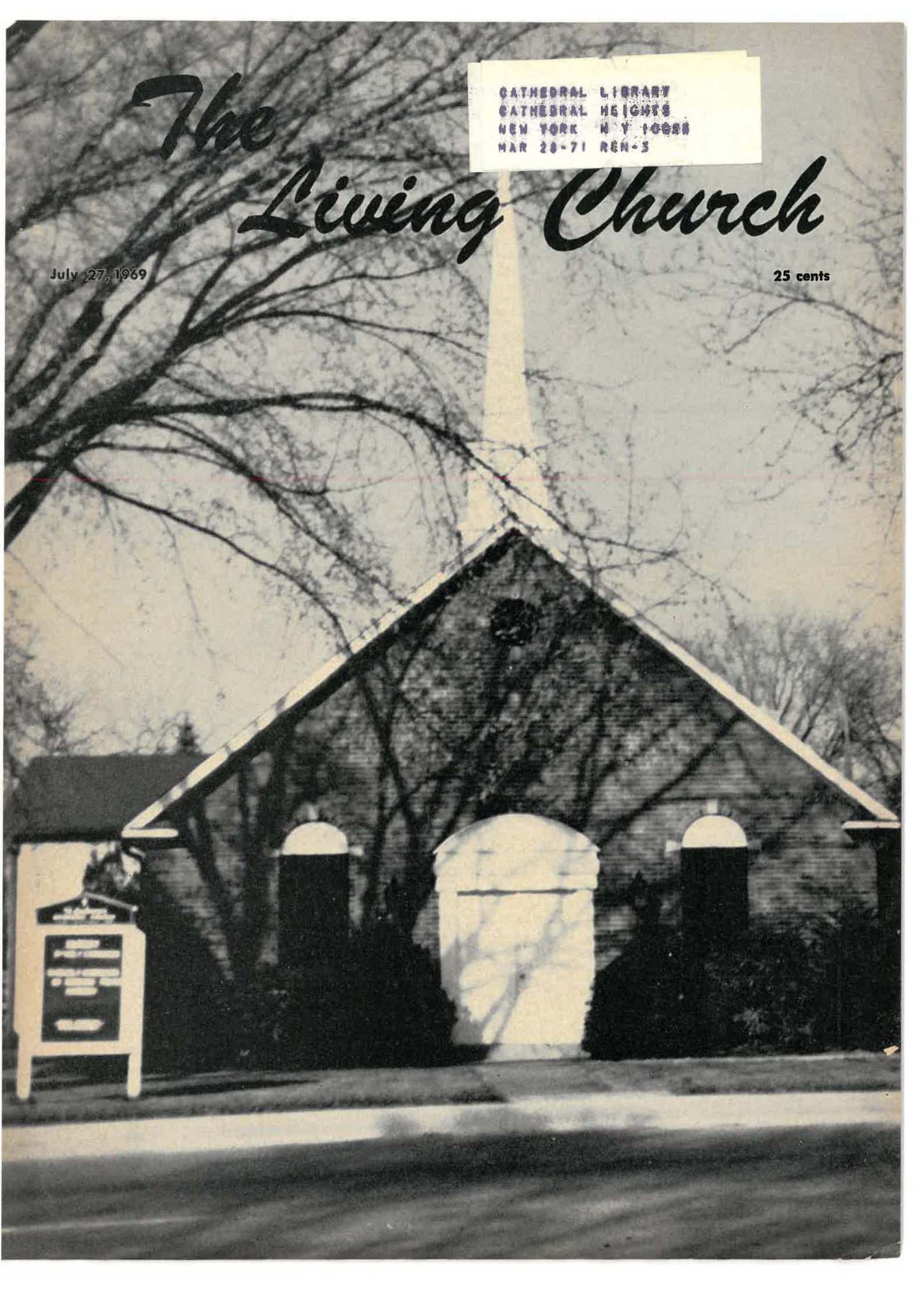


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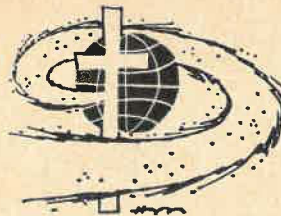
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Around



& About

— With the Editor —

Professor Harvey Cox of the Harvard Divinity School thinks that sainthood is out, having been replaced by "personal style." The aspirant to this new secularized sainthood "must discover how to affirm provisionally without becoming a cynic" and he must do this "with a spirit of playfulness and festivity." Nowadays, he notes, "good Catholics practice yoga, read Freud, and collect African ritual masks." This is not only good, he avers, but jolly—playful and festive. "The man of faith today is increasingly the one who assembles his own unique collage out of the multiple symbol systems which impinge on his spirit." A question about all this impinges upon my spirit. The old-fashioned word for collages made out of multiple symbol systems is eclecticism; and isn't it true that, in practice, eclecticism has always made for dullness rather than brightness in religion? The pagan religions of the late Roman Empire became thoroughly eclecticized, and died of dullness as much as of anything else. The good Catholic who collects African ritual masks may do this as an interesting hobby, in which case it's hardly a part of his religion; but if it is a part of his religion his good Catholicism is in trouble. Eclecticism can be not only dull but deadly, as may be learned from the now ancient parable of Billy the Lizard. (I think it was Studdert-Kennedy who first told it, so it's WW I vintage.) Billy was a chameleon who belonged to an Englishman. One day the master returned from a far country to learn from his butler that Billy was dead. The butler explained that he had taken Billy down to the village pub one evening to entertain the guests. They had put him on some green cloth, and he obligingly turned green; on some red cloth, and he turned red, and so on. Then somebody had the bright idea of putting him on some patch-work quilting. It was done; "and, sir, poor old Billy busted." In other and more elegant words, Billy was unable to assemble his own unique collage out of the multiple symbol systems.

Dr. Cox considers that sainthood in any age is conferred by society. In the religiously unified society, "the individual simply accepts the meaning society confers on him." It would be easy to find

several hundred rather emphatic exceptions to this rule in the pages of hagiography. One of the conspicuous oddities about the saints in the Christian tradition is their notion that they get their daily directives from God rather than from society, to which they are splendidly mal-adjusted; and so "the meaning society confers upon them" tends to become largely meaningless to them.

Many years ago, G. K. Chesterton expressed doubt that any soul in all of pagan antiquity was ever happy as St. Francis was happy. For my part, I doubt that any post-Christian "joyfully reveling in the multiplicity of meanings," as Dr. Cox puts it, can ever be happy as St. Francis was happy. His spiritual state is more suggestive of Billy the Lizard on the patch-work.



We have been warned by the Rev. Peter Meggs, director of communications for the Anglican Church of Canada, that we Christians suffer from a "conversion syndrome" and we must get over it. We must stop forcing conversations about Jesus Christ if we hope to communicate with people outside the Church. "Many outsiders today are intensely interested in the person of Jesus," Mr. Meggs has said. "But they think we take his name in vain by surrounding it with meaningless jargon." As examples of such "meaningless jargon" he mentions words like "church," "the love of Christ," and "Sunday." These words, to many, "are worse than meaningless; they are ugly words, carrying all kinds of sinister freight." So we must watch our language. And what else? "We must be invited into the world's dilemmas simply because others perceive within us something we call holiness." If I understand Mr. Meggs, we are not to try to bring anybody to our Lord until we are ourselves overwhelmingly holy, and then we are to let our holiness do it.

Come now, Mr. Meggs. How many Anglicans do you know who make bores and pests of themselves buttonholing innocent heathen at cocktail parties to ask if they have been saved? And another question: If people are running away from all the traditional jargon about the love of Christ, how on earth does Dr.

Continued on page 12

ON THIS WEEK'S COVER is St. Andrew's Church in Lewisburg, Pa. It is the first parish to be honored in this year's series of Distinguished Congregations. The story begins on page 9.

LETTERS

Most letters are abridged by the editors.

June 22 Cover

Permit me to call to your attention an erroneous caption for the cover picture of your June 22 issue. The men pictured there are (left to right): Brooks Hays, the Rev. Godfrey Diekmann, and Dr. Judson Allen. This picture apparently was made during the Baptist-Roman Catholic Dialogue Conference held at Wake Forest University, Winston-Salem, N.C., under the auspices of that school's Ecumenical Institute, May 8-10, 1969. Mr. Hays is the director of the Institute, and Dr. Allen is his associate and a member of the university's faculty. Fr. Diekmann was one of the speakers.

JOHN E. STEELY
Professor of Historical Theology
Southeastern Baptist Seminary
Wake Forest, N.C.

Friends of the three men whose pictures we thought were on our cover of June 22 must have been startled by how William J. Wolf, Matthew P. Stapleton, and James Hickey must have changed since last seen. Several reader-viewers commented to us on the amazing metamorphoses. We investigated. The three men you saw on the cover were not Messrs. Wolf, Stapleton, and Hickey, but Messrs. Brooks Hays, Godfrey Diekmann, and Judson B. Allen. There was a mix-up of cutlines at the office of Religious News Service from which we received these photos with the scrambled identifications. Our regrets. Ed.

Proposal for Aging

A Proposal for the Aging [TLC, June 8] gave me great joy. I have longed to hear of a community such as Albion Ross suggests, where the latent power of the retired could be conserved, and which is "not only possible but necessary." Now—when the religious orders, in awakened realization of the present need for the active life, are lessening the hours of prayer—can the Church afford to miss the opportunity to strengthen her spiritual life with the experience and devotion of members now released from business obligations?

ALICE I. B. MASSEY
San Antonio, Texas

They're Human Too

While I don't condone the rudeness of bishops and vestries when they won't answer letters or even "say no," I hope that in his anger "Name Withheld" [TLC, June 1] will not forget that bishops and vestrymen are also human beings.

(The Rev.) J. THOMAS STAAB
Rector of St. Mark's Church
Starke, Fla.

Coaching for Clergy

The article [TLC, May 11] by the Rev. Roy E. Green inquires, *Do The Clergy Need Coaching?* I answer with a resounding *yes*. The fault would seem to be in seminary training. Men mentioned in Fr. Green's article have not been taught the simple essentials: breath control, development of resonance, tone direction; (the importance of the back pews whether occupied or not)

July 27, 1969

values of related consonants and vowels in pronunciation; that stress is not the only way of resonance, neither dropping the voice to a whisper. They have not been warned that in any congregation or group however small, there will be deaf people, hard of hearing people, or those slow of hearing who do not receive rapid speech easily, young people as well as old, even children. These men do not understand the beauty of words. What a pity!

NAME WITHHELD

The Gold Alms Basin

Noting the problem of the gold alms basin [TLC, June 15] reminds me most vividly of King Rehoboam's shields (I Kings 14: 24-28). I think that it is really apposite: that as the king learned his lesson, so may we. I suggest a brass replica might be made and the original sold "as is" or melted down. There are plenty of projects (humble ones, please) that could benefit.

(The Rev.) WILLIAM B. STIMSON
Mystic, Conn.

GC II

It appears to me that the recommendation made to all dioceses, "to all bishops, deputies, and alternates" to the coming special General Convention II (Aug. 31-Sept. 5), that additional representation be sent to that convention "of women, ethnic minorities, and young people," has surely told us one thing. And that one thing is that the Agenda Advisory Committee appointed by the Presiding Bishop and the President of the House of Deputies has judged that the properly, duly, and canonically elected deputies to General Convention are not representative of the whole Church.

If that is so (and I am not sure it is), then the proper answer is not the circumvention of canonical order, nor the appointment of representatives with voice and no vote, and not a fiat from above (the P.B. and his committee) to give a half-answer by having appointed persons who are not canonically deputized. The only proper answer is the canonical election of deputies who will represent all of the Church. "Women, ethnic minorities, and young people," and all others are *in fact* already represented in General Convention. Surely that is what the process of election means, or ought to mean. And if it doesn't mean this, then the answer lies not in uncanonical action by however high an authority, but rather in the election process within the diocese. The proper time and place to see to the proper representation of all sorts and conditions of Church people is in the canonically provided election by diocesan convention, and even before that in the parish election of its representatives to the diocesan convention. The imposition by fiat from above of a "non-elected" representation may well cause more problems than it may solve. The problem of better integration of all groups into the life of the Church (and incidentally, why are they groups? Why aren't they all just members of the Church?) will not be accomplished by conference, by legislation, or by decree from the Presiding Bishop or any of his committees, but only by the beginnings we make here at home on the parish level.

Another point: Grave dangers exist—and I truly think they are both dangerous and grave—by virtue of the fact that legislation

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THE KALENDAR

July

- 27. Trinity VIII
William Reed Huntington, P.
- 29. SS. Mary and Martha of Bethany
- 30. William Wilberforce
- 31. St. Joseph of Arimathea

August

- 3. Trinity IX

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

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may be enacted by the properly constituted deputies immediately *after* participation in a *conference*. It would be a much sounder notion to separate conference and convention so that proper (emotional?) concern generated by the conference can carefully and dispassionately be evaluated before it is time for legislative action. Concern and anxiety for certain kinds of action are, of course, necessary and important. But legislation which will affect the whole Church and commit the whole Church for years to come *must not* be enacted by deputies under artificial stress.

(The Rev.) JOSEPH T. URBAN
Rector of St. John's Church
North Haven, Conn.

Bishop and Governor

The venomous attack by the Rt. Rev. C. Kilmer Myers upon Governor Reagan [TLC, June 22] far more befits an itinerant street corner orator than the Bishop of California. His Christian ethics are strangely perverted by denouncing the governor for restoring order to the strife-torn Berkeley Campus, and by defending a blackmailer.

The events at Berkeley certainly were, to quote the bishop, "repugnant and disgusting," as they were also at Cornell where a band of armed militants routed university guests out of their beds in the cold pre-dawn hours, and as they have been on all of the besieged college campuses.

As for his defense of Forman—blackmail is a criminal offense—are we to conclude that the bishop is against law and order and in favor of crime? There is no validity in Forman's demands and I greatly respect the courageous stand taken by the Roman Catholic Archdiocese of New York in totally rejecting Forman's manifesto. I will not renew my pledge to my church until it has been made unmistakably clear that it has no intention of complying with Forman's demands.

CORNELIA MCCARTHY

Bronxville, N.Y.

Who Was First?

Re. your attribution in *Around and About* [TLC, June 29]: The prayer of the old slave has been used for many, many years by Gertrude Behanna—or have you never heard the closing of her record, "God Isn't Dead"?

Of course, it could be that Mrs. Behanna and Martin Luther King, Jr., went to the same schools together. . . .

(The Rev.) L. E. DAVIDSON

Editor of *The Oregon Churchman*
Lake Oswego, Ore.

Welfare

The editorial "Welfare—Your Business" [TLC, June 15] is astonishing. One could quarrel mildly with the lack of data to support some of its contentions (that people are already migrating *en masse* to take advantage of public assistance payments; that \$7,000 per year is provided for the average welfare family of four), but what is deeply troubling is the judgmental, punitive regard for recipients of public assistance. The Calvinistic tone of the editorial, implying that affluence is inherently virtuous and that poverty is a reflection of character, ill befits a journal with the traditions of **THE LIVING CHURCH**.

As a Christian, welfare is indeed my

business because I cannot abide the demeaning name-calling which is inflicted on my brothers in Christ. It is saddening to read in the media which addresses itself to religiously motivated people about protecting ourselves "against a tidal wave of 'instant reliefers'"; about a welfare client who can "start drawing his happily revised welfare check immediately."

Your plea for compassion would be much better heeded if it were exemplified in the tone of the editorial. Let's have a championing of the cause of the poor and the oppressed; of people driven from their homes by hunger; and let's not put a *caveat* on compassion to meet the needs of efficiency and economy. A redemptive address to this widespread human misery is going to cost far more both in terms of mistakes that will be made and money that will have to be spent. Let's hope that human beings won't suffer because of our timidity.

(The Rev.) ARTHUR C. BARNHART
Diocese of Pennsylvania

Philadelphia

Anybody who can find Calvinism in that editorial is no small eisegete. Ed.

The Redcoats Keep Coming

One reason for the overabundance of clergy in the Episcopal Church is the constant reception of British priests. The Episcopal Church claims to be universal and catholic but it has always been and still remains an extension of British Christianity. This is indicated by the preferment often seemingly accorded to British-born clerics.

Statistics are hard to come by. The Episcopal Church Center either cannot or will not give out information on the birthplace of our clergy. There is a "conspiracy of silence" on this subject. I have never heard it discussed in the light of any "hard" facts. However, a careful examination of the 11,500 biographies in the 1968 Clerical Directory by a committee appointed for the purpose indicates that there are 1,104 clergy—bishops and priests—active in our Church, born in England or some part of the British Commonwealth. This is a smidgeon under 10% of our total number of clergy.

How can we fault the Roman Catholic for being Italian worldwide or Irish nationwide when our own Church has over 1,100 clergy in active cures born in the British Isles or territories of same? I am personally fond of England which I have visited many times, and the English people. I even have (some) English ancestors. But if we are to be truly universal, as we claim, why don't we have more priests (and bishops) with Italian, French, or Polish names? They are few and far between in our beloved Church.

I would also suggest that some of the Roman clergy who are unhappy in their present communion might be encouraged, rather than discouraged, to come over to our Church where they can not only have a wife of their own but freedom of action and still be within the fellowship of the Holy Catholic Church. It has come to my attention that several of our bishops have actually refused several of these priests who have indicated an interest in the possibility of becoming priest-members of PECUSA.

(The Rev.) WENDELL B. TAMBURRO
Rector of Grace Church

Yantic, Conn.

The Living Church

July 27, 1969
Trinity VIII

For 90 Years,
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ALABAMA

Bp. Carpenter Dies

The Rt. Rev. Charles Colcock Jones Carpenter, 69, retired Bishop of Alabama, died June 28.

Bp. Carpenter, a graduate of Princeton, '21, and Virginia Theological Seminary, '26, held honorary Doctor of Divinity degrees from both institutions as well as from the University of the South. The University of Alabama awarded an L.L.D. degree to him in 1938. Ordained to the priesthood in 1926, Bp. Carpenter then served as rector of Grace Church, Waycross, Ga., until 1929, when he became rector of St. John's Church, Savannah. In 1936, he was called to be rector of Church of the Advent, Birmingham, and in 1938 he was consecrated Bishop of Alabama, retiring in December 1968. He also served as chancellor of the University of the South.

Survivors include his widow, the former Alexandra Morrison. Services were held in the Church of the Advent, Birmingham.

MICHIGAN

Manifesto Probe?

An Episcopal priest in Detroit has stated that the U.S. Justice Department is conducting an investigation of the National Black Economic Development Conference to see if the NBEDC demands on the churches constitute extortion or a conspiracy for extortion.

The Rev. Robert Morrison, rector of St. Joseph's Church, who with at least nine others has been subpoenaed to appear before a grand jury in Detroit's Federal Building, claimed that the investigation is being directed from Washington. He said his lawyers had been talking with "a Mr. Leroy Amen" in the Justice Department in an attempt to quash the subpoenas. Fr. Morrison also said that the Rev. Gerald O'Grady and the Rev. Alden Hathaway of Christ Church, Cranbrook, clergymen who appeared in the Federal Building for questioning, had been asked earlier by FBI agents whether they thought the NBEDC's Black Manifesto involved conspiracy.

Both the U.S. Attorney's office and FBI headquarters in Detroit have given newsmen an official "no comment" when asked about the investigation and a possible federal grand jury hearing in Detroit.

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"What alarms us," Fr. Morrison said, "is that the investigation was dictated by Washington. The FBI and Justice Department here were caught by surprise. And the people handling the interrogation were flown in from Washington." The priest, whose church has provided space for James Forman, NBEDC's chief spokesman, to hold a press conference, said that news media and other church officials have been asked to provide information on NBEDC activities.

Fr. Morrison's attorneys have filed a motion to quash grand jury proceedings unless they are satisfied the jury is representative of the community by race, age, and income.

CALIFORNIA

Larger Budget Proposed

Episcopalians in the Diocese of California will be asked to increase their giving almost by half in 1970 to support their Church's program of social concern. Their diocesan council approved by a wide majority a proposed "objective" budget of \$1,133,698 for the coming year, as compared with the \$733,252 for the current year. The actual budget is determined by the diocesan convention which will meet in October. The council responded to an appeal from its bishop, the Rt. Rev. C. Kilmer Myers, for a "bold and imaginative attack" on the social and human issues of the day.

During the discussion of the issues underlying the need for a more supportive financial basis for Church work, Bp. Myers told the council that his recent statement criticizing Governor Ronald Reagan's use of National Guard troops in Berkeley [TLC, June 22] was consistent with his advocacy of the "rhetoric of the center" and the Church's reconciling role in social issues. He reminded his listeners that more than a year ago he had refused the use of San Francisco's Grace Cathedral to a group of anti-war demonstrators and had strongly rebuked their "radical leftist" tactics. He termed his statement on the Berkeley disorders as a similar rebuke to the tactics "of the extreme right."

Governor Signs Anti-Smut Bill

Two bills designed to make it more difficult to sell pornographic material to children in California were signed into

law by Gov. Ronald Reagan. One sets up a separate standard for determining what is obscene for persons under 18 years of age. The other involves a "pandering" concept under which the advertising methods used can be legally used to determine obscenity.

Signing of the bills came on the same day that U.S. newspapers published a Gallup Poll indicating that Americans favor stricter laws against pornography covering newsstand material. Indicated in the survey, however, was a majority willingness to have sex dealt with in a frank and objective manner, including sex education in schools, along with discussion of birth control.

Eighty-five of every 100 adults polled said they support stricter laws governing obscene literature sent through the mails.

Roman Catholics were found to be almost as likely as non-Romans to approve of sex education which discusses birth control. Young adults and college students expressed the highest percentages of approval on this issue.

GEORGIA

Parish Reunites with Church

The Bishop of Georgia celebrated Holy Communion, preached, and resumed ecclesiastical jurisdiction and spiritual oversight of the congregation of St. John's Madison Square, Savannah. It was the first visit in four years made by the Rt. Rev. Albert R. Stuart to St. John's.

Bp. Stewart also confirmed Earle E. Lunceford, his wife, and daughter. Mr. Lunceford, who is now studying for holy orders, was a Methodist minister and as such had been pastor of St. John's Madison Square following the retirement of the Rev. Ernest Risley last year. Mr. Risley had been rector of the church since 1936 and continued to be in charge after the vestry voted to disassociate itself from the Episcopal Church. A large majority of the congregation supported the vestry's action. Mr. Risley renounced holy orders. Those members of St. John's wishing to remain identified with the Episcopal Church transferred to other parishes. A group who wished to maintain the continuity of St. John's as an Episcopal church was recognized by the Diocese of Georgia. This congregation identified itself with the worship and life of St. Michael's Church, Savannah.

This past spring the wardens and vestry of St. John's Madison Square voted to

take steps toward reunion with the Episcopal Church and submitted their decision to a vote of the congregation. The result was approval from 551 members, disapproval from 331. The wardens and vestries of St. John's Episcopal Church and St. John's Madison Square are working with Bp. Stuart in the process of restoring the parish's ministry and function in the life of the Church. Mr. Lunceford has been appointed lay reader and lay administrator of the parish and various priests in the diocese are taking the services.

Of the two major events in the diocese that have happened recently—the election of the Rev. Paul Reeves as bishop coadjutor and the decision of the congregation of St. John's Madison Square to end four years of independent status—Bp. Stuart said: "We have experienced two wonderful operations of the Holy Spirit. We cannot but be grateful for these gifts of God and show our thankfulness by a deepened devotion and service to Him."

ROMAN CATHOLICS

Monitum on Chardin Continues

The Wanderer, conservative Roman Catholic weekly newspaper published in St. Paul, Minn., announced that it has been advised that the "monitum" (warning) against the writings of Pierre Teilhard de Chardin issued by the Holy See in 1962 is still in effect.

A. J. Matt, associate editor of *The Wanderer*, wrote the Most Rev. Luigi Raimondi, the Apostolic Delegate to the U.S., to inquire about the present status of the monitum against the famed Jesuit's work. He received a letter from the Most Rev. Leo C. Byrne, Coadjutor Archbishop of St. Paul-Minneapolis, written at the request of the Apostolic Delegation. "The monitum, which is a warning and not a condemnation, has not been revoked," Abp. Byrne wrote.

Fr. Teilhard was a French Jesuit philosopher and paleontologist whose controversial writings on evolution and related subjects have enjoyed considerable popularity.

CHICAGO

Scholar Questions Biblical Authorship

The last book of the Christian Bible, the Apocalypse or Revelation, was not written by the Apostle John as many people believe, said the Rt. Rev. John Robinson. The Suffragan Bishop of Woolwich, a noted biblical scholar who wrote *Honest to God*, was a speaker before the Chicago Summer Biblical Institute.

The Apostle John who wrote the fourth Gospel and three New Testament epistles, he said, is not the same person who wrote

the book of Revelation. Someone else named John or someone who used the apostle's name as a pseudonym is the actual author of the work, he told the more than 500 institute participants, most of whom were Roman Catholics. The language used by the "unknown" author was described by Dr. Robinson as "barbaric Greek" or "pigeon Greek," and quite different from the polished style used by Apostle John in the gospel and epistles. "It is the difference between a refugee learning a new language in middle age versus learning it in old age," he explained, referring to the writer's emigration from Palestine to Greek-speaking Asia Minor.

Some scholars in the past have argued that the difference in style indicates Revelation was written by the apostle before he composed the gospel and the epistles. It thus was supposed that Revelation represents an earlier stage in John's mastery of the Greek language. But Dr. Robinson rejected this line of reasoning. "This is not a man learning a language, but one who has settled down to a way of expressing himself and couldn't care less what anybody thinks of it."

(A similar judgment was expressed by Roman Catholic scholars who edited the Jerusalem Bible. They point out that it is "impossible" to identify the author of Revelation and the gospel as the same person though there are some similarities in their theological viewpoints.)

Dr. Robinson, who will resign his bishopric this September to take a post at Cambridge University, said the Apocalypse was written at the end of the first century when increasing persecution made Christians of that day think their religion had "gone to naught." He suggested that as such it is a very appropriate book for 20th-century readers, "well suited for our post-Christian era."

GOVERNMENT

Wire-tapping Admitted

The Justice Department, in 1963, authorized wire-tapping of the phone conversations of Dr. Martin Luther King, Jr., President Nixon confirmed at a press conference. He told newsmen that he had checked personally to determine whether J. Edgar Hoover had tapped Dr. King's conversations on his own initiative or with the Justice Department's approval. According to Mr. Nixon, "I found that it has always been approved by the Attorney General as testified by Mr. Hoover in 1964 and 1965." The late Sen. Robert F. Kennedy and Nicholas De B. Katzenbach held the office of Attorney General during the periods covered. Under questioning as to his own view of the practice, the President, speaking for his administration, said: "Our attitude toward electric surveillance is that it should be used very sparingly, very carefully—having in mind the rights of those who might be

involved—but very effectively to protect the internal and external security of the United States."

The Washington Star carried a story stating that Mr. Hoover said the suggestion of tapping Dr. King's telephone was proposed by Attorney General Kennedy and authorized by him later. Ramsey Clark, who succeeded Kennedy and Katzenbach as Attorney General, called Mr. Hoover's statement "unfair and deceptive." It was unfair, he said, because Dr. King and Sen. Kennedy, being dead, "are unable to defend themselves." He charged that the FBI director had "repeatedly" requested authorization to place wire taps on Dr. King during his (Mr. Clark's) tenure, but that none had been granted.

ARKANSAS

Cleric Appointed to State Board

The Arkansas State Senate has confirmed Gov. Winthrop Rockefeller's appointment of the Rev. Emery Washington to the State Board of Education. Fr. Washington, vicar of Christ Church, Forrest City, Ark., and member of the diocesan executive council, is the first Negro ever to be appointed to the board.

Fr. Washington was also one of the four lecturers on contemporary Negro history invited to speak to students and faculty of the University of Arkansas. To his listeners, he presented a new approach to the race issue stating that law and order are "prerequisites to a sane and civilized society." He did not deny that laws have not been working for Negroes in this country, and said that because of this fact, the country "is writhing with paranoia and racial hatred. Nevertheless, I believe in them," he said, "not because of their imperfection, but in spite of it."

He also spoke of the many injustices which he has had to endure because of his race but made a Christian approach by stating that both blacks and whites need to be re-educated to "perceive the Negro as a human being, a child of God, and to reassess the place of the Negro in American history."

CONVENTIONS

Harrisburg

Several resolutions adopted by the 65th annual convention of the Diocese of Harrisburg, which met in St. John's Church, York, Pa., included a measure dealing with the growing problem of drug abuse and another which urges the inclusion of the youth of the Church in its meetings and affairs. Resolutions pertaining to diocesan matters were also adopted.

In other action, the 280 delegates approved the proposal by the Rt. Rev. Dean T. Stevenson, Bishop of Harrisburg, to establish a permanent revolving loan

fund to be available to parishes, missions, and activities related to the diocesan programs. This fund is to be known as the Bishop Heistand Fund in honor of the retired bishop of the diocese, the Rt. Rev. John T. Heistand. Also approved was the Bishop Honaman Fund, named in honor of the Suffragan Bishop of Harrisburg, the Rt. Rev. Earl M. Honaman who retires the last of September. This fund will be used for the purchase of land for future church use and for grants to young missions.

No suffragan will be elected to succeed Bp. Honaman. Instead, the Rev. Kermit L. Lloyd will become executive assistant and canon to the ordinary Oct. 1. Fr. Lloyd is rector of St. Paul's Church, Bloomsburg, and president of the Pennsylvania Council of Churches.

Delegates endorsed the planned diocesan policy of giving one-half of its regular annual income to help others as well as the proposal to give 10% of capital funds raised, to help others.

New support was voiced at convention for "Operation Understanding," the continuing diocesan effort aimed at meeting the needs of the poor and the disadvantaged in the United States and throughout the world. Strong backing was also given "Operation New Dimensions," the diocesan program to help its parishes understand their mission and the need for fulfillment of their responsibilities.

In other financial business, delegates approved the diocesan budget for 1970—\$268,000, the largest in diocesan history.

EVANGELICALS

Membership Increasing

The Evangelical Free Church of America increased its membership by 8.4% to a total of 59,014 last year, its president told the General Conference which met in Minneapolis. Dr. Arnold T. Olson of Minneapolis also said that the per capita giving increased from \$281 to \$291, Sunday school enrollment rose 3.5%, and that 21 new congregations were added to the fellowship, bringing the total number of local churches to 533.

Reporting that 14,000 Free Church members are taking part in an "Every Line in '69" Bible reading program, Dr. Olson recalled that Free Church pioneers were often called "squareheads." "Their spiritual descendants are now contemptuously called 'squares,'" he said, "but that should not hinder us from also being the salt of the earth to deter the corruption of the very communities they helped establish."

The General Conference elected a Chicago pastor, the Rev. Arley L. Bragg, moderator and vice president, to succeed the Rev. Leonard Hagstrom of Turlock, Calif. A total of 518 delegates registered for the General Conference, but some 1,200 were present.

BLACK MANIFESTO

The National Black Economic Development Conference continues to present its set of Black Manifesto demands to ecclesiastical bodies throughout the country. Following are a few recent reactions from Churchmen to the NBEDC and to the manifesto.

Pennsylvania

A member of the National Black Economic Development Conference was "moved" to speak at a Quaker service in a Friends' meeting house in Philadelphia. Muhammed Kenyatta, 25, of Chester, Pa., who represents the NBEDC in the Greater Philadelphia area, held the "flag of the American black people" as he addressed participants in the sixth annual national workshop on Christian unity. He sought to speak earlier in the service, but Francis Browne, general secretary of the Philadelphia yearly meeting, who was describing the new meeting house to delegates, asked him to wait.

As worship began, there was a prolonged silence, dotted with a few brief prayers, then Mr. Kenyatta rose to speak, saying, "Our witness is not to an abstract God. Our witness should be to flesh and blood. We feel moved to say as Gandhi said—that God has no right to appear to the hungry other than as bread." In reference to Mr. Browne's remark about Philadelphia being the birthplace of liberty, Mr. Kenyatta said, "That's a sacrilege to my people. To us this is the burial place of the Indian nation. We have lost love or historical respect for anyone—Quaker, Jew, Episcopal, Roman Catholic—whose history is with those who helped con the Indians out of what was theirs."

Mr. Browne asked Mr. Kenyatta to conclude his remarks, "so that we can continue with worship." Mr. Kenyatta replied, "I am worshipping." There was a loud response of "amen" from the audience in support of Mr. Kenyatta when Sr. Mary Simon of the Order of the Holy Child arose and said, "I hear my brother. His words are right and true. I ask that we listen to him."

Mr. Kenyatta explained that he was addressing the unity workshop because "any unity of the Christian Churches is a unification of white racism. It's a step toward white nationalism. We speak to the Church universal when we speak for the peasant who makes movement of the rosary in Peru while the Roman Catholic Church reaps a fortune greater than that of General Motors," he said. "We are just calling for a concrete expression of our Christian love," he said. "I used to love other people. And I hope someday I can again. But I can't love them now; I can't love those who now misuse me."

When Mr. Browne asked that the worship be concluded and the rest of Mr.

Kenyatta's remarks be considered part of a business meeting, the black leader took that opportunity to say that the switch from worship to business symbolized "a problem we have with the churches—they always have to distinguish between secular and religious. For too long," he charged, "we have been taught at gunpoint and by whiplash to lie down at the feet, not of Jesus, but of white Americans." The principle behind the Black Manifesto, he said, is the same as that behind the Jews receiving reparations from Germany "for the same unspeakable massacre of their people. Think of 'reparations' as a chance to repair and restore," he concluded.

Bishop's Guidelines

The headquarters of the Diocese of Pennsylvania has advised its clergy as to how to act in the event of possible disruption of services by black militants. Among the suggestions are these:

(✓) Do not call police unless there is real danger to life and limb;

(✓) If property is removed, a "creative response" would be to help in its removal and offer another item;

(✓) Greet demonstrators and allow them to speak, even in the midst of a service of Holy Communion;

(✓) Keep the congregation "cool," and anticipate which parishioners are likely to "explode." In that event, the advisory said, "ushers should be prepared to move in fast and calm such people down and, if necessary, to come between them and demonstrators."

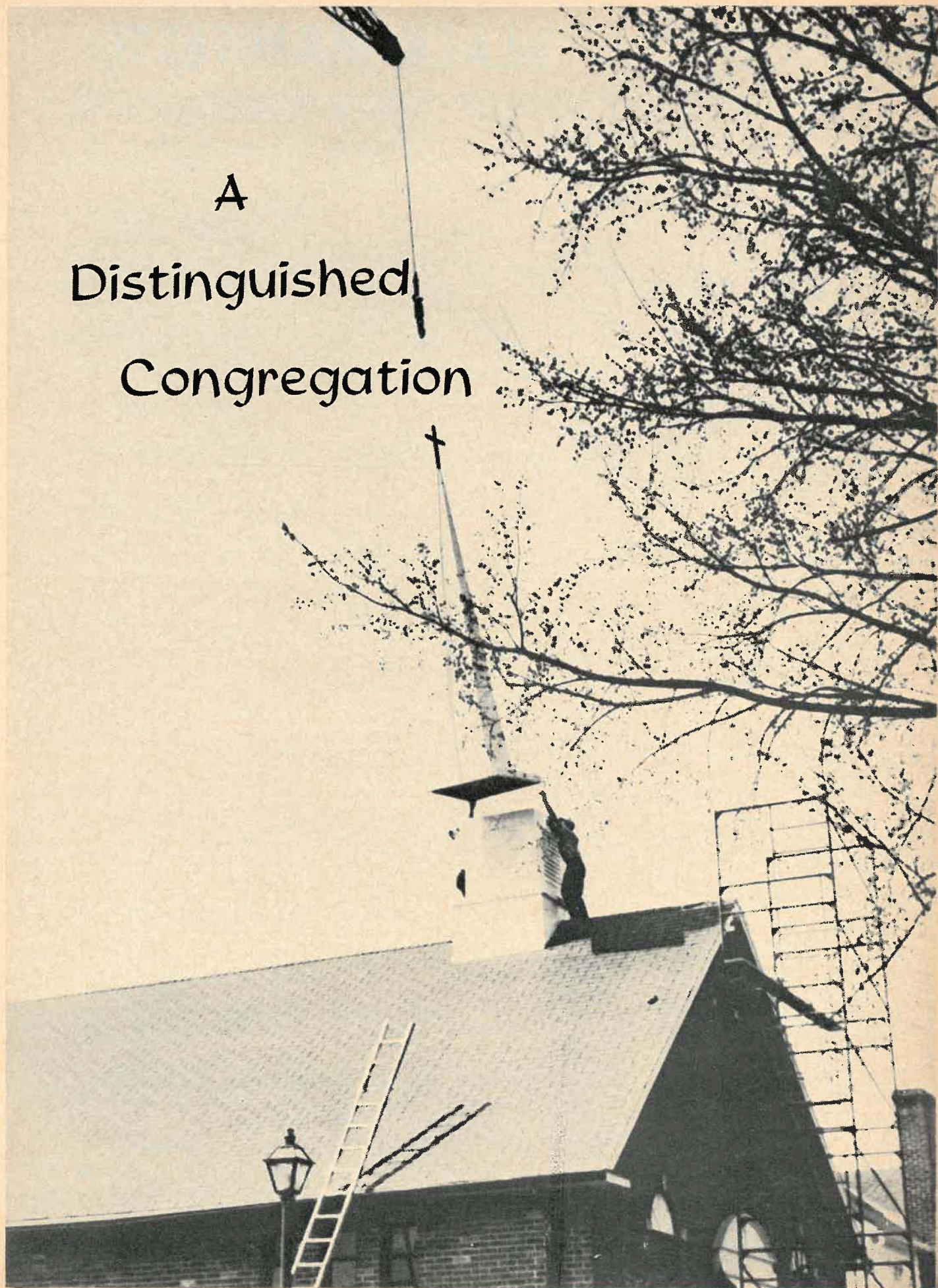
The advisory, which was approved by the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, brought a quick response from a group known as the Committee for Preservation of Episcopal Principles. A spokesman for this group, Anderson D. Meadows, called it a "shocking statement" and said: "Nowhere in this 2,000-word statement is there a single word criticizing the disrupters. Instead it tells Churchmen to cooperate with disrupters—even to help them take away church property. The statement calls this a 'creative response.' Now is the time for a creative response by all Episcopalians who disapprove of such anarchy. They can make their feelings known by canceling their contributions to the diocese, while continuing to support their local churches."

Arkansas

"Let's not blow our cool," the Bishop of Arkansas has advised his people in regard to the Black Manifesto. Writing in *The Arkansas Churchman*, the Rt. Rev. Robert R. Brown said there is no reason to panic "and never any justification

Continued on page 12

A
Distinguished
Congregation



Bradley N. Tufts

ST. ANDREW'S OF LEWISBURG

St. Andrew's Church in Lewisburg, Pa., is the first to have its story told in this year's series of distinguished congregations. It is a small parish in a small central Pennsylvania community, but is distinguished in its motto which guides its life: "If it *should* be done, we *can* do it."

THE lament heard in many congregations is, "What can we do about the problems of our town or our world? We're just one small church." St. Andrew's Parish, Lewisburg, Pa., is one church where such thinking is not permitted. Though small indeed, with about 150 active communicants, she has a way of "thinking big," and her motto is "if it *should* be done, we *can* do it."

Prior to World War II there was no Episcopal church in this small (population is now approximately 8,000) community located between the anthracite coal and Dutch regions of central Pennsylvania. There had been, from time to time, an Episcopal chaplain at Bucknell University, a liberal arts institution that is a significant part of the community. In 1948 the congregation was organized as a mission and a church was built, largely with the help of a gift from UTO mission funds. St. Andrew's did not become self-supporting until 1962 when, under the leadership of the Rev. Canon Donald C. Means, it achieved parish status. Since that time it has literally been impossible to "hold the parish down."

There are three general areas of life at St. Andrew's which make it worthy to be considered a "distinguished parish." These are its rich, contemporary liturgical tradition, its ministry to the university in its midst, and its deep social involvement.

ITS liturgical life is real and relevant. St. Andrew's, from its founding, has

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shared the moderate catholic tradition of the Diocese of Harrisburg. The parish has come to see that this tradition must be expressed in a manner which is at once contemporary and ecumenical, and we have come to see that evangelical preaching is as important as catholic liturgy. The present rector, the Rev. Robert Zimmerman, is both a member of the diocesan liturgical commission and a consultant to the national liturgical commission. The center of the parish's life is the Parish Eucharist. After one year's use, the vestry recently voted unanimously to continue trial use of the Liturgy of the Lord's Supper which has had a very happy reception in the parish. Especially liked is the trial liturgy's concern for a more modern language and a more vivid social concern in the prayers.

The parish has been undergoing the first major renovation of its buildings. This has included a new chancel which provides for a free-standing altar, making possible celebration of the liturgy according to the best insights of liturgical renewal. Six active lay readers share in the worship of the congregation. One of them is licensed to administer the chalice, and also serves on the diocesan liturgical commission.

The manner of celebrating Prayer Book

saints' days is worthy of note. When it was found that people did not generally attend church for weekday services, it was decided to take the services to the people. Now, with the exception of major holy days (Ash Wednesday, Holy Week, Ascension Day, etc.), all red-letter days are occasions for meetings of a "house church." Members of the congregation take turns being hosts, and are responsible for inviting a few members, and an open invitation to all parishioners is always given. Average attendance is about eight persons. The hour's service begins informally by reading the epistle and gospel for the day in the living room. In place of a talk by the rector there is an open discussion by those present on the implications of the day, or of the scripture portions, for their lives. This is followed by a very informal session of prayers and intercessions where all those present are invited to bid intercessions for anybody or anything they wish. The group then moves to the dining room or kitchen table for the "breaking of bread" and the service follows the Liturgy of the Lord's Supper from offertory to conclusion. The evening concludes with refreshments and conversation. These informal services help us to know one another on a deeper level, enrich our understanding of the Eucharist, and enable us to celebrate these important days in a meaningful way.

THE relationship of the parish to the university is an important factor in the life of this church. Approximately one-half of the membership of St. Andrew's is connected with Bucknell, either in a



Facing: A new steeple is erected

DISTINGUISHED CONGREGATIONS

teaching or an administrative capacity. Most of the remainder of the parish is drawn from the business and working community of Lewisburg. Prominent local industries include the Lewisburg Chair Factory, makers of Pennsylvania House Furniture; Moore Business Forms; the International Paper Company; and, if it may be called an industry, the Federal Penitentiary.

Because of its evenly divided membership, St. Andrew's has often found itself a forum where "town" and "gown" may communicate with one another. The university people are generally quite liberal in their social views and the community people generally share the more conservative views of this central Pennsylvania heartland. The parish has found that the best way to solve disputes is to face them

squarely, and it is fair to say that both groups find a common unity within the fellowship of the church. The rector is a member of the board of directors of Concern Thru Action, a liberal social-action group of students and faculty at the university, and also has some involvement with the "Coal Bin" coffee house, a project of the local Methodist church. Being a part of the college community has enabled St. Andrew's to sponsor such outstanding discussion programs as a recent panel on "The Dignity of Man." This three-part venture covered such issues as the genetic explosion, the population explosion, and the morality of surgical transplants. Panel members were drawn from the scientific and theological faculties at Bucknell and from the local medical community, including the chief of

surgery at the Geisinger Medical Center, one of the country's outstanding research hospitals, in nearby Danville.

St. Andrew's Church is deeply involved in the life of the community of Lewisburg and in the world beyond. Dr. Charles H. Watts, president of Bucknell and active St. Andrean, is a member of Governor Raymond P. Shafer's Planning Board for the Commonwealth of Pennsylvania. Vestryman Dr. Jack Fairweather, local obstetrician, is president of the Union County Mental Health Association, and the rector and several other parish members are on the board. Raymond K. Irwin, director of placement at Bucknell, has served the parish in various capacities and recently accepted a second appointment as chairman of the Union County United Fund. The League of Women Voters numbers many active St. Andreans, including its president, Nancy Neuman. Fr. Zimmerman is also chairman of youth activities for the Council of Churches in the community. The vestry recently voted to house a headstart kindergarten program.

The facilities of St. Andrew's Parish Hall are open to any community group desiring to use them. Such groups range from college "rock" music groups to the Union County Commissioners. The latter group uses the parish hall as a voting station. When 1,200 persons recently descended upon Lewisburg for a "Celebration of Conscience" at the federal prison (with full approval of federal authorities) to visit those incarcerated there for their activities opposing the war in Vietnam, it was only natural that the planning committee turned to St. Andrew's as a place of registration. Some members of the parish were active in finding food and housing for the visitors and assisted with meetings held at the university.

Typical of the kind of project the Churchwomen are likely to take on is a situation involving a boy from the community who had attended St. Andrew's Church school. He was alienated from his family (actually, a father of nine children had been abandoned by the mother) and had become a ward of the court. St. Andrew's women petitioned the court to become legal guardians and have secured for the boy an excellent foster home in a Christian atmosphere. All costs for his keep are met by the women of the parish.

In summary, St. Andrew's, Lewisburg, is out to prove that the size of a parish is irrelevant to the job that must be done. What is that job? The job of any church is to worship Almighty God and to serve God's people. At St. Andrew's the worship is splendid and enthusiastic, and we are deeply involved in God's world. We know that we probably have a disproportionate share of talented people for our size, but we think our motto would be a fitting one for any parish: "If it should be done, we can do it."

A Liturgical Parish



"Blessed be God. . ."



The Holy Gospel



At the Offertory



A House Communion

EDITORIALS

**We
Like —**

THE reasoning of the Rev. Joseph T. Urban about the special General Convention II. (His letter is on page 3.) He infers, from the recommendation of the Agenda Advisory Committee which is endorsed by the Presiding Bishop and the President of the House of Deputies, that those leaders do not consider the elected deputies to the GC to be representative of the whole Church. We think his inference is sound. If it is, we can agree in some measure with them. There is a prevailing tendency, which is partly practical necessity, for the dioceses to elect lay deputies from the more affluent sector and clerical deputies from the larger, more influential parishes. This has been a recognized problem for a long time. But, as Fr. Urban contends, the answer to it is "the canonical election of deputies who *will* represent all of the Church."

Fr. Urban raises a very pertinent question about precisely who, and what, are these people in the three "groups": the youth, the women, the ethnic minorities. Are they groups—or are they members of the Church? And if the latter (as we wholeheartedly believe) why can't they be represented by those elected to represent them? Or do the Church leaders seriously believe that the Church is, or ought to be, what nowadays is usually called a participatory democracy, as distinct from a representative democracy? Constitutionally and canonically it is set up to be the latter, not the former. This is what we have; we haven't anything else. Isn't it conceivable that a priest or lay deputy, duly elected, might see himself as representing all of the "folks back home" — including the young, the women, and the minorities?

Our correspondent's final point is also sound. A study conference devoted to the great issues before the Church, and with all sorts and conditions and ages and states of life directly represented by participants, could be of immense value and is probably needed today as never before. But such a conference should be separated in time from the legislative and policy-making convention. Fr. Urban warns of the danger of "artificial stress." We once heard a bishop express the same healthy wisdom to his clergy, at the end of a conference on liturgy which had been conducted by a brilliant authority with all sorts of ideas one wanted to take home and put to work at once. The bishop spoke thus: "Brethren, many years ago when I was a parish priest I adopted a rule about conferences which I still think has some merit: Go to the conference, be inspired, be transformed by the renewing of your mind, then go home and *do nothing about it for at least six months!*" We think the six-month interval between the conference and the convention might be about right.

**We
Don't Like —**

THIS wire-tapping business one bit: no matter who does it to whom, or for what purpose. (See story on page 6.) At the moment we are re-reading Orwell's *1984*, and we find

it as chilling as when it was published 20 years ago. The gestations of Newspeak and Doublethink are already at an advanced stage in this summer of 1969, but to us the most frightening spectre is that of the ubiquitous telescreen through which Big Brother's monitors watch you and from which there's no hiding place down here. That is entirely too plausible for comfort; and our aversion to wire-tapping is related to this particular anxiety. The electronic bugging even of gangsters—to say nothing of such exemplary citizens as the late Dr. Martin Luther King, Jr., whose privacy was thus violated, is (or so we fear) a step toward the toleration and acceptance of the practice: first, as an evil necessity. From that it will glide imperceptibly into the category of a necessary evil; and in time it will be embraced as a means of grace and hope of glory because it will provide Big Brother with a better opportunity to mold our lives, beginning with our inmost thoughts, as he knows best. It is what wire-tapping can lead to that haunts us: a system of total surveillance by Big Brother's thought police. The longer we live the more fondly we cherish what we like to consider our, and everybody's, divine right to privacy. Isn't privacy indispensable to freedom?

Please—Mr. J. Edgar Hoover and some others—don't back us square citizens into a corner on this issue. We want you to succeed in your unending war against the enemies of our security and freedom, whoever they may be; but not at the expense of the citizen's privacy on which his freedom stands. There must be some way of getting the information you need without resorting to sneaking surveillance.

**Distinguished
Congregations**

WE never did come up with a better word than "Distinguished Congregations" for our annual selection and presentation of parishes which are eminent in servanthood. We have received dozens of suggestions from readers and we are open to further ones. But for the present we are stuck with a term which is objectionable, to others and to us, solely because of the connotative tones of the word "distinguished." Ah, the adjectival poverty of this language Milton spoke!

This year we have chosen only three congregations as DCs, instead of the usual six. The explanation is very simple: We received so few nominating statements that we could not honestly present six parishes to our readers which meet the standard of excellence by which we make our choices. Does this say anything to us and to the Church about the present state and the imminent prospect of the parish, as such, in the Church's life? We think not. If the institutional parish is in the doldrums it is because the institutional church as a whole is in the same. We expect it all to come back strong and stout one day, because we believe, literally, in the fourth stanza of that old standard *Onward, Christian Soldiers*, and even, confirmed Sullivanophile that we are, love to sing it.

Meanwhile, beginning with this issue (see page 9) and within the next few weeks you will be reading in

this magazine about three local churches which, undeterred by the present prevailing afflictions of the whole state of Christ's Church, have simply gone ahead and done their job for God and man. So long as there

is one congregation left, anywhere, that is (for want of a better word) distinguished as are these three DCs of 1969, the Church of God remains intact and viable, even invincible.

—AROUND & ABOUT—

Continued from page 2

Billy Graham manage to pack them in—and the dejargonized secularized-Christian evangelists to pack them out—in such droves, in either case?

The Rt. Rev. C. Kilmer Myers, Bishop of California, has told the members of his diocesan council that his recent statement criticizing Governor Ronald Reagan's use of National Guard troops in Berkeley was consistent with his advocacy of the "rhetoric of the center" and the Church's reconciling role in social issues. (Story on page 5.) He went on to say that the right of any citizen to speak "as he sees the truth" is a right which bishops, too, ought to enjoy; that is unquestionable. But he has set me to wondering about this "rhetoric of the center" as the language of reconciliation. In his statement about the governor he denounced Mr. Reagan as "the one who unleashed the dogs of war in Berkeley," as a "war-monger in Southeast Asia and a war-monger in California." He spoke of the system of violence "which spawns persons like the governor of California." Snakes are spawned; when people are "spawned" the metaphor is distinctly uncomplimentary, as every freshman rhetorician knows. So this is the rhetoric of the center—the language of reconciliation? Then, from the rhetoricians of the center, from the fury of the Norsemen, and from things that go bump in the night, *libera nos, Domine!*

MANIFESTO

Continued from page 7

tion for expanding or exploding with hate. . . . Let us remember that we in Arkansas are stressing 'A Year for Others' and strive to implement this plan both in our personal lives and in the local congregational level. The facts of injustice and poverty are before us indeed, but if we will show an honest concern and a sacrificial service for the needs of every sort and condition of man; if our members, both black and white, will witness our faith with humility, courage, and love, then our Father in Heaven will do the rest."

Noting that the Executive Council has voted not to accept the Manifesto, Bp. Brown stated his own position:

(✓) I must not be intimidated by threats of violence;

(✓) I cannot recognize or contribute to any group, black or white, which threatens the overthrow of government;

(✓) At the same time I will not permit myself to be lured away from the real Christian issues of injustice and poverty,

nor from the Church's battle against them;

(✓) Therefore, I join with the Presiding Bishop in the hope that the Episcopal Church will not only continue its present program but expand it. Our own black Churchmen are being faced with overwhelming difficulties as they exercise their ministries, and desperately need all the support we can give them.

Bp. Brown also noted that the Presiding Bishop has advised Churchmen to avoid the twin pitfalls of blind fury and frightened submission. "This means," Bp. Brown wrote, "I must resist the temptation to hurl invectives and in humility seek what is valid and legitimate. I for one want to avoid the appearance of being frightened into submission. I don't want such an interpretation made of any action my Church may take either. But neither do I want to deny a need in defense of pride. For another thing, I want inherently to do battle against such revolutionary statements as this manifesto contains because of my love for my country. But then I realize that all such revolutions feed on the very poverty Mr. James Forman says he is trying to eradicate and that for patriotism's sake, if for no other, I must tend the soil in which such weeds can grow. Still another temptation is to deny the legitimacy of all the manifesto's demands because of my opposition to some of them. This is indeed a complex matter."

Michigan

The Bishop of Michigan wrote that his initial reaction to the demands of the Black Manifesto proponents for \$10 million from the Diocese of Michigan would be "to roll on the floor with laughter." Writing in his regular column for *The Detroit News*, the Rt. Rev. Richard S. Emrich explained that the comic side to the demand is seen in the context of the financial problems being experienced by the churches. "At this point in my life," he said, "I hear that a self-appointed group which began a few months ago and represents nobody is calling upon the Episcopal Church in Michigan to contribute \$10 million to it, turn over 25% of all properties, real estate, stocks, bonds, and unrelated business items, to donate 60% of the profits from all its assets, including real estate, investments, etc., and to list for it our total financial picture."

After "rolling" in laughter, the bishop said his next reaction would be to stand up and ask a few questions. "When would you like the money? Tomorrow? Next week? Or may I have a month before I give you \$10 million? Would you like it

in cash or in a check? And, by the way, what did you say the name of the organization is?"

Bp. Emrich said he would also express his gratitude for "such a round, clear, and neat figure. There is nothing sloppy about \$10 million — no rough edges, so to speak." The other demands, he added, would of course take a little longer to fulfill since investments are "tied up legally" much of which is earmarked for specific charitable causes. "But if you give us time," he continued, "we'll explain the matter to the widows, the old clergymen, the seminarians, the boys' camps, etc."

In addition to the "funny side" of the demand, the bishop said, "there is also the side that is not funny but tragic, deadly serious, and which reveals the agony of our country."

Women Take Over Office

Eight white Episcopal women, including the president of the Churchwomen of his diocese, took over the office of Bp. Emrich in what they called a protest of his refusal to hear demands for money by the National Black Economic Development Conference (NBEDC). He opposed a meeting between the diocesan executive council and NBEDC spokesmen on the ground that it would "break precedent."

Arriving with bed rolls, portable TV, canned goods, etc., the women said they would stay in the bishop's office until the Church acted "constructively" and as men in "good faith bargaining" with NBEDC representatives. One of them, Mrs. Nicholas Mumford of Christ Church, Cranbrook, read a statement criticizing Bp. Emrich for refusing to let NBEDC members meet with the diocesan executive council and further criticizing him for his column in *The Detroit News* of June 15, which was called "an unfortunate attack" on representatives of the black community "of our city and of our nation." The Rev. Douglas White, of the staff of the Detroit Industrial Mission, said that a group of 25 Episcopal clergymen were in support of the women's sit-in.

Bp. Emrich moved into the neighboring office of the Rt. Rev. Archie H. Crowley, suffragan bishop. In a press conference following one held by the women, he said "the ladies are free to sit in my office as long as they want to." He agreed that the Church "ought to be doing more" and said that the diocese would do more for poor black people. The Church must respond, he said, to "the inner meaning of the manifesto, which reveals the deep hurt and anguish of the Negro people" but must reject the form. He expressed a willingness to meet "unofficially" with

NBEDC militants but not to invite them officially to the diocesan executive council meeting. He said that the council might vote him down on that. Speaking further he remarked: "Supposing I said 'yes'; then the John Birch Society might ask to come to the council and then I get another sit-in. I am not a racist, I have worked all my career here (24 years) for the good of all the people of the city. But I suppose I will be walloped from the right and from the left."

One of the "wallops" came in the form of "An Open Letter to Bishop Emrich from Members of the Union of Black Clergy and Laity," run in the form of a boxed ad in the morning issue of *The Detroit News* of June 24, expressing disagreement with his position on the issue of reparations raised by the NBEDC.

NCC

The National Council of Churches Executive Committee has agreed, in effect, to recognize the National Black Economic Development Conference (NBEDC) as a legitimate bargaining agency for Negro concerns. The committee's action binds only itself, and not the National Council's 33 member communions. The committee is generally empowered, however, to act for the National Council between meetings of the General Board of the NCC.

"Cognizant of the great injustices done to the black man and the brown man by Christian white men throughout the entire history of our country to this very day," the Executive Council said, "we declare that we have no right under God to refuse to listen to any demand presented to us whatever may be our initial reaction to the form it takes." These words were contained in a preamble to a "draft resolution" presented to the Executive Committee by an NCC staff task force appointed earlier to study the questions raised by the NBEDC and its Black Manifesto which demands "reparations" from the churches and synagogues. The executive committee authorized NCC president Dr. Arthur Flemming to appoint a 16-man committee "to enter into consultation with the NBEDC and to recommend program proposals for the National Council of Churches, and to this end to consult with groups both within and outside the NCC."

This action is the first time that any major white organization has agreed to direct negotiations with the NBEDC. The executive committee decision was made after more than a month of "occupations" of church agency offices—including a brief takeover of NCC offices—by James Forman, chief spokesman for the Black Manifesto, and other NBEDC supporters. Another factor bearing on the committee's discussion was the possibility of a nationwide strike by black clergy supporting both the NBEDC and the Black Manifesto.

July 27, 1969

BOOKS

ALL THINGS NEW. By Francis A. Cegiela. Sheed & Ward. Pp. 214. \$4.95.

All Things New, a Roman Catholic treatise by a Polish priest who has conducted many retreats for nuns, is subtitled "Radical Reform and the Religious Life." But for Anglicans it would be of comparatively little value, as it seems to suppose a background of such narrow outmoded legalism in living the "life of perfection" that the foreground of community sense and outward-lookingness so lovingly set forth, are already (at least in theory) accepted by us as commonplace in our endeavors to face the changing age in which we find ourselves. The second part of the book contains more meat than the first; yet the diet which Francis Cegiela offers is overloaded with pious generalities.

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

* * * *

THE MUSICAL WESLEYS. By Eric Routley. Oxford University Press. Pp. 272. \$8.50.

Dr. Eric Routley is both an Englishman and a Methodist and this combination is perhaps more evident in this work than in the many others he has published. The five Wesleys dealt with in *The Musical Wesleys* are the great John Wesley, founder of Methodism; his brother Charles, the famous hymn writer of Methodism; the latter's two sons, Charles II and Samuel; and Samuel's son, Samuel Sebastian Wesley. The lives and musical capabilities of the first four are set forth in the first 100 pages of the book. Here there is much of interest for the general reader, although some knowledge of music and composition would be helpful. The second half of the book deals almost exclusively with Samuel Sebastian Wesley and the musical "illiterate" would find this hard going and thereby would miss much of the value which lies within the chapters.

John Wesley and Charles Wesley can hardly be considered musicians. Charles liked music, and to him were born two sons, both of whom became musical prodigies and professional musicians. Charles II, the elder of the two, evinced a musical talent before he was three and soon learned to play a tune, having heard it once, and to add a correct bass to it. He became a good organist but did little effective writing. He found the Wesley name a hindrance to obtaining appointments as organist to some of the great cathedrals.

Samuel Wesley developed his musical talents a bit later than his brother, yet by the time he was 8 had "scrawled" out his oratorio "Ruth." His great interest in Bach is well known and he is considered the person responsible for introducing the works of Bach to England. Samuel Wesley's married life was not happy and following a separation from his wife he took

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WOMEN teachers wanted for private girls' boarding school in midwest. Reply Box M-646.*

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

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up housekeeping with Sarah Suter, the housekeeper. There was no divorce from his wife and no formal marriage with Miss Suter. It was from this union that Samuel Sebastian Wesley was born.

Samuel Sebastian as a composer is well known. He was the last of the writers of the true "verse" anthem, according to Dr. Routley. His interest in the continental organ resulted in an intensive campaign to have English organs include the full pedal clavier, and later a radiating one. (It was the absence of the pedal clavier from most of the English organs that made it impossible, in many instances, to play the works of Bach.) He was a composer of anthems, of organ music, and of other instrumental works. He also composed hymn tunes. Dr. Routley declares that during the Victorian era the English hymn tune was easily the most interesting of England's contributions to the music of the time, asserting that it was the only genuine English musical form available to composers.

The music of Charles II is virtually non-extant today. Samuel's works for chorus, "In Exitu Israel" and "Omnia Vanitas," are sometimes heard. A few of his hymn tunes are in use. Samuel Sebastian is well known for some of his anthems and service music, notably "Blessed be

the God and Father" and his verse anthem (Routley says it is the last great one) "The Wilderness."

The *Hymnal 1940* contains many of the hymns from this family.

(The Rev.) JOHN W. NORRIS, S.T.D.
Member of the Church Music
Commission (ret.)

Booknotes

By Karl G. Layer

ATTITUDES TOWARD OTHER RELIGIONS. Edit. by Owen C. Thomas. Harper Forum Books. Pp. x, 236 paper. \$3.50. Rationalism, romanticism, relativism, exclusivism, dialectic, reconception, tolerance, and dialogue are considered. The authors range from Schleiermacher and Brunner to Toynbee and Küng. Not for the casual reader.

THE PROPHETS AND THE LAW. By Joseph Rhymer. Pflaum. Pp. vii, 164. \$4.75. Here is the third volume of this *Way Through the Old Testament* series, the first two members of which have been previously mentioned in this column. The author does an admirable job once again, treating his subject in a popular and yet scholarly manner. Covered here are Amos, Hosea, Isaiah, Deuteronomy, and Jeremiah.

PEOPLE and places

Appointments Accepted

The Rev. John H. Albrecht, rector of St. Katherine's, Williamstown, Mich., is to be rector of St. John's, 115 Woodward Ave., Royal Oak, Mich. 48067, Sept. 1.

The Rev. Herbert D. Arrunategui, former vicar-missionary of Chiriqui Province, Colombia, is curate, St. Paul's, Westfield, N.J. Address: 116 S. Euclid (07090).

The Rev. Ralph A. Banks, former curate, St. Philip's, Coral Gables, Fla., is curate, St. Joseph's, Boynton Beach, Fla. Address: Box 846 (33435).

The Rev. John Battle who received a Ph.D. in linguistics with special emphasis on Hebrew from the University of Texas, is assistant professor of English and linguistics, Oklahoma State University, and assistant, St. Andrew's Church, 516 W. 3d., Stillwater (74074).

The Rev. Frederick G. Bohme, Ph.D., former vicar of St. Columba's, Des Moines, Wash., is rector of St. Luke's, Brighton, Md., and an historian with the U.S. Bureau of Census. Address: Box 16029, Washington, D.C. 20023.

The Rev. Thomas W. Campbell, former rector of Church of All Angels and chaplain at Black Hills State College, Spearfish, S.D., is rector of Christ Church, 10 Elizabeth St., Tarrytown, N.Y. 10591.

The Rev. Paul S. Dawson, rector of St. John's, Kingsville, Md., is to be curate, St. Michael and All Angels', 2001 St. Paul St., Baltimore, Md. 21218, Sept. 1.

The Rev. Robert M. Demery, former rector of St. David's, West Seneca, N.Y., is in Honduras to work on special assignments for western district missions and in lay training leadership under the direction of Bishop Vaughan of British Honduras. This is a three-year program jointly sponsored by British Honduras and the Diocese of Western New York. Address: c/o Bishopthorpe, Southern Foreshore, Belize City, British Honduras, C.S.

The Rev. Starke Dillard, Jr., former associate rector of Christ Church, Charlotte, N.C., is rector of St. Alban's, 1417 Austin, Harlingen, Texas 78550.

The Rev. Charles J. Dobbins, rector of Epiphany, Houston, Texas, is to be rector of Good Shepherd, 700 S. Broadway, Corpus Christi, Texas 78401, August 1.

The Rev. M. James Fleming, former rector of

St. Paul's, McGregor, Manitoba, Canada, is rector of St. Andrew's, 5301 Hatchery Rd., Drayton Plains, Mich. 48020.

The Rev. William F. Forrest, former canon of St. Matthew's Cathedral, Dallas, Texas, is rector of St. John's, 312 N. Orchard, Farmington, N.M. 87401.

The Rev. John J. Hancock, former rector of Good Shepherd, Susanville, Calif., is vicar of St. Stephen's, Sweetwater, and All Saints', Colorado City, Texas. Address: Box 336, Colorado City (79512).

The Rev. Bruce E. Hanson, rector of Grace Church, North Attleboro, Mass., is rector of St. Michael's, 23 Main St., Geneseo, N.Y. 14454.

The Rev. R. Dale Harmon, former curate, Holy Trinity, Melbourne, Fla., will resume his studies at the University of Georgia.

The Rev. Frederick F. Haworth, former vicar of Epiphany, Grove City, Pa., is a counsellor with the Youth Development Center, New Castle, Pa. He continues to live in Grove City.

The Rev. John P. Hayden, former assistant, St. James', Birmingham, Mich., is assistant, St. Luke's, 1882 Post Rd., Darien, Conn. 06820.

The Rev. Eric C. Heers, former rector of St. Alban's, Marshfield, Wis., is vicar of St. Augustine's Mission and School, Dallas, Texas. Address: Box 10280 (75207).

The Rev. Clayton T. Holland, former staff member of St. Joseph's, Boynton Beach, Fla., is priest in charge of St. Luke's, El Campo (Diocese of Texas), and Trinity Church, Edna (Diocese of West Texas). Address: El Campo (77437).

The Rev. Richard H. Humphrey, former priest in charge of Good Shepherd, Pawtucket, R.I., is now rector of the church.

The Rev. Henry P. Krusen, former archdeacon of Western New York, is administrator of Episcopal Church Home, Buffalo, N.Y. Address: 24 Rhode Island St., Buffalo (14213).

The Rev. Robert L. Leather, former vicar of St. Wilfred's, Camden, N.J., is now rector of the parish.

The Rev. James L. Lowery, Jr., former student at the Urban Training Center, Chicago, Ill., is to be eastern field representative for the Association of Episcopal Clergy. Address Aug. 1: 82 Larch Rd., Cambridge, Mass. 02138.

The Rev. Thomas M. Magruder, who recently received a Ph.D. degree in leadership and human behavior from the U.S. International University, San Diego, is assistant, St. David's, 11605 Magnolia Blvd., North Hollywood, Calif. 91601.

The Rev. William E. Martin, vicar of St. Peter's, Plant City, Fla., is to be curate, St. Mark the Evangelist, 1750 E. Oakland Blvd., Ft. Lauderdale, Fla. 33308, Aug. 1.

The Rev. Robert McKay IV, former curate, St. Luke's, Metuchen, N.J., is rector of St. Mark's, 214 E. Verona Ave., Pleasantville, N.J. 08232.

The Rev. Merrill C. Miller, Jr., former chaplain to hospitals in Charlotte, N.C., is priest in charge of All Saints', Charlotte. Address: 5701 McBride St. (28205).

The Rev. W. Brown Patterson, Ph.D., associate professor of history, Davidson College, Davidson, N.C., is also priest in charge of St. Alban's, Davidson.

The Rev. Ernest B. Pugh, former rector of Christ Church, Schenectady, N.Y., is vicar of All Saints', Enterprise, Fla. Address: Box 116 (32763).

The Rev. Willis M. Rosenthal, former headmaster of Grace Chapel Parish Day School, Jacksonville, Fla., is priest in charge of St. Matthew's, Route 6, Box 275, Salisbury, N.C. 28144.

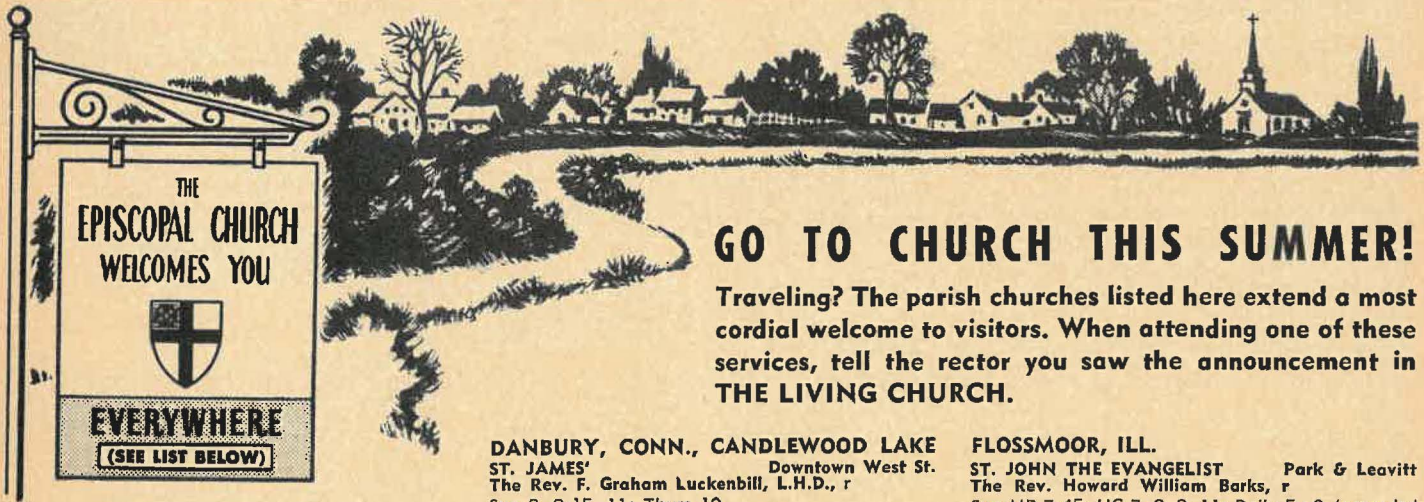
The Rev. Clay H. Turner, former priest in charge of Christ Church, Rocky Mount, and St. John's, Battleboro, N.C., is rector of Trinity Church, Statesville, N.C. Address: 421 Walnut St., Statesville (28677).

The Rev. Frederick F. Valentine, former rector of St. Christopher's, Spartanburg, S.C., is priest in charge of St. Paul's, Cary, N.C. Address: Box 431, Cary (27511).

The Rev. Gary A. Verell, former rector of St. Thomas', Reidsville, N.C., is rector of Emmanuel Church, 138 N. Maple, Covington, Va. 24426, and chaplain of the Boys' Home, Covington.

The Rev. Arthur E. Walmsley, interim rector of Grace Church, Amherst, Mass., is to be general secretary of the Massachusetts Council of Churches.

The Rev. J. Benton Wood, vicar of St. Luke's and St. Peter's, St. Cloud, Fla., and on the staff of Trinity Prep, Orlando, Fla., is devoting full time to his position as academic dean of the preparatory school at 8200 Aloma Ave., Orlando (32807).



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The Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. Robert W. Worster, r
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

RIVERSIDE, CALIF.

ALL SAINTS' Magnolia & Terracina
The Rev. J. E. Taylor, r; the Rev. B. O. Broman, c
Sun 7:30 HC, 10 MP (1S HC); Wed 10; Thurs 6

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

DENVER, COLO.

ST. MARY'S 2290 So. Clayton
Sun Masses 7:30, 9, 11:30, 6; Ev & B 8; Daily 7 ex
Sat 8; C Sat 4:30, 8

FORT COLLINS, COLO.

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

DANBURY, CONN., CANDLEWOOD LAKE

ST. JAMES' Downtown West St.
The Rev. F. Graham Luckenbill, L.H.D., r
Sun 8, 9:15, 11; Thurs 10

WASHINGTON, D.C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D.Theol., D.D., r
Sun HC 8, Service & Ser 10:30; Daily 10 HC Wed;
HD 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 12
noon & 6:15; 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 Torpon 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

SAVANNAH, GA.

OLD CHRIST CHURCH Johnson Square
The Rev. Warren E. Haynes, r
Sun 8 HC, 10:30 MP (1S HC); Wed 10:30 HC

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash
Sun 8 & 9:30 HC, 11 MP, HC, Ser, 5:30 Folk Litur-
gy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP;
Tues & Sat 7:30 HC

GRACE

33 W. Jackson Blvd. — 5th Floor
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Sun 10 MP, HC; Daily 12:10 HC

FLOSSMOOR, ILL.

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

MOUNT VERNON, ILL.

TRINITY 11th & Harrison
The Rev. Eckford J. de Kay
Sun HC 10:15; Wed HC 8; Daily EP 5:15

SPRINGFIELD, ILL.

ST. LUKE'S
1218 So. Grand Ave., E. (5 min. from I 55)
The Rev. William E. Krueger
Sun High Mass 10:15

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.
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BALTIMORE, MD.

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

BOSTON, MASS.

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

ST. JOHN THE EVANGELIST

The Cowley Fathers 35 Bowdoin St., Beacon Hill
Sun Low Mass 8, High Mass & Ser 10, Weekdays
Daily Mass 7:30; Sat 9; Extra Mass Wed & HD
12:10; C Sat 1-1:30, 4-4:30

ROCKPORT, MASS.

ST. MARY'S 24 Broadway
Sun 8 HC, 10 HC (1S & 3S); MP (2S & 4S);
HD 9 HC; Church open daily

FLINT, MICH.

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

(Continued on next page)

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 Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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(Continued from previous page)

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The Rev. Robert A. Winter, r
Tel.: 396-7459; 392-1542
Sun HC 8, MP & HC 10; HD as anno

ST. LOUIS, MO.

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

DEER LODGE, ANACONDA, & PHILIPSBURG, MONT.

Sun HC 8:45, 10:30, 12:45; Wed HC 9:30; Ev 7:30 at Deer Lodge; Thurs HC 9:30; Ev 7:30 at Anaconda

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu & EP

RENO, NEV.

TRINITY (Downtown) Island & Rainbow
The Rev. James E. Carroll, r; the Rev. D. D. Cole
Sun HC 7:45, MP & H Eu 10; EP 5:15

NEWARK, N.J.

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

SEA GIRT, N.J.

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

STONE HARBOR, N.J.

ST. MARY'S BY-THE-SEA 95th St. & 3rd Ave.
The Rev. William St. John Frederick, r
Sun Masses 8, 9:15 (Sung) & 11 (1S, 3S, 5S); MP 11 (2S & 4S); Weekday Masses Tues, Thurs, Fri 9; Wed 12:10 followed by HS, Sat 10:30; Sun Ch S 9:15; C by appt

BROOKLYN, N.Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. Marion L. Matics, Ph.D., r
Sun 8 HC; 10 MP; 1st Sun HC

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8 & 10

CAIRO (GREENE CO.), N.Y.

CALVARY CHURCH Jerome Ave.
The Rev. Kennedy K. Roberts, r
Sun H Eu 9:30; also Palenville 8:15; Ashland 11:15

GENEVA, N.Y.

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS Church St.
The Rev. J. B. Chapter, r
Sun Masses 9:15 July & Aug.; 8 & 10 Sept. through June

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 MP & Ser; Weekday HC Tues 12:10; Wed 8 & 5:15, Thurs 12:10 & Saints' Days 8; Church open daily 8 to 8; EP Tues & Thurs 5:15

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

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Masses 8:30, 11; C by appt

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

The Living Church

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

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 Mass); EP B 6. Daily Mass 7:30, 12:10; Wed & HD 6:15; EP 6. C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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

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

THE PARISH OF TRINITY CHURCH

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

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

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

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

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

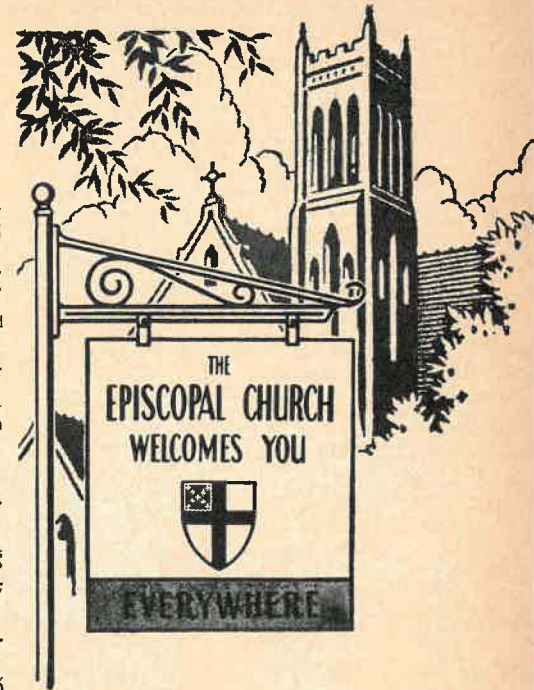
ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguiaf, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st Sun 7:30 & 10:30 (bi-lingual); weekdays and HD as scheduled

TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the Rev. L. F. O'Keefe
Sun 8, 10; R. L. Hobbs, Organist & Choirmaster

PHILADELPHIA, PA.

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



CHARLESTON, S.C.

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

DALLAS, TEX.

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

FORT WORTH, TEXAS

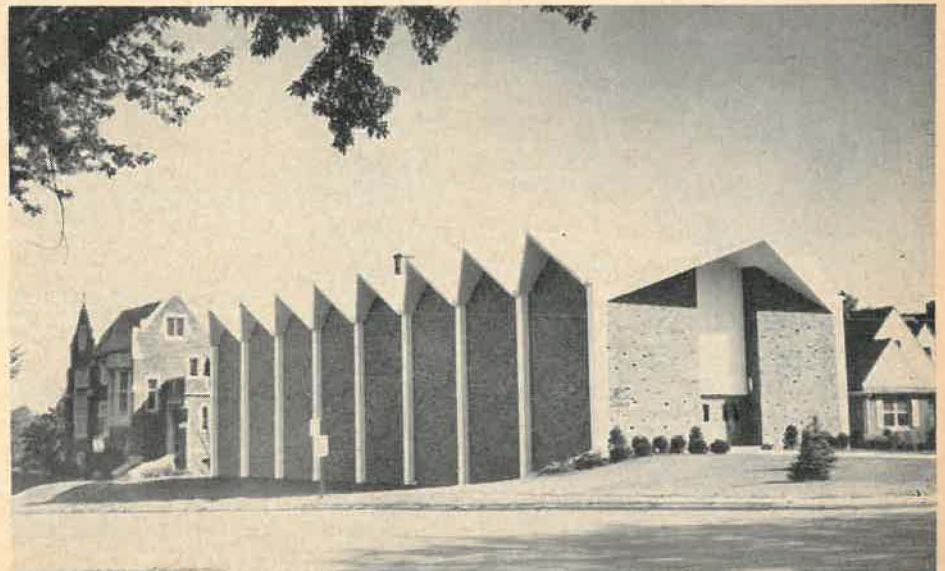
ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5; Daily Eu (preceded by Matins); 6:45 (ex Thurs at 6:15); also Wed & HD 10; EP daily 6; Wed 5-6; Sat 4:30-5:30

RICHMOND, VA.

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

MUNCHEN 22, GERMANY

CHURCH OF THE ASCENSION Kaulbachstr. 30
The Rev. G. Edward Riley, r Tel. 285507
Sun 9 Eu; 11:30 MP & Ser (At Blumenstr. 36: Eu & Ser 1S & 3S); HD as anno. C by appt



CHRIST CHURCH
FLINT, MICHIGAN