is full every Sunday, though it is, but it is what it's full of that counts. A retired colonel may read the epistle, an enlisted man the Old Testament lesson, a psychiatrist administer

**By Mary Stewart
of St. Alban's Church**

the chalice, and the “alms and oblations” may be brought to the altar by a mailman, a lawyer, and two teenagers. A man from Canada may commune next to someone from Pennsylvania or Washington or Michigan or Maine or Germany or England or an Oriental from Korea or an American-Chinese or a Colorado Indian. There are even a few native products like myself.

All around are the evidences of the



A Distinguished Congregation

talents of the parish, and of their offerings of the same to God. The altar was constructed by a vestryman; the vestments the priest wears were designed and made by several of the women; the dossal curtain behind the font was made and given by another woman and her husband; and in the rear of the church, by the font and over the votive lights (a gift of a couple who have since returned to Puerto Rico) is a striking modernistic painting of the Madonna and Child done by an Army wife who stayed at St. Alban's three years and who left this legacy of beauty behind her. Perhaps the most significant appointment of the parish is a small bronze plaque on the top step of the entrance which says "This Church is open at all times to all people"—and this means *all* times. There is a lock on the door but nobody knows where the key is. And note that the door is clear glass—two-way communication between the church and the world.

The parish is racially integrated on every level including the vestry, the woman's group, the choirs, the Church school, and virtually every other organization as well. Not only are we united in the Eucharist, be it the High Mass on Easter or the Folk Mass, but as much so in the parish hall afterwards. It is here that one feels most intensely that intangible warmth and fellowship, the "love of

God" if you will, that is described in some of St. Paul's letters to the early Church. Over a cup of coffee and conversation we "lean a little way into each other's lives." We are reluctant to go back out into the world sometimes. But we do—and in so doing serve our "neighbors and the world," too.

The SAY (St. Alban's Youth) group is very ecumenical. They have visited many Protestant and Roman churches in this area, and have taken them the Mitchell Folk Mass. On one Sunday these teens were hosts to a local CYO and an out-of-town EYC at a cookout. They put on a Mardi Gras dinner and a variety show.

A prime example of how St. Alban's serves its neighbors is in the annual Bible school. This past year there was a parade (led by a fire truck) which gave out handbills to publicize the school; and the children came in large numbers. We ended up with 152 children, more than two-thirds of whom were not Episcopalians and about half of whom were Negro. There were 16 boys from the Youth Development Center, a reform school. This was the first Christian love most of these children had ever been shown. To staff this there were around 35 laymen of both sexes and all ages.

The Bible school features a daily Eucharist, a refreshment period, and recreation and arts and crafts based on some aspect of the Church. All of this—curriculum and arts and crafts—is a "home made" project worked up by the priest and staff. This past June, for example, we studied the sacraments so now there are more than 100 kids walking around this area who know at least something about our Lord's continuing care of His people, including them. This was all done gratis so that no child was left out. There was even free transportation supplied by priest and parishioners who had to make two or three trips every morning and afternoon. The church wasn't big enough to hold kids, staff, parents, and friends for the "graduation."



You're pretty close to serving God and your fellow man when you have a church full of happy, variegated children who may cross themselves with their left hands, may genuflect backwards, and who may even bless the priest back, but who make the walls ring as they sing (and mean) "And the creed and the color and the name don't matter." Surely our Lord must look down and smile at the good time they (and we) are having praising Him.

St. Theresa once said, "God deliver me from sullen saints." There are no sullen saints at St. Alban's Church in Augusta, Ga.



“That’s what you think, Private Willis, that every child that’s born into this world alive is either a little LiberAL or else a little ConservATIVE.” I seem to be both in my arguments with myself about that Hippie ordination in California. The conservative me (Connie, for short) says:

Certainly I am outraged by the whole business; and what a bishop! Rocked hymns blasted out by Martha’s Laundry; beads and morning-glory seeds and a draft card in the collection; and the worst of all, his psychedelic chasuble festooned with yarn balls and bells, ugh!

The liberal me (Libby for short): Pretty raucous. Do I remember something back there in the Pentateuch about the ephod of the high priest? How’s this, Exodus 39 passim: “And they made upon

Libby: Even we find some of us Episcopalians pretty complacent. We might do with a few shocks; secretly, we rather relish them.

Connie: Depends. Anyway that kind of shock should come from the pulpit.

Libby: Yes, yes. We do enjoy, are indeed edified by, a good sermon when it lambasts the other fellow; but how often do we act on it?

Con.: But sincerity is basic to worship. Balloons paraded up to the altar at dignified, lovely old Christ Church in Cambridge, oh! and not even original. Bravado and pretty cheap at that. Nothing in this of the sweet naivete of the *Jongleur de Notre Dame*.

but we have been so inflexible so long.

Con.: Well, we are willing to talk calmly with them; but to give in to their wild ideas will be no safeguard. They want to destroy, they find it exhilarating — and destruction is so final.

Lib.: Aren’t you being too concerned with what is material? Buildings, vestments, vessels — how truly essential are any of these? Remember Teilhard de Chardin’s Magnificent Mass of the world — no bread, no wine, no chalice, no venerable properties — on a bare hillside in China?

Con.: Oh, but what spiritual riches he had within himself, gathered by rigorous discipline and practice using those same “venerable properties.” But I *am* trying to think of spiritual values.

Lib.: Such as?

Con.: Order and decency and the beauty of holiness. These are not invented on the instant. Our traditional values have been ham-

Conservative

the hems of the robe pomegranates of blue and purple and scarlet and twined linen. And they made bells of pure gold, and put the bells between the pomegranates . . . round the hem of the robe to minister in.”

Connie: Humph, that was very long ago; and that was the most beautiful embellishment they knew at that time. And it was all done in utter sincerity.

Libby: Perhaps the yarn tassels and bells were a sincere offering by York’s young parishioners.

Connie: Phooey! You know it was a stunt, with all possible publicity, meant to shock us, US.

vs. Liberal

Lib.: Of course it is bravado — the bravado of insecurity and frustration; and they are genuine enough. Besides, sincerity fluctuates in intensity in the best of us. Mine, I know, is always at its peak when I tell the Lord that the burden of my sins is intolerable.

Con.: As individuals, of course we are weak creatures; but it is the collective, the corporate sincerity of the Church that is expressed; and these antics are a mockery of all that has been venerated through the ages. Any outlandish whim goes. It is simply anarchy. And just try to put on the brakes and reason with them, what will you get? Mob hysteria, slogans splashed on the walls of beautiful churches, and pot-shots at the crystal chandeliers, and—

Lib.: Now, Connie, aren’t you getting a bit ahead of yourself: Agitations do get out of hand easily:

mered out through centuries by all sorts and conditions of men.

Lib.: Except Hippies?

Con.: Don’t heckle me, Libby. I do pity these young iconoclasts (that is what they want to be called). They will so soon be dated, thrown out by still newer innovators.

Lib.: *The New Yorker* is sorry for them too. Did you see W. Miller’s Hippie Poppa saying to his offspring: “I mean like, son, when you’re in your teens and doing your own thing, you’ll still dig me and we’ll always groove with one another, right?”

Con.: Oh, it’s all so wasteful. They are so gullible about any so-called scientific experiences of just anybody: why are they so distrustful in the more important area of spiritual living, proved by real saints?

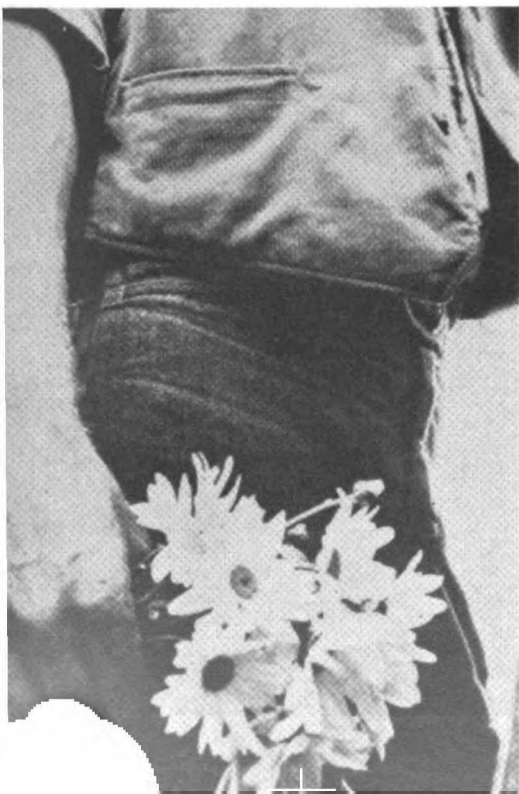
Lib.: It does seem wasteful for each one to have to burn his own fingers; but experience is said to be the best teacher. Anyway imposed discipline always backfires.

Con.: Oh, no. What kind of savage would you be if you hadn’t had the imposed discipline of a civi-

Continued on page 20

By Florence A. Risley

St. Mark’s Church
Boston, Mass.



A New National Anthem?

We rise to second the motion offered by *The Christian Century*, in its issue of Oct. 23, that this nation should consider replacing *The Star Spangled Banner* with another national anthem. The *Century* gives as one reason for a new anthem the fact that the present one has "an unwittingly undemocratic aspect" in that "the common people can't sing it." It argues further that the words are troublesome, based primarily on the imagery of war weapons. We do not share the *Century's* distaste for what it calls the tune's "somewhat ignoble past," it having been a drinking song in 18th-century England. We agree rather with that associate of St. Francis who set the Psalms to tavern ditties of his day, declaring that there was no reason why the Devil should have all the best tunes. *The Star Spangled Banner* is a real rouser, whatever its origin. But only experts can sing it (and among these we do not include the young man with the guitar who murdered our peace with his rendition of it at one of the World Series games).

Probably few Americans of this generation realize that it was not until 1931 that the Congress designated *The Star Spangled Banner* as the national anthem. This writer's recollection is that on patriotic occasions during his childhood the usually sung anthem was *America*. The fact that this has the same tune as the British national anthem presumably disqualifies it. *The Christian Century* suggests that *America the Beautiful* might be a good replacement, as indeed it would. It has our vote among the presently available options.

"Perhaps what we need is a wholly new piece born of the turmoil of our own times," says the *Century*, "and we suggest that a nation that is incapable of reconstructing its own symbols and rituals from time to time is dangerously close to sterility." With this general principle we wholly agree. But if the new anthem were to be one with words by Ginsberg and music by Baez we should have to slink out to the tavern where gather the clingers to the grand old song about the grand old flag—with its unscalable peak ten notes above middle-C-level, its flag fetishism, triumphalism, and all.

A Guest Editorial

It was distressing business for many New Yorkers when they read in *The Times* of Oct. 16 about the gift of the Episcopal Church to the Ocean Hill-Brownsville School District in the midst of its current battle with the Board of Education. The strife was still at its hottest and most volatile point when the announcement appeared. The issues were still far from clear and the complexities of the overall situation had long baffled the best informed observers and the most objective officials who must at length find a way out. Yet the Episcopal Church stepped in with its nickel's worth as though there were no grounds for bewilderment. At least that is the way it must inevitably appear to most readers of *The Times* which, in its editorial section of the same issue, called the whole matter "a callous power-play of intransigent interest groups." It also accused the Ocean Hill-Brownsville faculty and community supporters of "acts of coercion and humiliation against union teachers and other staff members."

The news item telling of the Church's gift of \$4000 from the special urban fund authorized by the 1967 General Convention stated that it was given for the purpose of publicizing the position of the Ocean Hill-Brownsville group. I suspect the proponents will defend their action on the grounds that the money was only for publicity purposes of the local-control advocates and that it did not include any avowed espousal of either side in the dispute. Such a defense would be unfortunate casuistry in my opinion because the public will never distinguish between a gift for a neutral purpose and support of the group to which the gift was made. The headline stated simply: "Ocean Hill gets \$4000 from Episcopal Church," and thereby the damage was done. The distressing aspect of it, for those of us who love the Church and want to be proud of it, is the apparent assumption of omniscience which no onlooker would be willing to concede and which many of us who belong to the Church are unable to grant. In a situation so complicated where guilt is so generously shared by both antagonists, it seems extremely unbecoming for the Episcopal Church, or any Church, to take sides. Con-

The Created Acknowledges

Naked and clean
 my body stands gracefully,
 newly made . . .
 fresh with life.
 The green around me
 with one soft violet
 knows me by my birth — and there
 from far off is a breeze
 that carries sweet news
 of life elsewhere.

Having been spun out of the land
 I now gratefully let go God's hand
 But keeping mind intact
 Prepare to enter this new act —

And by music of these birds
 I am guided
 As by creeks and animal marks —
 The earth is prepared for me
 And I glory in it greatly.

scientious, responsible, and involved citizens are struggling to understand and to sift all the facts. City officials are wrestling with the complexities and the obscurities in all good conscience. The answers seem acutely difficult to determine fairly. Yet the Episcopal Church is announced as having given funds to one side. To be sure, the \$4000 is a pittance and a very small slice of the \$3 million pie. But the appearance of such premature judgment where the intimately-informed remain baffled does much to undermine confidence in those who make such decisions. It isn't as though the Ocean Hill-Brownsville group were unduly impoverished or underpaid. The salary of Mr. Rhody McCoy, the administrator, has been publicized as being \$30,000 a year.

This exaggerated compulsion about having the Church involved to the extent of making clear-cut decisions and

taking of sides in every political, economic, governmental, diplomatic, and even military question is a contemporary phenomenon shared by a great many individual clergy as well as by many bureaus and commissions. It has meant loss of respect on the part of many thoughtful, dispassionate, and qualified onlookers for the individuals concerned and all too often for the Church itself. For the Church to stand aloof is inexcusable and would be disloyal to the Lord. But to jump in where angels fear to tread, with an inadequate grasp of the whole problem and with emotion undisciplined by careful investigation and analysis, is simply to reveal an unfortunate degree of folly.

(The Rev.) FREDERICK M. MORRIS, D.D.
Rector of St. Thomas Church, New York City

RISLEY

Continued from page 18

lized home — been required to establish habits of cleanliness and regard for the needs and feelings of others?

Lib.: Cleanliness aside, regard for their feelings is just what the Hippies think you are neglecting.

Con.: If they are so bent on reforming the Church to their taste why don't they take over a moribund inner-city parish? They would have our blessing for what it is worth to them, and our financial support — well, some support, I'm sure.

Lib.: Buy 'em off?

Con.: To preserve what we love is worth the price as you imply it.

Lib.: But they can't abandon you. They are missionaries; they have to smash your idols.

Con.: Now you are being flippant. Oh, what treasures have been thrown on the rubbish heap out of ignorance. It makes me weep. They want to sweep away as *archaic* the sonorous, stately language of the Prayer Book and the King James Version—a glorious, noble part of our heritage. The mouths of babes and sucklings are full of the vocabulary of aeronautics, electronics, cybernetics, psychedelics, cryogenics—and what more ics and ties—but it would tire the brains of their parents to learn that a *comforter* is not always a bed quilt.

Lib.: And—er—prevenient grace?

Con.: I grant you, that is archaic, more's the pity. But can't the truly beautiful be saved out of the traditional?

Lib.: If it can be made relevant.

Con.: Relevant—oh, relevant! like the mini skirt and that ordination sermon on the text "God is doing his Thing."

Lib.: Oh well, Connie, weren't you ever just silly?

Con.: Of course I was, and my elders had the sense to find my silliness irrelevant.

Lib.: An ancient seer of Ireland — perhaps St. Patrick himself — said, " 'Tis the chief fault of young men that they are young." Connie, do you really think it is God's Church the Hippies want to destroy, or only ours?

AROUND & ABOUT

Continued from page 2

leaflet of St. Paul's-on-the-Hill, in St. Paul, Minn., of which Bp. Corrigan was once rector. I think that all those who know Dan Corrigan personally, and also those who don't, will want to read the following *whereas* portion of that resolution:

Whereas, His ministry as priest and bishop has been characterized in the following terms:

Like sons and daughters, he has prophesied;

Like old men, he has dreamed dreams; Like young men, he has seen visions; And, as the spirit was to be poured out on all flesh, so surely has it been poured out on him (Joel 2:28).

He is at home with St. Thomas Aquinas and with Walter Ong, With St. Augustine and Rudolf Bultmann,

With the American Church Union and the Presbyterians,

In short, he is a Catholic Episcopalian, rooted in biblical tradition, and living out its prophecies and its doctrines in the electronic age. . . .

The nicest thing about this tribute is that it is true.



This being (as I write) the Octave of All Saints we have two words for the week: one from **George Santayana**, "It is easier to make a saint out of a libertine than out of a prig"; and this, from **Oscar Wilde**: "The only difference between the saint and the sinner is that every saint has a past and every sinner has a future."

NEWS

Continued from page 14

on holding meetings in Chicago. Also removed from the resolution was any specific reference to Mayor Daley.

In other action, convention:

(✓) Defeated a resolution condoning selective conscientious objection;

(✓) Passed a resolution asking that special exemption (4-D) from the draft now accorded seminarians, be discontinued.

(✓) Approved the establishment of a diocesan draft counseling program with the proviso that "this action implies no specific position regarding military service, any particular war, or pacifism";

(✓) Approved the use of preferential voting at future conventions;

(✓) Adopted a diocesan and general Church budget of \$827,726, an increase of \$22,237 over 1968. An assessment budget of \$336,568 was also adopted;

(✓) Approved diocesan council action in establishing a minimum salary of \$6,100 for mission clergy. Also voted that any parish unable to pay this minimum salary may be assisted for one year from diocesan funds, after which, if still unable to meet the minimum, the parish "shall be declared a mission by the Ecclesiastical Authority."

Guest speaker at the convention was the Rev. John B. Coburn, president of the House of Deputies of the General Convention. He is the former dean of the Episcopal Theological School, Cambridge, resigning this past academic term to teach drop-outs in the New York Street Academies program sponsored by the Urban League of New York.

Following the dedication of the diocesan center at the conclusion of the convention, the chairman of the building fund campaign, Thomas C. Jones, received a silver tray engraved: "Well done thou good and faithful servant," from the Bishops of Chicago—the Rt. Rev. Gerald Francis Burrill and the Rt. Rev. James W. Montgomery, Coadjutor.

NEW ZEALAND

Maori Bishop Consecrated

The 52-year-old former chaplain of the Waikeria detention center, the Rev. Manu Augustus Bennett, has been consecrated

Bishop of Aotearoa in the Province of New Zealand, 40 years after his father became the first Maori bishop in December 1928.

About 1,800 people in the Waiapu Cathedral, Napier, New Zealand, witnessed the ceremony. The consecration was the first held in the Cathedral Church of St. John the Evangelist which replaced the old red brick building destroyed in the 1931 earthquake. Officiating was the Archbishop of New Zealand, the Most Rev. N. A. Lesser, who is also Bishop of Waiapu. The sermon was given by the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu. Dr. Bennett had served as an assistant priest at the Church of the Nativity, Honolulu, while he was studying at the University of Hawaii, in 1954. Special guests included Queen Te Ata-rangi kaahu, Sir Turi Carroll, the Hon. J. F. Henning, American Ambassador to New Zealand, and three boys from the Waikeria detention center.

Bp. Bennett succeeds the Rt. Rev. Wiremu Netana Panapa, who retired last February.

EVANGELISM

Congress in Planning Stage

Forty-five religious leaders have been named to the national committee which is sponsoring the United States Congress on Evangelism to be held in Minneapolis, Sept. 8-14, 1969. The committee which includes an eight-member executive board comprised of leaders in the Minneapolis-St. Paul area, has already met for a day-long session in Minneapolis.

Dr. Oswald C. J. Hoffmann, St. Louis, speaker on the Lutheran Hour, presided. Evangelist Billy Graham, honorary chairman, addressed the committee and was available for consultation. Referring to

the World Congress on Evangelism in Berlin, in 1966, the evangelist said he hopes that such congresses will be held in regional areas of the world. He said that one has been held in Africa, another is planned for South America, and yet another in Singapore in November 1968.

Dr. Hoffmann will give the keynote message on the opening night of the Minneapolis congress, and Dr. Graham is scheduled to speak at the closing session of the congress.

VIRGINIA

Members, Not Officials, to Plan Programs

The executive committee of the Diocese of Virginia decided at its October meeting to reverse its program building procedure. No longer will the diocesan personnel and committees decide what programs should be good for the churches and then attempt to get the parishes to adopt them.

By the use of planning techniques now commonly practiced by modern industry and government, parishes are being asked to take good hard looks at their constituencies and communities. On the basis of such studies, they will set realistic goals and plan ways to achieve them. Diocesan programs will grow out of parish goals and commitments.

The Rev. Milton LeRoy, newly appointed diocesan program director said, "This amounts to genuine recognition of parishes as the leading edge of our missionary endeavor. The Church's mission is still the same—the proclamation of the goodness and sovereignty of God over His whole creation as made known to us through His Son, Jesus Christ." Mr. LeRoy also said that members of

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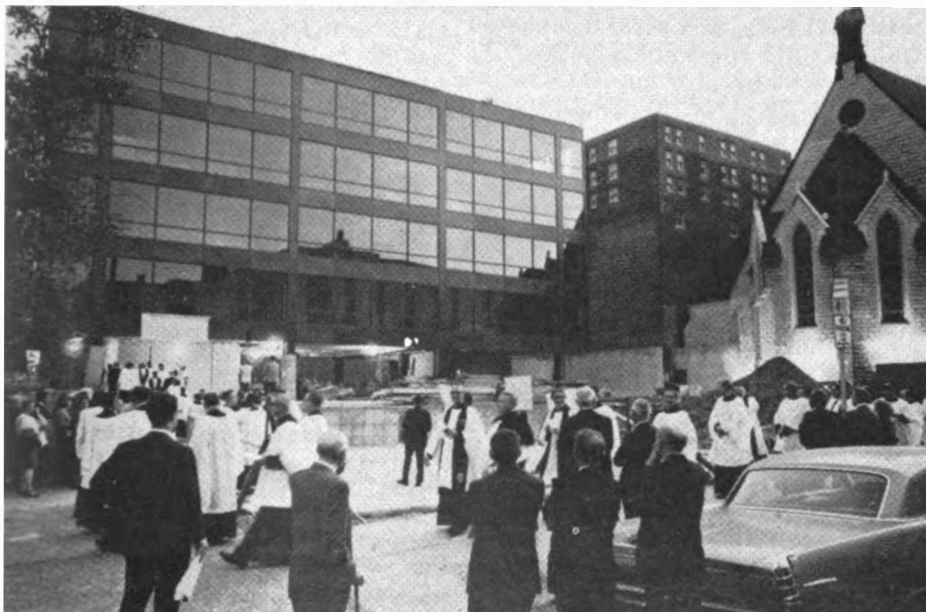
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THE NEW CHURCH CENTER of the Diocese of Chicago was dedicated by the Rt. Rev. Gerald Francis Burrill at the conclusion of the recent diocesan convention. Exterior of the building, that has a 92-foot plaza, is bronze-tinted glass and aluminum. The cornerstone was laid last May by the late Rt. Rev. Charles Larabee Street, retired Suffragan Bishop of Chicago.



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the Episcopal Church are going to have to decide whether the purpose of their Church is to be a religious club serving only the immediate interest of the membership, or a community of people committed to demonstrating and proclaiming that God's "got the whole world in His Hands." He added that he believes that church members have the right to make that decision "even if it means that some of us have to mute our trumpets or find other channels through which to speak."

"Current Financial Crisis" to Be Studied

The Rt. Rev. Robert F. Gibson, Bishop of Virginia, has called for a one-day meeting of the diocesan council Dec. 2, at St. Paul's, Richmond, "to communicate some of the pressing issues facing the Church on the national and diocesan levels in hopes of building understanding to meet the current financial crisis."

Bp. Gibson said that he believes "money is not flowing because our people do not understand how the Church is exercising its mission in 1968. . . . We are concerned with life, the life of people who are living throughout the world. We are concerned about the life of the Church and its mission to provide life for these people."

One of the speakers at the meeting will be Leon Modeste, director of the General Convention's Special Program, who will explain the work of the program in trying to meet some of the needs in the poverty areas of the country. Bp. Gibson will also address the council.

AROUND THE CHURCH

More than 90 children attended the vacation church school for Ecuadorian children, held in St. Nicholas' Church, Quito. The parish also is host to a recently organized youth group begun by English speaking teenagers. The Rev. Onell Soto has been in charge of the Quito church for the past several years.

Visiting bishops in the United States include the Rt. Rev. John Sepeku of Dar-es-Salaam in the Province of East Africa, who spoke in the three dioceses of Wisconsin—Milwaukee, Eau Claire, and Fond du Lac; and the Rt. Rev. Paul C. Lee, Bishop of Seoul (Korea), who spoke in the Diocese of Albany. Albany Churchmen are contributing funds marked for the erection of a new church in the Diocese of Seoul.

The Rev. Elliott A. Sheppard, Fort Simpson, North West Territories, Canada, has invited the Anglican clergy in Canada who are interested in forming a clergy union to correspond with him.

Seabury-Western Seminary in Evanston has recently received a grant of \$1,670 from the S & H Foundation, Inc., spon-

sored by the Sperry and Hutchinson Company. The money will be used to finance three lectures on the topic, "Youth in a Time of Crisis." Seabury-Western won the grant in competition with more than 420 schools throughout the country.

The Very Rev. T. Hudnall Harvey, Dean of the Episcopal Theological Seminary of the Southwest in Austin, Texas, has announced various lectureships for the present school year. Dr. Paul Ramsey of Princeton, well-known moral theologian and lecturer in Christian ethics, delivered three lectures on Oct. 28-29 on the Gray M. Blandy lectureship. Throughout the year, lectures on the Joe L. Crump lectureship in theology and culture will be given by the Rev. Frank S. Doremus, professor of homiletics at ETS-SW; the Rev. Albert T. Mollegen, professor of New Testament at the Virginia Theological Seminary; Prof. Earl A. Koile of the University of Texas; and the Rev. Armen D. Jorjorian, religious director at St. Luke's Hospital in Houston.

WASHINGTON

Rare Book Library Has Exhibition

The Washington Cathedral Rare Book Library will open an exhibit of inaugural and presidential Bibles Nov. 17, following a special service of Evensong. Twenty-nine Bibles used at inaugurations or personally associated with presidents will be displayed. A private reception and preview will be held prior to the service for descendants of presidents represented in the exhibition.

John Eisenhower and Margaret Truman Daniels have been invited to read the lessons at Evensong. The Hon. Thurgood Marshall, justice of the Supreme Court, will be in procession.

The search for these Bibles has been conducted for the past two years by the cathedral's rare book librarian, John Chalmers, and members of the library committee. Many Bibles previously thought to have been lost have been located. According to those who arranged the exhibit, the purpose is to show not only the importance of the Bible to our presidents in their public oath taking, but more importantly, what the Bible has meant to them in their private lives.

The Constitution requires that the president-elect take an oath of office, but there is no requirement that stipulates the use of a Bible on the occasion. George Washington's use of the Bible at his inauguration in 1789 established the precedent which nearly all have followed since that time. This "Washington Bible" which was borrowed from St. John's Masonic Lodge No. 1, New York City, for the oath-taking has been carefully preserved through the years by that lodge.

The cathedral exhibit will continue un-

il Feb. 23
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PEOPLE and places

Laity

James A. Bingham is lay reader in charge of St. Stephen's, 406 Bouchelle St., Morganton, N.C. 28655.

Dr. Jeannette Ridlon Piccard, Ph.D., Churchwoman and famed balloonist, has received the Outstanding Achievement Award, the highest honor given by the University of Minnesota. At present she is a consultant to the director of the Manned Spacecraft Center, Houston. Her record making balloon flight of 57,559-foot altitude in 1934, gave her the world title for women. Her husband, Dr. Jean Piccard, died in 1968.

Miss Estelle Warren, former director of Christian education, All Saints', Chevy Chase, Md., is Christian education consultant for the Diocese of Atlanta, 2744 Peachtree Rd., Atlanta, Ga. 30305.

Seminaries and Colleges

Philadelphia Divinity School—The Rev. Donald F. Winslow, former lecturer in historical theology at Weston College and research assistant at Harvard University, is a member of the PDS theology department. **Henry M. Cook** is instructor in music and organist and choir director at the seminary. He is also an associate of the American Guild of Organists holding a Ch.M. degree.

Seabury-Western Seminary—Various aspects of our leisure are being explored by the Rev. J. V. Langmead Casserley, professor of philosophical theology at S-W, in a 13-week TV series entitled, "The Expanding Sunday." The format features a weekly debate with Dr. Casserley acting as theologian-in-residence, Miss Sue Lawson as moderator, and a student and business or professional man discussing leisure from different viewpoints. The program ends Dec. 3.

University of the South—A student center building for the university has been decided on as a memorial to the late Rt. Rev. Frank Juhan, IV Bishop of Florida, who was closely associated with the school and its students from his matriculation there in 1907, until his death Dec. 31, 1967. The fund campaign for a minimum of \$750,000 will be continued to the second anniversary of the bishop's death.

Religious Orders

The Society of St. Francis—Brs. Thomas Bernard and Kevin Richard are novices in the American Province of the Society of St. Francis. At the service for the novices the Minister General, Br. David, presided and the Most Rev. Philip Strong, Archbishop of Brisbane and Primate of Australia and also Protector of the South Pacific Province of SSF, celebrated the Eucharist.

Armed Forces

Chap. (Lt.) **F. P. Grose**, USNR, MOQ 3154 Camp Lejeune, N.C. 28542.

Chap. (Cpt.) **Anthony W. L. Hollis**, 1670 Waverly Way, Baltimore, Md. 21212.

Chap. (Maj.) **Jeremy H. Knowles**, 22 Mudge, Kincheloe AFB, Mich. 49788. He has received a recent promotion in rank.

Chap. (Lt.) **Clark A. Tea**, HDQ, 3d Med Bn. 3d Mar Div, FMF, FPO San Francisco, Calif. 96602.

Chap. (Capt.) **Stephen J. C. Williams**, 35th Cmbt Spt Gp (PACAF), CMR Box 7384, APO San Francisco 96321.

New Addresses

The Rev. **John B. Coburn**, 20 E. 74th St., New York, N.Y. 10021, until June 1969.

The Rt. Rev. **Oliver J. Hart**, retired, Cameo Apts., Pass-a-Grille Beach, Fla. 33741. (temporary).

The Rev. **Smith L. Lain**, 84 Havameyer Lane, Old Greenwich, Conn. 06870.

The Rt. Rev. **Frederick B. Wolf**, 143 State St., Portland, Maine 04101.

Churches New and Old

St. Luke's, Denison, Texas, celebrated its 95th anniversary, Oct. 18, in its 92-year-old church building with an anniversary choral communion service. Preacher was the Rt. Rev. C. Avery Mason, Bishop of Dallas, and the celebrant was the Rt. Rev. William P. Barnds, Ph.D., Suffragan

Bishop of Dallas. (The reporter for the occasion states that "in this part of the country St. Luke's is thought old enough to have been part of the 'early church'.") Rector of the parish is the Very Rev. A. H. Lee.

DEATHS

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

The Rev. **Wyatt Clark Hurst**, 75, perpetual deacon at Calvary Church, Memphis, Tenn., died Sept. 19, in Memphis.

Mr. Hurst was with the traffic department of the Central of Georgia Railway for 38 years prior to his retirement in 1958. He became a perpetual deacon in 1947, serving the Woodstock preaching station which is now St. Anne's, Millington, Tenn., and since that time had been at Calvary Church. His wife, Alma Evelyn, preceded him in death some 20 years ago. Survivors include one daughter, three sons, eight grandchildren, two sisters, and two brothers. The Bishop of Tennessee celebrated the Requiem Eucharist at Calvary Church, and interment was in Memorial Cemetery, Memphis.

The Ven. **Barr Gifford Lee**, 97, retired priest of the Diocese of Northern California, died June 18, of coronary arteriosclerosis.

Archdeacon Lee retired in 1940 after having served as general missionary in the Diocese of Sacramento, 1918-21, and then as archdeacon of the diocese until his retirement. He continued to serve as supply priest until just a few years ago. Survivors include his widow, Emily. The Bishop of Northern California and his suffragan officiated at the Burial Office and the Requiem Eucharist held in Trinity Cathedral, Sacramento. A Memorial fund has been established for the archdeacon at the cathedral.

The Rev. **Vesper Ottmer Ward, S.T.D.**, 78, professor emeritus of Christian education and homiletics of the School of Theology, University of the South, died Oct. 17. Since 1963, he had lived in Leisure World, Seal Beach, Calif.

During his retirement years Dr. Ward assisted with the activities of St. Theodore of Canterbury Parish, Seal Beach, and served as supply priest in the Diocese of Los Angeles. For several years he had been editor in chief of the curriculum development department of the Executive Council, then known as National Council. He was also dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., 1933-41, and taught at the University of the South, 1953-63. Survivors include his widow, Katherine, a daughter, a son, and several grandchildren. Services were held in the Church of St. Edward the Confessor, Westminster, Calif., and interment was in Westminster Memorial Park.

The Rev. **John Williamson**, 85, retired priest of the Diocese of Southern Ohio, died Jan. 19, in Deaconess Hospital, Cincinnati, after a brief illness.

At the time of his retirement in 1956, he had been rector of St. James', Piqua, Ohio, for ten years. From 1926 through 1941 he was dean of Trinity Cathedral, Little Rock, Ark. Survivors include a son, John, and a daughter, Mrs. William Hutcherson, and five grandchildren. Services were held in St. Thomas', Cincinnati, and interment in Evergreen Cemetery, Southgate, Ky. Memorials have been established at Trinity Cathedral, Little Rock.

Louise Hazel Dorman French, 82, died Oct. 1, in her home in Cranford, N.J., after a long illness.

Mrs. French was the widow of the late Canon Clifford W. French, of St. Stephen's Cathedral, Harrisburg, Pa., who died in 1964. Canon French was for many years correspondent for THE LIVING CHURCH for the Diocese of Harrisburg. Survivors include two sons, William O., and John D. The Burial Office was read by the Rev. John Roberts, canon precentor of All Saints' Cathedral, Albany, N.Y., in Tebbutts' Funeral Home, Albany. Interment was in Albany Rural Cemetery.

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PRIEST available; for resumé write **Box E-588.***

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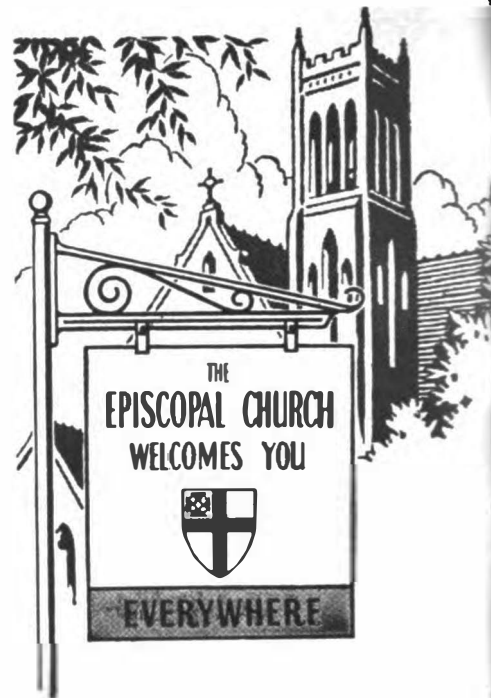
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CHURCH DIRECTORY

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.



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watske Ave.
The Rev. Robert W. Worster
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. John J. Phillips
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WASHINGTON, D. C.

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

ST. PAUL'S 2430 K St., N. W.
Sun Masses 8, 9, 11:15; Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 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, 9, 11; Daily 7:15, 5:30; al-
so Weds 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 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Terpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

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, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

KEY—Light face type denotes AM, black face PM; odd, 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; 15, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship

FLOSSMOOR, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw St. & Madison Ave.
The Rev. R. L. Renieri, r
Sun Low Mass 8, 10 Solemn Mass; Daily Masses:
Mon thru Fri 7; Tues, Thurs & Sat 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

LONG BEACH, MISSISSIPPI

ST. PATRICK'S 200 East Beach
Sun Eu 7:30, Family Eu 10; Wed 9; HD 7:30; C by
appointment

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmer Blvd.
The Rev. E. John Lengitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst
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
Sun HC 7:30, 9; (15 & 35 & Major Feast Days 11);
MP 11 (25 & 45); HC Daily

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. Finley, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4;
Weekdays HC Mon, Tues, Thurs, Fri 12:10; Wed 8
& 5:15; EP Daily (ex Wed) 5:15. Church open
daily for prayer.

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

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; Rev. B. Scott, 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 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; Fri & HD
6:15. 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. Allen B.
MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), MP 11; EP 4; Daily ex
Sat HC 8:15, Wed 5:30; Thurs 11; Noonday ex
Mon 12:10. Church open daily 6 to midnight

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

THE PARISH OF TRINITY CHURCH

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
The Rev. Leslie J. A. Long, S.T.D., v
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP
& EP. C Sat 12 noon

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL 333 Madison St.
The Rev. John G. Murdock, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguait, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish).
Eu Mon thru Wed 8; Thurs thru Sat 9

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
The Rev. Frederick R. Isackson
Sun HC 9; 11 (15 & 35); MP Other Sundays

CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C 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; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5.

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