

The Living

STATE HISTORICAL SOCIETY
816 STATE STREET
MADISON WIS 53706
F LC2

Church

September 8, 1968

25 cents



The nave and sanctuary of St. Stephen's Church, Troy, Mich.

Distinguished Congregations 1968

[Page 8]

The Living Church

Volume 157 Established 1878 Number 10

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. Cralg,† 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. Layer, assistant editor. The Rev. William S. Lea, Paul B. Anderson, Th.D., Paul Busch, 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 Pfleger, advertising manager. Georgiana M. Simcox, People and Places editor. Josephine Carter, editorial assistant.

DEPARTMENTS

Books	3	Letter from London	7
College Services	14	Letters	2
Deaths	15	News	4
Editorials	11	People and Places	13

FEATURES

A Distinguished Congregation	G. Mann	8
Lambeth Report	R. Ruff	10

THINGS TO COME

September

8. Trinity XIII
12. John Henry Hobart
13. Cyprian
14. Exaltation of the Holy Cross
15. Trinity XIV

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.

LETTERS

Most letters are abridged by the editors.

Sancta imbecillitas?

Recently I was told of a Roman priest who visited an Episcopal church for the first time in his life and was amazed at the service and delighted with the Prayer Book. "This is what we should have done 400 years ago," he said. "But I understand some of you are trying to do away with it. All I can say to that is—you idiots."

I do not believe that we are so idiotic as all that.

(The Rev.) JOHN H. TOWNSEND, S.T.D.
Kerrville, Texas

Another Korean View

The vivid article *View From Korea*, [L.C., July 28] is by-lined "Helen S. Shoemaker, Executive Director of the Anglican Fellowship of Prayer"; that would seem to identify the view with the fellowship. A fellowship of prayer is fellowship in prayer, and does not need identity in opinions. In this instance, as co-directors of the AFP we find it both difficult and valuable that our personal political "views" are poles apart! Perhaps, to make the point, a *View From Westchester* is called for.

It seems to me we humans belong to an ancient pre-dawn species that was bloody long before it was man. It seems we are being invited to change, that is, to grow up—in Teilhard's cosmic perspective—into a new thing under the sun, a *conscious* species. And then (and only then, and if we so choose) to cooperate in our own continuing creation—or not. Which way will we choose?

In such a long-range view, it appears natural enough that in the emerging religions of man, especially in the West, prayer has been used as an instrument of war. The crusade is the sanctification of violence. Through this device we can and do escape that impossibly adult commandment about loving our neighbor by simply rejecting his claim to be human. (So, by implication, the command does not apply to him.) But in the present crisis of extending consciousness, there are many—and not all of them young—who can no longer feel comfortable with these assumptions. We begin to find in ourselves some dissatisfaction with ourselves as we really are. Perhaps we find a slight preponderance of the desire to change over the desire not to change. At this point we become aware that the Christian invitation is to a different kind of life, one with very painful aspects (because "sin is the way coming to consciousness is experienced"); but also with much more joy because of fulfillment in the meaning department, through realization of a relationship we find we had been expecting all along.

No one's view is for everyone. Experience and certainties vary. We must find our own as best we can, and bring them as an offering to the whole, without any rejection or hostility for the different experience of others. There are many gifts but the same spirit. But the call to recovery of prayer and commitment, speaking as it does to a deepest need of our time, must draw together this whole ragged minority of Christians, in mutual dependence across all our differences. We are grateful for this privilege; grateful to remember that we worship a God who

is greater than the measure of man's mind—and also that we live in a time when, under His Creator hand, those minds are being intolerably stretched.

The experience of one deep unshakable friendship holding two people together in prayer across polar differences is indeed such a stretching operation. Perhaps it is also a little sample of grace—something we could all use more of right now. "Prayer," Bp. Hines said to us in Toronto, "is awareness of the holiness of God. . . . It both shatters and restores." And "In prayer . . . we encounter the God who made us, and who conferred upon us the freedom to disown him, and whose unlimited grace in Christ Jesus makes us what we are not."

POLLY WILEY
Co-director of

The Anglican Fellowship of Prayer
Pound Ridge, N. Y.

Lifetime Deacons

Noticing the heading "Perpetual Deacons" [L.C., Aug. 4] reminds me of an article I recently read in an R.C. periodical on the revival of the diaconate as it originally was, and still is in the Orthodox Church. In this article the phrase "lifetime deacons" was used. Isn't this much better than "perpetual deacons"? The latter phrase is not from the canon, is it — just current "PECUSAN" usage?

PAUL HARTZELL

Muncy, Pa.

Congregational Participation

I wish to express my congratulations to Paulea Patterson and Samuel J. Miller, for their timely letters [L.C., Aug. 18]. I wish that more of our laypeople would similarly express their views concerning the new liturgy, COCU, and the operations at "815," because we need their views to arouse our people to the dangers threatening the very existence of our beloved Episcopal Church.

I would also like to offer the following suggestion to our Liturgical Commission that if it really wishes to improve the Prayer Book service of Holy Communion, and provide for additional congregational participation in this the greatest sacrament of the Church, that it propose these simple three things:

- (1) Invite the congregation to join with the celebrant in the last paragraph of the canon of consecration, beginning "And we earnestly desire thy fatherly goodness," etc.:
- (2) The same provision for the Prayer of Humble Access;
- (3) And the same for the Prayer of Thanksgiving after Holy Communion.

I believe the whole Church would welcome the above; and if adopted, it would strengthen the spiritual life of our people beyond measure.

(The Rev.) F. NUGENT COX
Greensboro, N. C.

Shortening the Service

Realizing that the risk of "over-simplification" is great, I'm still wondering why some of our present-day superb writers of both poetry and prose have not been able to shorten our regular Prayer Book communion service without radical changes and using the beauty that is also available in modern-day English.

HELEN YOCUM

Akron, Ohio

THE WISDOM OF THE PSALMS. By Romano Guardini. Henry Regnery. Pp. 168. \$4.50. A Living Church Book Club selection.

Those who know the writings of Romano Guardini will welcome *The Wisdom of the Psalms* with all their hearts. After the Holy Scriptures themselves, is there a greater study and masterpiece of the Saviour's Life than Guardini's *The Lord*?

Before us here are a number of meditations on the wisdom of the Psalms. Who is speaking in the Psalms? The Psalmist is on the way from paganism to Christianity; the divinity spoken to us is no longer that of the myths and mysteries. Guardini gives us the sense of living on a vast historical scale in events stretching from the beginning of the human race. The Psalms are a tonic for the spirit, in our day when great world powers have fallen away from the Divine Lord, when great nations are saying not only "without God" but "away with God," when atheism is encouraged and the Faith persecuted. And the author reminds us that in comparison the hostility of the Roman Empire seems almost harmless.

Speaking of Psalm 42, he tells us what we can do: "In what I am, how I live, in the way in which I carry out the duties of my state, in my family, in the way I carry my misfortunes, the Kingdom of God can come." "He, the almighty one, entrusts His royal honour to our readiness." In his meditations on Psalm 104, he speaks of creation and how God creates not in dull efficiency but in sovereign freedom. He creates in prodigal profusion and in delicate precision. He gathers everything into that one thing which expresses true omnipotence, the complete effortlessness of the simple command, "Let there be." "This effortless freedom which knows nothing of strain or noise is of the Holy Spirit."

Among the most beautiful is the meditation on the fear of the Lord (Psalm 111). "A man may possess the knowledge of all the libraries and yet be a fool. Wisdom means the ability to distinguish between what leads to life and what leads to death. The way in which a man lives depends on whether he knows who God is and 'fears' Him." We learn in this psalm to accept the thought of the fear of God. It is our guarantee that we shall not gain knowledge and power while forgetting the truth of existence. Wisdom then is the fear of the Lord—it takes care that, in the end, a man should not stand empty-handed. Further, Guardini gives practical guidance. Sometimes, we want to pray and do not know how, and we all know that constantly to pray an "Our Father" may not be very meaningful. Rather than endanger the sacred prayer and dull our appreciation of its mystery, he advises us to choose psalms and make

them our own and have them ready for use in our prayer. Psalm 91 could well be one of these.

One responds to this book the way St. Theresa did when she was once offered a gift of some excellent butter. She said she would be very glad to accept the gift on the condition that she could have more.

(The Rev.) DARWIN KIRBY, JR.
St. George's Church
Schenectady, N. Y.

✦ ✦ ✦ ✦

WATER AND THE SPIRIT: A Study in the Relation of Baptism and Confirmation. By Cyril E. Pocknee. Darton, Longman & Todd. Pp. 125 paper. 9s6d.

Water and the Spirit deals with a topic that must soon become a live issue throughout our Church. As the revision of the Prayer Book gets under way, the most difficult problem to be faced will be those relating to Baptism, Confirmation, and First Communion. These rites (often referred to collectively as Christian Initiation) form an important unity, yet there is deep uncertainty as to the best age and best manner of administering them.

Confirmation by the bishop, usually during the years of adolescence, is a practice strongly cherished by Anglicans. Such disciplines as are still practiced are for the most part linked with Confirmation as a rite indicating adult status in the Church. Yet the administration of Confirmation in adolescence has had the effect of excommunicating our children during the spiritually formative years of childhood. Such excommunication is theologically outrageous and has proved pastorally disastrous. How is this problem to be solved while retaining the positive doctrinal, devotional, and disciplinary values of Confirmation as we have known it? How should the liturgy express the gift of the Holy Ghost? Cyril Pocknee argues that the Church must base its usage on the norms established by holy scripture and the traditions of the Church which were followed almost everywhere for the first thousand years of Christian history. Thus Confirmation and First Communion would be administered normally right after Baptism, at whatever age.

For those who have not delved into the background of these questions before, this book should provide a provocative introduction. It will seem to some readers that the biblical evidence has been oversimplified in a rather cavalier fashion, but ancient liturgical evidence is well summarized. A valuable feature of the book is the inclusion of translations of several interesting ancient sources, including the fascinating 3rd-century order from the *Apostolic Tradition* of St. Hippolytus.

(The Rev.) H. BOONE PORTER, D.Phil.
The General Seminary

Take the "problems" out of Sunday school planning

Too often, needed teachers are "too busy" to take a class. Young adults are lost to other interests. Children need Christian truths applied to their own lives, but vital Scripture learning must not be neglected in this brief time period.

Our complete "Life in Christ" program offers materials to help meet these complexities of the Sunday school today — to the benefit of all concerned.

These carefully graded materials teach God's Word effectively to children, go on to provide a challenge that keeps teen-age and adult attendance at a peak. They are created by experienced educators, are constantly reviewed, apply the latest teaching insights with fresh formats.

Teaching is far easier with these fully organized lessons and "how to" resources. They reduce preparation time, give inexperienced teachers confidence. Full year's program, from a single source, simplifies ordering, administration.



CONCORDIA "LIFE IN CHRIST"

Get the full story at a glance! The brochure below shows the year's study schedule for each level, summarizes materials, extra resources for student, teacher, parent. Order yours now!



BIBLE BASED,
CHRIST CENTERED!
AT YOUR CHURCH
SUPPLY STORE
OR WRITE US.

CONCORDIA PUBLISHING HOUSE

Dept. C-2
3558 S. Jefferson, St. Louis, Mo. 63118

Please send 1968-69 "Life in Christ" brochure.

Name _____

Address _____

City _____ State _____ Zip _____

Church _____ Your Title _____

The Living Church

September 8, 1968
Trinity XIII

For 89 Years,
Its Worship, Witness, and Welfare

LAMBETH

Plea for Aid to Nigeria-Biafra Victims

An appeal for a massive inter-governmental relief operation to aid victims of the Nigeria-Biafra civil war was issued by the Lambeth Conference. The plea was contained in a resolution passed by the Anglican bishops in a session called to consider the Nigeria-Biafra conflict and was made in response to a statement prepared by a group of West African bishops from both sides of the conflict. The West Africa statement deliberately side-stepped any hint of partisanship and expressed gratitude for the many efforts being made by the Church and others to promote peace and reconciliation on both sides.

The statement, presented by the Most Rev. C. J. Patterson, Bishop of the Niger and Archbishop of West Africa, asked both sides to be willing "to abandon exclusive positions and to seek to reach agreement on how to secure vital interests of people of both sides." It also stated that any agreement between belligerent parties to assist in the provision of food, medicine, and clothing to those in need would be welcome.

ENGLAND

King Memorial Fund Is Promoted

Christian and Jewish leaders in London, England, have joined with politicians in an appeal for improved race relations through a fund launched last April in memory of Dr. Martin Luther King, Jr. Among the nine signatories was the Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey.

Making their appeal in the form of a letter to the *London Times*, the signatories declared: "We feel that the time has now arrived when public attention must be turned from mere prevention of racial discrimination to positive measures for improving relations between all races in the community." Recalling that the fund was pledged to support non-violent civil rights work, they said: "It also plans to initiate an ambitious program of community projects designed to further race relations in Britain. These include community centers in areas of multi-racial occupation, the education of children of one race to deepen their knowledge of

the culture and history of another, and special housing projects."

The first venture to be supported by the memorial fund was opened recently in the form of a playground in the multi-racial district of Islington in London.

CANTERBURY

Archbishop Expects 100 Successors

The 100th Archbishop of Canterbury, the Most Rev. Arthur Michael Ramsey, believes that he will have at least 100 successors in office. If the tenure of the next 100 approximate that of the first 100, the 200th would come about the middle of the 24th century. Dr. Ramsey made his prediction in a recent interview. He acknowledged that the 200th archbishop may find himself in a "different kind of Church with a different kind of relationship to the Church of England," an established state Church. By that time "it may be a united Church," he stated.

In the same interview he reiterated a position stated in Uppsala during the Fourth Assembly of the World Council of Churches, that the issue of mixed marriages is a great difficulty in Anglican-Roman Catholic relations. He also re-asserted his disappointment in Pope Paul's encyclical on birth control, saying that the banning of all means of contraception "is the wrong answer."

Concerning the war in Vietnam, Dr. Ramsey said that the U.S. should take the initiative in achieving peace. "I hold in honor those who have died in a cause in which they believe," he said, and added: "It takes two to make peace, but it is up to the stronger to take the initiative."

NCC

Second Triennial on Overseas Ministries Scheduled

The theological and practical aspects of overseas involvement of America's Churches will be studied by some 400 delegates from mission boards and Church relief agencies at a major conference Nov. 19-22, in New Haven, Conn.

Billed as the Second Triennial Assembly of the National Council of Churches' division of overseas ministries, the meeting will be a forum at which sociological experts, educators, specialists on birth

control, and relief distributors "will lock in debate" with theologians and Church policy makers "to brainstorm up-to-date approaches to the mission and service tasks of the ecumenical movement."

Speakers for the event include His Eminence Iakovos, Archbishop of North and South America, Greek Orthodox Church; Dr. Reginald Helfferich of the United Church Board for General Ministries; the Rev. David M. Stowe, NCC associate general secretary for overseas ministries; the Rev. Theo. Matthias, S.J., director of the Jesuit Educational Association of India; and the Rev. Howard Schomer, executive director of NCC's department of specialized ministries. Others are: Dr. Brady Tyson, American University; Dr. Harold J. Ockenga, Park Street Congregational Church, Boston; Dr. Phillip Potter, World Council of Churches; and Dr. Wilfred C. Smith, Harvard University. Dr. Alford Carleton, NCC, will summarize the "meaning of the assembly."

Report of Financial Aid to Victims of Disasters

Church World Service, a division of the National Council of Churches, is the agency through which Churches carry on worldwide programs of service to the hungry, homeless, and disaster stricken. It has released figures of some recent aid programs to various areas.

(✓) In South Korea, CWS caseworkers have been aiding families of 27 South Korean seamen marooned aboard the Panamanian ship *Indonesian Star* in New York harbor. CWS made \$1,000 available to provide the families with food, clothing, and temporary housing allotments. The seamen were stranded on the ship from March until August with only subsistence rations and \$1.25 per day for expenses during May. The ship, her cargo, and the crew were held in New York to try to force the ship's owners, Galveston Steamships, Inc., of Texas, and Galveston Merchant, S.A., of Panama, to pay their creditors. By the end of August all Korean seamen had been flown home, though their suit for back wages is still pending.

(✓) A CROP shipment of 550 cases of canned tomato puree was sent to 16 Congolese institutions for a needed diet supplement for patients in hospitals and leprosaria, as well as for those who visit dispensaries.

(✓) Funds of \$4,000 will help cover costs of emergency feeding programs in Northern Peru where drought conditions prevail. In

addition to the financial aid, 370 cases of multipurpose canned food was donated by CROP. It was reported by those in the area that even the empty cans are saved for use in rural households.

(✓) CWS sent \$2,000 to the World Council of Churches for aid to cyclone victims in Burma where 36 villages were damaged and 600 people died. The Burma Christian Council assisted those injured or left homeless, and have provided emergency loans to replace the 6,000 livestock killed by the cyclone.

(✓) July flash floods left six fishing villages cut off from outside help and caused minor damage in Accra, Ghana. Ten bales of clothing and 10 bales of CWS blankets were given to the local Red Cross for distribution.

(✓) An appeal for drought relief in Southern Africa brought a gift of \$5,000 from CWS. The World Council of Churches had asked for \$75,000 to relieve sufferers in Botswana, Rhodesia, and South Africa. Funds will provide medicine and food for those whose harvests were ruined.

President Favors a Voluntary Army

Dr. Arthur S. Flemming, president of the National Council of Churches, has urged that the United States adopt a voluntary army in preference to the present draft system. At a news conference at Macalester College, St. Paul, where he became president last July, Dr. Flemming said that the volunteer army should be put into operation at the conclusion of the Vietnam war. (He served as director of the Office of Defense Mobilization for five years under the Eisenhower Administration.)

At Macalester, he will be teaching a course on health, welfare, and education, using as a "backbone" the Kerner Report which he called the "most significant public document of my lifetime." He had taught a similar course during the past six years as president of the University of Oregon.

NEW JERSEY

Young Communicant Studies in Africa

Patricia Woodward, a senior at Drexel Institute, Philadelphia, and communicant of St. Barnabas' Church, Burlington, N. J., spent six weeks as a member of the First American Summer Study Program held in Africa. The group of 70, accompanied by six faculty members, spent a week at the University of London where they received an introduction to African studies from some of the foremost British scholars. They spent the next five weeks in Ghana under the direction of Prof. J. H. Nketia and his staff at the university.

The program, open to college and secondary faculty, upper-level college students, and others seriously interested in African culture, was arranged by the American Forum for African Study, a

non-profit educational body established to promote cultural contacts between America and Africa.

PRESBYTERIANS

Ask Probe to Clear Allegations

The congregation and staff of First Presbyterian Church, Chicago, have asked that they be investigated by the Presbytery of Chicago in a move to clear the church of sensational charges made before a U.S. Senate committee. Dr. Donald E. Zimmerman, executive head of the presbytery, the area unit of the United Presbyterian Church, said he will ask that the investigation be undertaken.

A petition for the study was sought by the Rev. John E. Fry, other staff members, and the session, congregational governing body of the church. Charges against the church were made during hearings on a federally-financed ghetto project which involved members of the Blackstone Rangers, Negro youth group on Chicago's east side. Hearings were before the Senate Permanent Investigating Subcommittee, headed by Sen. John McClellan, in Washington, D.C. Mr. Fry and two staff assistants, Charles LaPaglia and Ann Schwalbach, were alleged to have permitted weapon storage, use of narcotics, alcohol, illicit sexual activities, and acts of violence in the church building.

The church has been working with the Rangers for two years under grants from the presbytery and from a private person. Mr. Fry was not directly involved with the federal project which was under attack before the Senate Subcommittee. Dr. Zimmerman said he thought it was "unique" in American history for a church to be subjected to the kind of accusations in the transcript of the Washington hearings, adding, "Not many churches are involved in a working relationship to correct conditions in youth gangs."

Police officers from the area, a former Ranger, and a mother made the major accusations. Mr. Fry said he was "absolutely convinced" of his innocence and that of the staff and the church. There is factual basis for the Rangers' reputation, he noted, "but it has been grossly inflated."

Urge More Action by Conservatives

Some 700 Presbyterians from 20 states attending the annual Presbyterian Journal Day in Weaverville, N. C., were told that evangelical and conservative members of the Presbyterian Church U.S. have been silent too long and should act now. Dr. G. Aiken Taylor, editor of the *Presbyterian Journal*, an independent weekly, said actions of some of the Church's

boards have gone beyond what the evangelical wing of the Church should tolerate and beyond what the legislating General Assembly has authorized. He also said the time had come to encourage action on the part of many members of local congregations who do not believe in what the national agencies are doing.

Another speaker, Kenneth Keyes, of Miami, Fla., president of Concerned Presbyterians, an unofficial group, said members of the Church body should be more selective in their giving to Church causes. He urged that discretion be used by those who are concerned in directing where their contributions go. The time has come, he said, for more designation of funds by congregational governing boards and individual Christians, and urged that funds be remitted directly to causes rather than through central treasurers of presbyteries and other regional organizations. Emphasizing that many boards, agencies, and organizations within the Church body deserve the support of evangelicals, he said, "giving to Presbyterian work should not cease for we can designate that our gifts be used for causes which we can wholeheartedly support."

EUROPE

Student Agency Facing Financial Crisis

The World Student Christian Federation faces a serious cutback in its activities if it is unable to raise some \$70,000 this year, the 250 delegates and observers at the 25th general committee meeting of the organization learned at sessions held in Otaniemi, Finland. However, representatives of the National Council of Churches (USA) told a special hearing on finance that at least two major Church boards in the U.S. could be expected to make much larger contributions than \$60,000, provided proper channels could be set up.

The total annual budget of the federation is \$555,000, of which nearly half goes to building and strengthening national student Christian movements in 80 nations. The rest is divided between regional staff and programs (\$100,000), and central administration (\$50,000).

In a budget report, the Rev. Philip Zabriskie, Episcopal priest from New York City, said a shortage of funds has forced the WSCF to delay replacing three staff persons in Geneva headquarters, whose terms ended with the general committee meeting. He also said that the body's executive committee has authorized a full-time communications director but the post has not been filled because of lack of funds. He put the deficit at \$17,500.

Less than one-tenth of the WSCF's total income is from member student Christian movements around the world. Most of the remainder comes from

Churches and Church agencies, the bulk of which are in the United States. Funds designated for national movements are administered through the Ecumenical Assistance Program (EAP). A national group must make an application to EAP for funding a year and a half before it plans to begin a given project. Once a request is made, EAP approaches a source that is likely to be interested in the project. The problem with this arrangement, according to many committee members and especially those from the Third World, is that by the time a program is funded the needs and priorities may have changed.

A plan to revise this procedure was proposed by the Rev. Leonard Clough, former general secretary of the US University Christian Movement and now affiliated with the NCC's department of higher education. He suggested establishment of a semi-autonomous foundation by which WSCF would solicit money from potential contributors, interpret to them the needs of the federation, and provide a mechanism through which they would have the power to decide how funds would be used. Trustees of the foundation would be elected by the WSCF general committee which would retain control over foundation decisions. Mr. Clough indicated that Church boards in the U.S. would be more willing to channel sums into the WSCF through this structure than through the present one. He explained that a changing concept of mission in some U.S. Church bodies demands that more "revolutionary" use be made of resources. He also indicated that the Church boards in question would be willing to use the WSCF as the channel through which its new understanding of the changing mission of the Church could be exercised.

CHURCHWOMEN

Plan World Day of Prayer

Churchwomen representing national World Day of Prayer committees in 22 nations met at Vallingby, Sweden, and brought into being an international committee responsible for the policy and planning of the observance. The World Day of Prayer as an international expression was born in the U.S. some 82 years ago. Through the efforts of lay women in every continent the observance is now celebrated in 130 countries. The committee voted to have the observance on the first Friday in March of each year.

The next meeting of the international committee is scheduled for the fall of 1970 in Bangkok.

ORGANIZATIONS

Youth Corps Aids Needy

Sixty-one high school students not only volunteered, but also paid for the privi-

lege of working for other Americans in need during a seven-week vacation period.

One contingent laid foundations for 23 homes on the Ute Reservation in Utah; another group helped with home repairs in four Kentucky counties along the Mississippi River; and another group, working and living in Busby, Mont., on the northern Cheyenne Reservation, performed a variety of tasks including the painting of the Busby cemetery fence, making a new pow-wow area with rodeo facilities, and making home improvements.

The students were sent out by the American Jewish Society for Service, an independent charitable organization that recruits teenagers to perform physical labor under supervision in areas of special need. Campers who could afford it paid \$300 for the seven-week "work vacation," and additional expenses were paid by the A.J.S.S. which has been conducting the program since 1950.

PITTSBURGH

Whites Asked to Leave Black Conference

The Black Sisters Conference opened in Pittsburgh with a request for a white priest, a white civil rights worker, and a white reporter to leave the auditorium.

Originally whites were to be allowed to attend the talks, but would have to leave during the discussions. However, the Rev. Dr. Nathan Wright, Jr., executive director of urban work for the Diocese of Newark, asked the whites to leave before he would begin his keynote address entitled "Black Power and Christian Love."

The feeling expressed by a number of the 155 black nuns representing 76 religious institutions was that "this is family business" and the presence of whites would only inhibit discussions at the meeting held at Mt. Mercy College and St. Mary's Motherhouse, Pittsburgh. Sr. Martin de Porres, organizer of the meeting, said afterward: "I think Dr. Wright's decision was good because it brought into the open a question for us sisters to answer immediately, whether we wanted this conference opened or closed."

BAPTISTS

Churchmen Urged to Get Involved in Politics

A Southern Baptist political scientist criticized members of his Church for being "inconsistent" in their views on mixing politics and religion. Daniel R. Grant, professor of political science at Vanderbilt University and a Baptist deacon, told the annual Baptist Christian Life Conference meeting in Glorieta, N. M., that Christians must become involved in formulating governmental poli-

cies and programs if they expect to be in the forefront of efforts to alleviate human suffering.

He charged that Southern Baptists have had a "flexible taboo against 'mixing politics and religion' that has too often meant looking with favor on entering the political arena so long as they agree on the position being taken. When we have disagreed with the cause, especially when legislation to eliminate racial discrimination has been the burning issue, we have defended our silence by saying that 'the Church should keep out of politics,' or 'the Church should not try to legislate morals.' Our silence in such situations may well be a kind of political action in defense of the status quo that is just as powerful as that of other religious groups openly applying pressure on legislators."

Prof. Grant conceded that there are ethical and strategic hazards to party endorsements by Church leaders and clergy, but said, "It would be far more serious if he (the Church leader) would retreat into the role of a political eunuch, with a pristine political neutrality as a horrible example for all Church members."

Oklahoma Baptist University, Swanee, has appointed its first Negro faculty member, Walter O. Mason, Jr., who will be associate professor of education and director of the pre-college program. The latter program is part of Upward Bound, funded by the US Office of Economic Opportunity and designed for high school students from low-income families. University President Grady Cothen said that at a time when race relations in America are strained, "it is most appropriate for a Christian College . . . to bring into its faculty a man like Mr. Mason who is amply qualified in education, experience, and spiritual maturity."

NEWARK

Nixon Asked to Aid Negroes and Jews

The American Civil Liberties Union of New Jersey has asked Richard Nixon to recommend 10 Negroes and 10 Jews for membership in the Baltusrol Golf Club in Springfield, N. J. The ACLU contends that the club of which Mr. Nixon is a member, bars Negroes and Jews from its membership, but the club has denied the charge.

Mr. Nixon has said that he disapproves of membership restriction by any club and that he would be glad to sponsor appropriate people in Baltusrol. But he also said he wanted to work at the issue "from within the club." ACLU director Stephen Nagler stated that the union doubts that "fighting from within" is a serious suggestion, but if it is, this is the time to do so."

A letter sent to Mr. Nixon by the ACLU included the names of 10 Negroes

and 10 Jews who purportedly had expressed an interest in joining the club that charges an \$1,800 initiation fee, a \$1,000 "certificate" to be returned when a member leaves the club, and annual dues of \$800. Membership is limited to 500 golf members and 275 house members.

The ACLU letter suggested to Mr. Nixon that if he could not get other club members to back recommendation of the 20 new applicants, he might not wish to remain a member of the club.

TENNESSEE

Youth Ask More Representation

Leaders of a "House of Young Churchmen" of the Diocese of Tennessee charged that young people are tired of being relegated to "carwashers and baby sitters" in their parishes.

Smokey Oats of Hendersonville, president of the youth group, was joined by two Nashville officers of the organization in urging the Rt. Rev. John Vander Horst, Bishop of Tennessee, the annual convention of the diocese, and local vestries to give representation to youths on all Church levels. The three young people also disclosed the contents of a position paper on their concerns and complaints. Among the comments in the paper was the allegation that despite statements and pronouncements "*ad nauseam*, when it comes down to the nitty-gritty of getting the job done, the Church has copped out." To get the "job done," the youth organization proposed:

- (✓) Consideration by the Church of the morality of the draft;
- (✓) Extending the Church's ministry to the poor who are outside of it;
- (✓) Using Church funds for broad needs rather than for restricted parish purposes;
- (✓) Lowering the voting age in Church structures from 18 to 16.

Mr. Oats said that the House of Young Churchmen simply wants its members "to be involved at our diocesan and parish levels in developing the policies of our Church."

WASHINGTON

Core Leader Hits Views on Contraception

Roman Catholics and non-Romans were both excoriated for their attitudes toward birth control by a national civil rights leader speaking in the nation's capital. In the same speech, he attacked the Church, both black and white, for perpetuating racism and not caring enough for the plight of the poor.

In a speech at the 1968 Liturgical Week, in Washington, Floyd B. McKissick, national director (now on leave) of the Congress of Racial Equality—CORE

—said the pope seems to be "impervious to the social problems caused by overpopulation among the poor." On the other hand, he said, "many white Protestants seem to feel that birth control is the cure-all for the problems of poverty: if poor people and black people just stop having children, the whole problem will go away." He called this "painless genocide" and objected that it would not work because black people, "like all people," want to have children. He complained that the black Church from the days of slavery was directed by whites to repress the Negro people. For this reason, he said, black youths are being alienated from religion. He said that in his own case his involvement in the civil rights struggle separated him from his Church, despite the fact that in the early days of the movement it was centered in the Church.

Mr. McKissick called for a specific reform: "Surplus land is granted to Churches by the federal government. Perhaps this is the greatest insult to the black community. Black people have systematically been kept landless. . . . Today, when what the government needs to be doing is diverting every bit of surplus land—and some land which is not surplus—to the black community, it persists in giving that land to already rich and powerful white Churches and other white institutions." He compared organized religion to urban police forces, and charged both with being "corrupt." There is still a chance for the Churches, however, the speaker concluded, but only if the Churches are willing to take the risk of alienating financial support by practicing "the teachings of Christ the revolutionary."

He challenged the Liturgical Week participants: "Are you willing to take that chance? Are you willing to risk the support of the many white Americans

with fewer resources than the Mellons and the Duponts—but whose collective donations are the life blood of local churches? Are you willing to assert your own religious doctrine and make it live? Are you willing to campaign for justice in the name of the Lord? Are you willing to sacrifice government surplus land and tax exemptions? Are you willing to follow the directives of Christ?" Only when the Church accepts these challenges "will black Americans be able to welcome their Christian brothers home," he said.

RELIGIOUS ORDERS

Fr. Tiedemann Dies

The first prior of Mt. Calvary, in Santa Barbara, Calif.—the western house of the Order of the Holy Cross, died Aug. 21. The Rev. Karl Ludwig Tiedemann, 78, died in a rest home in Santa Barbara after a long illness.

Fr. Tiedemann was ordained to the priesthood in 1916 and made his life vows shortly after that. He was the author of numerous articles and meditations, some of which were printed by the Holy Cross Press and in *THE LIVING CHURCH*. He was editor of *The Holy Cross Magazine* during the 1930s and again from 1960 until his death, and served as assistant superior for several years.

Services were held in the chapel at Mt. Calvary and following cremation the ashes were interred in the chapel's columbarium which had just been opened.

AROUND THE CHURCH

The Rev. Beverley D. Tucker, rector of St. Michael's, Sapporo, Hokkaido, Japan, has been named editor of *The Christian Quarterly*, a widely read independent ecumenical journal of thought and opinion in Japan.

Letter from London

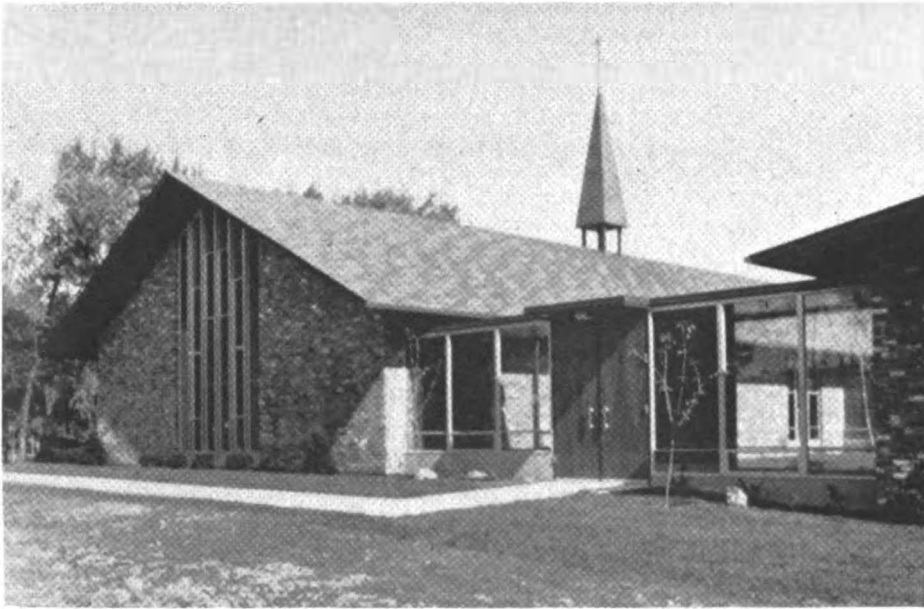
FOR better or for worse the world-wide conference of the Mothers' Union has said *no* to the Canadian and New Zealand plea that divorced women should be allowed into membership. And it has insisted that its central council shall retain all its present authority.

Two days of debate among 450 delegates (many of them wives of bishops who had come for the Lambeth Conference) resulted in a press release which claimed "complete unanimity on the union's main aims" but acknowledged "a wish by a small minority for the admission to membership of divorced women. Of more than 60 speakers in two major debates," said the press release, "not one asked for a change in the Mothers' Union's three objects, the first of which requires members to uphold

the sanctity of marriage as a permanent relationship, but there was a great deal of discussion upon whether a membership which included women with more than one living husband could effectively witness to the binding nature of the marriage vows. There was a common desire to minister to the needs of divorced women, but a resolution for a change in membership rules was defeated by a more than two-thirds majority.

"From New Zealand, one of the few areas seeking to admit to membership women who have remarried after divorce, but who have retained or have been readmitted to communicant status, there was a request that the constitution be so amended to give autonomy to the Mothers' Union in the Church of New

Continued on page 12



By George T. Mann

St. Stephen's Church
Troy, Mich.



St. Stephen's Church of Troy, Mich.

St. Stephen's Church, Troy, Mich., located in the Troy-Birmingham area, a suburb of Detroit, is a congregation of people who continually look outside their own confines to serve in the community. This has been possible

under the dynamic direction of the Rev. Carl R. Sayers. Emphasis is placed on social action and ecumenism.

The church, formed 11 years ago, reaches outward as a Christian body. This is evidenced in particular by five persons

who have been encouraged and deeply affected by the ministry and direction that St. Stephen's has furnished. One of the five is now a teacher at the Virginia Seminary, one a minister in counseling and pioneering work at Oakland Uni-



The Salvation Army Band leads the Palm Sunday procession

Distinguished Congregations 1968



A Roman Catholic priest leads a house study group

versity, one a member ordained to the diaconate, another an auxiliary priest, presently serving at St. Stephen's with Fr. Sayers. Carl Sayers also has been supported by the people of the parish for his chaplaincy to the Michigan Army National Guard which is felt to be very important in these times. Three other men from the parish are presently preparing for the ministry.

There has been a succession of devoted and able vestrymen. The current senior warden, Mr. Luel Simmons, and junior warden, Mr. Arch Coran, are talented leaders. A broadening aspect within the parish and vestry has been an increase in the number of vestrymen to 10 this year, 11 next year, and 12 the following year. While involving more members to head up new committees to share in the responsibility of running the church, each person on the vestry heads a committee such as social action, communication, buildings and grounds, worship, etc.

Since the very beginnings of the church, this parish has pioneered in a visitation and care program at State Hospital in Pontiac, Mich., which has been

adopted by other churches in the area. Another example of social action by the women of the church has been the support of the Alexandrine House which assists men released from prison to rehabilitate. Fr. Sayers and St. Stephen's members who live in the city of Birmingham had a strong influence and provided much of the leadership in helping the city of Birmingham to be the first all-white suburb in America to pass an open housing ordinance by referendum.

In the spirit of ecumenism, St. Stephen's was instrumental in being part of the first "Living Room Dialogues" organization and group activity with the United Church of Christ, Roman Catholic, Presbyterian, Methodist, and Lutheran churches. Some of the same members of the neighboring Roman Catholic, Lutheran, and Methodist churches this past year helped St. Stephen's celebrate their tenth anniversary. During the lenten season the congregation celebrated the Eucharist in the parish hall with friends from the Syrian Orthodox Church. This was preceded by a meal together. Also during the lenten season, the congregation observed Maundy Thursday by celebrating

a Jewish Seder dinner with a Reform rabbi and his people, concluding with the Eucharist. At both dinners traditional foods of the people were served. And for the past 11 years, persons of the parish have entered into programs of adult study and discussions centered in the homes of the members. These "house churches" have provided the basis for lenten study programs.

Lay leadership has been exceptional. Church school has now become a year-round activity through the inclusion of Bible classes for a short period during the summer. Janice Sayers, the rector's wife, assists with much of the youth activity and lay reader assignments in addition to teaching and singing in the choir. It is believed that St. Stephen's is one of the few churches where women serve as lay readers. The church presently has 11 licensed, 4 certified, and 3 occasional lay readers.

Each year at Epiphany season, St. Stephen's alternates with St. Matthew's, a Detroit inner-city parish, with a family potluck supper and evening Eucharist. Last June an important summer Bible school was conducted between the Macedonia Baptist Church from the neighboring city of Pontiac and St. Stephen's. The children alternately were bussed from each church by the Michigan National Guard. Following the Bible school sessions, a picnic for the families of both St. Stephen's and Macedonia Baptist took place at the Metropolitan Park in Washington, Mich. In the same spirit of ecumenism, Fr. Sayers will be meeting with nearby churches to make plans for keeping the Easter Vigil next year with the Roman Catholic Parish of St. Thomas More, our next-door neighbor.

St. Stephen's is a liturgical movement parish, with all that that implies, making use of the proposed new liturgy and trying to involve people in meaningful corporate worship. An emphasis on preaching and the Lord's Supper is the direction now being taken by the rector and people of St. Stephen's Church.



Syrian Orthodox meal and Eucharist



Lambeth Report

From the Bishop of Taejon



The weather is fitful. The sun is shining more than it was at the beginning. The official parties are all over. One had to be cancelled—the wine party in the garden of Westminster Abbey. There was rain that day. Nobody was very sorry. But on the other hand, the group who were invited to Clarence House and entertained there at a reception by Elizabeth the Queen Mother would have been very disappointed had that party been cancelled. In three magnificent rooms walled in carmine damask the Queen Mother and Princess Margaret entertained something like half the bishops of the conference and the wives of the married ones present.

The debates, however, got into the doldrums. After the committee work of the first full week, the draft reports of the three main sections (faith, ministry, and unity) were presented to the full conference on successive days in the main assembly hall of Church House. This circular room, with its still air, its perfect acoustics, and a strange text in fiery golden letters circumscribed around the dome telling of heat and light in a manner scarcely appropriate to this soporific building, had an effect on the conference.

In the debate of the draft of the report on renewal in faith it became clear that the whole draft would have to be scrapped. The chairman of the section, the Archbishop of Rupert's Land, poor man, had a most unenviable time, though the deficiencies of the report were in no way his fault. Rather did they spring from the strangely "open-ended" ("open-ended" is one of the key words of the conference vocabulary, vying with "restructuring" as the most popular vocabulary item) arrangements for the organizing of the conference. For a time the steering committee appeared to have set no course, and it was hardly till the end of the second full week that many of the bishops had much idea of whither the conference was intending to go. Yet the Archbishop of Canterbury in his opening sermon had asked: *Quo tendimus?* May-be he should have said it in English.

However, the steerers do sometimes steer. They have now decided that consultants and observers are not to be invited to speak in plenary sessions. There was a great deal of uncertainty about the way in which these two classes of participants were to be used. They attended many of the subcommittees and made most valuable contributions there. In some places it was clear enough that the words of a consultant were listened to with far more respect than were the words

of the bishops themselves. When a man like Dr. John MacQuarrie was speaking this was hardly surprising. But during some of the plenary sessions there were lengthy contributions from these men and from the one woman consultant, Miss Mollie Batten (who was very lengthy). Having such people was an innovation. It was clearly a very good innovation. Some of the observers made important contributions in the debate of the second section of the draft, that on the ministry. Attention was centered on two or three subjects. Those who had produced the draft section on the priesthood were badly served by the drafters of the whole report, because all that the subcommittee had said on this subject had been reduced to what appeared to be a most reactionary statement on the subject, while their broader thought had been eliminated. The radicals made hay with it.

Far more speakers, however, held forth on the section about the ordination of women to the priesthood. Led by the evangelical Archbishop of Sydney, supported by such less evangelical characters as Bp. Brady of Fond du Lac and the Bishop of Peterborough, most of the speakers rejected the suggestion of the sub-committee which appeared to have been composed of enthusiasts for women priests. Among those speaking in favor of the point, however, was Bp. Welles of West Missouri. He had become one of the characters of the conference, usually referred to as "Three Oh Nine" because this is his number by which he announces himself, thereby preparing the venerable fathers for a few minutes of what they expect will be entertainment.

On the next day we had the proposals about Church unity. The Metropolitan of India was in the chair again. The Archbishop of York, chairing the section on ministry, is very careful never to give himself away completely on a subject like the ordination of women priests, though it is expected that he would come into the open if the matter were decided in favor of the project. The Metropolitan of India is apparently in favor of all sorts of reunion so long as there is plenty of it. His only principle is the leading of the Holy Spirit.

During that day's debate the question of intercommunion came up and there was a proposal which in effect approved of widespread and official receiving of communion by Anglicans from non-episcopally ordained ministers. A number of speakers were in favor of this. The Bishop of Iran said he had never understood why their Anglicans did not do it

anyway. (It is to be hoped that someone at least told him the reason after the debate was over.) The Bishops of Oxford and Peterborough and Dr. Fairweather, a consultant from Canada, made speeches in favor of the orthodox position—Dr. Fairweather in a speech of evident emotion and great sincerity. But most of the speakers had apparently jettisoned any sense of the necessity of episcopacy, and many another left the conference chamber in a state of despondency.

When the resolutions about Church union were discussed, most of the speakers again were urging headlong entry into any kind of united Church available. The Bishop of Willesden, who has become *malgré lui* the chief opponent of the English scheme for the reunion of Methodists and Anglicans, was forced again to explain that he loves God and his neighbor but holds conscientiously to his principles, and the Bishop of Wangaratta felt bound to warn people like Bp. Roseveare who spoke as though any conscientious objection to a reunion scheme was a sin against the Holy Ghost, that such innuendo is in fact blasphemous. All in all, this was the day when feeling ran highest, and some of us were made most miserable. The whole thing has gone back for redrafting, and the final voting will take place in the last week of the conference.

Two contacts with the entertainment world have livened the last week. One was the television broadcast in which 16 of the bishops were interviewed by Malcolm Muggeridge, a famous satirist and television personality in Britain. They seem on the whole to have made a good showing, and they spoke a lot of plain common sense about the Church and its role. Bp. Welles got a little carried away by the occasion and hinted that baptism before communion was a hindrance to God's love, but otherwise there was nothing to remark on. Perhaps this means there was not enough.

The other occasion was the afternoon when most of the conference and many of their families attended a performance of the play *Hadrian VII*. This is a brilliant conflation of Frederick Rolph's fantasies about himself, expressed in the novel of the same name, and the real facts of his life. The bishops were delighted. The play veers from high comedy to high devotion and then back to low comedy. It proved conclusively that bishops still laugh loudest at seminarians' jokes. It was a strange revenge of the outlawed Rolph that his life should be-

Continued on page 12

Distinguished Congregations

This week we begin our fourth annual series of articles on Distinguished Congregations. Beginning with the story of St. Stephen's Church, in Troy, Mich. (on page 8 of this issue) we shall present descriptive articles on the six Episcopal congregations which we have chosen from among around 100 nominees for this special scrutiny. We say "scrutiny" rather than "honor" because our object is not to award prizes to the best contestants. Only God can possibly know what are the best parishes in the Church. We have abandoned the terminology and the very concept of a contest in this annual feature because we soon learned, after starting it in 1965, that it is simply impossible to judge in such a way as to say that parish *A* is a shade better than *B*. The best we can do is to study and ponder thoroughly what is told us about the congregations which are nominated, then to choose from among these six parishes which strike us as being splendidly exemplary.

We are not happy with our term "distinguished congregations" but thus far we have not been able to come up with something we like better. The trouble lies with the adjective; it evokes some such image as that of a distinguished man proving his distinction by drinking the right whiskey. All we can do is to explain what we mean when we call a congregation distinguished: we mean that it is eminent for the devotion, integrity, and fruitfulness of its working as a true servant-church, through which the divine Head of the Church, the God for others who became the Man for others, carries on His redemptive ministry. These congregations are distinguished by their faithful instrumentality in the hands of the Servant-King of the universe. They are congregations in and through which the Church is indeed the Church, the Body of Christ, and because they are eminently such their story may be helpful and inspiring to the faithful of all congregations.

The first in this series tells the story of St. Stephen's in Troy. It happens that this parish is one which is more richly endowed than are many with the kind of people and other resources which one looks for in any success story. But the important thing to note in this story is not the number of the talents but the use of the talents. In this alone lies the distinction of this truly distinguished parish.

Among the five other congregations whose stories will be told in later issues are some with far less in the way of talents entrusted to them, but in their cases also it is what is done with what is given—and how it is done—that makes for the only kind of distinction which has ultimate Christian validity.

We congratulate the clergy and people of all these truly honor-worthy congregations. If you belong to, or know about, a congregation of the Episcopal Church which in your judgment merits consideration as a Distinguished Congregation — a servant-church which shines in use by its divine Master — please let us know about it so that it may be considered as a Distinguished Congregation for 1969.

Prayer for Our Enemies

It strikes us as deplorable that the Book of Common Prayer, in all its editions past and present, has never contained a special prayer for our enemies, except for one suffrage in the Litany in which the faithful pray that their enemies—presumably personal rather than national enemies—may be forgiven and their hearts may be turned. There is in this a rather pleasing implication that if anybody is our enemy it is he, not we, who should do the repenting. What is even more deplorable is the fact that evidently Churchmen through the past 400 years have accepted this absence from the Prayer Book of a prayer for their enemies with an equanimity bordering upon total painlessness. A more consistently Christian people would have demanded regular liturgical prayer for their personal and national enemies. One reader of this magazine has a conscience sufficiently aware and sensitive to feel the need for such prayer, and sends one to us which we here pass on to other readers in the hope that they will make it their own. Also, will the members of the Standing Liturgical Commission kindly make a note of this?

O God, the Father of all mankind, who didst bid us in Christ to embrace in our concern and prayer not friends alone but enemies as well, hear us, we humbly beseech thee, as we make intercession now for those who oppose us in these days of war. Lead them with us from prejudice to truth. Deliver them with us from deeds beneath the dignity of man. Take from their hearts, and ours, all cruelty, blind hatred, and the spirit of revenge. Turn them and us from all evil; and in thine own good time enable us to stand with them and all men in thy kingdom as friends and brothers of our Lord and Saviour Jesus Christ. Amen.

Who Died?

I knelt in comfort in the cushioned pew
And offered prayers with all the faithful rest,
When suddenly I caught a glimpse of you,
Your face mud-masked, your gun across your chest.

I knelt with lowered lids and watched you die,
On your young head a helmet like a crown
And in the stillness thought I heard you sigh.
I crept away and laid my prayer book down.

What kin was I to him who far away
Died on a jungle trail with none to pray?
I never knew that prayers like stones could lie
Upon the soul of one who saw You die.

Louisa Boyd Gile



OSBORNE

147 Victoria Street
Westminster
London, SW1-Eng.

BROCHURES
FOR ALL CHURCH
SILVER & METAL
WORK

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

STUDIOS OF
George L. Payne
15 PRINCE STREET, PATERSON 7, NEW JERSEY

BOOKS OF ALL PUBLISHERS
Morehouse-Barlow Book Shops
14 E. 41st Street, New York, N. Y. 10017
29 E. Madison Street, Chicago, Ill. 60602
276 Golden Gate Ave., San Francisco, Calif. 94102
4427 Santa Monica Blvd., Los Angeles, Calif. 90029

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




Your
UNITED GIFT
helps people
help themselves

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."

LAMBETH REPORT

Continued from page 10

come a spiritual message to so many bishops. He hated bishops.

One day, a Friday, the bishops gave up their lunch tickets as a symbolic contribution to world poverty needs, and many of them actually fasted. The young Ceylonese Bishop of Kurunagala one day said that we must not waste money on unnecessary conferences. Bp. Hines talks about youth and women almost every time he stands up. Some of the stiffer English diocesans are starting to unbend. The conference is running downhill towards the end. Nobody is any longer asking whether it was worthwhile holding it. But the question of what it will actually say to the world at the end has become increasingly important. Nobody yet knows. Which means that its dialogue is real.

✦RICHARD RUTT

LETTER FROM LONDON

Continued from page 7

Zealand and, as the need arises, to the Mothers' Union in any other country retaining the three central objects of the Society." The delegates voted 162 against the granting of any local autonomy while 129 were in favor.

"Like the Lambeth Conference this gathering of Mothers' Union representatives from home and overseas dioceses is a consultative assembly whose views will be referred to every diocese for discussion before consideration by the central council. New Zealand delegates reported that for two years they had refrained from implementing the recommendations of their own council for admitting divorced women in order that the world-wide conference could express its opinion on this matter. They will now be implementing their own decision on membership. To help New Zealand and Canada—which had earlier removed membership qualifications—the conference approved a resolution that the next three years should be regarded as a period of experimentation during which methods of association can be decided upon. It was agreed that all matters which had exercised delegates at the conference should be passed to a commission under the chairmanship of the Bishop of Willesden (the Rt. Rev. Graham Leonard), which would be appointed by the central council to consider the future of the Mothers' Union, how to maintain its witness, extend its work, and strengthen family life. The commission will comprise clergymen, MU members, and a representative of the legal profession."

Preaching at the inaugural service of the Mothers' Union Conference, the Rt. Rev. Trevor Huddleston said: "I am deeply conscious of the danger of increasing tensions or widening differences of

opinion by what I may say. Yet most of all I am conscious of the danger of saying nothing at all, of leaving in your hands stone instead of bread, a few pious platitudes instead of the word of the true and living God." He reminded his listeners "Do not think I am come to bring peace upon earth. I have not come to bring peace but a sword . . . and a man's foes will be those of his own household. It is when the Church of God ceases to proclaim truths that divide and alienate men that it needs most of all to suspect itself of failure. And what is true of the Church of God is true at another level of those societies and groups within the Church which exist to strengthen and encourage men in their Christian witness." Bp. Huddleston was insistent that "because we are Christians we must try to avoid the appalling arrogance of assuming that Western European industrial man is to be the arbiter of all moral issues, and that only the moral issues in which he has become involved are worthy of consideration."

Latest in the line for funds for restoration is a church which is famous throughout the English-speaking world — and quite a distance beyond. It is the parish church of Stratford-on-Avon where Shakespeare was both baptized and buried. If the church's crumbling masonry and stained glass are to be saved about £200,000 must be raised. Since it has been there since medieval times that is not all that much on an annual basis. Those who make donations will receive a certificate showing the Shakespeare family coat of arms, the bard's portrait from his first folio, and his signature taken from his will. In addition, their names will be inscribed in a book to be kept permanently in the church. It is hoped that the acting profession will generously respond and many famous English stage stars have already signified their support.

Three thousand young people from every part of London overflowed the pews in St. Paul's Cathedral on the Sunday before the Lambeth Conference began for a service "of dedication to the cause of human rights and racial freedom," organized by the London Diocesan Youth Service. It included freedom songs and the reading of extracts from the Declaration of Human Rights as well as a short address by the Bishop of London Dr. Stopford, and another by TV pop star, Simon Dee.

"We must all of us always be on our guard," said Dr. Stopford, "against emotions and movements which sap away the freedom of the individual without perhaps its being realized what is happening. As Christians, it is one of our primary responsibilities to go on working for freedom and justice everywhere."

PEOPLE and places

Appointments Accepted

The Rev. Richard E. Barrett, former rector of Trinity Church, Granville, and priest in charge of St. Paul's, Salem, N.Y., is rector of Calvary Church, 86 Lake Hill Rd., Burnt Hills, N.Y. 12027.

The Very Rev. Charles O. Brown, former dean of St. Luke's Cathedral, Portland, Me., is vicar of Christ Church, Rochdale, Mass. Address: 4 Carleton Rd. (01542).

The Rev. Douglass C. Colbert has completed his graduate work at the University of Hawaii and is vicar of St. Luke's, Honolulu. Address: 128 Pokole Way, Lanikai, Hawaii 96734.

The Rev. Stanley F. Hauser, former rector of St. Mark's, Houston, Texas, is rector of St. Mark's, 307 East Pecan, San Antonio, Texas 78205.

The Rev. Howard S. Meeks, former associate rector of St. Thomas', Terrace Park, Ohio, is vicar of the Church of the Nativity, 206 Sykes Rd., Manor Park, Del. 19720.

The Rev. Ronald A. Norton is rector of Christ Church, Palmyra, N.J. Address: 638 Parry Ave. (09065).

The Rev. Robert A. Pearson, former rector of St. Matthew's, Sunbury, Pa., is rector of St. James', Long Branch, N.J. Address: 292 Broadway (07740).

The Rev. Robert D. Schenkel, Jr., former rector of St. Margaret's, Annapolis, Md., is associate rector of St. Andrew's, Kansas City, Mo.

The Rev. Charles H. Smith, former vicar of Holy Innocents', Lahaina, Maui, Hawaii, is vicar of St. Barnabas', 91-786 Makule Rd., Ewa Beach, Hawaii 96706.

The Rev. Peter M. Startevant, rector of Trinity Church, Buffalo, N.Y., is to be rector of St. Paul's, 11 E. 40th St., Kansas City, Mo. 64111, Oct. 6.

The Rev. Robert W. Temple, former curate, St. Luke's, Jamestown, N.Y., is vicar of the Church of the Redeemer, 820 Hyde Park Blvd., Niagara Falls, N.Y. 14301.

The Rev. William J. Youngman, former curate, St. Uriel's, Sea Girt, N.J., will study under the clinical pastoral training course, Bellvue Hospital, New York City. Address: 255 E. 4th St., Roselle, N.J. 07203.

Ordinations

Priests

New Mexico and Southwest Texas—The Rev. Fernando H. Salazar, assistant, St. Aidan's, 1500 Chelwood Park Blvd. N.E., Albuquerque, N.M. 87112.

Deacons

New Mexico and Southwest Texas—Robert A. Buck, vicar of St. Mary's, Lovington, N.M., address, Box 883 (88260).

South Florida—J. Kenneth Major, curate, Church of the Incarnation, 1835 N.W. 54th St., Miami, Fla. 33142; and William Henry Davis Saunders, St. Philip's, 1142 Coral Way, Coral Gables, Fla. 33134.

Western New York—Peter William Bridgford, on staff of St. Luke's, 5 E. 4th St., Jamestown, N.Y. 14701; and Jerold R. Stadel, on staff of St. Matthias', East Aurora, N.Y., address, 34 Maple Rd. (14052).

Church Army

Capt. Daniel Bryan, formerly with the Kirkwood Community Center, Atlanta, Ga., is with the Council of Churches of Greater Springfield, 152 Sumner Ave., Springfield, Mass. 01108.

Capt. Robert Faulkenberry, formerly with the Senior Citizens Services, Bowie County, Texas, is with the Kirkwood Community Center, Atlanta, Ga.

Sr. Anne Harrison, former acting director of the Church Army, has been assigned to All Saints', Minneapolis, and is director of the Fifth Avenue Nursery School. Address: 4516 W. 56th, Edina, Minn. 55424.

Capt. Robert J. Smith has been director of

Church House, 134 Oxford St., Providence, R.I., for some time.

Churches New And Old

St. James' Church, St. James, L.I., N.Y., celebrated its 115th anniversary by presenting a gift of \$500 to the 1968 Episcopal Charities Appeal of the Diocese of Long Island, which will be used by the diocesan Youth Consultation Service. The money was raised at the annual summer fair. The church has also raised an additional \$1,400, much of which is marked for use by St. John's Episcopal Hospital, Smithtown.

At St. Mary's, Tampa, Fla., ground has been broken for the education building and more will soon be broken for the new church building. At the service conducted by the Rev. John Mangrum, rector, all priests connected with St. Mary's since its inception were remembered.

The parochial mission of Grace Church, Paducah, Ky., at Kentucky Lake, has been given the name, St. Peter's of the Lakes. The Rev. Sollace M. Freeman, Jr., is rector, and the Rev. Edward G. Cobb, vicar. Address: Box 386, Gilbertsville, Ky. 42044.

Schools

The Rev. Thomas L. Gardner, former rector of St. Mark's, Warwick, R.I., is headmaster of St. James School, Broadway at Park Ave., Corpus Christi, Texas 78401.

The Rev. Carl C. Richmond, former rector of St. Luke's on the Island and instructor at Country Day School, Wheeling, W. Va., is chaplain and instructor at the Manlius School, Manlius, N.Y. 13104.

Deaconesses

Dss. Clara E. Orwig, 179 Linden Ave., Oak Park, Ill. 60302.

Retirement

The Rev. Leon E. Cartmell, rector of Calvary Church, Burnt Hills, N.Y., since 1952, retired July 1. Address: RD #3 Charlton, Ballston Lake, N.Y. 12019.

The Rev. Gilbert H. Doane, voluntary assistant,

CLASSIFIED

advertising in The Living Church gets results.

ALTAR BREAD

WHITE and whole wheat Priest's Hosts and People's Wafers. Orders filled by return mail. Write for samples and price list to: Altar Bread Department, St. Mary's Convent, P. O. Box 310, Kenosha, Wis. 53141.

FOR SALE

STUDY GUIDE FOR PROPOSED RITE. Sound liturgical principles, relevant to all liturgical rites, especially geared to the Proposed Rite. Many hundreds of pastors using these now in study groups. Only one copy needed per study group. While they last—\$1.00 each. The Associated Parishes, Inc., 116 West Washington Avenue, Madison, Wisconsin 53703.

LINENS AND VESTMENTS

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

MUSIC: FOLK MASS

HIGH FIDELITY MAGAZINE calls The Winds of God "the most memorable of all American jazz or folk masses." As presented in Grace Cathedral: "LP Recording, \$4.95 (plus 30¢ mailing)—Youth Folk Mass, San Mateo, California 94401.

THE NEW LITURGY

THE USE OF MUSIC IN WORSHIP. A new brochure by AP. Specifically helpful for the Proposed Rite but principles are just as valid for any liturgy. Volunteer musicians will be delighted with this. Professional musicians will be challenged. Single copy \$1.00. Orders filled promptly. The Associated Parishes, Inc., 116 West Washington Avenue, Madison, Wisconsin 53703.

POSITIONS OFFERED

ACCURATE TYPIST and filing clerk, with good eyesight and knowledge of the Church, geography, and alphabet. Send resume and salary requirements to TAD, Hillspeak, Eureka Springs, Ark. 72632.

CHICAGO PARISH seeks mature organist for one Sunday service and a few "extras" through the year. Won't entail choir rehearsals. Send resume and salary requirements to Box P-587.*

DIRECTOR OF CASEWORK for Episcopal Social Service, a statewide agency of the Episcopal Church in Connecticut working chiefly with youth and their families. Intake chiefly from clergy, with some referrals from social agencies, schools, courts, medical services, etc. A small agency of high standards, with interdenominational service and developing program administered by Dept. of Christian Social Relations, Diocese of Connecticut. Responsibilities include casework, counsel and information to clergy, supervision of one case worker, with plan for expansion, and referral to agencies. Participation in clergy training programs. Stimulating opportunity to promote cooperation between churches and social agencies. Requires MSW and experience in case work and supervision. Salary commensurate with experience. Pension and fringe benefits. Write: Mrs. Donald W. Pierpont, Chairman, Personnel Committee, Episcopal Social Service, 1067 Park Avenue, Bridgeport, Connecticut 06604.

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

PRIEST—High School Teaching Experience—Join hard-working team ministry far Pacific area by May '69. Aid preparatory school development. Participate in challenging parish ministry. Large military and U.S. business community. Rev. J. B. Peck, Box FB, Guam, USA 96910.

THE AMERICAN CHURCH UNION seeks a full-time Assistant and invites correspondence from interested clergy and laity. There is the further possibility of part-time work for retired persons. Address: Executive Director, ACU 60 Rockledge Dr., Pelham Manor, New York 10803.

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

*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

CHURCH SERVICES NEAR COLLEGES

Refer to Key on page 16

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

CALIFORNIA

CALIF. INSTITUTE OF TECHNOLOGY

ALL SAINTS' 132 No. Euclid Ave., Pasadena
The Rev. W. W. Rankin, chap.
Sun 8, 9, 11. College group at church Sun 7

FRESNO STATE & CITY COLLEGES

CANTERBURY CENTER 4545 E. Sierra Madre, #H
The Rev. John M. Wilcox, chap.
Full College program, plus 3 Epis Churches in Fresno

WHITTIER COLLEGE

Whittier

ST. MATTHIAS 7056 Washington Ave.
Fr. A. E. Jenkins, C. K. Landis, W. S. Cox
Sun 8, 9, 10, 11; Canterbury Club

COLORADO

COLORADO COLLEGE

Colorado Springs

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

COLORADO STATE UNIVERSITY, Ft. Collins

ST. PAUL'S CHAPEL 1208 W. Elizabeth St.
The Rev. H. A. Lycett, chap.
Sun & daily Eucharist; full-time chaplaincy

UNIVERSITY OF COLORADO

Boulder

ST. AIDAN'S CHURCH 2425 Colorado Ave.
BISHOP INGLE STUDENT CENTER P.O. Box 970
The Rev. A. B. Patterson, Jr., r & chap.
Sun & daily Eu, vespers; full-time chaplaincy

CONNECTICUT

U.S. COAST GUARD ACADEMY

CONNECTICUT COLLEGE MITCHELL COLLEGE

ST. JAMES' New London
H. Kilworth Maybury, r; William R. Speer, ass't
Sun 8, 9:15, 11; Thurs 9:30

FLORIDA

ROLLINS COLLEGE

Winter Park

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

UNIVERSITY OF MIAMI

Coral Gables

VENERABLE BEDE On Campus
HEu Sun 9:30; Mon (1st & 3rd) 5:30; Tues, Thurs
& Fri 12:10; Wed 7:30; C by appt

UNIVERSITY OF SOUTH FLORIDA

Tampa

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

GEORGIA

EMORY UNIVERSITY

Atlanta

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

GEORGIA (Cont'd)

GEORGIA TECH AND AGNES SCOTT

Atlanta

ALL SAINTS' W. Peachtree at North Ave.
Rev. Frank M. Ross, r; Rev. P. C. Coto, chap.
Sun 8, 9:15, 11; Church on Campus 6:30

ILLINOIS

BRADLEY UNIVERSITY

Peoria

ST. STEPHEN'S 464 - 1st Ave.
The Rev. G. C. Stacey, v & chap.
Sun 10:15; 5 (2d & 4th S)

UNIVERSITY OF CHICAGO

Chicago

EPISCOPAL CHURCH at the University of Chicago
The Rev. John W. Pyle, D.D.
Bond Chapel on Campus: Sun 9:30 Sung Eu; Thurs
12 Noon HC
Brent House, 5540 S. Woodlawn: Wed 7:30 HC

UNIVERSITY OF ILLINOIS

Champaign-Urbana

ST. JOHN THE DIVINE Champaign
The Rev. F. S. Arvedson, chap.
Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

WHEATON COLLEGE

Wheaton

TRINITY 130 N. West St.
Clergy: R. E. Liebenow, r; C. O. Danielson, ass't
Services: 7, 9, 11, Ev Canterbury Club

IOWA

UNIVERSITY OF IOWA

Iowa City

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

MARYLAND

GOUCHER COLLEGE and TOWSON STATE COLLEGE

Towson

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

U.S. NAVAL ACADEMY and

ST. JOHN'S COLLEGE

Annapolis

ST. ANNE'S (1692) Church Circle
The Rev. James F. Madison, r
Sun 7:30, 9, 11; Wed 7:30; Thurs 10

MASSACHUSETTS

MOUNT HOLYOKE COLLEGE, South Hadley

ALL SAINTS'
The Rev. Canon Maurice A. Kidder, r & chap.
Sun 8, 10:30; Thurs 9:30; Lawrence House Fri 5:30

MICHIGAN

CENTRAL MICHIGAN UNIV. Mt. Pleasant

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

NORTHWESTERN MICHIGAN COLLEGE

GRACE CHURCH Traverse City
The Rev. C. Wagstoff, r
Sun 8 & 10

MINNESOTA

UNIVERSITY OF MINNESOTA

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

UNIVERSITY OF MINNESOTA

St. Paul

ST. MATTHEW'S Nr. St. Paul Campus
The Rev. A. J. Pitts, r & chap.
HC 8 & 10:30

NEW JERSEY

RUTGERS UNIVERSITY

New Brunswick

ST. MICHAEL'S CHAPEL
The Rev. Canon C. A. Lamberlet, Ph.D., chap.
Sun 9, 11; Tues, Thurs 7; Wed 4:45; Fri Noon

NEW YORK

COLUMBIA-BARNARD

New York, N. Y.

ST. PAUL'S CHAPEL on campus
The Rev. John D. Cannon, chap. of the Univ; the
Rev. Stephen S. Garmey, ass't chap. of the Univ.
Sun Cho Eu 11; weekdays MP 8:40; HD Cho Eu 5

CORNELL MEDICAL SCHOOL ROCKEFELLER UNIVERSITY

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

EPIPHANY York & 74th, N. Y. 10021
Clergy: Hugh McCandless, Alanson Houghton,
Kenneth Huggins, Lee Belford, Francis Huntington
Sun 8, 9:30, 11, 12:15; Thurs 6:15

R.P.I. and RUSSELL SAGE COLLEGE

Troy

ST. PAUL'S 3d & State Sts.
The Rev. Canon Fred E. Thalmann, r; the Rev.
Nelson Lundberg, c
Sun HC 8, MP & Ser 10:30; Wed 7, 12:05, 5:15 HC

NORTH CAROLINA

DUKE UNIVERSITY

Durham

EPISCOPAL UNIVERSITY CENTER
The Rev. H. Bruce Shepherd, chap.
Sun 8, 9:15 HC; Thurs 5:15 HC

OHIO

LAKE ERIE COLLEGE

Painesville

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

PENNSYLVANIA

BRYN MAWR and HAVERFORD COLLEGES, VILLANOVA UNIVERSITY

GOOD SHEPHERD Lancaster Ave., Rosemont
The Rev. James H. Cupit, Jr., r
Sun 7:30, 9:15, 11:15 HC, 10:15 Adult Class;
Daily 7:30 HC

PENNSYLVANIA STATE UNIVERSITY

(University Park Campus)
HELEN EAKIN EISENHOWER CHAPEL
The Rev. Derald W. Stump, chap.
Sun HC & Ser 10 & 6:15; Wed 7:30 Compline

WILKES COLLEGE, KING'S COLLEGE, COLLEGE MISERICORDIA

Wilkes-Barre
ST. STEPHEN'S S. Franklin St.
The Rev. Burke Rivers, L.H.D., r; the Rev. Henry
J. Pease, the Rev. James P. Stevenson, ass'ts
Sun 8, 11; Wed 12:05; College Coffee House 1st &
3d Wed 7:30

SOUTH CAROLINA

UNIVERSITY OF S. CAROLINA

ST. PATRICK'S CHAPEL Columbia
610 Pickens St.
The Rev. David L. Watkins, chap.
HEu Sun 5:30, Tues 7, Thurs 5; all Prayer Book
HD 5. Full-time chap.

TENNESSEE

MEMPHIS STATE UNIVERSITY

Memphis
BARTH HOUSE, St. Theodore's Chapel 409 Patterson
The Rev. E. L. Hoover, chap.
Sun HC 10, EP 6; weekdays as announced

UNIVERSITY OF TENNESSEE

Knoxville
CHAPEL OF ST. MICHAEL & ALL ANGELS
in Tyson House Center 824 Melrose Place
The Rev. Albert N. Minor, chap.
HC Sun 9, 11, 5; Tues, Wed 5:15; Thurs 7; Fri
12:15 Noon

Digitized by Google *Continued on next page*

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

TENNESSEE (Cont'd)

VANDERBILT UNIVERSITY Nashville
ST. AUGUSTINE'S 200 - 24th Ave., South
The Rev. Robert M. Cooper, chap.
Sun HC & Ser 11 & 6

TEXAS

AUSTIN COLLEGE Sherman
ST. STEPHEN'S Cor Crockett & Cherry
The Rev. James W. Garrard, r
Sun HC 8; HC & Ser 10; College group 6:30 Sun

VIRGINIA

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

WILLIAM & MARY COLLEGE Williamsburg
BRUTON PARISH CHURCH Duke of Gloucester St.
The Rev. Joseph E. Trimble, Jr., chap.
Sun 8, 9:30, 11, 5:30; Thurs 5 HC Wren Chapel

WISCONSIN

ALL MILWAUKEE Universities and Colleges
ALL SAINTS' CATHEDRAL 818 E. Juneau Ave.
Sun 8, 10, 12 Noon; ES & B 7:30; Daily Eu 7, EP
5:30; Wed Eu 12:10; Fri Eu 9:30; C Sat 4:30-5,
8-8:30

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

MILTON COLLEGE Milton
TRINITY 403 East Court, Janesville
The Rev. R. E. Ortmyer, r; Phone 754-3210
Sun 8, 9:15, 11; weekdays as announced

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

UNIVERSITY OF WISCONSIN Madison
ST. FRANCIS' HOUSE 1001 University Ave.
The Rev. Arthur S. Lloyd, chap.
Sun 8, 10; other services & program as announced

UNIVERSITY OF WISCONSIN Milwaukee
Episcopal Campus Rectory 3207 N. Hackett Ave.
The Rev. John H. Heidt, chap.
Eu, MP, EP daily; supper weekly 6

WISCONSIN STATE UNIV. La Crosse
CHRIST CHURCH 9th and Main
The Rev. H. C. Mooney, r
Sun HC 8, 9:45, 6; Daily HC

The Directory is published
in all

January and September issues.

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

Grace Church, Madison, Wis., retired Aug. 20. He was also director of libraries of the University of Wisconsin, 1937-56, and university archivist, 1957-62. Address: 13 Mt. Vernon St., Newport, R.I. 02840.

The Rev. Henry M. Eller, Ph.D., associate of St. James', Fordham, Bronx, N.Y., since 1960, has been given terminal leave of absence prior to retirement, with continuing active status. Address: 851 Diamond St., San Diego, Calif. 92109.

The Rev. Sidney E. Heath, vicar of St. Aidan's Mission, Islamorada, Fla., since 1966, retired Aug. 31.

The Rev. H. Boardman Jones, rector of Christ Church, Hudson, N.Y., since 1953, retired Aug. 31. Address: 31 Union St., Hudson (12534).

The Rev. William H. Laird, rector of St. Peter's, Ladue, St. Louis Co., Mo., since 1947, retired Sept. 15.

The Rev. M. M. Moore, rector of Trinity Church, Bethlehem, Pa., since 1928, is retiring. Address: 1711 Jennings St., Bethlehem (18017).

The Rev. Robert M. Olton, rector of Walkers Parish, Cismont, Va., since 1965, has retired. Address: Box 595, Mathews, Va. 23109.

The Rev. Walden Pell II, former priest in charge of Augustine Parish, Chesapeake City, Md., and headmaster of St. Andrew's School, Middletown, Del., from 1930-57, retired Sept. 1. Address: Perfect End, RD2, Elkton, Md. 21921.

The Rev. Arnold M. Ross, assistant to the rector of All Saints', Frederick, Md., since 1961, will retire Sept. 30. Address: 348 Park Ave., Frederick (21701).

The Rev. John W. Schmalstieg, rector of St. Barnabas', Berlin, N.H., since 1960, and dean of the northern deanery of New Hampshire, retired Sept. 1. Address: 19 Jewel St., Gorham, N.H. 03581.

Laity

Missouri — Elizabeth Frazer, former volunteer for mission, Ascension, St. Louis, Mo., is a graduate student at St. Louis University. Michael C. Jirauch, Jr., a graduate student, is the present volunteer for mission at Ascension.

Leave of Absence

The Rev. Stephen E. T. Kim of St. Michael's Seminary, Seoul, Korea, is on leave until June 1969. Address: Apt. 1, 527 6th Ave., San Francisco, Calif. 94118.

Armed Forces

Chap. (Maj.) Hugh N. Barnes, Off. of the Chap., 172d Inf. Brig., APO Seattle 98749.

Chap. (LtC.) Porter H. Brooks, 080355, HQ, SPTACT EUCOM, APO New York 09131.

Chap. (Col.) C. E. Hobgood, HQ CAP-USAF (CPC), Maxwell AFB, Ala. 36112.

DEATHS

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

The Rev. Thomas Sparks Cline, 90, retired priest of the Diocese of Connecticut, died June 2. He was in residence at the Houston Foundation, Philadelphia.

At the time of his retirement in 1948, he had been rector of Christ Church, Watertown, Conn., since 1931. Survivors include a son, Philip.

The Rev. Reginald Marcus Field, 71, retired priest of the Diocese of Albany, died Aug. 3, in an Albany, N. Y., hospital after a long illness.

He served in the Anglican Church of Canada, 1928-46, when he was received into the Episcopal Church in the Diocese of Albany. At the time of his retirement in 1964 he was rector of Trinity Church, Watervliet, N. Y. Survivors include his widow, Muriel, three daughters, two sons, eleven grandchildren, and one sister. Services were held in Trinity Church, Watervliet, and interment was in Memory's Garden, Colonie, N. Y.

The Rev. William Jusserand de Forest, priest of the Diocese of Long Island, died at the Hudson Valley State Hospital, Poughkeepsie, N. Y., July 16.

He was ordained to the priesthood in 1924 and was rector of St. James' Church, Brooklyn, N. Y., 1927-50.

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

Every Church School should
have a copy of THE LIVING
CHURCH in its reading room.
Students will find its weekly
record of the news, the work,
and the thought of the Episco-
pal Church stimulating, help-
ful, and a real contribution to
religious education.

Send a gift subscription to
your Church School!

One year . . . \$10.95

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

CHURCH DIRECTORY

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 Watska Ave.
The Rev. Robert W. Worster
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP 7:15, HC 7:30, 9, 11; Daily 7:15, 5:30; al-
so Weds HD 6; Fri & HD 10; HD 6; C Sat 4:30-5:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 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

ORLANDO, FLA.

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

ATLANTA, GA.

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

CHICAGO, ILL.

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

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

FLOSSMOOR, ILL.

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

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

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

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

BOSTON, MASS.

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

DETROIT, MICH.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. 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

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

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

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 (G HC 10 Wed); EP 3:00

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

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

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

ST. MARY THE VIRGIN

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

RESURRECTION

115 East 74th St.
The Rev. Leopold Damsch, 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.



At HOLY CROSS CHURCH
ACAPULCO, MEXICO

The Children's Choir of the Salvation Army Home
with the Acolytes and lay readers of Holy Cross
Church, on Christmas Day, in front of
the Parish House.



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

THE PARISH OF TRINITY CHURCH

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

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

CHAPEL OF THE INTERCESSION

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

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

ST. AUGUSTINE'S CHAPEL 333 Madison St.
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. Cogulat, v
Sun MP 7:15, Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

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

FORT WORTH, TEXAS

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

RICHMOND, VA.

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

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

MEXICO CITY, D.F.

ST. ANDREW'S Bishop Saucedo
Av. San Jeronimo 117, San Angel
OLYMPIC VISITORS CENTER
Sun 8 HC; 9:30 Family Service; 11 HC (HC or MP
in English)