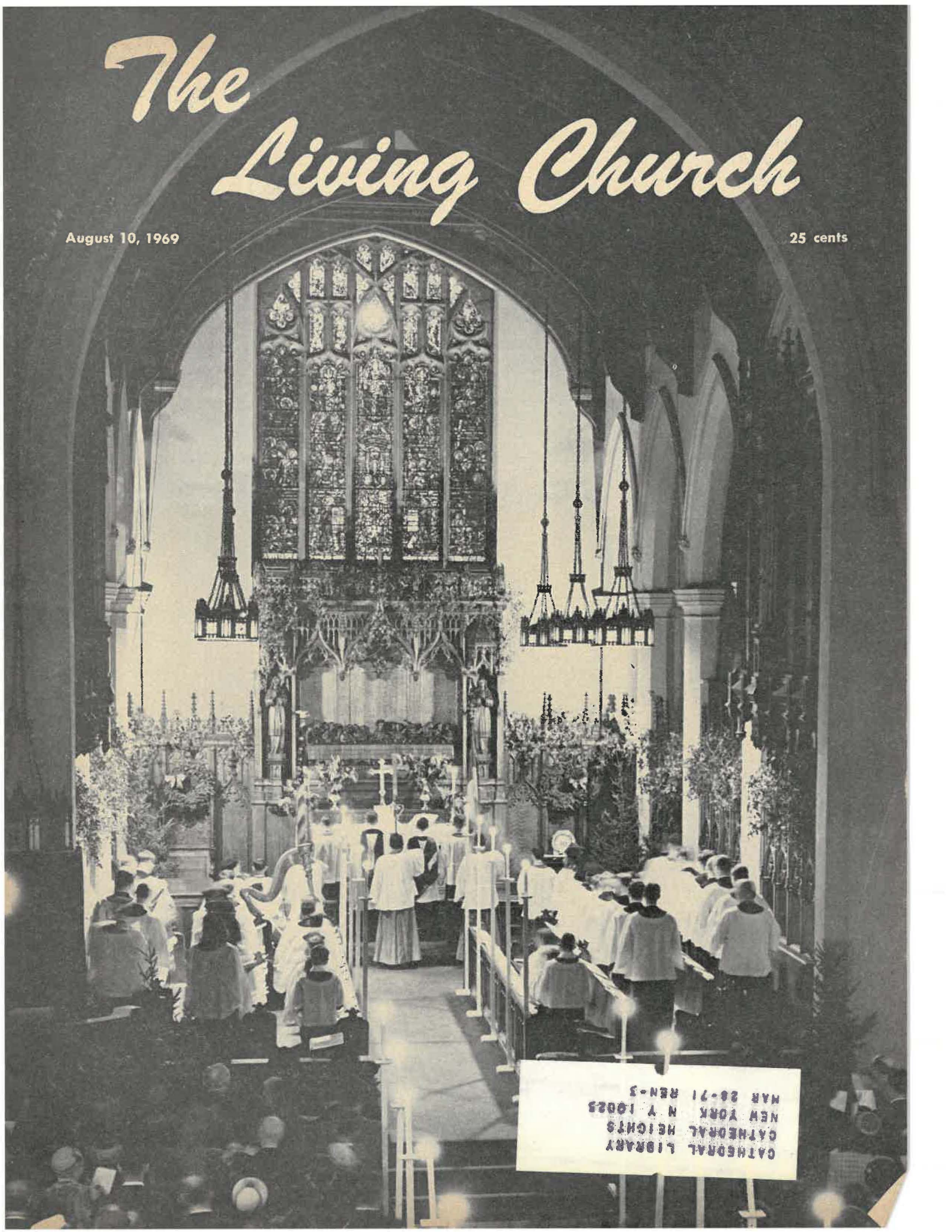


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August 10, 1969

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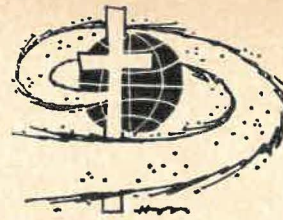
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Around



& About

— With the Editor —

There are some people whose very existence in our time and space is a tonic. Such are, to me, the Wardens and Fellows of Wadham College, Oxford, who wrote the following letter to a group of students who had presented a list of unnegotiable demands:

Dear Gentlemen: We note your threat to take what you call "direct action" unless your demands are immediately met. We feel that it is only sporting to let you know that our governing body includes three experts in chemical warfare, two ex-commandos skilled with dynamite and torturing prisoners, four qualified marksmen in both small arms and rifles, two ex-artillerymen, one holder of the Victoria Cross, four karate experts, and a chaplain. The governing body has authorized me to tell you that we look forward with confidence to what you call a "confrontation," and I may even say with anticipation.

This letter will stand a chance of being included in some good anthology of the world's great letters, around 2969 A.D.—if men will still be civilized enough to appreciate great letters.

But will civilized man get beyond 1984, on his way to 2969? My misgivings gnaw as they grow; they fret my mind like a moth fretting a garment. See what is happening to the language. **George Orwell** foresaw Newspeak replacing English in 1984, and doublethink and bellyfeel as successors of rational thought. We are already on an accelerating glissade toward bellyfeel. Intelligent people shamelessly express admiration for "visceral" as distinct from "cerebral" thinking. They are being effectively brainwashed by the social engineers who are setting things up for Big Brother. And from some of the nicest people we hear more and more of that fatuous and brutish barbarism which exults in "gut thinking" about "gut issues." This is embryonic bellyfeel, and the year is 1969, not 1984. People who really approve of thinking with their guts are tired of civilization.

So: if that letter from the Wardens and Fellows of Wadham College is to get into an anthology of the world's great letters, it had better do it soon.

If you're fond of quoting **Nikita Khrushchev** as having once said "We'll bury you!", but if you are an honest person of incorruptible integrity as of course you are, you must cease and desist. He didn't say it. What he said was that even

as capitalism replaced feudalism as a more progressive system so communism would replace capitalism, and when that happens capitalism will be, so to speak, "buried." Professor **Melvin Rader** of the University of Washington, in a letter to *Newsweek* of July 7, gives a report on how this distortion got started. It seems to me rather important to make this correction, even though N.K. is no longer in power and he is no buddy of ours.

Wanting to be fair to friend as well as foe, I wish I could report that the Rev. **William L. Matheus**, deacon in charge of St. Stephen's Church in St. Louis, did not say what he did say in a recent sermon. He belongs to the activist group known as **ACTION**, and one of its members has proposed that the Churches be brought to book for their neglect of duty toward the black man by the members of **ACTION** spitting in the communion cup. Mr. Matheus said that the probable reason why he himself had not thought of this ingenious tactic was his "latent honkie hangups." He said: "It was made by a black man, and no matter how hollow a threat it may be I thank God almighty he made it! It has created a new interest in our Lord in the Blessed Sacrament! People are going to Holy Communion who haven't since Easter! Preachers throughout the city are preaching on the Holy Communion who haven't thought much about it in years! The Christian Church in St. Louis has received a spiritual shot in the arm from a black man's threat to spit in the cup! So what about it? It wouldn't be the first time Jesus was spat on. Christ in His presence in the Holy Sacrament of wine can take care of Himself."

Gut thinking about a gut issue, indeed.

The word for this week is about freedom, spoken by **George Santayana**: "Is there an intrinsic dignity in the freedom of a blind man when the degrading restraint exercised by the dog or the child leading him is removed, and he walks over a precipice?"

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LOUISIANA/SOUTH CAROLINA

Resolutions on IFCO

The standing committee of the Diocese of Louisiana unanimously adopted the following resolution on the relationship between the Episcopal Church and the Interreligious Foundation for Community Organization (IFCO):

Whereas, our Executive Council has previously approved a donation of approximately \$200,000 to IFCO, and

Whereas, IFCO sponsored the National Black Economic Development Conference in Detroit, and

Whereas, the Black Manifesto was publicized as a resolution adopted by the conference, and

Whereas, in part, the proponents of the Black Manifesto charge "the United States . . . is the most barbaric country in the world, and we have a chance to help bring this government down," and

Whereas, in part, the proponents of the Black Manifesto also charge "it follows from the laws of revolution that the most oppressed will make the revolution, and we are not just talking about making the revolution," and

Whereas, it appears that our Executive Council may, in the near future, be requested to consider the donation of additional funds to IFCO,

Now, therefore, on motion duly made, seconded, and unanimously carried, the standing committee of the Diocese of Louisiana respectfully requests that the Executive Council of the Episcopal Church reconsider the relationship between IFCO and our National Church and further requests that the Episcopal Church curtail its relationship with that organization and any further funding of its programs unless and until IFCO severs all association with NBEDC and the proponents of the Black Manifesto.

The standing committee of the Diocese of South Carolina concurred "with the feeling expressed" in the above resolution, adding a "further resolution" that the "Executive Council of the Episcopal Church adhere to the conditions established by the General Convention of 1967, concerning the granting of funds from the General Convention Special Program."

PENNSYLVANIA

Wayne Church Burns

A general alarm fire that destroyed St. Mary's Church, Wayne, Pa., was caused by faulty, old wiring in the chancel area. It was estimated that the blaze began

about 10 P.M. July 14. A passerby saw smoke and turned in the alarm.

The large stone church was burned out and about half its slate roof collapsed at the height of the fire. Also destroyed was an \$80,000 organ installed less than two years ago. The Blessed Sacrament, altar vessels, and vestments were removed after the fire. Some of the latter can be salvaged. Some 120 firemen from six companies fought the fire before bringing it under control about 11:30 P.M.

Church services are being held in the parish hall, though offers of other churches have been made.

The Rev. William Kier, rector of St. Mary's, reported that a preliminary survey showed that it would be less expensive to replace the windows of the church than to have them repaired. At present they are boarded shut so that the original design may be preserved.

Church Tax Exemptions: 9%

With the U.S. Supreme Court preparing to hear arguments next fall on the constitutionality of church property tax exemption, the *Philadelphia Bulletin* provided a local story which revealed that tax-exempt church land and property in the city is now valued at \$147,809,000. If taxed at the going city rate church properties—this does not include schools, hospitals, etc., maintained by churches—would produce \$6,600,000 annually in tax revenue for the city. At the same time the *Bulletin* noted that church exemption constitutes "but a fraction of the exempted total assessment in the city," about 9%.

Tax exemptions in Philadelphia currently amount to \$1,600,000,000. This includes federal, state, and city properties, churches, and church schools, colleges, hospitals, and other charitable non-profit properties. If the court were to rule church land and properties taxable, the *Bulletin* said, "no one claims to know where the churches would find that much additional cash."

"Churches," it said, "say they are having a hard time financially, as it is. Like everybody else in America, they, too, feel the squeeze of inflation." While city government is being "pushed to the wall financially and facing a taxpayers revolt," the "Roman Catholic Church is trying desperately to finance its school system . . . the [Episcopal] Diocese of Pennsylvania is imploring its members for an

extra \$350,000 to meet obligations . . . black militants are demanding 'reparations' from all denominations. . . ."

The newspaper noted that church schools, predominantly Roman Catholic in Philadelphia, are tax-exempt and that their exemption is not being contested in the action before the Supreme Court. It also pointed out that assessors, in calculating the value of a church property, have difficulty in rating the value of the church proper. "They feel," the *Bulletin* said, "that only the value placed on the land is realistic, not that of the church because it can be used for no other purpose."

In its study the newspaper carried some sample valuations of tax-exempt church properties:

(✓) Cathedral of Ss. Peter and Paul (R.C.)—land, \$194,000; building, \$1,655,000;

(✓) United Presbyterian Church, Board of Christian Education—land, \$372,600; building, \$815,000;

(✓) Arch Street Methodist Church—land, \$524,000; building, \$121,100;

(✓) St. John the Evangelist (R.C.)—land, \$448,100; building, \$155,600;

(✓) Society of Friends (Quaker)—land, \$510,800; building, \$51,500;

(✓) Philadelphia Conference, United Methodist—land, \$52,800; building, \$400,300.

Private Schools Receive State Aid

Expensive private schools in Pennsylvania with about 41% of the non-public school population, will receive an estimated 25% of the \$4.8 million available for "purchase of educational services" when the first payments are made this fall, according to the department of public education records. The relatively higher payments to so-called plush private schools are mandated by the aid law which directs that the benefits be disbursed as a share of the "reasonable costs" of educating children in secular subjects.

Roman Catholic parochial schools, for which the program was primarily designed, operate at a much lower tuition. On a statewide basis, officials estimate that the private schools spend 10 times as much as the Roman Catholic schools on instruction costs. One private school, with an enrollment of 300, has placed its instruction cost under the aid program at \$196,000 for the 1968-69 school year, on which the first payments are now pending, compared to an estimate of \$7,000

for a parochial school with the same enrollment.

The program is limited to the four subjects of physical science, modern foreign languages, mathematics, and physical education. The non-public schools have applied for some \$16 million in funds, which means they will receive 30% of their costs for the four subjects when the \$4.8 million is disbursed.

LUTHERANS

Priest Defies Communion Tenet

At the opening communion service of the Lutheran Church-Missouri Synod biennial convention held in Denver, the Rev. Malcolm Boyd, Episcopal priest, received the sacramental elements. He had announced earlier that he planned to do so, even though his action would be in violation of Missouri Synod policy of closed communion. Later the Episcopal priest along with a Roman Catholic priest and a Missouri Synod Lutheran pastor concelebrated in the Greek Theater of the Denver Civic Center. Intercommunion has not been recognized by the Episcopal, Roman Catholic and Lutheran bodies.

In reference to his actions, Fr. Boyd said: "To a growing number of us, the Church as a denominational preserve, as well as a privatized spiritual experience, is both sterile and blasphemous, for the Church that commands our loyalty and our commitment is nothing less than the body of Christ. We feel betrayed by official ecumenism when it exists comfortably with separate or closed communions — symbols of religious status quo — and with human injustices representing the socio-political status quo. We are determined to cross together all lines that verbally separate us — political, racial, national, and religious."

The priest was a guest at the Denver convention of the Lutheran Action Committee composed of young Missouri Synod liberals, and of Clergy and Laymen Concerned About Vietnam.

PITTSBURGH

Protest Death Sentence

In 1959, delegates attending the annual convention of the Diocese of Pittsburgh took specific action to reaffirm action taken at the General Convention held in October 1958 opposing capital punishment.

In 1969, Churchmen in the diocese again reaffirmed their stand on capital punishment but passed an added resolution during their diocesan convention — the bishop is requested to inform the governor of any state where capital punishment is to take place, that said action is against Christian principles. It is pursuant to this latter resolution that the Rt. Rev. Robert Appleyard, Bishop of Pittsburgh,

has written to Governor Raymond P. Shafer of Pennsylvania to ask that he intercede on behalf of three teenagers who, on June 5, were sentenced to death. The three, Sharon Wiggins, 17, Foster Tarver, 17, and Samuel Barlow, 18, have been convicted in the murder of a Harrisburg man during a \$70,000 robbery.

The Pittsburgh chapter of American Civil Liberties Union has voted unanimously to support attorneys appealing the death penalty for the three young people. The organization contends that the death sentence is a "cruel and unusual punishment and removes guarantees of due process of law." The ACLU said death should not be ordered when the defendants plead guilty, and point to life imprisonment given James Earl Ray for killing Dr. Martin Luther King, Jr., Negro civil rights leader. ACLU officials also contend that the "race and poverty of the defendant[s]" are the major factors involved in imposition of the death sentence. The three teenagers are Negroes.

AUSTRALIA

Missionary's Body Found

The body of an old man of the sea — a missionary who had worked alone, bringing the Gospel to remote Pacific Islanders — has been found on his wrecked boat. The body was that of the Rev. Derek Watts, 82, an Anglican priest who sailed his trimaran out from Suva, Fiji, for Sydney on Apr. 25. The boat's auxiliary engine needed repairs. He had not been heard from since then.

In July, an American ship bound for Brisbane found the wrecked trimaran, *Jessie W*, with a decomposed body aboard. The freighter, *Austral Pilot*, made this grim discovery on a reef 400 miles east of Maryborough, Queensland. Because the freighter's captain believed the trimaran could become a menace to shipping, he ordered it sunk with the body on board. Anglican Church authorities in Sydney said they had had no word about Mr. Watts since he left Suva.

Several years ago he had offered to sail his trimaran to isolated islands seldom visited by missionaries, but the offer was dismissed as fanciful. But Mr. Watts arrived in Suva ready to begin work. For the past few years, he had sailed from island to island either alone or with a small native crew. Mr. Watts, who held M.A. and B.D. degrees, built the 35-foot trimaran two years ago and named it *Jessie W* after his late wife. Ordained in 1911 in Melbourne, he worked in Victoria and South Australia before being appointed chaplain at the Mission to Seamen in Genoa, Italy. He also had worked in Japan and Africa. In 1944, he was appointed senior chaplain of the Freemantle Mission to Seamen. Giving his service in West Australia, he had lived and worked in some of the continent's most remote areas.

ENGLAND

Urge "Holy War" in Rhodesia

Armed intervention by Britain on the "breakaway territory of Rhodesia" would be "a justifiable holy war," according to a statement issued in Liverpool by eight Anglican clergymen. Some read the statement from their pulpits.

They declared that the present situation in Rhodesia, which illegally and unilaterally declared independence from Britain in November 1965, was "in the sight of God an intolerable injustice and denial of human rights." The British government's actions so far have been "ineffectual," the eight priests declared, and they added that another diplomatic failure on the Rhodesia issue would leave the government with no alternative but armed intervention.

The eight signatories included the Rev. Canon John Park, rector and rural dean of Wigan, the Rev. Gordon Bates, Liverpool diocesan youth chaplain, and the Rev. Nial Merewith, chaplain, Liverpool Cathedral.

Official tallies in Rhodesia show that Premier Ian Smith's regime had gained overwhelming majorities in a referendum among the white electorate. The referendum was on the issue of a new constitution on the lines of *apartheid* and the declaration of Rhodesia as a republic. The constitution has been bitterly condemned by all Churches, except the Dutch Reformed Church, in Rhodesia and in England. It is expected the territory will be declared a republic Nov. 11, the anniversary of the 1965 breakaway.

BLACK MANIFESTO

More Reactions

The Rev. Robert E. Morrison, white rector of St. Joseph's Church, Detroit, refused to answer questions before a federal grand jury reportedly investigating the National Black Economic Development Conference. He said after a two-hour session with the jury meeting in Detroit, that he gave the panel his name, read a statement of protests, and refused to answer questions under Fifth Amendment guarantees. He added that the jury planned to investigate whether his refusal constituted contempt.

At press time federal officials had not confirmed that the jury is investigating the NBEDC, but several persons, including Mr. Morrison, report being subpoenaed. Some were said to be top executives of churches which have received demands from NBEDC representatives.

While Mr. Morrison was with the jury, Milton Henry, an officer of the separatist Republic of New Africa, appeared at the federal building and denounced the NBEDC as "counter-revolutionary idiocy." He said only governments can

claim "reparations" and said his organization considers itself to have government status. Observers said Mr. Henry apparently came to the federal building because of reports James Forman, spokesman for NBEDC, would be there.

After appearing before the jury, Mr. Morrison held a press conference at his church to detail his opposition. On hand was the Rev. David Gracie, former rector of St. Joseph's and now an urban worker in the Diocese of Philadelphia, where he is involved with activist causes. Mr. Morrison claimed that "government has, in fact, interfered in what are essentially religious affairs, thus violating church-state separation so constitutionally important." He also said the investigation "which originated at the orders of someone in Washington (raising the suspicion that this inquiry was motivated by political decisions rather than in the interest of justice) has cast the air of illegitimacy and criminality about the NBEDC and its leaders which cannot but appear to be the intention of those parties conducting the inquiry." He concluded by saying that "the attack on NBEDC and its supporters will once again be interpreted and rightly so by many people in this country as a racist attack — a political liquidation of the indigenous, popular black leadership which the white man refuses to accept and consequently has set out to destroy, thus creating further hostility in a country that can ill-afford more of these feelings. For these basic reasons, I sharply dissent as to the proceedings of the grand jury and demand in the name of humanity that they be suspended immediately."

Massachusetts

Richard Cardinal Cushing of Boston has sent a congratulatory note to the First Congregational Church of Malden, Mass., and its pastor for their rejection of the Black Manifesto demanding "reparations" from white churches.

The church published its views in a full-page advertisement in the local Malden paper and the Rev. William P. Gray, its minister, sent a copy of it to the Roman Catholic prelate. In a return letter the cardinal said, "Thank you for your letter and the reply your church has made to the Black Manifesto. . . . Congratulations! Well done."

The advertisement said the church could not support "any group, regardless of color, that declares the United States is the most barbaric country in the world . . . and cannot give financial aid to a militant group that proclaims it is committed to a society where the total means of production are taken from the rich and placed in the hands of the state."

New York

Washington Square United Methodist Church in New York City reportedly became the first predominantly white religious institution to contribute directly to

the National Black Economic Development Conference now seeking \$3 billion in "reparations from white churches and synagogues. [Originally NBEDC demanded \$500 million.] A check for \$15,000 was presented to James Forman, NBEDC spokesman, during a morning worship service. The sum came from church savings accrued from endowment. The contribution had been questioned by some members of the church as illegal, but no legal action had been filed.

The administrative board of the church, located in Greenwich Village and known as a "peace church," voted several weeks ago to make the grant. Permission had to be negotiated with trustees. There was some dissent among active members over how the money would actually be given and the decision was seen as probably counter to major sentiment in the United Methodist body. The Washington Square church affirmed its connection with the United Methodist body and viewed its action to NBEDC as a call to all congregations to recognize the legitimacy of NBEDC. The Church's black caucus, Black Methodists for Church Renewal, has urged such recognition.

SPRINGFIELD

Church Sponsors Housing

A major step forward in providing low-income housing for Springfield, Ill., was accomplished at the Springfield F.H.A. office when construction was authorized for a 28-rental-unit sub-division to be known as St. Luke's Diocesan Lincolnwood Estates. Sponsored by St. Luke's Church in Springfield and the Diocese of Springfield, the not-for-profit corporation will erect 28 single-family, three-bedroom houses in northeast Springfield. This project, which will cost about \$483,000, is believed to be the first of its kind in the country—a single-family, single-unit sub-division—with a church body as the not-for-profit sponsor.

Initial interest in low-cost housing was begun three years ago by a resolution of the vestry of St. Luke's Church to pursue federal funds for a church-sponsored housing project.

CHURCH AND STATE

Toward Pay for Private Teachers

The Massachusetts State Legislature has approved a constitutional amendment that would allow the state to pay the salaries of private and parochial teachers. The measure was approved by a joint session of the Legislature sitting as a constitutional convention. The vote recorded was 190-75. Before the measure can become law, it must be approved again by the next Legislature. It would then go on the ballot in 1972.

The bill was described by its sponsors

as essential to the relief of financially aiding Roman Catholic schools. Opponents argued that such aid would lead to conflicts between private or parochial and public schools and the public school system.

CONVENTIONS

Maryland

In his address to members of the 185th convention of the Diocese of Maryland, the Rt. Rev. Harry Lee Doll said that the division of the diocese into 13 convocations had not been as successful as hoped. Two years ago the five diocesan convocations were suspended and 13 convocational groups were substituted with the hope that the smaller groups would have better communication and action. According to the bishop, at least half of the groups had never met with clergy and laity together; some had not met at all; and others had done some constructive work. Because of this breakdown, the diocesan council and the planning commission had worked out a new system of regional councils—17 in all, with each consisting of 6-10 neighboring parishes and missions. Each council will adopt its own bylaws and each will elect a representative to the diocesan council. Bp. Doll said he found this plan "one of the most exciting steps" the diocese had taken.

The diocesan canons were changed to accomplish reorganization of the diocesan council so that a majority of its membership will consist of representatives of the regional councils.

In other action taken, members:

- (✓) Approved a budget of \$733,171 for the current year, noting that plans for 1970 call for a 13.1% increase. Fifty-seven parishes raised their pledges by a total of \$22,388, while 20 others reduced theirs by a total of \$20,905, making a net gain of only \$1,483 from this source;

- (✓) Elected its first woman deputy to General Convention, whose seating will depend on the second reading of the constitutional change of 1967;

- (✓) Resolved to petition the General Assembly of the State of Maryland to amend the Maryland Vestry Act to lower the minimum age for serving on vestries. The legal implications of such a possibility were to be investigated;

- (✓) Heard a transcript of suggestions tape recorded by diocesan young people.

Convention also Memorialized General Convention II (South Bend) to grant permission to local congregations to use the order of worship proposed by the Consultation on Church Union for a period of one year on a trial basis.

Western Michigan

A budget for 1970 amounting to \$355,022, a 9% increase over that for 1969, was adopted by delegates attending the 95th annual convention of the Diocese of Western Michigan. This included an

increase in clergy salaries to a basic minimum of \$7,000.

Because the Churchwomen were meeting concurrently for their 89th annual convention the diocesan United Thank Offering was received at the late afternoon diocesan convention Eucharist. At the convention banquet which followed the service, the Rt. Rev. Charles E. Ben-nison, Bishop of Western Michigan, honored Mr. and Mrs. Sidney B. Tremble of St. Paul's Church, Dowagiac, for outstanding service to the Church.

Special convention speakers included Chap. (Lt.) Clark A. Tea, Jr., U.S. Navy Reserve, and Chap. (Maj.) Richard G. Baker, U.S. Army Reserve, both diocesan priests, who discussed the role of the chaplain in the Armed Forces.

Resolutions adopted at convention included:

(✓) An expression of support for the bishop in his concern for the work of the Church on campuses;

(✓) Hearty support of all effort to free migrant agricultural workers from discriminatory laws and practices and to extend to migrant farm workers the same rights and protections enjoyed by every other class of worker in the country under the NLRA.

Convention voted to delete the requirement that the assessment be paid in full to entitle a parish to seat, voice, and vote. The constitutional change requires the action of two conventions. A canonical change, which had been enacted for missions a year ago, lowered the voting age in parishes from 21 to 18. In other action, the Church of the Resurrection, Lakeview, Battle Creek, was received into union with the convention as a mission of the diocese.

ORGANIZATIONS

AJC Withdraws from IFCO

The American Jewish Committee has become the first group to withdraw from membership in the Interreligious Foundation for Community Organization. Rabbi Marc Tanenbaum said the "critical factor" in AJC's pulling out was IFCO's "refusal to take a clear stand as to where IFCO stands on the matter of the ideology of the Black Manifesto with its call to guerrilla warfare and resort to arms to bring down the government." IFCO officials termed this a "poor excuse" for withdrawal, stating that IFCO does not accept or reject groups on "the basis of ideology."

The official letter of withdrawal also stated that another reason for the action arose from the fact that the committee "is the only national Jewish agency" which has been a member of IFCO. "While we have been appreciative of the opportunity to help develop this interfaith, interracial coalition, this has created a number of problems whose resolutions

Continued on page 12

Briefly...

■ The standing committee of the Diocese of South Carolina has passed a resolution requesting that the special General Convention II deal only with the matters specified in the original request of the House of Bishops at the General Convention at Seattle in 1967. The resolution requests further that if, in the judgment of the Presiding Bishop, these issues may be postponed to the 1970 General Convention at Houston, General Convention II shall be cancelled.

■ New York State Senator John J. Marchi, Republican-Conservative candidate for mayor of New York City, said that he will follow Dr. Billy Graham's suggestion that pornography and narcotics be issues in the forthcoming election. He has promised "vigorous measures to curb the proliferation of filth" in New York, and has pledged that as mayor he would see that "all known narcotics addicts are scheduled for treatment as early as possible, either voluntarily or involuntarily."

■ A clergyman from Nottingham, England, has been named successor to the Rt. Rev. John Howe who is now the executive officer for the Anglican Communion. The Rev. Michael Geoffrey Hare Duke, 43, vicar of Daybrook, Nottingham, was elected during a service held in St. Ninian's Cathedral, Perth. He will be consecrated Bishop of St. Andrews, Dunkeld, and Dunblane, Sept. 16.

■ An abandoned "ugly duckling" motel, \$10,000 from the Ford Foundation to move and remodel it, and the hard work of local volunteers in Alviso, Calif., created a modern health center a year ago which now serves hundreds of needy Mexican-Americans in the region. The center had the backing and initiative of the Santa Clara County Council of Churches from the start.

■ The Anglican Churchwomen of Canada have endorsed an "integration" scheme intended to put themselves out of business. The plan calls for the women's organization to give up its separate administration, financing, and staff, and merge with the central body of the Church. In taking this action the ACW hopes to speed up the move towards equal rights and representation for women on the decision-making bodies of the Church.

■ Negro-American comedian Dick Gregory, attending the Communist-sponsored World Assembly for Peace meeting in East Berlin, proposed a worldwide fast on Christmas if the United States does not withdraw from Vietnam this year. "Everyone should fast on Christmas

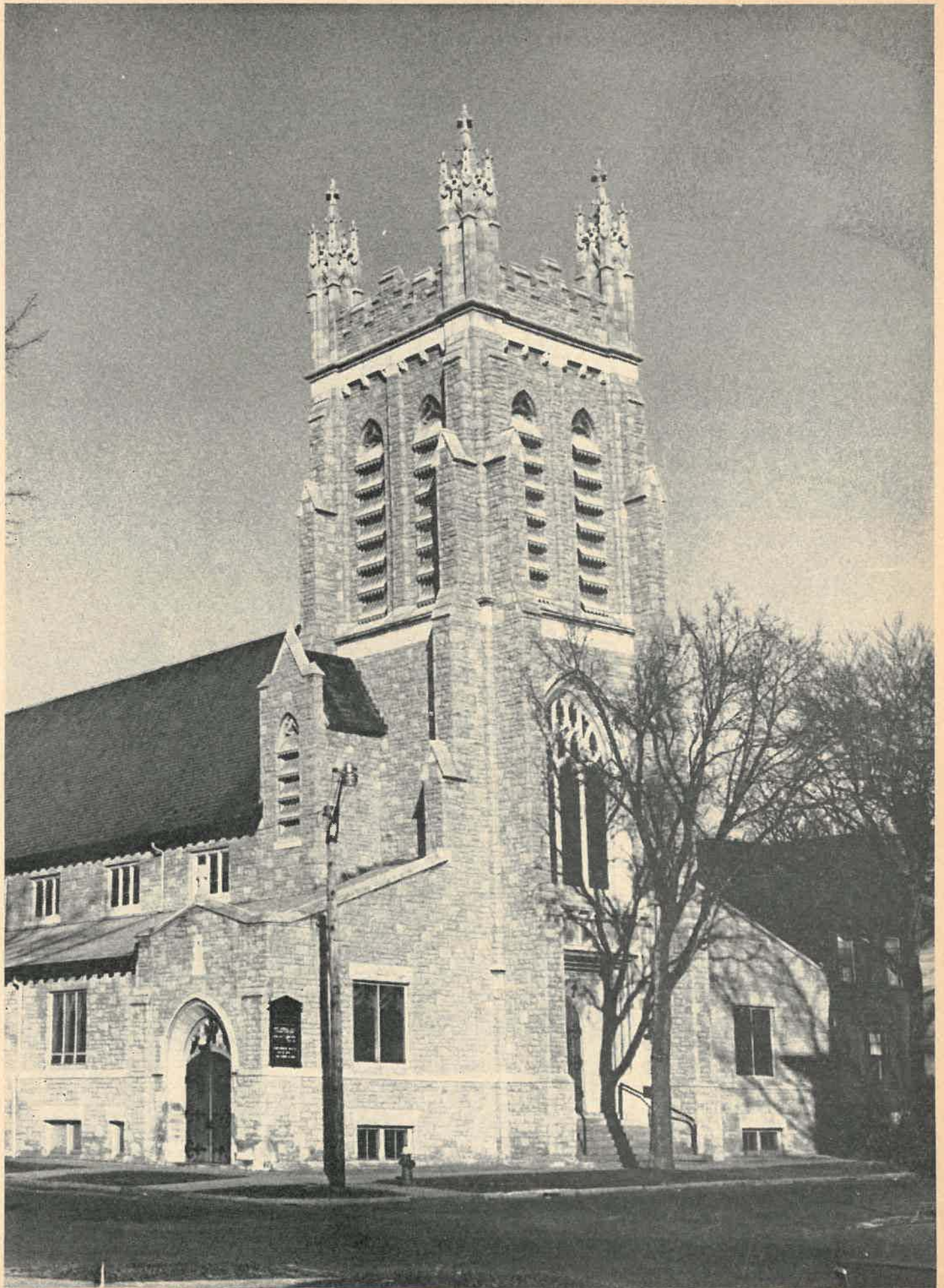
day," he told newsmen. "That will shake up the turkey growers. And the manufacturers for the first time will realize there is a war in Vietnam when it hits their pocketbooks."

■ One of the most outspoken prelates of the Church of England and a leading critic of the Anglican-Methodist merger plan has announced that he will undertake a speaking tour of the U.S. this fall. He is the Rt. Rev. Cyril Eastaugh, Bishop of Peterborough. His visit to this country is sponsored by the American Church Union. Bp. Eastaugh has called the service of reconciliation, designed to unite the ministries of the Anglican and Methodist Churches, "a kind of confidence trick which would not be tolerated in any secular context."

■ The Union of Orthodox Jewish Congregations of America intends to oppose efforts to remove the traditional exemption from real estate taxes long extended to places of worship. Rabbi Joseph Karasick, president of the union, said that the country's largest synagogue body would file a friend-of-the-court brief in the U.S. Supreme Court hearing on New York state laws. "As a group that has had more than its share of religious persecution, Jews are especially vigilant in safeguarding the doctrine of the separation of church and state," Rabbi Karasick said. "Yet this has never meant government hostility to religion. If an opera house or another institution for the performing arts is constitutionally eligible for real estate tax exemption and other legal benefits, is it not absurd to deny the house of worship these rights?"

■ The board of trustees of the University of the South began to take steps at their annual meeting toward seating students on the board of trustees. It resolved to invite three students to the next meeting with seat and voice, but without votes until the constitution is changed.

■ A London exhibition of designs for rectories erected during the past three years in England opened July 7th. Church Commissioners aim to provide every incumbent with a suitable official house where the priest may live free "of outgoings." A survey made last year showed that 5 out of 6 incumbents were then satisfactorily housed, but that some 2,000 houses still needed attention. Many of these houses, however, are scheduled for replacement in the next few years. The present exhibition includes designs of 50 houses selected from the 402 houses built in the last three years and from a number of other models.



Thomas M. Johnson

SAINT JOHN'S of SAINT PAUL

The second story to be told in this year's series of distinguished congregations is that of the Church of St. John the Evangelist in Saint Paul, Minn. As a large parish in a large city, St. John's is distinguished not only in its size but also in its commitment to Christ and His world.

A CHURCH that radiates helpful good will not among its parishioners alone, but also to everyone of whatever faith, race, or color who lives within hearing of the carillon in its Gothic graystone tower, is St. John the Evangelist of Saint Paul, Minn. This is a changing neighborhood. Many of its comfortable homes are being scuffed by the feet of variant and thronging newcomers who suffer from many needs, spiritual and physical. St. John's 800 communicants are striving to meet these needs. Although the congregation includes, according to leading local columnist Gareth Hiebert, "many of the most affluent, well-educated old-line Saint Paul families," yet it "vaunteth not itself." It enthusiastically furthers a wide assortment of endeavors beneficial to its neighbors while building mutual understanding and friendship. In facing all its responsibilities, and remaining as always a pillar of its diocese, St. John's has become a modern community church.

St. John's is imbued with a spirit which has made this possible. From 1914 on, the parish maintained a separate building to some of whose facilities neighborhood children were welcomed. In recent times the most notable manifestation of that spirit was in 1956, 75th of the congregation's 87 years. Efforts led by the then

rector, the Rev. (now the Very Rev.) Lloyd R. Gilmett, and then campaign chairman (now senior warden) Reynolds Guyer, made possible dedication of a memorial parish house with many office and recreational facilities including a large gymnasium. It was opened immediately to neighborhood children. This was followed by other kindly actions by the Rev. (now Rt. Rev.) William H. Mead. A recent and signal impetus has come from the present rector, the Rev. S. Grayson Clary.

A VIRGINIA-born graduate of the Virginia Theological Seminary, Mr. Clary came four years ago from Charleston, S.C., to face at St. John's the social and racial problems besetting American cities and the crucial need for the Church's help in solving them. With what he terms "a steady hand and an imperturbable calm," but with quiet ardor, he spared no effort in evolving means, either of his own invention or those of inspired parishioners. His first efforts centered in the parish house. There Mr. Clary and the Rev. David Benson established a reading room which immediately became popular. Many children came to read books from the newly created library. These children include whites, Indians, Mexicans, and increasingly, blacks. Mrs. Ruth Yore who supervises them, assisted by Gloria Lintner, says: "We de-emphasize race, and have no problems. This is the greatest job in the world!" The children are assisted toward reading skill by playing word and number games; they listen to tape record-

ings, and watch film strips, a puppet-show, and children's plays. They have published a newspaper and produced a play with undreamed-of success. All the actors knew their parts!

Nearby a hundred children, equally cosmopolitan, are playing in the gym or working in the craft room clipping, gluing, and hammering at seasonal creative projects: Indians, Halloween witches, Thanksgiving and Christmas items. The craft program is conducted by Mrs. Leverda Bauman. The original evening gym program is now divided into two age groups because "the gym was too crowded and the result was pure chaos for myself and the boys," says Michael J. Lofgren who directs varied sports, and who says, with perhaps unconscious humor, "both night groups usually are well behaved." The Boy Scout troop takes more finesse as its members are not only interracial but often from broken homes. They are extricated from the city as often as possible and taken on trips, which in winter utilize camps with heated cabins—a must in Minnesota.

ST. John's most original and recently most publicized neighborhood activity has been in the realm of music and has swelled the harmony within and without the graystone walls. It sprang from the alert mind of Mrs. Henry (Shirley) Kartarik, popular soloist and all-around musician, who reorganized and directs the youth choir including the 60 voices that, with the 20 of the adult chancel choir, comprise St. John's 80-voice choir. This

Mr. Thomas N. Johnson, a parishioner of the Church of St. John the Evangelist, was a World War I correspondent and is the author of several books.



Singing in the School of Fine Arts



The parish house reading room



Basketball practice in the gym



The arts and crafts shop

youth choir, led by Mrs. Kartarik, sang last spring with St. Philip's largely Negro choir in a joint service. Mrs. Kartarik received the inspiration for a noteworthy innovation at St. John's through this experience and the remembered words of Artur Rubinstein: "Art, particularly music, creates love and respect between all creeds, colors, systems."

"Harmony and empathy!" thought Mrs. Kartarik. "How better to encourage them in our neighborhood than by teaching music to the newcomers?" Agreeing enthusiastically, Mr. Clary produced a "stake" from his discretionary fund and otherwise supported the undertaking. Mrs. Kartarik, ardently realizing her ideal, recruited pupils black, brown, and white from the neighborhood and teachers from among her musical friends, getting 77 of the former and a dozen of the latter. They worked together five days a week throughout the summer, making the music school a "fine arts school," which was to be continued full-tilt this summer. Last winter the 30 best pupils—mostly black—were taught two days a week. Through the women's musical society, Sigma Alpha Iota, some students received scholarships of the Schubert Club, St. Paul's leading musical group, whereof Mrs. Kartarik is president. She arranges many of the club's concerts by leading artists, and the children attend.

Mrs. Kartarik's initiative last summer had a mysterious but fruitful by-product. It resulted from the announcement of the school's debut to the congregation by the Women of St. John's. This brought checks and gifts of three pianos and other musical instruments; also, from someone whose identity remains unknown, a single sheet of sacred music, a *Te Deum* autographed "Emil Oberhoffer, 1894." He had been one of three St. John's organist-choirmasters distinguished as composers throughout the Northwest, the others being George Fairclough and the present incumbent, C. Wesley Andersen. Mr. Andersen approved Mrs. Kartarik's idea of presenting this spring a concert tracing the parish history through the sacred music of these three choirmasters and is writing songs for her to sing then.

Another who, after helping to make the fine arts school succeed, will assist with the historical concert, is John H. Myers, music lover and chairman of St. John's music committee, industrialist, philanthropist, and trustee of the Episcopal Foundation. He seizes every opportunity to "make this a finer place in which to live," an ideal which, by participating in St. John's "Our Laymen Speak" program and speaking from the pulpit, he has appealed to the congregation to help realize. He had provided a brass ensemble from the Minnesota Orchestra for previous services, and will for this one. Mr. Myers, chairman of the Urban Coalition, has seconded Mr. Clary's efforts in a second address, asking the congregation to help

solve the problem of the underprivileged, "by becoming a part not of the problem but of the solution." In furthering this, an educational committee is providing knowledgeable speakers, black and white, for discussion groups in St. John's Fireside Room.

THROUGH the rector, this generous Christian spirit of St. John's has reached beyond the church edifice. Mr. Clary has become a civic leader and a member or officer of many community organizations such as the Urban Planning Committee. He has taken an 11-session seminar in housing which helps him to assist people to surmount housing-law obstacles and find homes.

St. John's is financing (thanks to the rector's miraculously elastic discretionary fund) a Friday morning session for some 15 persons who have been hospitalized for emotional problems. They now live in halfway houses in the neighborhood. They meet at the church for a change of scene, for group therapy, exercise, and some counseling. A project for senior citizens was begun recently by several churches, including St. John's and its neighbor St. Clement's, to provide facilities for a "leisure center" offering bridge and other games, crafts and a movie, plus lunch. The first such gathering drew 75. Five Episcopal churches joined in an Ash Wednesday service and lenten study programs. St. John's is one church of five, of different communions, that help operate "Project Summer" which gives young people field trips, swimming lessons, and other healthful experiences. A neighborhood nursery school opened in April at St. John's, with St. Clement's and the nearby United Church of Christ cooperating. There are 21 "clients" under the supervision of Mrs. Jennifer Helfman.

Ecumenism naturally blends into the spirit of St. John's. Pews were packed for a Thanksgiving Eve service in which nine churches joined and massed choirs sang. The Most Reverend Leo Byrne, Coadjutor Archbishop of the Roman Catholic Archdiocese of Saint Paul-Minneapolis, preached.

INCREASINGLY, the Spirit permeates the parish. The Women of St. John's have taken food to Indians in northern Minnesota and opened rummage sales to all comers. They are preparing a cookbook with profits from its sale going to the neighborhood. All activities of a vigorous parish are thriving. The Church school reports increasing neighborhood registration and there is larger attendance at church services. At this year's traditional Epiphany "Feast of Lights" service, candles and tapers held by all, regardless of Church [see cover], cast beams throughout the noble interior of the building so that it glowed as with the Spirit of St. John's.

EDITORIALS

Abolish "The Gap"

IT'S time to drop the term "generation gap," says Terence Cardinal Cooke, Archbishop of New York. He made and expounded his proposal in a commencement address at St. John's University. "Alienation" rather than "generation gap" best describes the situation we have to deal with today, he declared. "Generation-gap" should be abolished "because it isn't true; it doesn't express any known reality." We have disliked and shunned the term for some time, largely because it is so trite, but not until we had read the cardinal's critique did we realize that it is also false to the facts. "There is no such thing as a generation, except as a concept of convenience," he points out. "Grandfather, father, son—these words do express a real relationship and a real difference, but to speak of this generation or that generation is to speak without real foundation. Life does not start and spring forward; it is a continuous flow. One person does not move across a checkerboard in leaps of 30 years; he joins others, and is jointly joined by others, in a constant procession to our common destiny." He gave another good reason for chucking the term. "I have known 15-year-olds who are more afraid of anything new than 80-year-olds, and I know 80-year-olds who have never lost the vivacity, and curiosity, and joyful spirit of their youth," he said. "If a gap exists, it is more a product of personality, than of age; certainly not of generations."

The cardinal proposes "alienation" as a replacement for "generation gap," and defines alienation as "an estrangement of the heart and affections." We agree that "alienation" would be a massive improvement over "generation gap," but it, too, has become terribly familiar. We were about to suggest "turned-off"—but this also is one of those Newspeak words which are old and stale almost as soon as they are coined. Better than the word itself is the cardinal's description of the alienation he has in mind: "St. Paul tells us how patient true love is, how understanding, how it overlooks defects in the beloved. The alienated person has none of these. He is impatient with things—almost everything—as they exist; he is critical of every institution, every remnant of the past. Neither home, nor college, nor Church, nor society is exempt from his attack. Fierce in his anger, ferocious in his vocabulary, he looks about and finds nothing of permanence that he can relate to. Or more sad than the angry young man is the indifferent young man—so full, at 20 years of age, of the weariness of time that he seeks only escape."

We are not to suppose that the sense of alienation can yield no good fruits, he pointed out. It can in fact "lead to positive, valuable, even prophetic insights. We must not refuse to listen only because voices we hear are young voices; we must not become encrusted and immobile." The cardinal concluded: "The most encouraging element in the student values today is the search for the sacred. . . . To a civilization which is materialistic in fact, if not in theory, the young are plaintively asking if there is not more to life than the

size of one's income, or automobile, or swimming pool. The young are indicating in word and act that man is truly, in his deepest nature, religious."

The cardinal is right about generations, alienation, and the meaning of a great deal of the student unrest. We share his hope that older people, especially Christians, will listen for the truth that the Holy Spirit may be addressing to them through the angry words and reckless rhetoric of the young rebels.

A New Marriage Canon?

THE Episcopal Church's best known and most influential canonist today is Mr. Jackson A. Dykman, D.C.L., who is co-author, with the late Edwin A. White, of the definitive work, *Annotated Constitution and Canons of the Government of the Protestant Episcopal Church in the United States of America* (Seabury). Mr. Dykman has drafted a resolution which, if adopted and acted upon by the General Convention, would result in the replacement of the present Canons 17 and 18 concerning Holy Matrimony with a new canon (which nonetheless contains much of the substance of the present ones). We do not need to commit ourselves to an unconditional endorsement of Mr. Dykman's proposal in order to justify presenting it in our editorial section, to give it the prominence it deserves. We will say that we find it impressively strong in clarity, realism, and charity. We commend it to our readers and to the Church at large for serious consideration and discussion.

RESOLVED, the House of _____ concurring:

1. That Canons 17 and 18 be and they hereby are repealed.
2. That a new canon to be numbered 17 entitled "Of the Solemnization of Holy Matrimony" be and the same hereby is enacted.

Sec. 1. Holy Matrimony is hereby decreed to be a matter of discipline.

Sec. 2. Every Minister of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

Sec. 3. No Minister of this Church shall solemnize any marriage unless the following conditions are complied with:

(a). He shall have ascertained the right of the parties to contract a marriage according to the laws of the State.

(b). He shall have ascertained the right of the parties to contract a marriage according to the laws of this Church.

Sec. 4. The provisions of this Canon shall apply only to an active member of this Church in good standing.

(a). Any person, being a member of this Church in good standing, who desires to marry a person whose previous marriage may have been dissolved or annulled by a civil court of competent jurisdiction may apply to

the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which he or she is canonically resident, for permission to be married by a Minister of this Church, provided in both cases that the judgment of the civil court has become final and that at least one year shall have elapsed from the date that the decree became final. Such application shall be made at least thirty days before a contemplated marriage.

(b). The Bishop or Ecclesiastical Authority being satisfied that the parties intend a true Christian marriage may, acting in a pastoral capacity, and being satisfied

that the parties intend a physical, spiritual, and mystical union of a man and a woman created by their mutual consent of heart, mind, and will and is intended lifelong, grant his judgment in writing addressed to a Minister of this Church permitting the marriage of such persons.

(c). Every such written judgment shall be addressed to a Minister of this Church canonically domiciled in the Diocese or Missionary District and shall be made a matter of permanent record in the Archives of the said Diocese or Missionary District.

NEWS

Continued from page 7

we can no longer afford to postpone," it said. The letter was signed by Mr. Bertram H. Gold, executive vice president of AJC. Rabbi Tanenbaum has tried unsuccessfully to get other national Jewish groups with inner-city problems to join IFCO but, said Mr. Gold, the committee "cannot continue to give the impression that it represents the entire Jewish community in the work of IFCO."

The rabbi, national director of the committee's interreligious affairs department, was also chairman of the IFCO board of directors during the past year. During his term as president he disagreed with the Rev. Lucius Walker, Jr., IFCO's executive director, on Mr. Walker's report of IFCO's stance vis-a-vis the National Black Economic Development Conference and the manifesto. At present the official position of IFCO toward the NBEDC is that IFCO would accept the NBEDC as another organization to be funded and that IFCO would seek support of the manifesto's program demands.

Rabbi Tanenbaum described the committee's exit from IFCO as "taking two steps backward while trying to take one step forward." The "one giant step forward," he explained, is a plan for an all-Jewish organization that would bring together the combined financial and leadership resources of 23 national religious, communal, philanthropic, social-welfare, and women's organizations. He said the contemplated organization, like IFCO, would be committed to the economic development of the poor.

CANADA

Church Serves Three Congregations

In a unique tri-lingual, three-church service in Matagami, Quebec, a community church was dedicated for the citizens of that zinc mining community. The languages were Canada's two official tongues—English and French—and Indian Cree. Anglican, Roman Catholic, and United Church of Canada services will be held separately in the building which was designed so that the entire community may use it throughout the week.

More than 500 persons attended the dedication service. Anglicans taking part included the Most Rev. Howard H. Clark, Primate; the Rt. Rev. James A. Watton, Bishop of Moosonee; and the Rt. Rev. N. R. Clarke, Suffragan Bishop of Moosonee, who is responsible for Indian work in the diocese. The Cree language was used because of the number of Indians who live in Matagami.

BAPTISTS

Negro Leader on Manifesto

The president of the nation's largest Negro Protestant Church body has rejected the principle of economic "reparations" saying that "Negro fore-parents" were Christian and did not "die with a grudge against slave masters." Dr. J. H. Jackson, leader of the 6.5-million-member National Baptist Convention, USA, Inc., also said Negroes cannot criticize national leaders for dragging their feet on integration while black "separationists" are stamping theirs.

At a press conference Dr. Jackson discussed the current racial situation and commented on the manifesto demands. He said he does not believe the basic problem in the U.S. is rich vs. poor, but rather attempts to correct inequalities through ideologies and methods out of keeping with American foundations. He stated that all people must cling to three things as crises are dealt with: respect for the law, which he identified with the U.S. Constitution; morality, people doing what is right because they want to do right; and religion. He added that he and the part of the Negro community he represents do not, however, compromise on justice, equality, and freedom.

The minister announced a National Baptist Convention unity project in which college students are employed this summer, at \$75 a week, to work in local churches. The purpose is to acquaint persons with the "basic ideology of the U.S." The students are required to re-read the Declaration of Independence and the Constitution as well as to acquaint themselves with the Black Manifesto and the Communists Manifesto of 1843. He had compared these two documents in an earlier statement [TLC, July 13]. He took exception to the June 23 action of the

National Council of Churches' executive committee which arranged for "consultation" with the NBEDC, sponsor of the manifesto. He found the action and a statement the NCC sent to member Churches far too sympathetic toward Mr. James Forman.

Dr. Jackson declared that the NCC does not speak for the National Baptist Convention, a member Church of the NCC, in matters of politics and civil rights. "I do not believe the Church can afford to follow the National Council if it follows James Forman," he said. All calls for black separatism, and he did not distinguish between degrees, preach the same philosophy as the Ku Klux Klan and the White Citizens Council, said Dr. Jackson.

CHICAGO

Guitar "Got Religion" in Time of David

Those who argue that guitar playing at religious services is a modern-day innovation are not going far enough back in history, according to the "War Cry," official publication of the Salvation Army. Jim Dwyer, in an article entitled, "The Guitar Gets Religion," maintained that the instrument is "religiously traditional, being quite similar to the instruments played by David and the psalmists of Israel."

Noting that the guitar is going through a renaissance in its use in religious music, Mr. Dwyer attributed its more frequent use in the Roman Catholic Church to the Second Vatican Council's Constitution on the Sacred Liturgy. He claimed that this document has led to the Church's experimentation with folk Masses.

The writer quoted Andrés Sogovia, one of the world's foremost classical guitarists: "The guitar is intensely personal in an impersonal world. There is no obstacle between the instrument and the heart—only a slight layer of skin on the fingertips. The guitar is a small, gentle voice in the midst of this world's noise. That is why the world is listening."

Mr. Dwyer, citing tradition, predicted increased use of the guitar at religious services. "Playing and singing of psalms were among the most prominent features of the liturgy of ancient Israel."

BOOKS

THE NAZI PERSECUTION OF THE CHURCHES: 1933-45. By J. S. Conway. Basic Books. Pp. xxxi, 474. \$10.

Many books have been written on the German Church struggle, most of them by apologists for the Confessing Church. There were other parties to the struggle: the various ministries in the Nazi government, the various factions in the Nazi party, the different groups within the Churches. *The Nazi Persecution of the Churches: 1933-45* is the first thoroughly documented work in English, based upon state archives rather than on ecclesiastical source material. It therefore tells the story from the perspective of state policy rather than of the Church's reactions.

It covers the whole history of the struggle from the Nazi's seizure of power to the final débacle. It devotes equal attention to the catholic and to the evangelical side of the struggle and covers less familiar ground in narrating the far more ruthless attempts to extirpate Christianity from the occupied countries. Its major contribution to our knowledge of its subject lies in its account of the intrigues that went on within the Nazi hierarchy between those who wanted to use Christianity and the Churches as a support for political national socialism, the extremist ideologists who wanted to eradicate Christianity altogether, and the essentially opportunist attitude of the Führer himself which led him to support first one side and then the other. It was probably this vacillation and indecision which prevented the Nazi Church policy from achieving more complete success.

On the other side, the Churches themselves were equally divided. Very few had the clarity of insight which led to a hundred percent opposition from the start. Most Churchmen tried as long as possible to distinguish between political loyalty and theological opposition, a stance which the traditional Lutheran doctrine of the two kingdoms naturally dictated. When resistance came it was usually at the point where inner-Church interests were threatened: among the Roman Catholics when monasteries and seminaries were shut down, among the Evangelicals when German Christians were obtruded into ecclesiastical government. Both protested too little or too late against the inhuman atrocities perpetuated by the Nazi authorities. Only a few noble exceptions stand out—Bishop Count Galen's successful protest against the application of euthanasia to the incurable, and Provost Grüber's frustrated attempts to save Jewish children from the concentration camps.

Many reputations are tarnished or destroyed. It is a shock to find Dr. Otto Dibelius, the revered post-war Evangelical Bishop of Berlin, joining in 1933 with his Methodist colleague in a message to American Christians defending the Nationalist Socialist regime (including the

boycott of the Jews), or Prof. Walter Grundmann (whose articles in the *Theological Dictionary* of the New Testament and commentary on St. Luke are in constant use, and who is apparently still occupying a professional chair in East Germany) heading the "Research Institute for the Eradication of Jewish Influences from the German Church" as late as 1941.

There are other surprises. Dietrich Bonhoeffer plays singularly little part in the story. There are only a brief mention of his arrest and two references to his execution—nothing about his radio address on the *Führerprinzip* on Feb. 1, 1933, significant as the earliest example of an uncompromising "no" to National Socialism from a Churchman; nothing about his trenchant criticisms of the a-political attitude of the Confessing Church with which he was so much involved; and nothing about his agonizing reappraisal of traditional Lutheranism in its doctrine of the state which led him to join the resistance movement. Are these things unimportant? And another minor omission: among the successful opponents of euthanasia Pastor Bodelschwing of Bethel deserves mention alongside of the lesser known Pastor Braune of Hoffnungstal.

No one can read this book without asking about its relevance to Church life in America today. Who are the equivalents of the Nazi neo-pagan ideologists? Of the moderate Nazis who tolerated the Church so long as it toed the patriotic line? Of the German Christians? Of the fatally compromising moderate ecclesiastics? Of the Confessing Church? Perhaps it is wrong to seek historical parallels. Nevertheless, J. S. Conway himself issues a warning challenge in his concluding observation: "The danger still exists, in the possibility that men may again attempt to create neo-pagan idolatries out of secular ideologies."

(The Rev.) REGINALD H. FULLER, S.T.D.
Union Theological Seminary

* * * *

THE ECUMENICAL MOVEMENT IN WORLD AFFAIRS. By Darril Hudson. National Press. Pp. 286. \$6.95.

Darril Hudson, honorary archivist of the Life and Work archives of the World Council of Churches' library, has produced a scholarly and useful work within the rather narrow limits set by his study. Essentially, *The Ecumenical Movement in World Affairs* is an evaluation of the activities in the field of secular world affairs by the several international organizations that eventually came together in the World Council of Churches. Thus it is a valuable supplement, in this area, to the official *History of the Ecumenical Movement* by Ruth Rouse and Stephen C. Neill (SPCK, London, 1954). Its primary sources are the minutes of such organizations as the International Missionary Council, the World Alliance

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THE LIVING CHURCH

for International Friendship through the Churches, the Life and Work Movement, and the reports of the WCC itself, from Amsterdam 1948 to Uppsala 1968.

The book has both the strengths and the weaknesses of its limited scope. It gives, for the first time, a connected narrative of the international efforts of these interchurch agencies, beginning with concern for the Hague Peace Conference of 1907 and continuing almost to the present day when the WCC functions in these areas mostly through the Commission of the Churches on International Affairs. Within these limits it gives a good picture of the growing concern of the Churches with international peace and justice, and their influence—limited but significant—on world affairs.

But the picture given by Prof. Hudson needs to be supplemented by the activities and concerns of other Church agencies, national and confessional; and much of this story remains to be told. When it is, it may well modify some of the conclusions and judgments reached in this book. For example, little attention is given to the influence of John Foster Dulles in the formation and development of the United Nations, probably because his activities

(before he became Secretary of State) were channelled mostly through a national organization, the Commission for a Just and Durable Peace, under auspices of the National Council of Churches. Had the author taken these activities into consideration he might have modified his rather sweeping condescension toward "those, such as Mr. Dulles, who are advocates of the political *status quo*."

But it is perhaps unfair to criticize a book for what it does not include; it is sufficient to say that within its rather limited scope it is an important contribution to the understanding of certain of the activities of the Churches of the West in trying to make a Christian impact on the murky world of international relations.

CLIFFORD P. MOREHOUSE
A member of the Executive Council

Booknotes

By Karl G. Layer

THE GOSPEL AND CONFLICTING FAITHS.

By Eugene S. Wehrli. United Church Press. Pp. 192 paper. No \$ given. The Gospel and the "Religion of Secularity" as it manifests itself both in the country and around the world are discussed. An interesting study and analysis.

PEOPLE and places

Ordinations

Priests

Chicago — The Rev. William Alexander Glade, curate, St. Simon's, Arlington Heights, Ill.

Delaware — The Rev. Lloyd F. Wells, in charge of St. Martin-in-the-Fields, Selbyville, Del. 19975.

Maryland — The Rev. Edward Charles Raffetto, Jr., assistant to the rector of St. Thomas', Owings Mills, Md. 21117; and the Rev. William Louis Smith, assistant to the rector of Church of the Epiphany, 2216 Pot Spring Rd., Timonium, Md. 21093.

Minnesota — The Rev. William Teska, assistant to the rector of Holy Trinity and Minnesota Episcopal Center, 815 17th Ave. S.E., Minneapolis, (55414).

Mississippi — The Rev. Roger T. Scott, curate, St. James', and the Mission of the Redeemer, both in Greenville, Miss.; and the Rev. Charles E. Mabry, curate, St. George's, Clarksdale, Miss.

North Carolina — The Rev. Wilson Rosser Carter, assistant to the rector of Church of the Holy Comforter, 2701 Park Rd., Charlotte, N. C. 28209; the Rev. John Ivey Jessup III, assistant to the rector of Church of the Good Shepherd, Rocky Mount, N. C. 27801; and the Rev. William Smith Well, Jr., assistant to the rector of St. Philip's, Durham, N. C.

Oregon — The Rev. Clifford H. Gould, associate priest, SS. Peter and Paul, Portland, Ore., address, 9283 S.E. Cora St., Portland (97266).

Rhode Island — for the Bishop of Central New York, the Rev. Ralph Truman Fudge, curate, Christ Church, Westerly, R. I., address, 3 Granite St., Westerly (02891).

Deacons

Arkansas — James Rudy Horton, chaplain, Henderson State College, address, Box 15, Arkadelphia, Ark. 71923.

California — (All locations in California except as indicated) David E. Crossley, a former Presbyterian minister, assistant to the rector of St. Stephen's, Ridgefield, Conn.; Houston Horn, assistant, All Saints', Pasadena; Arthur R. Lee III; David Linn, assistant to the rector of St. Andrew's, Saratoga; Ronald Metz, administrative assistant to the Bishop of Jerusalem; Lawrence K. Mikkelsen, Jr., assistant, St. Clement's, Berkeley; Dennis R. Palmer, student, Graduate Theological Union, Ber-

keley; for the Bishop of Alaska, Raymond Oppenheim, vicar of St. John's-in-the-Wilderness, Allakaket, Alaska; and Charles Herrick Stacey, assistant to the rector of St. Francis', San Francisco.

Chicago — (All locations in Illinois) Paul Alford Camm, curate, St. Mark's, Evanston; Stanley Earl Corklin, curate, Christ Church, Waukegan; Lawrence Wayne Hanwerk, curate, Church of the Holy Comforter, Kenilworth; Robert Arthur L'Homme, curate, Church of St. John the Evangelist, Flossmoor; and for the Bishop of Indianapolis, Robert Manning Maxwell, curate, St. Gregory's, Deerfield.

Connecticut — (All locations in Connecticut) Timothy Oliver Carberry, curate, St. Mary's, Manchester; Robert Rankin Hardman, curate, Christ Church, Greenwich; David Eury Landholt, curate, Trinity Church, Southport; Gerald Alan Riley, curate, Holy Trinity, Middletown, and St. James', Ponssett; and Robert Edward Taylor, curate, St. Andrew's, Meriden.

Harrisburg — (All locations in Pennsylvania) John D. Crandall, curate, St. John's, York, address, 4160 Old Orchard Rd., York (17402); William Henry Harris, vicar of St. John's, Westfield, and St. Andrew's, Main St., Tioga (16946); and Harry L. Knisely, working under the bishop's direction in the Lancaster area, address, 119 N. Duke St., Lancaster (17602).

Honolulu — Donn Haswell Brown, St. John the Divine, Box F.B., Agana, Guam 96910.

Kansas — Robert Ewing Richardson, associate, St. Andrew's, 917 Lamarr, Ft. Worth, Texas 76102.

Long Island — (All locations in New York except as indicated) Dwight L. Neglia, curate, St. George's, Hempstead, L. I.; Robert W. H. Plested, curate, St. John's, Huntington; Joachim Rav, General Seminary, New York; Peter Rodgers, curate, St. John's, Williamstown, Mass.; Ralph F. Stanwise, curate, Christ Church, Babylon; and Donald J. Trimboli, General Seminary, New York.

Louisiana — William Bradley Trimble, Jr., curate, Christ Church Cathedral, New Orleans, La.

Minnesota — George Schulenburg, assistant to the rector of Samuel Memorial Mission, Naytahwash, Minn.; Michael Schulenburg, to the Diocese of Michigan; and Grant Robinson, in charge of Our Saviour, Little Falls, and Grace Church, Royalton, address, 311 8th Ave., N.E., Little Falls, Minn. 56345.

Missouri — John Robert Harmon, c/o the diocese, 1221 Locust St., St. Louis (63103); and John Michael Klickman, assistant, St. Clement's, 810 N. Campbell, El Paso, Texas 79902.

New York — (All locations in New York except as indicated) **Stephen Russell Caldwell**, assistant, St. Paul's, Ave. L & 7th St. N.W., Winter Haven, Fla. 33880; **Gary Edward Callahan**, assistant, St. Luke's, Kalamazoo, Mich.; **Jay Leslie Croft**, assistant, St. Ann's for the Deaf, New York; **Lawrence Mitchell Estey**, assistant, Christ Church, Hamilton, Mass.; **Daniel Paul Gallagher**, assistant, St. James, Hyde Park; **Philip Maurice Gamache**, assistant, St. Thomas', Mamaroneck; **Michael Gary Koonsman**, assistant, Grace Church, New York; **Alfred Patrick Montalto**, assistant, Grace Church, Manchester, N.H.; **Warren Christopher Platt**, assistant, Christ Church, Orange, N.J.; **George Daniel Riley**, non-parochial, 82 Brookline Ave., Long Beach (11561); **George William Rutler**, assistant, Good Shepherd, Rosemont, Pa.; **Michael Gales Shafer**, assistant, Holy Trinity, Valley Stream, L.I.; and **Ralph Eugene Smith**, assistant, St. Paul's, Bronx.

North Carolina — **Edward Martin Covert**, deacon in training, Holy Comforter, Burlington, N.C.;

and **John Pickett Miles, Jr.**, deacon in training, Calvary Church, Tarboro, N.C.

North Dakota — **Duane Saba**, curate, Holy Communion, 4645 Walnut Grove Rd., Memphis, Tenn. 38117.

Oregon — **Charles Keith Trehella**, Box 467, Lake Oswego, Ore. 97034.

Pittsburgh — **Robert P. Coval**, in charge of Christ Church, 1217 Third Ave., New Brighton, Pa. 15066; **Robert A. Horner**, in charge of Good Samaritan, Liberty Boro, and Transfiguration, Clairton, Pa., address, c/o the diocese, 325 Oliver Ave., Pittsburgh (15222); and **Glenn B. Jenks, Jr.**, in charge of All Saints', Aliquippa, and St. Luke's, Georgetown, Pa., address, 921 Franklin Ave., Aliquippa (15001).

Puerto Rico — **Pedro Balleste**, assistant, St. Andrew's, Mayaguez, address, Apartado 59, Mayaguez (00708); and **Roberto Morales**, Latin American Desk, Executive Council, 815 Second Ave., New York, N.Y. 10017.

Rhode Island — **Stuart Matthews Kent**, curate, St. Mary's, Portsmouth, address, 14A Ash St., Portsmouth, R.I. 02871.

Springfield — **Stephen Nave Brannon**, vicar of St. Thomas', 512 W. Main St., Salem, Ill. 62881; and **Gary Wray Goldacker**, curate, St. George's, Belleville, Ill., address, 18 Bellecrest Dr.

Perpetual Deacons

Minnesota — **James Cook**.

New York — **William Joseph Accles**, St. James', Forest Dr., Hyde Park, N.Y.; and **Andrew Wallace Palmer**, Zion Church, 1 Barbara Lane, Wappingers Falls, N.Y.

Reception

Chicago — The Bishop of Chicago acting under the provisions of Canon 36 Section 5 (a) (1) has received the Rev. **John J. Vaughn** as a deacon from another communion.



GO TO CHURCH THIS SUMMER!

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

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 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

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

CHICAGO, ILL. (Cont'd)

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

FLOSSMOOR, ILL.

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

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.
Call Church office 502-454-6212.

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

(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.

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

GO TO CHURCH THIS SUMMER!

(Continued from previous page)

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

HOLLAND, MICH.

GRACE 555 Michigan Ave., at 23rd St.
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 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

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

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r

Sun 8, 9:30 HC; 11 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

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

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

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 INTERSESSION 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

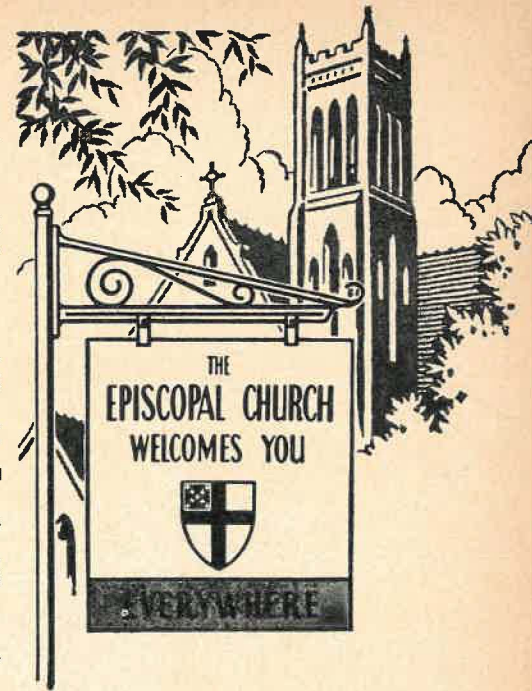
ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguiat, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

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. Isackson, 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

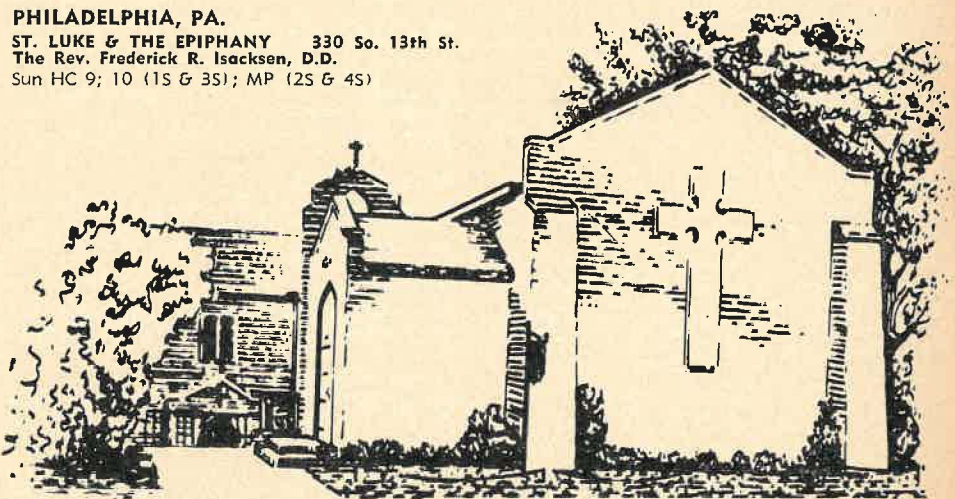
ALL SAINTS' 5001 Crestline Rd.
The Rev. James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;
Daily Eu (preceded by Matins); 6:45 (ex Thurs at
6:15); also Wed & HD 10; EP daily 6; Wed 5-6;
Sat 4:30-5:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, 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



THE CHURCH OF OUR SAVIOUR
ATLANTA, GEORGIA