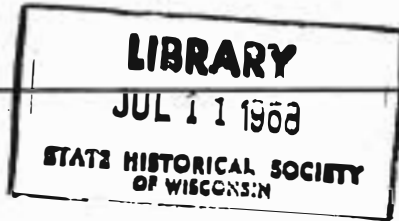


The Living Church

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WIS 53706
F L C 2

July 14, 1968

30 cents



Page 9:

Bp. Dean on Reunion

Page 6:

Cleage Resigns from OC

Page 11:

Disturbing Information

Page 11:

New Reprints Available

Page 7:

Review of GCSP Grants



Until recently a baccalaureate sermon or commencement address followed a fairly obvious pattern. The speaker reminded the graduates that, given the great privilege of an education, they were to go out and make a contribution to society. "To whom much was given, much would be required." Graduation opened a great door of opportunity, and if they were to be true to college, family, and society, all of whom had made possible their coming to this stage in their careers, they would go through this door with shoulders erect, eyes bright, steps firm, and spirits incorruptible.

Nothing could be further from the realities of these days. There is a world out there, to be sure, and it is in great need certainly. There is, however, a sombre doubt whether you are actually prepared to meet that need, and whether that world wants you to attempt it anyway. There is the world of the poor that

but I remind you again that the world that I describe is not waiting for your judgment or evaluation.

"Yankee, go home!" is still being scrawled on the fences and walls of the world. It is more than the expression of the native's rejection of vulgar and ill-mannered tourists. It is the universal resentment of American pretensions of a way of life that is superior to anything the rest of the world can offer. It is a declaration against American hypocrisy. It is hurled at the Christian missionary who goes about preaching of a love and brotherhood he does not believe. It is hurled against the American businessman who sees foreign nations only as foreign markets. It is hurled against the American student who has become proficient in speaking of things and ideas, but is no respecter of persons. It is hurled against us all who mouth platitudes about our great tradition of justice, democracy, and good will before a world that increasingly

subversives, to "do something about it" that gives us the troubled society that you are entering. To those who silently wish that this society would somehow behave itself so that you can get a job and live in peace, I would remind you of deTocqueville's comment that "patiently endure so long as it seemed beyond redress. Grievance comes to appear intolerable once the possibility of removing it crosses men's minds." That possibility in its most dramatic form is being expressed in American life today by Black Power. It is a native expression of the universal effort on the part of the disadvantaged to attain status and hope. One of the most discerning advocates of this ideology writes "We black Americans are no longer a minority, but a part of that vast majority of humanity yearning to be free. . . . We are a part of that fellowship of the disinherited. . . . Blackness links us with the Indians of Peru, the miners of Bolivia, the African, and the freed

The Burden of Proof

By The Rt. Rev. John M. Burgess, D.D.

Suffragan Bishop of Massachusetts

is convinced that you are too selfish and callous to understand their plight. There is a world of color that no longer has confidence in the powerful minority that is white. There is a world of those blighted by war that sees no reign of peace and freedom as it cowers from bombs and military might. There is, in other words, a vast unnumbered world of despair cut off from you who are the favored few, by a wide and growing gulf of alienation, that neither welcomes you or has great expectations about you. They are turning in upon themselves, and in this voluntary act of segregation they expect to find their own values, their own dignity, their own goals untouched by whatever gifts you would give or share with them. We may regret these polarities and declare them vain and ultimately self-defeating,

despairs of any good thing today and any hope for tomorrow.

In our pride and self-esteem, we might be able to bear this stigma in the face of a world that does not really understand or appreciate our situation. But our security is now seriously threatened by the realization that increasing elements within our own national life are joining in these accusations. Americans, quite aware of our heritage, in fact, because of our heritage, cry out against our present state. The American dream has become the American dilemma. *The Times* of London thus assesses our plight when it commented on the Congress laughingly disposing of a rat-control bill last summer: "Ultimately what is terrifying about the figure of 14,000 children killed or maimed by rats is that America is a society sophisticated enough to produce that kind of statistic but now apparently too irresponsible to do anything about it." It is the effort of citizens, not traitors and

fighters of Vietnam. What they fight for is what the American black man fights for—the right to govern his own life.

It is usually the powerful who resent others asking for power; and so Americans are duly shocked that black people demand power. Liberals are puzzled by this demand for segregation of the black community. Educated men of good will who feel they have so much to give are stunned that a door has been slammed in their face. The devout Christian sees his field of mission suddenly restricted. No one knows exactly what to do, for his self-defined job has quickly been taken away from him. Sometime ago I noticed an ad in the Boston subway. On a plain background was printed a single rectangle that measured about 2 x 3 inches. It was dark in color and had a twisted worm-like pattern drawn on it. There was this simple caption: "When this circuit has learned your job, what will you do?" I suggest that a good part of humanity has learned

This baccalaureate address was given by Bp. Burgess on June 2, in the First Baptist Meeting House, Providence, R. I., as a part of Brown University's 200th commencement.

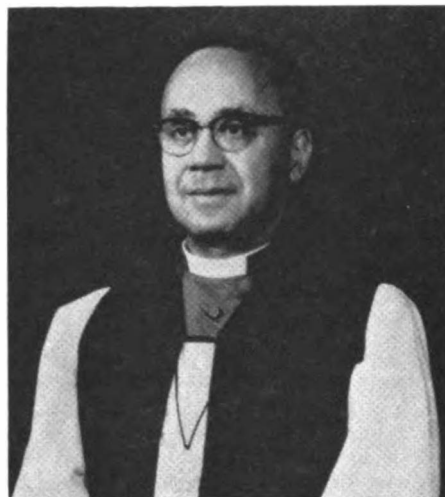
how the powerful get along in this world, and they are no longer willing to wait and hear nice soothing platitudes about love and reconciliation when they know the impact of unadulterated power and force in effecting decisions and policies. Ron Karenga has said very pointedly, "Like it or not, we don't live in a spiritual or moral world and the white boys got enough H-bombs, missiles, firehoses, and dogs to prove it." A group of black clergymen put it in nicer but nonetheless similar language when they wrote to *The New York Times*: "We are faced now with a situation where conscienceless power meets powerless conscience." The disinherited are determined to break this dilemma on their own terms in their own way.

What then are the usual decision-makers going to do? Since Dr. King's death, these men of good will ask rather plaintively, "What can we do? What can I give?" There are, of course, certain emergency jobs to be done, and certain projects to be supported by money. The public sectors of federal, state, and local governments have obligations to fulfill so enormous that Dr. King rightly pointed to the futility of carrying on the present war and trying to meet the costs of national survival at home. Only in the past few days has there been any indication that the private sector has taken its own responsibilities seriously enough to think in terms of hundreds of millions of dollars for housing and employment for the poor. But fundamentally, there is nothing you can *do* among the oppressed, and nothing you can *give* to the poor. We are dealing with an attitude of mind and heart. Racism, poverty, prejudice, war are expressions of a sick soul. All the bombs we can drop will not impose democracy on Southeast Asia. A brotherhood dinner served daily (perish the thought!) in every town in America will not solve the problems of race. Token numbers of students and faculty of minority groups in our colleges will not confront us with the real problems of living in a pluralistic society. Dashing out of suburban ghettos to do good in urban ghettos will not really effect creative social change. We are reminded almost in Reformation language that we are not saved by *works*, but by faith. Dr. Nathan Wright introduces his new book *Ready to Riot* with this caution: "Black people in our cities do not need poverty programs, urban renewal, job training, 'integration,' or public welfare; they need status and the ability to achieve equitable power relationships with those who have been controlling them."

In the parable of the Prodigal Son, it is stated that in response to the request of the younger son, the father gave him what he wanted. He did not say that he

would give it out in installments, so that the money could be responsibly budgeted; or that he hoped the boy would invest the money in livestock or land; or that finally he should make a proper accounting of how he did spend it. The parable only says that the father gave him the money and the son made a mess of himself and the money. I have never heard a sermon on the stupidity of the father's wantonness. As a matter of fact, we know that this is a perfect picture of God's loving confidence, Who gives and gives, trusting in our ultimate obedience though we too frequently are perverse and foolish.

We are called upon to express the same trust and confidence toward a world in need. It is not easy to give with no strings attached. It is not easy not to demand a "say" in how other people spend "our" money. It is not easy to be quiet and listen when we have been accustomed to making the final decisions on how other



Bishop Burgess

people who are beholden to us must act. It is not easy to have them speak directly to us about their needs and aspirations, when we usually depend upon interpreters and flunkies who say what we like to hear. The poor are reminding the powerful that to give in order to control raises as many questions as to heal in order to brainwash. Whether our society can rally to the standards we have raised in the ideals expressed in our great documents and in the lives of our great men, depends largely upon persons like yourselves. Again, I emphasize that you are not being besought to go out and do a job. You are challenged to be somebody! To be educated and technically competent is not enough. It is not enough to ask, "Will I be a good teacher, doctor, engineer, minister, and thus make my contribution to life?" Unless something more can come from us, there may be no good life left to which we can contribute anything. "Will I find my place in humanity, will I

understand what it means when I speak of the dignity of every human being, will I listen to other voices and respect the truths of other experiences? Will I attain the faith that the wholeness of life proceeds from the God who creates and sustains all of life? And when opportunities are open to give, will I refrain from giving merely to expand my own interests and smother the recipients with my own concerns? Will I appreciate that the development of a system of values in American life is far more important than a system of technological possibilities?"

I believe segregation to be wrong. It defies history, sociology, and religion. I believe strategies based upon separation to be futile and blind to the facts of human relatedness. But I also know that men in their desperation are oblivious to reason and logic; so the gulf can widen and the polarities can become fixed among us. Segregation can become the vain and frantic method by which the rejected, impoverished, and defiled can attempt to achieve personal dignity and selfhood. And before we condemn too quickly these efforts of the weak, let us deal severely with the outbursts of the strong. The mayor of Chicago says that the looting of a store can be equated with the taking of a human life, and both be punishable by death; a military officer says that we had to destroy a whole village in Vietnam in order to save it; a pastor of a large church preaches to our troops and says, "A man who is not an active member of a synagogue or a church is a traitor—a traitor to God and a traitor to his country."

The burden of proof falls upon us to give evidence that the spirit of man refuses to be cowed by despair and cynicism, that the God "Who has led us thus far on our way" continues to give us hope that men can deal with one another in justice and freedom. We can break through our little concerns, whether they be a research project, a sickly piety, or a glamorous job, and see men who are our brothers. Seize this hope, if not for the love of God, then because any alternative is too terrible to contemplate. Abraham Lincoln, 110 years ago, made this statement: "Our reliance is in the love or liberty which God has placed in us. Our defense is in the preservation of the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors." The Word of God speaks to you this day, as it has spoken to every generation that stands at the brink of a great decision: "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life" (*Deut. 30:19*).

Everything for the CHURCH

- Altars Altar Fabrics
- Flags Lighting Fixtures
- Outdoor Bulletin Boards
- Memorial Plaques & Tablets
- Folding Chairs and Tables
- Sterling and Brass Ware
- Stained Glass Windows
- Books of Remembrance
- Bells Bell Ringers Bibles
- Clocks for Church Towers

Please check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.
of Boston Ecclesiologists

3 WEXFORD ST., Needham Hts., MASS. 02194
Tel. 449-1500 (Area Code 617)

THE SISTERHOOD OF ST. MARY An American Religious Community (founded 1865)

living the Monastic Life
of prayer and service

Motherhouse and Novitiate

East

St. Mary's Convent
John Street
Peekskill, NY 10566

West

St. Mary's Convent
P.O. Box 310
Kenosha, Wis 53141



OSBORNE
147 Victoria Street
Westminster
London, SW1-Eng.

BROCHURES
FOR ALL CHURCH
SILVER & METAL
WORK

ATTENTION: CHURCHES, SCHOOLS, ALL ORGANIZATIONS

- Excellent Profits
- Little Effort
- Effective Results
- Does Usual Tasks Better
- SELL SUNFLOWER DISH-
CLOTHS to Build Clubs,
Churches, Help Needy, Etc.
- Write

SANGAMON MILLS, Inc.
COHOES, NEW YORK 12047



• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHING

George L. Payne
PRINCE STREET, PATERSON, N. J. NEW JERSEY

When Writing Advertisers
Please Mention
THE LIVING CHURCH

LETTERS

Most letters are abridged by the editors.

Bellyfeel

I'm glad that in your May 26 editorial you were honest enough to admit that "bellyfeel" is a temptation to all "us poor brethren of the common humanity," because I'm quite sure your editorial is all too good an example of that very "bellyfeel." Had you not covered yourself, I should be inclined to see the editorial as a partisan attack on all Christians (especially clergy) who oppose our participation in the Vietnam war and see such participation as at least in part a moral issue, or an issue involving (O hated term) conscience. Had you not broadened your editorial away from its opening personal subject, I should be inclined also to read it as a personal attack on William Sloane Coffin—especially since the editorial appeared virtually on the eve of his trial. But since the editorial is, after all, just "bellyfeel" (forgive the revolting term), we may, thank heaven, discount it entirely.

As for Bp. Barnds, whose piece appeared on the same page: I wish him luck in finding "the strait and narrow way betwixt right and wrong"—which is *not* the same as the middle way between right and left.

(The Rev.) SHELDON FLORY
Rector of Trinity Church

Geneva, N. Y.

The ESCRU Statement

If it is, as you state in your editorial [L.C., June 2], "hard to see on what point any Christian concerned about racism in the Church and in American society could take issue with the newly revised statement of purpose of" ESCRU, it is even harder to see why you then go on to take issue with the said purpose. It is almost as if you felt duty bound to create some issue with which you could imply some slight disapproval of the ESCRU purpose.

It ought to seem clear to any person who can read that the ESCRU purpose is a clear statement against "all" racism. While the qualifying word "all" is never used it also must be pointed out that the word "racism" is qualified only once in the entire statement. And then it is used in a description not of racism but of the chaotic and revolutionary crisis which now grips our society. Racism is evil *per se*. I believe that nothing in the ESCRU statement of purpose can be construed to imply any other point of view.

It is also significant that the ESCRU statement of purpose clearly expresses penitence for its share in the racism which is a part of our lives. Your rather defensive editorial, however, quite carefully eschews such penitence while pointing the finger at others. Your conditional acceptance of the ESCRU purpose would carry far more weight if you too were willing to join with ESCRU in its penitence.

(The Rev.) ALLAN C. PARKER, JR.
Curate at St. Paul's Church

Cleveland Heights, Ohio

The New Spirituality

When I first read *The New Spirituality: For Laymen* by the Rev. Edmund Partridge I was impressed that some of the clergy in the Church are really addressing themselves to the problems of the 20th century. As a layman I have been impressed by and most

sympathetic with the need for updating theological education.

This pamphlet was reviewed in *THE LIVING CHURCH* by the Rev. Addison Hosea [L.C., May 19]. I am disturbed by the fact that here is a seminary professor responsible for the theological education of priests who will spend most of their lives in the 20th and 21st centuries. He seems out of touch with reality. Here is a seminary professor who refers to the listing of the realities of today's problems as a shibboleth of the Brave-New-World. Here is a teacher who would exhort us to pray for normal rainfall rather than build a dam for flood control. A man who would rely on prayer rather than shots for polio. I would suggest that his students pray for the skills needed to help laymen cope with the problems of the 20th and 21st centuries because I cannot see that they will get much help developing them at seminary.

I have been under the impression that man was directed by God to "be fruitful and multiply, replenish the earth and *subdue it*." It seems to me that our danger is that we forget that it was God who so instructed us and who is working through us. I feel that it is to this problem that this pamphlet is speaking.

On page 5 Mr. Partridge says, "likewise, the connective between the Christian Church and the contemporary world can only be the people who belong to both." I feel that "The New Spirituality" has helped me as a layman to use my religion more effectively in my life, and to "belong to both." I would sincerely invite Canon Hosea to join up.

North Caldwell, N. J.

EMIL J. PIEL

Editor's comment. Having carefully re-read Canon Hosea's review of *The New Spirituality* I fail to find in it any basis for some of Mr. Piel's charges, such as that the reviewer is "a man who would rely on prayer rather than shots for polio."

Widows' Pensions

An unsigned letter to the Editor [L.C. June 2] questions the "justice" of the Church Pension Fund's provision under which a widow must relinquish her pension upon remarriage. The letter states that this CPF provision does seem grossly unfair, and that in no other "business" does a widow have to forego a pension because of remarriage.

The question asked by the writer of the letter is not a new one, for the simple reason that the remarriage provision has been in the rules of the Church Pension Fund from the very beginning. This provision is probably related to the fact that once a widow remarries, she is no longer considered to be a "ward" of the Church. Under Canon Law no further pension payments may be made to such a widow (nor, for that matter, to an orphan under age 21 who has become independent). Many other denominational plans have provisions of this kind.

The writer of the letter is perhaps unaware of the fact that relatively few industrial pension plans provide automatic pensions for the widows of employees. It is not uncommon for these plans, however, to have a remarriage clause similar to the CPF clause. Even the Social Security system requires a widow to relinquish her pension if she remarries prior to age 60, and to relinquish about 40% of her pension if she remarries after age 60. The retention of about

60% of her pension if she remarry after age 60 may simply be one way of giving some recognition to the fact that her husband personally paid tax assessments toward his and his widow's Social Security benefits.

While many clergy may find it hard to believe, the Church Pension Fund does provide relatively liberal benefits for a clergy widow. As a matter of fact, about one-third of the total reserves of the Fund are held to provide pensions for present widows and prospective widows. In computing these reserves, the possibility of remarriage is taken into account. If the remarriage provision could be eliminated from the rules, it would not be possible to pay the benefits now provided for widows unless (a) a higher assessment rate is levied, or (b) smaller pensions are provided for clergymen.

I wish to thank the writer of that letter for the courtesy in presenting a protest in reasonable language. It seems very difficult for the Church Pension Fund management and board of trustees to convince the Church in general and the clergy in particular that the CPF rules, while admittedly not 100% perfect, represent an honest attempt to (a) maintain equity between the various classes of present beneficiaries and prospective beneficiaries, and (b) use the available monies of the Fund as wisely as possible.

ROBERT A. ROBINSON
President of CPF

New York City

Editor's note. We would request that henceforth all queries or complaints about the Church Pension Fund policies be addressed to the CPF rather than to THE LIVING CHURCH.

Clarification

I am glad that the Rt. Rev. Richard Millard has finally clarified the fact that the board of the Berkeley Center For Human Interaction considered the rental of an adjoining fraternity house (on which taxes are paid) to Saul Alinsky's Industrial Areas Foundation [L.C., May 26]. This I would understand to mean that there was no intention to allow the use by the Alinsky organization of the adjoining facilities (tax exempt) which used to be called St. Margaret's House.

If Bp. Millard had not barred the press from the annual meeting of the board, and if the board's attorney, Richard Archer, had not refused to answer my questions relating to details of the rumored intent to rent tax-exempt property, there would never have been need for such clarification. It appears that my having done "homework on the wrong piece of property" (in the time I spent consulting Berkeley City tax records) affords Bp. Millard no little satisfaction and amusement [L.C., May 26]. I suggest however that any such satisfaction was obtained at the high price of an inaccurate report to the Church press, which I am obliged to regard as being due to a deliberate policy of secretiveness and Mr. Archer's evading of legitimate inquiry.

(The Rev.) LESTER KINSOLVING
Editorial Department of
The San Francisco Chronicle

San Francisco

Hush — I'm getting an insight into God. I'll change your diaper later.
Jean Dalby Clift

The Living Church

Volume 157 Established 1878 Number 2

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

The Living Church is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,*† vice president; The Rev. Carroll E. Simcox,*† secretary; Robert Hall,*† treasurer; Warren J. Debus,* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. John M. Burgess,† Suffragan Bishop of Massachusetts; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. Nathaniel Wright, Jr.,† The Rev. George C. L. Ross†; Messrs. Jackson Bruce, Jr.,*† Arthur Ben Chitty,† Peter Day,† Neal Kaye,*† Francis J. Starzel,† Marshall Fishwick,† John Reinhardt,†

*Director †Member

EDITORIAL AND BUSINESS OFFICES

407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE. 414-276-5420

STAFF

The Rev. Carroll E. Simcox, Ph.D., editor. The Rev. Karl G. Leyer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Raech, L.H.D., associate editors. The Rev. James Considine, Jo-ann Price, contributing editors. Mary Stewart, music and records editor. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

DEPARTMENTS

Books	12	Letters	4
Editorials	11	News	6
Letter from London	10	People and Places	14
Report from Ireland	9		

FEATURE

The Burden of Proof J. M. Burgess 2

THINGS TO COME

July

14. Trinity V
17. William White
21. Trinity VI
22. St. Mary Magdalene
24. Thomas a Kempis
25. St. James
26. Parents of the Blessed Virgin Mary
27. William Reed Huntington
28. Trinity VII

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

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

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

REPRINTS—ORDER NOW!

In response to a large number of requests, we are making available for mass distribution at low cost reprints of the following two articles:

THE LAW, THE GOSPEL, AND TODAY'S PRIORITIES

by
Frederick R. Isacksen.

REPEAL OF THE PRAYER BOOK

by
John Pairman Brown.

Both these articles are ideal for reading and study by all Episcopalians. They deal with matters of most urgent concern, in a stimulating, provocative, but constructive way.

Our supply is limited, so order now!

The price for either article is 12¢ per copy, 10¢ each in orders of 50 or more. All orders sent prepaid.

Address order, and make checks payable to,

Editor — The Living Church
Box S-568
407 E. Michigan St.
Milwaukee, Wis. 53202



VESTMENTS
CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS
Catalogue on Request
THE C E WARD CO
NEW LONDON OHIO

BOOKS OF ALL PUBLISHERS

Morehouse-Barlow Book Shops

14 E 31st Street, New York, N. Y. 10017
27 E Madison Street, Chicago, Ill. 60602
274 Golden Gate Ave. San Francisco, Calif. 94102
4400 Mulroe Ave. Los Angeles, Calif. 90029

GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective LIVING CHURCH. A suitable form of bequest is: "I give, devise, and bequeath to THE LIVING CHURCH FOUNDATION, a non-profit religious corporation organized under the laws of the State of Wisconsin."

The Living Church

July 14, 1968
Trinity V

For 89 Years,
Its Worship, Witness, and Welfare

WASHINGTON

Solidarity Day Services

On Solidarity Day, June 19, climax of the Poor People's Campaign and day of the march in which an estimated 50,000 took part, special services were held by a number of Washington Episcopal churches, along with those of other Communions.

The Rev. William A. Wendt celebrated the Eucharist at St. Stephen and the Incarnation, just off 16th St. and near the ghetto area of the April riots, and afterwards the worshippers walked in a body to the Washington Monument. At St. Paul's, K St., not far from the Lincoln Memorial, the Rev. James Richards, rector, was joined for the service by the Rev. James C. Fenhagan of St. John's in near-by Georgetown, and the Rev. Edgar D. Romig, rector of the mid-city Church of the Epiphany. A joint protestant service was held at the New York Ave. Presbyterian Church, conducted by officials of the Washington Council of Churches, and Patrick Cardinal O'Boyle, Roman Catholic Archbishop of Washington, presided at the special Mass at St. Patrick's in downtown Washington.

MICHIGAN

Cleage Resigns from OC

The Rev. Albert Cleage, Jr., militant black pastor of the Central United Church of Christ in Detroit, has resigned as co-chairman of Operation Connection, an interreligious coalition of Church executives seeking white resources to increase political and economic power among the country's black and poor. The other co-chairman is the Rt. Rev. John E. Hines, Presiding Bishop of the Church.

Mr. Cleage resigned his co-chairmanship on May 17, but his resignation was not announced to the press at that time. He said that he was not renouncing the goals of OC, but that he was upset by the slowness of the religious community to get behind its program financially. The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington and currently on leave of absence from his diocese to serve as director of the national office of OC, said that Mr. Cleage's resignation had been accepted with regret but that the organization would continue to try to secure white resources for emerging black leadership. He said that OC would co-

operate with the ghetto programs of the Interreligious Federation for Community Organization (IFCO).

Policies of OC are determined by a 16-member executive committee. Its two vice-chairmen are Rabbi Abraham Heschel of Jewish Theological Seminary and the Most Rev. John J. Wright, Roman Catholic Bishop of Pittsburgh.

When Operation Connection was formed, Mr. Cleage said that its eight-month program, to be effective, would have to raise \$10 million for pilot programs in five target cities. Bp. Hines said that he saw "no great problem in raising the money," but he disagreed with Mr. Cleage's statement that if the program didn't raise the \$10 million it would fail. To date, OC is operating with a staff budget of \$90,000.

The Rev. Lucius Walker, Jr., executive

NEWS

director of IFCO in New York, explained the connection between his organization and Operation Connection. "IFCO has as one of its purposes consultation and evaluation in connection with community organizations. Operation Connection has as one of its purposes to put white leadership in the know about where they ought to be providing moral and financial support for urban crisis programs." Although there will be no organic connection between the groups, Mr. Walker said, they will cooperate "where our activities can complement each other."

CALIFORNIA

Who Runs the Cathedral?

A demand for more voice in the government of Grace Cathedral, San Francisco, and for more freedom from its control by the Bishop of California was voiced by a large majority at a meeting of the cathedral congregation on June 22. A resolution was passed, asking that "the books and financial records of the Congregation and Corporation remain separate from the Diocese . . . until it is determined if there is to be a legal merger." The century-old cathedral is a corporation separate from, but within, the Diocese of California. However, the

Bishop of California is its rector, and the congregation is presently entitled to elect less than one-third of the cathedral trustees.

In another resolution the congregational meeting moved that the trustees "demand an immediate independent audit" of the books and records of the cathedral "by a chartered public accountant not now employed by the diocese" if the bishop removes the books.

Following the meeting, which was not attended by the Rt. Rev. C. Kilmer Myers, Bishop of California, Bp. Myers issued a statement through the Ven. John Weaver that the congregational resolution proposed "no constructive development and that the meeting had been attended by fewer than 50 of the congregation's 900 members. The statement went on to say that "the fusion of Grace Cathedral of which I am rector and the diocese of which I am bishop . . . was fully outlined and approved by our 1968 diocesan convention, diocesan council, and the trustees of the cathedral church of our diocese." Replying to the bishop's statement a trustee of the cathedral, Mrs. Burnett Britton, said: "A tape recording of the meeting indicates that the resolution against moving the cathedral's financial records was passed with only two dissenting votes among the 64 who were accounted present. A quorum was declared and never challenged and advance notice of the meeting was sent to all parishioners. Bp. Myers was not even present at the meeting."

At issue between the diocese and the congregation is control of the Grace Cathedral Corporation whose land and buildings are valued at \$9 million and whose present financial holdings amount to an additional \$500,000.

On June 27 Bp. Myers confirmed that he had demanded the resignation of the cathedral's dean, the Very Rev. C. Julian Bartlett, on June 26, following the cathedral meeting. But, the bishop added, this was a demand which "the dean flatly refused." Dean Bartlett, after writing a letter to Bp. Myers, stated, "I trust the bishop and I will have an opportunity to converse soon."

Holy Hippie Matrimony

A psychedelic blaze of lighting illuminated the entire 50-foot chancel of St. Mark's Lutheran Church in Berkeley, Calif., Saturday night, June 22, as the

tev. Richard York officiated at a special-
y designed service of Holy Hippie Matri-
mony.

The Episcopal priest, who ministers to
Berkeley's Hippie community, joined in
wedlock Michele Hansen and Michael
Baxter, both formerly of Texarkana, Tex-
as, in a service whose processional was a
recording of "Today" by the Jefferson
Airplane and which concluded with the
trains of "Your Mother Knows" by the
Beatles. A congregation of 200, mostly
hippies, held lighted incense sticks as the
and ledit church began to resemble the
aurora borealis. At least eleven dogs who
were present during the service barked
enthusiastically as a 35-millimeter pro-
jector in the balcony focused a wide
variety of images upon the wall of the
sanctuary.

The ritual, especially designed by Fr.
York and the Rev. John Pairman Brown,
former ethics professor at the Church
Divinity School of the Pacific, included
an occasional passage from the Book of
Common Prayer but went to a new elab-
oration of the Trinity: "In the name of
the Father of nature, of Jesus the prince
of peace, and of the Holy Spirit of love."
The accompanying Episcopal Holy Com-
munion service was considerably abbre-
viated, but had moments of deep solemn-
ity, as did an invocation of the saints by
Dr. Brown.

The hippie congregation, called the
Berkeley Free Church, is meeting in St.
Michael's Church whose congregation has
voted to move and share facilities with
the nearby Trinity Methodist Church. As
for the unique wedding service, Fr. York
said that while his bishop, the Rt. Rev. C.
Gilmer Myers, had not yet studied the
unusual ritual, he had given him his per-
mission to engage in "liturgical experi-
mentation" in the interdenominational
congregation.

KENTUCKY

Grant Allocated Despite Bishop

The Black Unity League of Kentucky
(BULK) will receive a \$10,000 grant
from the Episcopal Church despite a
request by the Bishop of Kentucky that
the grant be withheld at least temporarily.
The director of the Church's \$9 million
urban crisis program, Leon E. Modeste,
said in New York City that the grant "has
been authorized . . . and will be going
out." At a meeting June 23, the matter
was discussed at length by Churchmen of
the Diocese of Kentucky. Mr. Modeste
was on hand to answer questions posed
by the 700 persons attending.

The Rt. Rev. C. G. Marmion had re-
quested that the grant be withheld fol-
lowing the arrest in early June of two
VISTA workers who had been involved
in planning the Black Unity League.
Samuel Hawkins, 25, and Robert Kuyu
Simms, 21, were accused of conspiring

to dynamite a Louisville oil refinery and
storage tank shortly after a week-long
series of civil disorders had been quelled
by police and national guardsmen. The
two were freed on \$5,000 bond each after
spending 10 days in jail. Their cases were
still pending when the announcement was
made of the forthcoming \$10,000 Epis-
copal grant. The bishop asked that no
money be turned over to BULK until the
issue involving Mr. Hawkins and Mr.
Simms was clarified.

Mr. Modeste stated that his office had
investigated the League. "They're not out
to overthrow anything. It seems to be a
fairly young group. . . . They really seem
to have the pulse of things." Louisville's
West End Community Council, which
sponsors the League, has already received
\$15,000 under the program, Mr. Modeste
said.

LONG ISLAND

Bishop to House Negro Student

The Rt. Rev. Jonathan G. Sherman,
Bishop of the Diocese of Long Island,
has confirmed that he and his wife plan
to house a southern Negro high school
student in their Garden City home next
fall under the Student Transfer Educa-
tion Program (STEP) of the National
Urban League. Bp. Sherman said he and
his wife decided to do this because "it
was one thing we could do in relation to
the whole picture in the U.S. that could
be constructive and, we hope, helpful."

The youth will attend the district high
school of the upper-middle-class, pre-
dominantly white, community. The Sher-
mans' own children, two boys and two
girls, aged 20 to 29, are either in college
or married and will not be home.

The Garden City board had for three
years refused to allow students under the

STEP plan to attend local schools, citing
overcrowding.

It recently changed its position after
the New York Supreme Court ordered
school boards in New Hyde Park, L. I.,
and Pt. Washington, L. I., to accept such
students. The board already had an-
nounced it would accept the application
— made three times previously — of
another Garden City couple to sponsor
a student.

EXECUTIVE COUNCIL

A Review of Grants to Date

Under the 1967 General Convention
Special Program 57 grants, totalling
\$956,107 had been made by June 14,
according to a release from national head-
quarters. A few of the recipients were
listed in the L.C. May 5, and May 12.
Among others are:

- (✓) Reality House, NY City \$13,000
- (✓) Cultural Arts Program,
NY City 15,000
- (✓) Confederation of Action
Groups, NY City 17,460
- (✓) Twilight Sewing Plant,
Lincolnton, Ga. 26,850
- (✓) SCLC, for information officer
to interpret Poor People's
Campaign for news media 5,000
- (✓) Mt. Vernon (NY)
Community Parents 25,000
- (✓) West End Community
Council, Louisville 15,000
- (✓) East Harlem Housing Office,
NY City 10,000
- (✓) Panther's Den, Milwaukee . . . 13,640
- (✓) Community School Board,
Boston 50,000
- (✓) American Indian Center,
Sioux City 28,945
- (✓) St. Paul's School,
Brownsville, Texas 12,000
- (✓) Puerto Rican educational
program, Jersey City 35,000
- (✓) Vine City Foundation, Atlanta 30,000

East Carolina Election

[L.C., July 7]

Ballot number:	1		2		3		4	
	C.	L.	C.	L.	C.	L.	C.	L.
Nominees								
C. FitzSimons Allison	0	1½	0	¼	0	0		
John A. Baden	3	½	2	0	2	0		
John H. Bonner, Jr.	3	2	1	1	1	0		
John T. Broome	0	0	0	0				
S. Grayson Clary	0	0	0	0				
David B. Collins	0	0	0	0				
William L. Dols, Jr.	1	0	0	0				
John W. Drake	1	1½	1	0				
D. Raby Edwards	8	¾	9	5¾	9	9	12	11½
Hunley A. Elebash	11	12	18	16¾	26	22	31	23¾
Lloyd W. Fonville	0	1	0	1				
William J. Gordon, Jr.	3	5	4	6¼	5	4¼	3	1
Roscoe C. Hauser, Jr.	4	2¼	5	3	7	2½	5	2½
Addison Hosea	2	2	0	0				
George Holmes	3	1	3	1¼	2	1		
E. Irwin Hulbert, Jr.	1	1¼	0	0				
Edwin B. Jeffress, Jr.	0	1	0	0				
Edwin E. Kirton	5	3¼	3	2½				(withdrew)
A. Heath Light	1	0	1	0				
Manney C. Reid	0	0	0	0				
Frank M. Ross	1	0	0	0				
C. Edward Sharp	2	1¾	3	1¼				(withdrew)
L. Bartine Sherman	0	0	0	0				
Bennett J. Sims	2	1	1	0				
Thomas J. C. Smyth	0	0	0	0				
Votes counted	51	39¼	51	39	52	38¾	51	38¾
Necessary to elect	29	20	29	19¾	29	19½	29	19¾

(✓) IFCO, for Migrant Ministry, California	30,600
(✓) Black Radical Action Project, Indianapolis	47,360
(✓) Southwest Georgia Project ...	50,000
(✓) Afro-Mex Coalition, Los Angeles	43,000
(✓) Board for Urban Ministry, Rochester, N. Y.	12,000
(✓) Urban Training Center, Chicago	5,000
(✓) NCC, relief of Memphis sanitation workers	5,000

NEW MEXICO AND SW TEXAS

Unique Class for Deaf Children

The Episcopal Church of St. Clement, El Paso, and the Roman Catholic Diocese of El Paso, have combined efforts to hold a Sunday school class for children who are hard of hearing or deaf. The youngsters are being taught Bible stories, crafts, and games by Miss Trisha Atkins and Miss Margaret Loera, both experienced teachers of the deaf. Oral methods are used.

Evening classes are also held for the parents, who are learning the sign language and how to help their deaf children to learn more. These classes also present opportunities for the sharing of problems and their possible solutions.

All classes are held in St. Clement's.

EUROPE

Intercommunion Adopted by Dutch Students

An official policy of inter-communion has been adopted for members of the Christian Student Movement of the University of Leiden, Netherlands. The move came after seven years of intensive inter-confessional study and work.

The Rev. J. A. Eekhof, a Reformed Church student pastor, said the decision was taken with the knowledge of the responsible Roman Catholic bishop and the Reformed Church authorities. He also said the group was aware of its profound unity in faith and of its responsibility to the large number of confessionally mixed marriages among the students. He stated that eucharistic theology cannot stand as a barrier if intercommunion is approached in the spirit of the Dutch Catechism. Those not ready for intercommunion would not be forced to receive, "but there must be a possibility in our churches to receive bread and wine together as a sign of the One Lord of both Churches," he said.

LUTHERANS

New LCA Head Elected

Dr. Robert J. Marshall of Chicago has been named president of the Lutheran Church of America, the largest of the North American Lutheran bodies, with 3,288,000 members. He has been presi-

dent of the Illinois Synod since the four-Church merger that formed the LCA in 1962.

The 49-year-old Churchman was elected on the 3d ballot, limited to the four persons who received the highest votes of the previous ballot, with 419 of the 610 votes cast, or 113 more than the necessary majority. He succeeds the late Dr. Franklin Fry, who died June 6.

Recognized as one of the most articulate spokesmen for the LCA, he served as its sole representative to the first international-level, theological conversation between Lutherans and Anglicans in 1966. Those sessions, held in Loccum, Germany, were under the auspices of the Lutheran World Federation.

COLLEGES

Chaplains Organize

University and college chaplains meeting in Evanston, Ill., have formed the Episcopal Society for Ministry in Higher Education. The Rev. John C. Crocker, Jr., president of the new group and Episcopal chaplain at Brown University, said that "the society intends to be a voice within the councils of the Episcopal Church for the concerns of higher education." He also said that the group is a "lobby for the interests of ministry in higher education and not a trade union for the benefit of college chaplains. Too frequently in the competition for financial support the Church at the university loses out." He considers this a "tragedy" both for the Church and for the university "which needs the criticism and concern of the Church."

The new society elected a 16-man steering committee which includes chaplains from all regions of the United States and from Puerto Rico. Membership is being extended to the approximately 1,000 full and part-time chaplains presently supported by the Church as well as others interested in supporting the organization's aims. The organizing group numbered 96 at the Evanston meeting.

ECUMENICAL RELATIONS

Unity Workshop Presents Resolutions

A conference largely made up of Roman Catholic theologians and ecumenists has called for intercommunion on special occasions and "removal of barriers to mutual recognition of valid ministries."

The Fifth National Workshop on Christian Unity [L.C., July 7] an annual meeting composed primarily of members of the various diocesan commissions for Christian unity, also urged that Roman priests be permitted on special occasions to preach in non-Roman churches and that non-Roman clergymen be given reciprocal treatment. Delegates also resolved that all ecumenical commissions "should

have at least protestant representation in their memberships."

Other resolutions:

(✓) Petitioned Pope Paul VI to remove excommunication edicts against Martin Luther, Queen Elizabeth I of England, John Calvin, John Knox, and John Wycliffe;

(✓) Petitioned Queen Elizabeth II, the British Parliament, and the Archbishop of Canterbury, to remove "the judgments of treason against St. Thomas More, St. John Fisher, and the Carthusian monks";

(✓) Held that a married priesthood in Western Roman Catholicism would be of ecumenical advantage;

(✓) Urged that any authorized Christian clergyman be permitted to officiate at a wedding between a non-Roman and a Roman Catholic;

(✓) Advocated that partners in a mixed marriage be permitted to merely promise to raise their children in the Christian faith "without the necessity of the presently required legal promises" to raise them as Roman Catholics.

A covering letter sent with the resolutions to Pope Paul, the National Conference of [Roman] Catholic Bishops, the World Council of Churches, and other bodies concerned with the topics stated that the resolutions were not a "pressure tactic" but intended to help solve problems encountered in ecumenical confrontation.

The resolution on intercommunion called for sharing of the Eucharist at marriage ceremonies and "ecumenical gatherings." The latter was interpreted by theologians present as referring to "any occasion when two or three Christians are gathered together." Delegates voted 78 in favor of the intercommunion resolution, 35 against, with 18 abstaining. Of some 1,000 persons attending the meeting only 200 "official delegates" were allowed to vote on the resolutions.

ORGANIZATIONS

Churchmen Protest South Africa

Persons living in a white, affluent "nation of laws" cannot answer for men of "other places" on the issue of violence in their revolutions, the Rev. Arthur E. Walmsley, director of Program for Special and Experimental Ministries of the Executive Council, told an Evensong congregation, June 23, at the Cathedral of St. John the Divine, New York City. The event was a major feature of the day of prayer called for by the Episcopal Churchmen for South Africa to focus attention on the people of Namibia, formerly South West Africa.

The Churchmen, an unofficial group, also protested, with signs, at the Episcopal Church Center, Manhattan, June 12, against the ouster from Namibia of the Rt. Rev. Robert H. Mize, a U.S. citizen.

For Americans to call Southern Africans to non-violent resistance "is to invite

them to suicide," Fr. Walmsley said. "Those of us who are Christian must face the tragic irony that liberation movements turn to the gun because their white, affluent, Westernized, and Christian oppressors are such masters of the gun. . . . Those who seek to free their people from the violence of the oppressor have no alternative but the revolutionary course." Fr. Walmsley urged the congregation to direct their thinking toward the "unquenchable spirit" of the poor and oppressed of the world; to the "style of life" needed by American Christians using moral persuasion to effect change and justice, and toward honoring "heroes of the movement of liberation" in Southern Africa.

WEST TEXAS

Study Cultures, Science, and Christianity

Seventy-three young people and adult sponsors met in San Antonio, to study the confluence of American cultures, the philosophy of science, and how Christianity speaks to such a society.

The conference began with a lecture by Mr. Allison B. Peery, an architect of HemisFair, who outlined the development of the project, its goals and purposes. The following day, after a celebration of Holy Communion in St. Mark's Church, the young people visited the fair keeping in mind Mr. Peery's presentation. The next day they raised the question, "What happened to the people who were moved from the 92 acres needed for HemisFair?" They also discussed what they had seen and heard at the fair.

Guest speaker at an evening session was the Rt. Rev. Melchor Sáucedo, Suffragan Bishop of Mexico. His topic was, "The conflation of the culture of the Americas."

The School of Aerospace Medicine, Brooks AFB, was visited one morning, after which the conference was moved to one of the diocesan camps. There they listened to Mr. Winston Martin, executive director of the San Antonio Urban Renewal Agency, who answered the question, "what had happened to the people who had lived and worked where HemisFair now stands?" The young people also saw the movie, "The Fisherman," which provided material for discussion but produced few answers.

AROUND THE CHURCH

About 50 people representing various churches assembled for the **annual meeting of St. George's Church, in Leadville, Colo.**, to hear a Jesuit priest say, in the course of his address: "Those who have faced up to the need for God in their lives have in strikingly large numbers made the judgment that they can get to God without the need of any institution." The speaker was the Rev. Edward G.

Maginnis, S.J., chairman of the theology department of Regis College in Denver. In speaking of the need for radical renewal of the Church he said that the Episcopal Church "has a lot going for it, and one of the things is its openness, its willingness to accept the presence of a point of view. . . ."

For the second year the drum and bugle corps of Trinity Church, Gloversville, N. Y., presented drills prior to the **ingathering of the children's lenten mite boxes held in All Saints' Cathedral, Albany.** Children from 19 counties of the diocese attended the service. The offering was directed to Camelot, St. Francis Boys Home in Lake Placid, for construction of the new dormitory.

The **Shelter**, a "revolutionary-experimental housing project," is underway at Penn State University, State College, Pa., directed by the Rev. Derald Stump, Episcopal chaplain at Penn State. Space is available for 40 male students who will be evaluated on the basis of scholastic

*"My way is God's way!"
we screamed at each other. Why
wouldn't you listen?"*

Jean Dalby Clift

ability, leadership potential, and extra-curricular interest in social and political action. Quarters are located in an empty fraternity house.

The **Diocese of Texas held a conference** at Camp Allen near Baytown, which was attended by laymen from every part of the 57-county diocese. Dr. Clifford Stanley, professor of systematic theology at Virginia Seminary, Alexandria, was conference leader, using the theme "Christian Resources for Living."

It has been announced that a **\$25,000 baroque organ** will be placed in the **gallery of the Pro-Cathedral of the Holy Trinity, Paris.** It is the gift of Mr. Gerold Lauck of Princeton, N. J., a former member of the cathedral, in memory of his wife, Ruby.

Report from Ireland

Talking to the priests and their wives in the Blue Room of St. Mary's Cathedral, Limerick, the Anglican Executive officer, the Rt. Rev. Ralph S. Dean, accepted the view that this might indeed be the "Lambeth Conference to end all Lambeth Conferences," but dismissed the view that it ought to be replaced by the Wider Episcopal Fellowship. This would only be to replace it by more bishops in conference.

Bp. Dean contended that the episcopal office was unknown in New Testament times and only appears when the Church emerges from the "tunnel" 150 years later, and therefore unity cannot depend on the acceptance of the episcopate which must not be regarded as necessary to the "being" of the Church. At the same time he contended that if we are really serious about ecumenism, we must expect the Anglican Communion to disappear. While episcopalianism did not appear to worry him, he is all in favor of a new curialism. The Lambeth Consultative and Advisory Committees should disappear in favor of an Anglican Consultative Council, though he would like to leave out the word "consultative." This council should consist of archbishops, clergy, and laity. What happens to it if Anglicanism no longer exists, we were not informed. He does not favor the calling of an Anglican Congress. And he did acknowledge one exception to the winding up of Anglicanism. Probably the Communion would continue to exist in the West Indies.

The bishop told us that after the Toronto Conference, the Canadian Church had 1,128 appeals, commenting that "not even our Communion had that many

emergencies!" He mentioned one (not named) for \$5,700 for a community center. He had expressed doubts about this in the Canadian House of Bishops, but it had been granted. When he got to the location he found that no center had ever been built. He described his own job as being the Anglican Communion's strategist but without having any opportunity to strategize.

The bishop lamented the fact that when he visits a diocese there is always an attempt to surround him in splendor in such a manner that he cannot actually come to know the people he is visiting. He likes to get out in a collar and tie and meet people in the pubs, and so come to know ordinary people in the countries he visits.

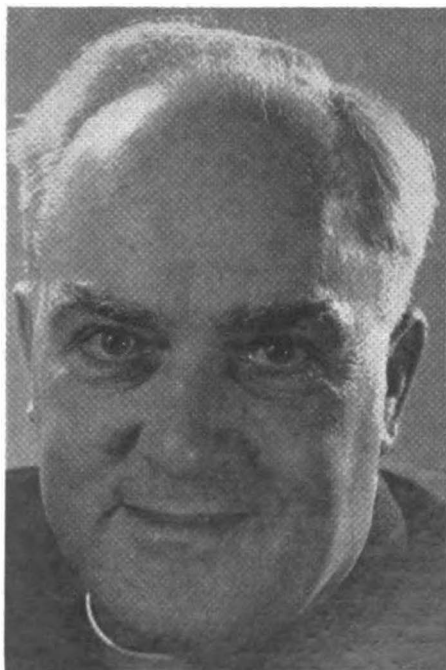
To some extent Bp. Dean, as may be seen from the universities that have honored him with doctorates, represents a different aspect of Anglicanism from Dr. Ramsey. In his talk to the clergy and their wives, he was at pains to make it clear that our desire for Christian unity must include "even the Church of Rome," but inevitably he was more concerned about the non-episcopal Churches. The Church of Ireland is a strange institution, and our visitors may assume that owing to our external appearance, we represent an extremely evangelical form of Anglicanism. This impression is not always quite accurate. But the remarks of the Executive Officer of the Anglican Communion in the course of a visit to this Church may interest Anglicans in other Provinces. Certainly Irish Churchmen found them extremely disturbing.

Letter from London

Every beneficed and licensed priest in the Church of England is to be asked to give his direct opinion about the proposals in the final report of the Anglican-Methodist Unity Commission. The Convocation of Canterbury agreed there should be such a referendum and the Convocation of York has taken a parallel decision. A joint committee has been set up to work out the timing and the form of the referendum.

This possibly unprecedented action is being taken because the matter is regarded as one which will change the character of the Church of England. The Bishop of London, the Rt. Rev. Robert W. Stopford, has described the question as one of the greatest matters of conscience to come before the Church for three centuries. As one of the chief begetters of the union scheme, he ought to know. Dr. Stopford has already spent an incredible number of arduous hours working on it. But he has said: "This is a crucial matter for many of us, including myself. I could not go forward myself if we were leaving behind any substantial number of clergy who felt they could not go forward in the scheme. This is what we want to know." Meanwhile, Prebendary George Timms of the Diocese of London told the Canterbury convocation that less than half of the clergy of the Church of England had bought a copy of the report (costing 14/6d). A short guide costing 2/6d is shortly to be published to help towards remedying this.

The great question is: How much opposition will there be to the proposed form of reconciliation, the vagueness and ambiguity of which is praised by some and severely criticized by others?



Fr. Morgan

One opposing body is already gathering its forces. It is the Society of the Holy Cross, which traces its roots back for 100 years and claims upwards of 300 members (out of 19,962 priests in the Church of England, not including those who are fully retired). This society is making plans for a continuing Anglican Church if the scheme goes through [L.C., June 23]. It is making what it calls "adequate and suitable provision for the continuance in an acceptable ecclesiastical structure of those who profess and desire to maintain the principles of catholic faith and order which we believe the Church of England to have hitherto preserved."

The Bishop of Lewes, the Rt. Rev. J. H. L. Morrell, Suffragan of the Diocese of Chichester, told his diocesan council: "There is a danger of a loss of charity between those who welcome the report and the others—among whom, I may say quite definitely, I number myself—who have the deepest reservations about it and in no circumstances whatever would take part in the service of reconciliation as it now stands."

The new Archbishop of Wales is the Most Rev. Glyn Simon, Bishop of Swansea and Brecon, 1954-57, and Bishop of Llandaff since then. Apart from four years in Chester as a curate, 65-year-old Dr. Simon has spent the whole of his ministry in Wales. He has attained an international reputation for his intellectual prowess and he is known as a supporter of several not altogether popular causes including nuclear disarmament.

Addressing the General Assembly of the Church of Scotland (Presbyterian), the Archbishop of Canterbury said that there was a recognizably new climate in ecumenical relations. "Perhaps the most universally recognizable sign of this climate is the shedding of what I would call our separated ecclesiastical self-consciousness. We have not solved the problems of Christian unity, whether it be between different protestant Churches or Anglican Churches or Roman Catholics and so on. There are plenty of problems still to be solved, but what has gone is that wearisome self-consciousness."

The dome of St. Paul's Cathedral which wartime journalists used to love describing as soaring above the flames and bomb damage of London is to soar above ballet dancers and pop and jazz and a lot of other things.

That is the substance of an announcement from 58-year-old Martin Sullivan, dean of St. Paul's. Maybe it's his New Zealand laced with a touch of Ould Ireland background which has triggered this unusual step. His motive? "I think young people are saying things we ought to

hear and I think we ought to tell them we are willing to listen." So he has coined the phrase "Pop-in St. Paul's" and is making the cathedral a youth center for a three-month experiment. From October to Christmas all the usual statutory services will go on. But the concentration will be on the 16 to 25 age range. All of which sounds like a stunt to fill the pews, except that Martin Sullivan does not see his job that way. "Nobody is going to be asked to sign any forms," he says, "and we are not trying to build up a regular membership. Since this is a cathedral we are anonymous and people ought not to be part of this anonymity. I try to send them to their parish churches. We are a turnover of people and not a permanent abiding place."

The plan for this fall is to use the great steps outside the cathedral, the nave, and the crypt (which is the chapel of the Order of the British Empire). The steps will have all sorts of warm-up activities. The nave will have *Son et Lumière*, "a *Rake's Progress* in reverse beginning with a young man who doesn't know what the heck to do," in the dean's words, as well as the ballet and *etceteras* mentioned above. In the crypt there will be every sort of thing from highbrow music to a fashion show produced by a teenage magazine. "And once a week at least," says the dean, "I am setting up a hot seat there on which I will get top establishment figures to sit and let the young people fire at them. We'll see if we can bridge the gap."

Meanwhile, some 80 youth organizations will share in displays of their work around the cathedral while their members will staff them to answer questions. Included in these will be Jews and Roman Catholics, for the whole enterprise is free for all, no barriers of race or creed. About the only thing which is really inhibiting the dean is the fear of fire, a major hazard at all times in St. Paul's as history has all too often proved. This means that events will have to be through by about 10:30 each evening or the nightwatch staff will not be able to cope.

It's all going to cost money and this the cathedral has not got. But the city livery companies have been generous (these companies are not commercial enterprises but are the strong social bodies historically derived from the medieval guilds). For, like the dean, these companies see the project as a way of serving the youth of London, not of helping some hidebound ecclesiastical project. The Duke of Edinburgh thinks the same. For he has consented to become patron.

Another English cathedral in the news is York Minster. Its £2-million appeal launched only a year ago has already

Continued on page 14

Reprints of Brown, Isacksen Articles

This magazine tries to keep out of the reprint business—that is, the special printing and sale of articles of unusual interest and value to our readers, because it is an extra chore and it doesn't always pay for itself. But when enough readers express a strong desire for reprints we feel that we must accommodate them; and we don't really mind, when this necessity arises, for it means that we have published something that demands reading by a much larger readership than our subscribers.

Two articles appearing in THE LIVING CHURCH within recent months have met with such a response. These are: (1) *The Law, the Gospel, and Today's Priorities* [L.C., April 14], by the Rev. Frederick R. Isacksen, rector of the Church of St. Luke and the Epiphany in Philadelphia; and (2) *Repeal of the Prayer Book* [L.C., June 2], by the Rev. John Pairman Brown, Ph.D., a priest of the Diocese of California. Reprints of both these articles are now available. For details about price and ordering, see the advertisement on page 5.

To refresh your memory: Fr. Isacksen's article contains a strong, yet temperate and reasoned statement of the Christian case against lawlessness and "civil disobedience" even in pursuit of good causes, and of the Christian case for the pursuit of justice through the structures and processes of law. Fr. Isacksen applies to the present American crisis Lincoln's principle that "righteousness must be done righteously."

Of all the pieces *pro* and *con* the trial liturgy of the Eucharist we have published, the one which has drawn by far the most response is Dr. Brown's. In brief: he believes that the Book of Common Prayer is dead, but that the trial liturgy as it now stands will never do as a successor to the Cranmerian corpse. Churchmen who don't like the text of the proposed new rite, and Churchmen who feel that some revision of the Prayer Book must be made—in fact, all Churchmen who care at all about this most important issue of eucharistic worship today and tomorrow—must find Dr. Brown's essay most stimulating.

Without endorsing everything that is said in either of these two articles, we commend them to the study of the whole Church, and are grateful for the privilege of having first published them.

Chant for Early Morning

The poetry of love is Jesus
 The poetry of love is Jesus
 The early sun is red
 The early wind is gentle
 The early morning light is new
 Jesus's love is round like the sun
 Jesus's love soothes like the wind
 Jesus's love brings light
 The poetry of love is Jesus

Judy T. Sternbergs

Disturbing Information

Among the various documents being issued in preparation for this year's Lambeth Conference is one handsome volume entitled, simply, *Lambeth '68*, and published by the Church of England's Information Office (3s). It contains some disturbing information.

Among other things, there is, in the booklet on page 19, a "Diary" of the Conference. It is studded with such events as "Opening Service at Canterbury Cathedral, followed by Garden Party," "Lambeth Palace Garden Party," "The Queen's Garden Party, "Lord Mayor of London's Reception," and so on.

The Lambeth Conference, although its resolutions have absolutely no binding effect on any aspect of worldwide Anglicanism, is generally regarded as a "must" for Anglicanism's bishops. In fact, this year all bishops of the Communion are being invited to attend. And as we read various diocesan magazines we discover that many ecclesiastical hierarchs (of the American Church, at least) are using Lambeth as a pretext for some sort of extended world tour. And somehow, even though Lambeth is supposed to be for "business purposes," it is always assumed that Mrs. Bishop will accompany her husband on his mission.

How is this project being financed? Again diocesan magazines give a clue. "Since he is not able personally to finance his trip, a diocesan collection is being taken so that Bishop and Mrs. Bishop can attend Lambeth this year," the story generally runs. At a time when all available ecclesiastical funds should be spent for the support of missionary work, the relief of the poor and miserable in our ghettos, and for the alleviation of world hunger, more and more dioceses are taking up collections so that the diocesan and the coadjutor and the suffragan, and their wives can go to England for high tea with the Queen.

Another disturbing fact is that at a time of national crisis, every Right Reverend Father in God of the Anglican Communion will be out of the country. As the "long, hot summer" approaches, America increasingly looks to the Church for moral leadership exercised from an on-the-spot point of view. Is this possible from across the Atlantic? Could not even the coadjutor or the suffragan bishop remain at home and forego his world tour? To be sure, Lambeth may deal with the question of racial equality by passing some pious resolutions which have no binding effect. And also, we have noted, many domestic bishops have made provision to return home immediately should civil disturbances break out in their dioceses—possibly to take a walk through the riot area, make some press statement lamenting collective guilt, and then return to Lambeth—all at great expense and of dubious value.

But all of this is only symptomatic of the greater ill of hypocrisy which has engulfed the Church. It is the type of thinking that allows a priest or bishop to issue all sorts of statements condemning South Africa or the country club for its racially discriminatory practices in operation, and then to return home at night to his house in the most segregated suburb or section of the

city—and then not see the incongruity of his actions. It is the type of thinking that allows a clergyman to become so sold on one type of approach to a current problem that he will, in effect, refuse to listen to or hear any others which differ with him, or at times, fail even to hear those whom he wishes to help. Many more examples might be stated.

The Church, as the Body of Christ, has as her own the mission of Christ. And one of the primary aspects of Christ's mission on earth was a personal involvement with those He sought to help. Today, this personal

approach has largely been replaced by The Resolution issued from on high and characterized by a kind of sick negativism which is being increasingly encouraged and refined. We are not proposing that incompetent Churchmen charge into areas in which they are clearly unqualified, but we are suggesting a complete re-evaluation of our entire "strategy" as the Church, looking toward a more positive Christianity which truly reflects the mission and heritage which is rightly—and only—ours.

KARL G. LAYER

BOOKS

MAN: THE NEW HUMANISM. By Roger Lincoln Shinn. Westminster. Pp. 207 paper. \$2.25.

Dialogue between the theologian and the average pew occupier leaves much to be desired. Where there is not mistrust today, there is confusion and even despair. Roger Shinn's book, sixth volume in the series *New Directions in Theology Today*, provides an excellent clarification of our present state of New Humanism. Its proponents, as well as forerunners, are presented along with a generous selection of well-chosen and well-annotated quotations.

The first part of *Man: The New Humanism* traces the development of humanism from the Oxford Conference on Church, Community, and State (1937) with its deep awareness of sin and the need for repentance, to the Geneva Conference on Church and Society (1966) with its spirit of optimistic hope. The second part contains a sampling of present dialogues between theology and other disciplines, namely the biological sciences, psychology, some of the social sciences, existentialism, and Marxism. This part adequately testifies to the author's up-to-date awareness of what's "cooking" on the more heated ranges.

A more gratifying conclusion to the book would be difficult for this particular reviewer to find. Considering what he describes as five continuing controversies within current Christian thinking about the nature of man, Dr. Shinn concludes by raising the distinction between Closed and Open Humanism, and Self-Confident and Graceful Humanism. "Ay, there's the rub!"

(The Rev.) DONALD G. STAUFFER
St. Andrew's Church
College Park, Md.

+ + + +

INTRODUCTION TO THE THEOLOGICAL DIALOGUE OF ANGLICANS AND ORTHODOX. By Athenagoras of Thyateira and Great Britain. Pp. 167 paper. No price given.

His Eminence, Metropolitan Athenagoras of Thyateira and Great Britain, has written a thoughtful and helpful *Introduction to the Theological Dialogue of Anglicans and Orthodox*, which formed an important part of the Fourth Pan-Orthodox Conference held in Belgrade,

Yugoslavia, in 1966. As he states in his opening paragraph, "The purpose of this conference is the formation of the agenda for the theological dialogue between the Anglican and Orthodox Churches, which, according to the Third Pan-Orthodox Conference at Rhodes, is to be reorganized and resumed." It is encouraging to read the statement in His Eminence's report, that the Anglican Church "lives and moves within the sacred domain of the One, Holy, Catholic, and Apostolic Church." Furthermore, his statement is re-enforced by Archbishop Germanos, the predecessor of His Eminence Archbishop Athenagoras: "that the catholic character which has always been preserved in the Anglican Church, will prevail. Time has not changed, but rather strengthened it."

The generous spirit of this introduction, as it seeks to explain the existence of groups within Anglicanism, equating these schools of thought in the Orthodox Churches, is heartwarming, as is the recognition of the honesty with which the Anglican Church has confronted her own difficulties, and as a result has succeeded in keeping the authority of holy scripture, the ecumenical decrees, the episcopal office with that of the presbyter and deacon, the holy mysteries, and the indispensability for salvation of the mysteries of Baptism and the Holy Eucharist.

The history of dialogue between the Anglican and the Orthodox Churches is well known and the participation of Orthodox leaders at Lambeth Conferences in the past, with encouraging progress in certain areas speaks to the mutual decision to establish a mixed committee to continue the theological discussions that have already been initiated. Much is made of such important areas for discussion as *Christian Revelation and Its Sources*, and *The Church and Her Authority*. In this section there is a gentle reminder that the Anglican concept of the Church needs clarification with particular reference to the widely discussed Branch Theory, and also the idea of comprehensiveness. Another question which needs clarification is the method by which the Anglican Church exercises her authority. Perhaps the subject of widest interest would be that referring to *Apostolic Succession and the Validity of Anglican Orders*. The statement is included referring to the decision of Constantinople

(July 1922) pertaining to the question of the validity of Anglican orders: "In the eyes of the Orthodox Church the ordination of the Anglican Episcopal Confession of Bishop, Priests, and Deacons possesses the same validity as that of the Roman, Old Catholic, and Armenian Churches, inasmuch as all essentials are found in them which are held indispensable from the Orthodox point of view for the recognition of the charisma of the priesthood derived from Apostolic Succession." Other patriarchates have made similar statements. There are a few remaining Orthodox jurisdictions which though they have not reached a decision on this subject, at least they have shown their willingness to investigate it.

What this valuable introduction does is to constitute a synopsis of many past discussions as to what has transpired in the dialogue between the two Communion. Naturally the purpose of future dialogues is to achieve closer relations until in the words of His Eminence, "We reach the blessed hour of full union." The conclusion of the report lists four categories of subjects for discussion in future dialogues and a list of the theological commission charged with the responsibility for dialogue with the Anglicans. The introduction is a masterpiece of cogency and clarity and will be enormously helpful to those who are to be given the responsibility for any future discussions.

(The Rt. Rev.) L. L. SCAIFE, Th.D.
The Bishop of Western New York

+ + + +

THE KNOWLEDGE OF GOD IN ANCIENT ISRAEL. By Robert C. Dentan. Seabury. Pp. 278. \$7.50.

With consummate skill and felicitous style, Prof. Robert C. Dentan has made a major contribution to the development of studies in Old Testament theology by centering his attention on the heart of Israelite theology, its knowledge of God. He recognizes the degree to which an understanding of Israel is essential since we know the God of Israel through the eyes of Israel. For this reason the book begins with a sensitive discussion of the mystery of Israel and delineates the various forms which Israel assumed throughout its history. Subsequent chapters deal with the ways in which Israel understood

God to have acted in the past and His continuing actions in the present through the work of priests, prophets, and sages. The emphasis then shifts to defining God in terms of His being and character, with digressional chapters to illustrate God's relation to the natural world and the significance of the various names of God. Israel's late development of eschatology is introduced to show the ways in which Israel believed God would act in the future. The concluding chapter is a masterly, brief indication of the original contributions of Israel to the theological tradition of the West. Emphasized here is the understanding of God as a God known in history rather than in nature or in thought.

The Knowledge of God in Ancient Israel is a distinguished publication from a seasoned scholar and should find an appreciative audience among students and scholars alike.

(The Rev.) ERNEST S. FRERICHS, Ph.D.
Brown University

+ + + +

WORDS, MUSIC, AND THE CHURCH. By Erik Routley. Abingdon. Pp. 224. \$4.95.

When Dr. Erik Routley produces a new book it is worth the attention of everyone interested in the many phases of worship: music, drama, liturgical and musical history, rhetoric, and hymnody. Dr. Routley writes from a wide range of knowledge of these subjects and with keen perception and wit. And he does not hesitate to thrust a harpoon, in a gentlemanly British manner, if he feels it necessary to puncture that which seems to him self-inflation. While *Words, Music, and the Church* is addressed primarily to the Reformed Churches, it is so "ecumenical" in character that it has a relevance for clergy and musicians of the Anglican Churches as well. It is the development of the Stone Lectures which Dr. Routley delivered at Princeton Theological Seminary in 1966.

His presentation and discussion of "Problems of Authority" is excellent. He recognizes that jazz is an accepted musical form which as yet has a limited use in the Church. Pop music has no recognizable form but is largely dependent upon popularity without regard to musical form or words. It differs from all other music on three principles: prodigious commercial publicity, the worship of the pop virtuosi, and the habit of producing an enduring and quite extravagant amount of noise. One must imply a belief in these principles to introduce it into church. Modern evangelism of a certain kind does believe in them to a certain extent. Folk music, he feels, has its roots in religion. It is concerned with words rather than forms, and a simple melody brings out the meaning of the words being sung.

In addressing his brother Reformed clergy, Dr. Routley stresses the importance of unified services in which the

music, scriptures, or other parts have relevance to each other. His great stress, however, is on the re-introduction of drama into the services. He finds, as we would expect, great dramatic value in the Mass, a value not present in Reformed communion services. He overstretches himself a bit when he attempts to present the offices, in themselves, as possessing dramatic quality.

Despite the wide range of subject matter, the book is easily readable. It is interesting and in parts fascinating. Certainly it is bringing some sound judgment in many aspects of musical life both in and out of church which have needed clarification for many years.

(The Rev.) JOHN W. NORRIS, S.T.D.
Diocese of Vermont

+ + + +

THE UNDERGROUND CHURCH. Edit. by Malcolm Boyd. Sheed & Ward. Pp. 296. \$4.95.

The title *The Underground Church* recalls a tangle of associations: early Christians in the catacombs, underground groups resisting German occupation in the Nazi era, guerrilla forces operating against government after government in our time.

This series of essays assembled by Malcolm Boyd is something other. The gathered testimony reflects the wide and varied make-up of the contemporary Underground Church. It is concerned with peace and reconciliation; it hungers after economic justice; it thirsts after civil rights; it is insistent upon the Eucharist, in varied modes, as the center and circumference of the real Christian community. Among the contributors are Paul Moore, James Groppi, Daniel Berrigan, George Hafner, Layton Zimmer, and Robert Castle. A concluding and summarizing chapter was written by Fr. Boyd, the whole collected and published in these interesting and frequently disturbing chapters dealing with what is going on in the Christian Churches today.

(The Rt. Rev.) C. W. STERLING, D.D.
VI Bishop of Montana

Booknotes

By Karl G. Layer

New Directions In Theology Today: Vol. V, Christian Life. By Paul Hessert. Westminster. Pp. 192 paper. \$1.95. Hessert believes that today Christian faith is better expressed as a description of a life rather than as a theology. He cites the current theological and cultural situations.

How To Be A Minister's Wife And Love It. By Alice Taylor. Foreword by Helen S. Shoemaker. Zondervan. Pp. 118. \$2.95. The author, who has lived in several sorts of places, shares experiences with us in this small volume that contains much sound advice for young

SCHOOLS

FOR GIRLS

ESTABLISHED 1868
St. Mary's School

Peekskill, New York

COLLEGE PREPARATORY
and

GENERAL COURSE
SPORTS, INDOOR POOL
MUSIC, ART, DRAMATICS,

FULLY ACCREDITED

Ninth Grade through Twelfth Grade

Under the direction
of the Sisters of St. Mary

For catalog address

THE SISTER SUPERIOR, C.S.M.
St. Mary's School, Peekskill, N. Y. 10566

SAINT AGNES SCHOOL

Jefferson Park Alexandria, Virginia 22302
Episcopal college preparatory school for girls on 16 acre campus near Washington libraries, theatres, galleries. High academic standards with varied supplementary program for development of individual interest and responsibility. Boarding grades 8-12; day school kindergarten through 12.
Roberta C. McBride, Headmistress

FOR BOYS

THE CHURCH FARM SCHOOL
Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 6th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

Boys' Choir

Religious Training

Charles W. Shreiner, Jr.
Headmaster

P. O. Box S, Paoli, Pa. 19301

San Rafael

"LEADERSHIP BEGINS HERE"

College Preparatory
Fully Accredited
Honor ROTC

Episcopal Day and Boarding School
Grades 7-12

Small classes, Individual Instruction
Full Sports Program

Write: Superintendent,
San Rafael Military Academy,
5th & Cottage Aves., San Rafael, Calif. 94901

When writing to Schools
please tell them you saw their
advertisement in

THE LIVING CHURCH

CLASSIFIED

advertising in *The Living Church* gets results.

AGENTS WANTED

CHRISTMAS CARDS—Business and Personal. Customer's name imprinted. Earn unusually high commissions from this medium and high-priced line. No investment. No inventory. Free Sample Album. Process Corp. (our 47th year), 3424 S. 54th Ave., Chicago, Ill. 60650.

FOR SALE

EASTERN ORTHODOX BOOKS. Free catalogue. St. Innocent's Bookstore, Inc., 9223-20th N.E., Seattle, Washington 98115.

LINENS AND VESTMENTS

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Pallis embroidered in wool. Write for our catalogue. Mary Moore, Box 3394-L, Davenport, Iowa 52808.

MUSIC PROPOSED LITURGY

COMPLETE MUSICAL setting for the New Liturgy for choir and/or laity, by David M. Thomas. Usable in 1928 rite. Sample copy and price list on request. Church of the Mediator, 10961 S. Hoyne, Chicago, 60643.

POSITIONS OFFERED

CURATE-CHOIRMASTER (Junior-Senior) for Eucharist centered parish of 650 in Midwest. Reply Box C-569.*

HOUSEMOTHER for boys' School in Philadelphia, Pa. Reply Box G-570.*

WOMEN TEACHERS for maths, science, history wanted in private school in Midwest. Reply Box M-536.*

POSITIONS WANTED

PRIEST, experienced, 37, married, invites correspondence with vestry seeking rector. Pastoral calls and preaching emphasized. Prefer Midwest or East Coast. Reply Box C-571.*

TEAM MINISTRY with talent and experience desires difficult, undesirable, challenging urban ministry. Reply Box S-567.*

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

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 16 days before publication date.

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

Use the classified columns of
The Living Church
to **BUY or SELL**

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

clergy wives as well as for those who are perhaps wondering about "that rut" that plagues so many. Mrs. Taylor is known for her work in starting prayer groups and for her leadership in Churchwomen's organizations. (She is the wife of the Bishop of Easton.)

The Wilderness and the City: the Story of a Parish—1817-1967. By George Gates Raddin, Jr. St. Stephen's Church, Wilkes-Barre, Pa. Pp. xviii, 777. \$15. This parish history could well serve as a model for similar works of the same type. It is not just a book of memoirs and annals of a parish. The author, a true historian, relates the life of the parish to the life of the community, the nation, and the world in each generation, with the result that his work has a range of interest and usefulness which goes miles beyond the parish borders.

PEOPLE and places

Appointments Accepted

The Rev. I. Mayo Little, Jr., former rector of St. Andrew's, Morehead City, N. C., is assistant to the rector of St. Paul's, 520 Summit St., Winston-Salem, N. C. 27101.

The Rev. Arthur S. Lloyd, graduate student at Yale University, is to be vicar of St. Francis', 1001 University Ave., Madison, Wis. 53715, in September.

The Rev. G. John MacDonald, former vicar of All Saints', Houghton Lake, Mich., is rector of St. John's, Oscoda, Mich. 48750.

The Rev. Richard C. Maddock, former chaplain at the US Naval Air Station, Millington, Tenn., is vicar of Otey Memorial Chapel, 3246 Raines Rd., Memphis, Tenn. 38118.

The Rev. Eugene G. Malcolm, former rector of St. John's, Dallas, Texas, is dean of Grace and Holy Trinity Cathedral, 415 W. 13th, Kansas City, Mo. 64105.

The Rev. Thomas S. Matthews, former rector of St. Paul's, Macon, Ga., is rector of St. James', 161 Church St., Marietta, Ga. 30060.

The Rev. Robert I. Maurais, former headmaster of Cathedral School, Orlando, Fla., is chaplain of Berkeley Church, Tampa, Fla. Address: 614 Luzon Ave. (33606).

The Rev. Charles McKimmon, Jr., former vicar of St. Christopher's, Huntsville, Ala., is assistant at St. Anne's, 3098 Northside Pkwy. NW, Atlanta, Ga. 30327.

The Rev. Elliott F. Metcalf, former assistant to the rector of Trinity Church, Watertown, N. Y., is now rector of the parish.

The Rev. Fred L. Meyer, former vicar of St. Anne's, McPherson, Kan., remains vicar of Christ Church, Kingman, and also of Grace, Anthony, and All Saints', Pratt. Address: 1307 N. Veach, Kingman (67068).

The Rev. Joe D. Mills, Ph.D., rector of St. Stephen's Cincinnati, Ohio, is to be associate professor, sociology department, Seattle University, 900 Broadway, Seattle, Wash. 98122.

The Rev. Earl O. Minturn, former priest in charge of St. Stephen's, Columbus; Good Shepherd, Fredonia; St. Mary's, Galena; and Ascension, Neosho, Kan., is priest in charge of St. John's, Abilene and St. Paul's, Clay Center, Kan. Address Sept. 1: 406 Hillside, Abilene (67410).

The Rev. Richard T. Nolan, instructor in philosophy and education at Hartford Seminary Foundation, Hartford, Conn., has been appointed assistant dean.

The Rev. Roy O. Ostensen, rector of St. Matthew's, Warson Woods, St. Louis Co., Mo., is to be rector of Grace Church, 1815 Hall St., SE, Grand Rapids, Mich. 49506, Aug. 1.

The Rev. Kenneth W. Paul, former priest in residence at St. Mark's, Shreveport, La., is rector

LETTER FROM LONDON

Continued from page 10

raised £1,450,000, almost entirely from Yorkshire people — including some enthusiastic help from an RAF station commander who during the war was able to bring his Lancaster back to base by hovering on the minster.

Now a massive engineering operation is in progress without unduly disturbing the routine and, amazingly, without robbing the minster of its atmosphere. Perhaps the fact that the contractors on the job have selected workmen "who cannot stand not being able to smoke or to sweat occasionally." One problem soon to be faced is that the next part of the excavation program lies directly over the coffin of St. William. Meanwhile, quite a big problem of shoring up the wall whose bulge threatens the tennis-court size Great East Window, has been largely dealt with.

DEWI MORGA

of Holy Cross Church, Shreveport. Address: 2 Woodlawn Ave. (71104).

The Rev. Gary G. Plankey, former assistant rector of Our Saviour, Elmhurst, Ill., is rector of Holy Trinity, 8201 N. Karlov Ave., Skokie, Ill. 60076.

The Rev. B. W. Rodgers, former associate professor of New Testament at the Episcopal Seminary of the Caribbean, Carolina, P.R., is professor and chairman of the department of religion and philosophy at Inter America University, St. George, P.R. 00753. He is also president of the IAU branch of the American Association of University Professors and a member of the academic senate of IAU.

The Rev. John T. Salberg, former rector of St. Luke's-in-the-Meadow, Ft. Worth, Texas, is rector of St. Stephen Protomartyr, 1 Del Mar Circle, Aurora, Colo. 80010.

The Rev. Jeffrey P. Schiffmayer, former chaplain and teacher at Malosa School, Diocese of Malawi, Central Africa, is assistant to the rector of Redeemer, 4411 Dallas Ave., Houston, Texas 77023.

The Rev. William R. Senter, former priest in charge of St. Colomba's, Bristol, Tenn., is priest in charge of Epiphany, Lebanon, Tenn. 37087.

The Rev. Allen E. Sither is chaplain at the Comprehensive Care Center, Lexington, Ky. Address: 221 Lowry Lane (40503).

The Rev. George G. Swanson, former vicar of St. Philip's, Coalinga, Calif., is rector of St. George's, Kansas City, Mo. Address: 1600 E. 50th St. (64110).

The Rev. Richard L. Ullman, former assistant at St. Luke's, Scranton, Pa., is rector of St. Paul's, 201 E. Camden, Camden, Del. 19934.

The Rev. Lester V. Wiley, former rector of St. Paul's, Clay Center, and vicar of SS. John and George, Wakefield, Kan., is assistant at St. Stephen's, 751 Rutland Rd., Wichita, Kan. 67206.

The Rev. Perry R. Williams, former rector of Emmanuel Church, Geneva, Switzerland, is dean of Trinity Cathedral, Euclid Ave. & E. 22d St., Cleveland, Ohio 44115.

The Rev. Richard H. Williams is program director for the Diocese of Arizona. Address: 110 W. Roosevelt St., Phoenix (85003).

The Rev. Theodore M. Williams, former assistant at St. John's, College Park, Ga., is inner-city college chaplain, Atlanta, and on the staff of St. Luke's, 435 Peachtree St. NE, Atlanta (30308).

Retirement

The Rev. Harold R. Carter, rector of Advent Pawtucket, R. I., for 24 years, retired May 1. Address: 29 Blodgett Ave., Pawtucket (02860).

The Rev. Ernest W. Churchhill, for over 20 years a chaplain with the New York Episcopal Mission Society and serving at Rockland State Hospital.

Orangeburg, retired May 1. He continues to serve as chairman of the building committee for the combined protestant chapel and synagogue at the hospital. Ground was broken in March for the start of construction. Address: 51 E. Naurauschaun Ave., Pearl River, N. Y. 10965.

The Rev. R. J. Clarke, rector of Good Shepherd, Fort Lee, N. J., since 1953 has retired. Address: c/o Van Derveer, RD 4, Box 35A, Charlottesville, Va. 22901.

The Rev. Norman B. Godfrey has retired as rector of Epiphany, Opelousas, La. He is now a conductor on the Reader Railroad and Mrs. Godfrey is station agent at Reader. Address: General Post Office, Camden, Ark. 71701.

The Rev. William Charles Hawtry, rector of St. James', Oskaloosa, Ia., since 1955, has retired. He is serving on a part-time basis as a chaplain in the University Hospitals, Iowa City, Ia. Address: 910 Kirkwood Ave., Iowa City, Ia. 52240.

The Rev. Vernon L. S. Jones, rector of St. Luke's, Dixon, Ill., since 1948, retired June 30. During the fall months he will be supply priest at Holy Cross, Acapulco, Gro. Mexico.

The Rev. Arthur S. Musson, rector of St. Matthew's, Pennington, N. J., since 1960, retired July 1. Address: 23 Clover Hill Circle, Trenton, N. J. 08638.

The Rev. Juan M. Lopez, rector of Good Shepherd, Pitman, N. J., since 1954, has retired. Address: 3824 Luverne St., Ft. Myers, Fla. 33901.

The Rev. Percy F. Rex, rector of Trinity and Old Swedes', Wilmington, Del., since 1957, has retired. Address: Box 724, Pocasset, Mass. 02559.

The Rev. Joseph T. Walker, rector of St. James', Marietta, Ga., since 1944, retired June 1. Address: 1206 Lee St., Thomson, Ga. 30824.

New Addresses

The Rev. Laurence H. Blackburn, retired, Wykeham Rd., Washington, Conn. 06798.

The Rev. Alden D. Kelley, William C. Munds professor of Christian Apologetics and ethics, Bexley Hall, is on leave of absence, 1968-69. He is also canon to the ordinary of Southern Ohio, for continuing education in the diocese. Address: Box 349, Gambier, Ohio 43022.

Church of the Good Shepherd, Box 667, Lake Wales, Fla. 33853. The Rev. Canon Richard I. Brown is rector.

The Rev. William C. Pearson, 77640 California Dr., Palm Desert, Calif. 92260.

The Rev. John Selvaratnam, St. Thomas College, Mt. Lavinia, Ceylon.

Missionary Furloughs

Mr. Gene Lehman, teacher in the College of Science, Rikkyo University (St. Paul's), Tokyo, is on furlough until September: Address c/o Longwell, Hammondsport, N. Y. 14840.

Robert J. Meyer, treasurer of the Philippine Episcopal Church and administrative assistant to the Bishop of the Philippines, is on furlough until Oct. 18. Address: c/o P. H. Gross, Rt. 1, Pine St., Box 218-42, Millbrook, Ala. 36054.

Resignations

The Rev. Richard Hewetson has resigned as rector of St. Katherine's, Owen, Wis., and vicar of St. Mary's, Medford. Address: 2035 E. 7th Ave., North St. Paul, Minn. 55109.

The Rev. Theophilus J. Powers, vicar of Grace Church, Port Orange, Fla., has resigned for reasons of health.

Laitly

Miss Katherine Lee, principal of the National Cathedral School, Washington, D. C., since 1950, has retired. Her successor is Edward A. Curran, who has been at St. John's School, Houston, Texas, for the past ten years.



GO TO CHURCH THIS SUMMER!

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

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

LOS ANGELES, CALIF.
ST. MARY'S 3647 Watseka Ave.
 The Rev. R. Worster
 Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
 Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
 7 & 6:30

RIVERSIDE, CALIF.
ALL SAINTS' Magnolia & Terracina
 The Rev. J. E. Taylor, r; Mr. B. O. Braman, c
 Sun 7:30 HC; 10 MP; 15 HC

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

FORT COLLINS, COLO.
SAINT LUKE'S 2000 Stover St.
 Sun H Eu 7:30, 9 (Sung), 6

DANBURY, CONN., CANDLEWOOD LAKE
ST. JAMES' Downtown West St.
 Sun 8, 9:15, 11; Thurs 10

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; also
 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, 10, 5:15; Daily 7

FORT LAUDERDALE, FLA.
ALL SAINTS' 335 Tarpon Drive
 Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &
 HD 9; C Fri & Sat 5-5:25

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

INDIAN ROCKS BEACH, HOLIDAY ISLES, FLA.
CALVARY CHURCH Gulf Blvd. & 17th St.
 The Rev. Canon Frank L. Titus, r
 Sun 8:30, 10; Saints Day 10

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 7:15
 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
 Fri) Int 12:10, 5:15 EP

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

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

LOUISVILLE, KY.
GRACE CHURCH 3319 Bardstown Rd.
 Adjacent to three motels on 31E, South of I-264
 The Rev. Alfred P. Burkert, r
 Sunday Masses 8 & 10; Daily Masses as scheduled.
 Call Church office 502-454-6212

OUR CENTENNIAL YEAR

PORTLAND, MAINE
CATHEDRAL CHURCH OF ST. LUKE 143 State St.
 Sun HC 7:30, 9, 11; EP 5:30; Daily MP & HC 7:30
 ex Mon 10:30, Tues 7, Thurs 9:30; Daily EP 5:30

BALTIMORE, MD.
MOUNT CALVARY N. Eutaw St. & Madison Ave.
 The Rev. R. L. Ranieri, r
 Sun Low Mass 8 & 10; Daily Masses: Mon thru Fri
 7; Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
 The Rev. Osborne R. Littleford, D.D.
 Sun H Eu 7:30, 9, 11, 4; Daily Eu

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

ST. JOHN THE EVANGELIST
The Cowley Fathers 35 Bowdoin St., Beacon Hill
 Sun Low Mass 8, High Mass & Ser 10, Weekdays
 Daily Mass 7:30; Extra Mass Wed & HD 12:10;
 C Sat 1-1:30, 4-4:30

(Continued on next page)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appi, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.a., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; Ht, Holy Hour; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

DETROIT, MICH.

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

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10; Wed HC 6:30, 10; Thurs HC 6,
HD HC 6; Daily MP 7, EP 7

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
The Rev. Wm. C. Warner, r
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
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

RENO, NEV.

TRINITY CHURCH (Downtown) Island & Rainbow
The Rev. J. E. Carroll, r; the Rev. D. D. Cele, ass't
Sun 7:45 & 10 H Eu

BRADLEY BEACH, N. J.

ST. JAMES CHURCH 4th & Hammond Aves.
HC 8, 10 (1S, 3S, 5S); MP 2S, 4S; HD 10

NEWARK, N. J.

GRACE CHURCH Cor Brood & Walnut Sts.
The Rev. Herbert S. Brown, S.T.D., r
Sun 7:30, 9:15, 11; Daily 7:30 ex Wed 12:10, Thurs
7, Fri 9:30

SEA GIRT, N. J.

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

TRENTON, N. J.

TRINITY CATHEDRAL W. State St. & Overbrook Ave.
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10; HD 6:30

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
The Rev. F. W. Dorst, r; the Rev. S. H. Jecko, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

BROOKLYN, N. Y.

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

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
The Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

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

EPISCOPAL CHAPLAINCY TO KENNEDY AIR- PORT PROTESTANT CHAPEL

The Rev. Marlin L. Bowman, chap.
Sun 12:15 HC; Wed 12:10 HC

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues, Thurs 12:10; Wed 8 & 5:15; EP
Tues, Thurs 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

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

The Living Church

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

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

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r
The Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9, 10, 11 (High); EP B 6; Daily
Mass 7:30, 12:10; Wed & HD 9:30; EP 6. C daily
12:40-1, Fri 5-6, Sat 2-3, 5-6

RESURRECTION

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

ST. THOMAS

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. 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. William W. Reed, 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. Cagulat, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

UTICA, N. Y.

GRACE CHURCH Genesee & Elizabeth St.
The Rev. Stanley P. Gasek, S.T.D., r; the Rev.
Richard J. Koch, ass't r; the Rev. Lawrence C.
Butler, ass't m
Sun HC 8; MP, HC & Ser 10; Int daily 12:10

WHITEHALL, N. Y.

TRINITY CHURCH 60 Broadway
The Rev. Kennedy K. Roberts, v
Sun H Eu 7:30 & 10:30; HD 10:15; 1st Fri C 7

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the
Rev. S. H. Caldwell, the Rev. L. F. O'Keefe
Sun 7:45, 9, 11; R. L. Hobbs, organist & choir
master



ALL SAINTS' CHURCH
RIVERSIDE, CALIF.



LINCOLN CITY, ORE.

ST. JAMES' 2490 North Highway 101
The Rev. G. W. Conklin, v
Sun 8, 11; Wed 10

PHILADELPHIA, PA.

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

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

DALLAS, TEXAS

CATHEDRAL OF ST. MATTHEW 5100 Ross Ave.
The Very Rev. C. P. Wiles, Ph.D., dean
Sun 7:30 H Eu; 9 Family Eu, 11 Mat & H Eu;
Daily 6:30, Wed 10; C Sat 5

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. PAUL'S 1018 E. Grayson St.
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10.
C Sat 11:30-12:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Tues 10

SEATTLE, WASH.

ST. PAUL'S 15 Roy St.
Sun 7:30, 10 H Eu; Wed, Fri & HD H Eu 6:50, 10

SÃO PAULO, BRAZIL

THE ANGLICAN EPISCOPAL CHURCH OF ST. PAUL
Rua São Luiz 1231, Santo Amaro, São Paulo
The Ven. B. J. Townsend, O.B.E., r
Sun 8 HC, 10 MP & Ser with Ch S (HC 1S & 3S)

ACAPULCO, GRO., MEXICO

HOLY CROSS (behind Hotel Las Vegas)
The Rev. J. P. Black, tel. 4-05-39
Sun HE 10, MP 11, EP 6

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