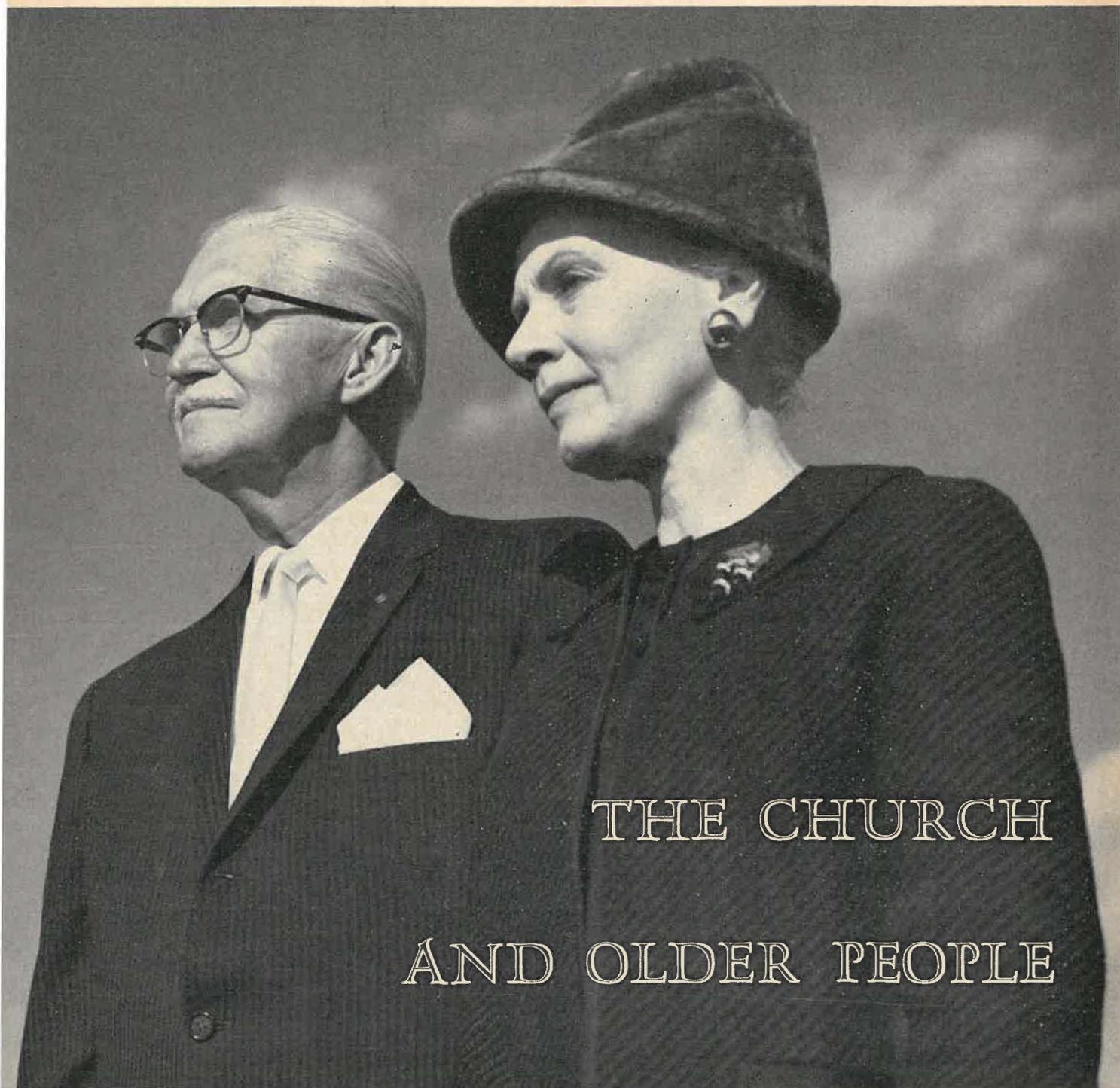


The Living CHURCH

June 28, 1964

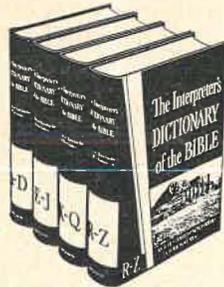
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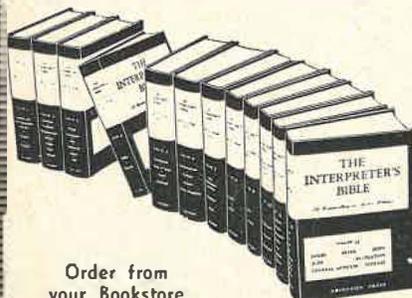
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LETTERS

Most letters are abridged by the editors.

A Retiree Speaks

Reasonable housing for the large number of older people with small incomes touches me deeply, especially when I see the wonderful places built for those with money to buy in and also pay a fairly large monthly rate as well.

In speaking about housing, I am not thinking about homes for the aged. In particular I am thinking about reasonable cost housing for retired people and proper care when they are not able to care for themselves—where they can feel secure and cannot be uprooted and put into a nursing home to end this life.

More housing is needed for elderly people, not just for those with means, but for all. Location of dwellings requires considerable thought. It is felt by many that housing built for older people ought to be in a community where there are good shopping centers, churches, buslines, etc., within easy walking distance. Many elderly folks are very much disturbed by the fact some people feel the older people should be put into a quiet spot away from activities. Retired people do not want to be secluded, but to live a life in touch with people.

This is where the Church should help provide proper housing. There should be independence where there is dependence, older people should be cared for, because we care. May we have complete housing for our older people with nursing care when needed. This is something the Church should pray about and then take action.

"While we have time, let us do good unto all men; and especially unto them that are of the household of faith," Galatians 6 v. 10.

(Rev.) PETER M. DENNIS
Retired

Evansville, Ind.

Wisdom Not Wanted

I will agree in theory with your editorial [L.C., June 14th] on possible clergy retirement at age 65. The years from 65 to 68 could be the most fruitful years of a man's ministry and are for some, although I doubt a majority. They are years that can draw on a wealth of experience, 40 years in many instances. They are years that could guide any parish into greater strength and productivity by a wisdom that protects the essentials while coming to terms with the peripheral, thus healing the wounds caused by youth. Beyond that, the very practical matter of cost factors as noted by Bishop Mosley urges the continuance of the present age requirements for retirement.

These are logical and sound arguments—and they are completely nullified by one illogical but human fact. The Church does not want that experience and wisdom any more than does secular industry.

Captured by our tragically child-centered culture, a vestry looking for a rector will invariably choose youth over experience, unless they might happen to find 30 years experience in a 35-year-old man. The opportunities for a move open to a priest of 55 (30 years of experience, 13 years of service

Continued on page 29

The Living CHURCH

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and the Thought of the Episcopal Church.

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DEPARTMENTS

Angels and Angles	28	Editorial	23
Books	30	Letters	2
Deaths	31	News	4
		People and Places	31

FEATURES

The Church and Older People	8
Gregory D. M. Maletta	
Old Age in a Young Culture	11
Anne Davison, Edward P. Sabin, Early Poindexter	
What the Home Can Offer	14
Rockwood Jenkins, Dorothy Stabler, Lois Slonaker, René Bozarth	
What the Parish Can Do	19
Warren C. Skipp, Gordon Olston, Howard Park, John A. Bell	

THINGS TO COME

June	
28. Fifth Sunday after Trinity	
29. St. Peter	
July	
4. Independence Day	
5. Sixth Sunday after Trinity	
12. Seventh Sunday after Trinity	
19. Eighth Sunday after Trinity	
25. St. James	
26. Ninth Sunday after Trinity	

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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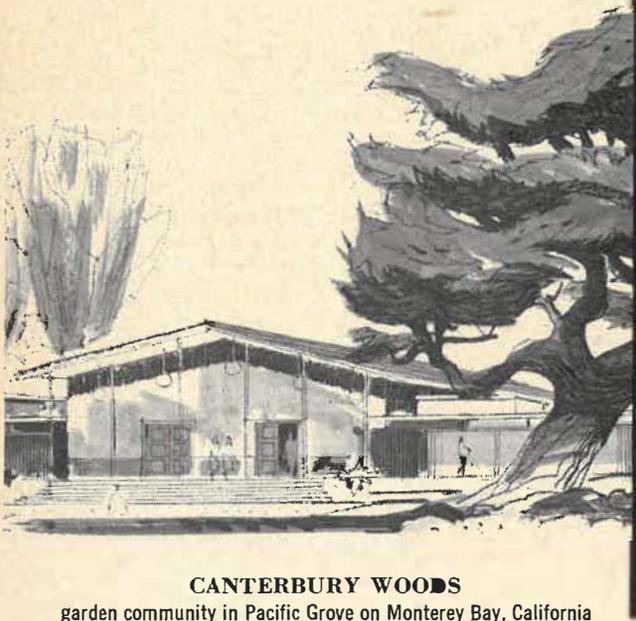
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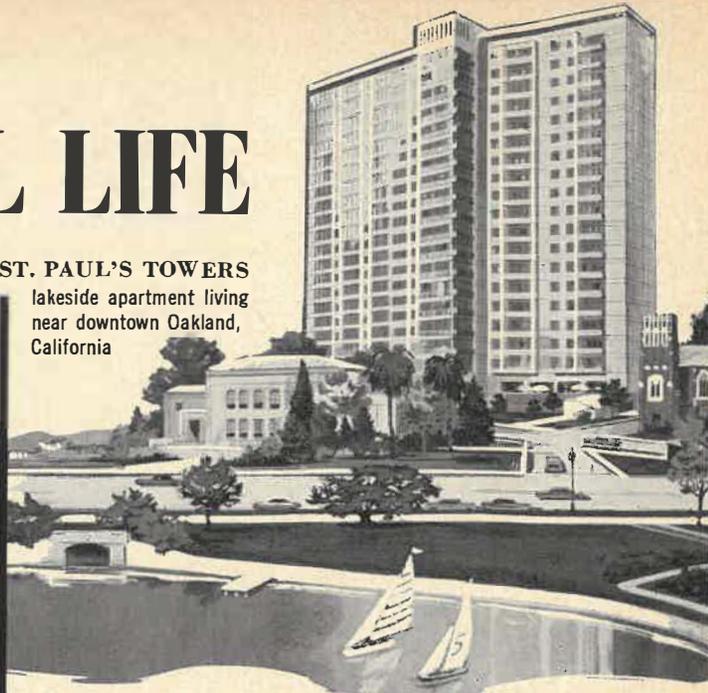
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The Living Church

Fifth Sunday after Trinity
June 28, 1964

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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

EPISCOPATE

Bishop Kinsolving Dies

The Rt. Rev. Arthur B. Kinsolving II, retired Bishop of Arizona, died at his Carmel, Calif., home on June 14th. He was 69.

Bishop Kinsolving was born in Rio Grande do Sul, Brazil, where his father, the Rt. Rev. Lucian Lee Kinsolving, was co-founder and first Bishop of the missionary district of Southern Brazil. He majored in English and Philosophy at the University of Virginia. During World War I, he served with the French and American armies as an ambulance driver, receiving the French Croix de Guerre, and the American Victory Medal.

He studied for the ministry at Virginia Theological Seminary, receiving the B.D. degree in 1924. He was made a deacon in 1924, and ordained priest in 1925.

Bishop Kinsolving was student chaplain at the University of Virginia from 1924 to 1926, and was, by Presidential appointment, chaplain of the United States Military Academy from 1926 until 1933, when he resigned to become dean of the Cathedral of the Incarnation, Garden City, Long Island, N. Y.

He was rector of Calvary Church, Pittsburgh, when he was elected missionary Bishop of Arizona by the House of

Bishops. He was consecrated in 1945. The episcopal ring which he received at his consecration was his father's, left to him for his use if ever he should become a missionary bishop. The seal of the missionary district of Southern Brazil on the ring was changed to the seal of the missionary district of Arizona.

As bishop, he confirmed over 10,000 persons, saw his district ratified as the 77th diocese in the American Church. He retired as Bishop of Arizona in 1962.

For many years a member of the Church's Joint Commission on Approaches to Unity, he was also for three years president of the Arizona Council of Churches.

Bishop Kinsolving is survived by his wife, Edith Wharton Kinsolving; and two sons, the Rev. Charles L. Kinsolving, and William Lee Kinsolving; a sister, Miss Lucie Lee Kinsolving; and a brother, Charles M. The Rev. Dr. A. L. Kinsolving, of New York, is a cousin.

Slight Improvement

At press time, the condition of the Rt. Rev. Duncan Montgomery Gray, Bishop of Mississippi, is reported to be slightly improved.

The bishop, who suffered a heart attack in May and another on June 4th [L.C., June 21st], is at St. Dominic's Hospital, Jackson, Miss.

NORTHERN MICHIGAN

Arizona Dean Elected

The Very Rev. George Rhys Selway, dean of Trinity Cathedral, Phoenix, Arizona, was elected on the first ballot as fifth Bishop of the diocese of Northern Michigan.

When notified of his election, Dean Selway indicated that he plans to visit Northern Michigan soon and will meet with the bishop and council and the standing committee at that time. He said, "Tell the people of the diocese of Northern Michigan I deeply appreciate this and ask their prayers." Dean Selway served 14 years in the diocese of Michigan before going to Arizona in 1959.

Also placed in nomination by the standing committee (acting as a nominating committee) was the Rev. G. Burton Hodgson of Detroit. The Rev. Canon J.

William Robertson, president of the standing committee, was nominated from the floor.

Of 14 clergy votes, Dean Selway received eight, Fr. Hodgson four, and Fr. Robertson 2; eight were needed to elect. Of 41 lay votes, Dean Selway received 28, Fr. Hodgson 5, and Fr. Robertson 8; 22 were needed to elect.

LOS ANGELES

Fr. Rusack Accepts Election

The Rev. Robert C. Rusack, who was elected Suffragan Bishop of the diocese of Los Angeles during a special meeting of the annual convention of the diocese, has announced that he will accept his election.

In a letter addressed to the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles, Fr. Rusack said, ". . . I have considered the whole matter and, after prayer and conversation with you, I wish to advise you I accept the election as suffragan bishop. I am sure that with the guidance of the Holy Spirit and your counsel we will be able to work together for the advance of Christ's Church in the diocese." When Fr. Rusack's election is ratified by a majority of the standing committees and bishops having jurisdiction in the United States, a consecration date will be set.



Rod Moyer

The late Rt. Rev. Arthur B. Kinsolving II, retired Bishop of Arizona.



© 1964, Joe Friezer

Bishop Bloy of Los Angeles (right) and Fr. Rusack: Election accepted.

“Delta Ministry” Projected

The General Board of the National Council of Churches addressed itself to two major concerns at its spring meeting in New York City.

The board adopted a resolution favoring dual school enrollment, the arrangement whereby parochial school students may also benefit by public school enrollment. “We know of no legal opinion holding that dual school enrollment violates the federal Constitution,” the statement said, and added that dual enrollment is a “viable provision for those who, for conscience’s sake, maintain separate schools.”

The board also called on member Communion of the National Council of Churches to open their doors for worship and membership to “all people regardless of race,” and reviewed details for the NCC training project for volunteer workers in Mississippi “freedom schools” this summer.

The board moved to begin the NCC “Mississippi Delta Ministry” with existing groups which favor the program and to seek to involve other groups as it progresses. “The Mississippi Delta Ministry” is a long-range ministry of reconciliation aimed at rehabilitation and education of low-income families in Mississippi, and at establishing communication between Negro and white communities in the south.

WESTERN NORTH CAROLINA

Institution Closes

The Appalachian School at Penland, N. C. will suspend operations as a child-care institution as of July 31st.

The action was taken by the board of Appalachian School at a recent meeting. It had been suggested by the Western North Carolina convention that the school might be converted to a school for slow learners, but the board of directors decided that it would be impossible to carry this out because of the inadequacy of facilities. After four months of study the board found that the cost of new facilities and the increased operational expense of such a program would be prohibitive.

The school is owned and operated by the diocese of Western North Carolina and is currently in its 50th year of operation as a child-care institution. No plans for the disposition of the property have been made.

CYBERNETICS

Infallibility Questioned

Editor and author Harry Golden, with one eye on the Bible and the other on our contemporary reliance upon computer statistics, has issued a warning against over-reliance on such statistics.

He argues that if computer studies had been taken in 65 A.D. on religious preferences, the results would have shown “51% for Jupiter, 30% for Zeus, about 9% for Mithra and about 1% for Jesus.” This being so, “that little bald-headed Jew (St. Paul) who was promoting Jesus might have just gone home and said to heck with it.” But, Mr. Golden went on to note, “St. Paul had a book; he stayed — and that made the difference.”

The independent editor of the *Carolina Israelite* was speaking at a seminar at the Carnegie Institute of Technology at Pittsburgh. [RNS]

MEDICINE

Money to Expand with

The chaplains’ department of the Medical College of Virginia has announced the receipt of a grant of \$47,800 from the Old Dominion Foundation, for expansion of its program of clinical pastoral education of seminarians and clergy.

The grant will be used to provide another full-time chaplain supervisor to assist with teaching. Residents in supervisory training will be responsible for seminary students. The two chaplain supervisors will be responsible for first and second year residents.

The Rev. A. Patrick L. Prest, Jr., an Episcopal priest, is director of religious activities and the present chaplain supervisor. He has served as general chairman of the commission on faith and health of the diocese of Virginia, is a member of the bishops’ advisory committee on applicants for the ministry, the Academy of Religion and Mental Health, and is an accredited chaplain of the American Protestant Hospital Association.



Down the center aisle of the Cathedral Church of St. Paul, Detroit, with pipes skirring, marched the pipe major of the First Battalion, Essex and Kent Scottish Regiment of Windsor, Ont., as a part of the annual observance of Commonwealth Day. Colors were dipped in salute to the altar and in memory of fallen comrades. Lord Harlech, K.C.M.G., British Ambassador to the United States (center, dark suit with insignia) watched from the first pew. The Rt. Rev. Richard Emrich, Bishop of Michigan, gave the principal address.

CIVIL RIGHTS

“Why Aren’t Our Bishops in Jail?”

“Why,” asked Malcolm E. Peabody, governor of Massachusetts, and son of the Rt. Rev. Malcolm Peabody, “aren’t our bishops in jail?” at a conference on “The Church and the Racial Revolution,” jointly sponsored by the Episcopal Society for Cultural and Racial Unity (ESCRU) and the department of Christian social relations of the diocese of Central New York. “From our spiritual leaders we have had words and often strong words but little action. Action has come instead from isolated priests and laymen, sometimes acting in defiance of their bishops,” Mr. Peabody said.

The governor directed his remarks primarily to the northern bishops who, he said, “possess a great deal more freedom of action than their southern counterparts.” Saying that “leaders of other denominations have shown courageous leadership on this issue,” Mr. Peabody declared that “the entire Church’s response to the civil rights issue and to other social issues has been weak because it has demanded so little from its membership. The Presbyterians . . . have raised \$500,000 for their work in civil rights whereas we are struggling to raise \$150,000.”

Mr. Peabody reminded the Cazenovia, N. Y., gathering that “the position of the Church, though improving, is far from satisfactory. We segregate many of our institutions, we segregate our churches,

To Great Grandma, Aged 96

I was here last year
and you told me
about the hollyhocks,
how they turned around
with the day.

So old you were
I thought
to be talking about things
following the sun.

Now I am here again;
the same flowers are in bloom,
and suddenly I know
I learned from you
how far love may continue.

E. S. FINCH

NEWS FLASH

Word has been received at press time that the wife and five-month-old son of the Rev. William Pounds of Omaha, Nebr., were killed when floods ravaged the area. Water in a drainage ditch behind the Pounds' home rose after torrential rains, and entered the house. Mrs. Pounds grabbed the baby, Jeffrey, and ran into the street, where water was running three feet deep. A rush of water carried away Mrs. Pounds and the baby. Her body was recovered 1½ miles away but the baby's body had not been found at last report. The Pounds' other four children were safe.

Fr. Pounds is assistant rector of St. Andrew's Church.

and we segregate our clergy. Only one white parish in the nation, a church in Farmington, Mich., has called a Negro pastor and only one U.S. diocese, the diocese of Massachusetts, has elected a Negro bishop."

To improve the Church's stand on this issue, Governor Peabody called upon the diocese of Central New York to call a special convocation on race, and to establish parish action programs on civil rights. "Parish action programs have been established in 45 Massachusetts churches," Mr. Peabody said, "and Mother went to St. Augustine as a direct result of one of them."

(Addressing a program-planning meeting of the National Conference of Christians and Jews in New York City, Governor Peabody's mother urged southern civil rights groups not to abandon their efforts to desegregate public facilities in St. Augustine, Fla. Mrs. Peabody recounted her experience in St. Augustine, and asked the audience, mostly women, "Wouldn't you like to go?")

PROVINCIAL SYNODS

Pacific Province Reappraises Role

In a series of addresses and sessions, the synod of the Province of the Pacific, meeting last month in Boise, Idaho, conducted a candid reappraisal of the province's place in the national Church's structure, and moved to extend its missionary outreach.

The synod adopted a series of resolutions introduced by Bishop Wright of Nevada, encouraging each diocese to form a division of world mission, establishing a working relationship with the Province of Central Africa, and committing the province to adopt projects beyond present budgets in the "spirit of mutual responsibility."

Delegates heard informed priests and laymen emphasize the Church's need for the widest possible personal and collec-

tive involvement in social issues.

The synod adopted a strongly-worded civil rights resolution which:

✓ Called on every church and church-related institution to continue to carry out the policy that all services and facilities, including sale and rental of property, "be offered to all persons without regard to race."

✓ Called on each parish to appoint special group relations committees, and to provide a means of educating parishioners in civil rights.

The delegates selected San Francisco as the meeting place for the synod's 1965 sessions, timing the meeting to coincide with the expected dedication of the completed Grace Cathedral.

RELIGIOUS ORDERS

New Monastery

On May 19th, the Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York, turned the first spade of earth at the ground-breaking for the new Holy Cross monastery in West Park, N. Y. The ceremony followed a Solemn High Mass celebrated in the north garden of the chapel. Friends and associates of the order attended the ceremonies and joined the members of the community at a picnic luncheon afterwards.

The new monastery, to cost \$700,000, was designed to meet the needs of the rapidly expanding community and novitiate. The present monastery, built in 1902 by the Father Founder, James O. S. Huntington, will be converted entirely to living quarters for guests and retreat groups.

Plans call for an octagonal building of contemporary design to be in harmony with the existing buildings and chapel through the use of similar construction materials and architectural forms. Stress is laid on the communal emphasis of the new structure, centered around the chapter room where the daily business meeting of the community is held.

An appeal for funds has been under way for several months. Gifts and inquiries about memorials or bequests may be sent directly to the Order of the Holy Cross, West Park, N. Y., marked "Building Fund."

The order, a monastic community for men in the Episcopal Church, was founded in 1884 and is engaged in teaching work, conducting retreats, and in domestic and foreign missionary activity.

EPISCOPAL CHURCH FOUNDATION

Five Are First

Noting that "Christian pastors must be equipped with an understanding of the changing and complicated social situation in which they minister," the Theological Education Committee of the Episcopal Church Foundation awarded its first fel-

lowship grants to five priests. Recipients of financial support for advanced theological study during 1964 are: the Rev. William Buttrick, the Rev. Frank Van Develder, the Rev. Frederick Harmand Shriver, Jr., the Rev. Charles Don Keyes, and the Rev. David E. Green.

Nominations for the fellowships were made by the deans of the Episcopal theological seminaries and screened by an independent committee of professors and deans.

CONNECTICUT

Thank You to 500

Five hundred Churchpeople active in work with young people were honored by the diocese of Connecticut at a special "Thank You" dinner held in Cheshire, Conn. Honored guests were selected by their parishes and missions, and represented all phases of parochial youth work — Boy Scouts, Girl Scouts, Young People's Fellowships, Church schools, choirs, Girls' Friendly Society chapters, acolyte guilds, Junior Brotherhoods of St. Andrew, and junior altar guilds.

The guest speaker, introduced by Mr. Morton O. Nace, general secretary of youth and laymen's work in the diocese, was the Rt. Rev. Henry D. Louttit, Bishop of South Florida. The commendation to the youth leaders, on behalf of the diocese, was given by the Rt. Rev. John H. Esquirol, Suffragan Bishop of Connecticut and chairman of the department of youth and laymen's work.

ROMAN CATHOLICS

Rules in Their Rooms

Contemporary moral theology, having to do with the actual conduct of people as they actually are, was the subject which received the most concerned attention at a conference of Roman Catholic clergy, nuns, and lay teachers, held recently on the campus of the Catholic University of America in Washington. The general theme of the conference was the renewal of the Church as this is symbolized by the Second Vatican Council.

The Rev. Dr. Bernard Häring, a Redemptorist father who teaches at the *Academia Alfonsiana* in Rome, presided over the sessions on moral theology. In his opening lecture he said that priests and scholars must stop "making rules in their rooms" and must open their windows to listen to the world. "We have had our minds full of rubrics instead of trying to understand the human meaning of acts," he said. "All of us dislike a fellow who always speaks to us and never listens. If the Church doesn't listen to the world, then the world will never listen to the Church." He said further that "moral theology must be applied to the actual questions, the burning questions, of human life."

Dora Chaplin Elected

At its annual meeting on May 26th, the board of trustees of the General Theological Seminary in New York City created a department of Christian education and elected Dora P. Chaplin, S.T.D., as professor of Christian education.

Up to this time Christian education had been under the department of pastoral theology and Dr. Chaplin had been an associate professor in the department. A recognized authority on Christian education within the Church, she is much in demand as a lecturer and discussion leader. She has been on the faculty of the seminary, and its only woman member, since 1953. Her most recent book is *The Privilege of Teaching* (1963).

In other action, the board of trustees also elected the Rev. Richard W. Corney, assistant professor of Old Testament, and the Rev. William G. Weinbauer, assistant professor of New Testament. Both men are graduates of the seminary and have held the post of instructor in their respective departments for several years.

SOUTH AFRICA

Denounce Law

The Rt. Rev. Leslie E. Stradling, Anglican Bishop of Johannesburg, joined with Methodist and Congregational leaders at an interracial meeting held at Johannesburg to demand repeal of South Africa's 90-day detention law when it comes up for parliamentary review on June 30th. "Sweeping people into prison without trial and without allowing them access to the outside world is treating them as things, not people," the bishop said. "There are many objections to this clause of the General Law Amendment Act, but this is the fundamental one. Imprisonment without trial is wrong whether it happens in South Africa, Ghana, or Russia." [RNS]

NEWARK

Diocese Cherishes Flag

"This flag is one of the diocese of Newark's most valuable possessions, because it symbolizes the hopes and dreams, the heartache and homesickness, of nearly one hundred children of God who

have taken refuge in our midst. It will remain here in safe keeping until such time as they can take it home to fly in freedom."

With these words, the Rev. D. Allan Easton, diocesan world relief secretary and rector of St. Paul's, Wood-Ridge, N. J., invited the Rt. Rev. George E. Rath, newly consecrated Suffragan Bishop of Newark, to lay a wreath of white roses below the Cuban flag which hangs in a place of honor in his church. The occasion was the 62d anniversary of Cuba's Independence Day. The flag was presented to the diocese by the 94 Cuban refugees resettled in northern New Jersey by the "Bishops' Flight" of February, 1963, and at the diocesan convention three months later was entrusted to the care of the world relief secretary's congregation.

Bishop Rath paid tribute to the way in which the diocese had taken the refugee cause to its heart, as shown by the fact that over-all diocesan giving for that purpose recently increased fourfold within little more than 12 months.

IRELAND

The Cross Is Back

by the Rev. Canon CHARLES GRAY-STACK

Probably for most other Anglicans the striking news from the Church of Ireland this year is that at long last, on the proposition of one layman, seconded by another, it is legal to place a cross upon an Irish altar. In fact the bill which embodied the new Canon stated that it was "fitting"! So our Church will look less strange to visiting Anglicans from other Provinces.

In one respect the new bill may be criticized. Until now Irish Church law provided two ways of placing ornaments in a church. One was the old "faculty method," dating from before disestablishment; the other the "three consents" of vestry, rector, and bishop. The new bill joins these together just in case it should be too easy to do so "fitting" a thing, but some people are wondering whether it is really good law to take alternative ways of doing a thing and then to add them together, so that both have to be followed.

This Canon dated from disestablishment (1870), when the Church of Ireland was suffering from anti-Romanitis. At the

THE ANGLICAN CYCLE OF PRAYER

June

28. Madagascar
29. Maine, U.S.A.
30. Manchester, England

July

1. Missionary Societies, Boards and Councils in the Anglican Communion
2. Maryland, U.S.A.
3. Masasi, East Africa
4. Maseno, East Africa



Newark's Cuban flag: Temporary possession.

same time, all Lessons from what the Article calls the "other books" were left out of the lectionary, so that we only read canonical Scripture. Now we have a lectionary, on a four-year trial period, which provides lessons from *Wisdom*, *Ecclesiasticus* and *First Maccabees* for use on weekdays. In proposing this, Dean Emerson of Christ Church Cathedral, Dublin, insisted that these books should be called deuterocanonical, not apocryphal.

Another scriptural gain was the passing of a resolution in favor of the use of the Revised Standard Version, but under the Constitution this must come up in the form of a bill next year, before it becomes law. We had already authorized the New English Bible New Testament, so Irish Churchmen may be able to choose between English and American versions.

A resolution was passed authorizing the House of Bishops to appoint committees to discuss unity with our Presbyterian and Methodist brethren. The bishops had already initiated conversations with the Methodists on the basis of the English proposals on a less official basis. As the Methodists were also involved in unity proposals with the Presbyterians, it was obviously wise to complete the triangle, but it appears that these conversations will all be kept distinct. In proposing this move the Primate (Most Rev. J. MacCann) paid tribute to the new ecumenical spirit which is coming out of the Second Vatican Council. In this way his Grace made it plain that this was a move for Christian unity, not against any other Christian Church.

Another important step was the approval of the new *Book of Prayers*, which consists of prayers and thanksgivings, in addition to those in the Prayer Book, which may be used in our services. As a result we shall have provisions for many additional needs, there is much wider recognition of the Communion of Saints,

Continued on page 24

Correction

The interment of the Rt. Rev. J. Gillespie Armstrong, Bishop of Pennsylvania, took place at the churchyard of the Church of the Redeemer, Bryn Mawr, Penn., and not at Arlington National Cemetery, as was reported.

THE CHURCH AND OLDER PEOPLE

by the Rev. Gregory D. M. Maletta

Associate Secretary for Aging, Division of Health
and Welfare of the National Council.

Christianity teaches that we must live not only in communion with God but in relationship with other human beings.

Too many Churchpeople take the attitude that Christianity is just "myself and God," but Christianity is rather "God, myself, and my fellow man" — which means that we make our religion manifest not only in worship but also in our attitudes and our behavior toward other people.

The institutional Church can truly be the Church of God only when it assumes the responsibility of bringing all of human life, individual and social, under the reign of God. We as individual mem-

Alonso of Aragon was wont to say in commendation of age, that age appears to be best in four things, — old wood best to burn, old wine to drink, old friends to trust, and old authors to read.

Francis Bacon

bers of the Church have the responsibility of communicating the Christian Gospel in words and actions relevant to today.

The Presiding Bishop has said, "The Church sponsors and supports social agencies and institutions because such service to people in need is one of the clear marks of the Christian Church." The services rendered by these agencies and institutions are an extension of the Church's pastoral work and concern, and are based on solid biblical and theological foundations.

Today the Church has an unparalleled opportunity to extend its social ministry to people whose needs have long been neglected — those individuals who have passed their 65th birthday and whom we call "the aging." In 1964, there are in the United States 18,000,000 people over 65, representing almost 10% of the population. In 1900 the elderly in the United States numbered 3,000,000, only 4% of the population.

The control of disease by modern medicine, better health care, and a high standard of living, particularly in this country, have substantially increased the span of human life. A child born in 1900 could expect to live to 49; a child born today can expect to live to 70. A prominent geriatrist predicts that 100th-birthday celebrations will soon be common occurrences. Today there are in the U.S. 10,000 individuals who are 100 years of age or over.

The Church has a long tradition of ministering to the aging. It established homes for the aged, as long ago as the early 19th century. We must pay tribute to pioneers who organized these homes, supported them, served them, and, in many cases, managed them. However, new social and economic conditions have brought new knowledge, new insights, and new cultural situations, making the traditional home no longer readily acceptable either to the aged or to modern society in general. While some homes for the aged have adjusted to the new trends, most have offered primarily "custodial care," focusing on the chronically ill and infirm aged. As a consequence, older individuals in relatively good health have been crowded out. Moreover, the "institutionalization" and the isolation identified with a traditional home for the aged have repelled many people.

Professionals have been critical of the traditional home. As recently as September, 1962, a writer in the *Gerontologist Journal* said:

"Unfortunately . . . many Homes for the Aged continue to resemble almshouses . . . the great majority are outmoded and inadequate, to put it mildly. The things done, and the things not done by good people acting as agents for churches, fraternal organizations, and trusts are astonishing."

How can we as the Church and, especially, as individual Churchpeople improve and expand our ministry to the elderly? As a first step we can stop seeing the elderly as a mere category. We must think of older people as what they are:

human beings still in the process of fulfilling themselves.

The Church must speak out boldly against the stereotype of the older person as "cranky, feeble, sloppy, decrepit, and helpless." If you know an elderly person who has any of the characteristics, they may be reactions to a youth-centered culture which refuses to recognize the wisdom and experience of the elderly [see also, p. 13].

Surveys show that about 90% of those over 65 are in relatively good health. Only 800,000, or about 4%, are institutionalized. About 7% are unable to get along without help from others but are not in institutions. Indications are that the aged who are physically well enjoy good mental health; the proportion of older people who have made a good adjustment to life is higher than it is among younger people. In fact, a man at 65 may be in some ways younger than one at 45. A person is not "finished" just because he reaches his 65th birthday.

Research shows that only about half of those reaching retirement age are glad to retire. Christianity teaches that skills and talents come from God—to be deprived of the opportunity to use them is to be prevented from fulfilling one's potential. The Church can set an example by using the skills and talents of older people in national, diocesan, and parochial areas.

An older person is basically the same individual he was when younger, with much the same personality, traits, and basic needs, although some of the needs may be intensified.

Of their basic needs, older people are especially concerned about income, medical care, and housing.

Somewhere They Skimp

Most of the elderly have some income — from private pension plans, savings, Social Security, public assistance, or a combination of these. But only a small percentage have an income sufficient for comfort.

The Bureau of Labor Statistics reports that an average retired couple needs \$3,010 to live modestly in an average city. But the average retired couple today has an annual income of \$2,530. They skimp somewhere. Do they buy less food? Do they go without health care? The BLS budget makes no allowance for large medical bills. And older people who depend on public welfare suffer serious deprivation. Poverty is a major problem at a time of plenty. In 1961, of all Americans over 65, half had incomes less than \$1,000 a year; only 14% were over \$3,000. [See also, p. 11.]

Some elderly people are in situations of financial emergency and may simply need help from parish discretionary funds or from other special funds available in diocese or community. Parish priests must be acquainted with public and private resources.

Medical Assurance

Older people are most concerned about medical care. There is general agreement that we need health insurance plans for the aging, but there is disagreement as to which plan is best. Meanwhile, the older person needs assurance that he can get necessary medical care without sacrificing his independence, dignity, and all his savings.

An especially important area of medicine is the care of the chronically ill, and this care is the most expensive to provide. Most commercial nursing homes give only minimal care. "There is a great lack of medical care and restorative services in nursing homes," according to a U. S. Senate sub-committee on problems of the aging.

As a rule, commercial nursing homes are too expensive to be in reach of moderate-income groups, and their residents are usually from the upper-income groups or low-income groups whose fees are paid by public funds. Public and government-supported facilities are increasing, but the need is immense. Although intensive care and equipment are expensive, the Church has an opportunity to respond to this need, but it should be certain to establish the kind of facility that will provide skilled care, plus such restorative and rehabilitation services as can enable patients to return to independent living.

Landlord Plus

Two-thirds of our elderly live in their own homes, but one out of three lives in sub-standard housing. Many are trapped in houses too old, too large, or too run-down for them to manage—trapped for lack of funds to put a house into salable condition or because its market value has decreased.

The Church has a moral obligation to mobilize community forces to meet the housing needs of the elderly. There is a lack of middle- and low-cost housing, simply because profit-motivated groups



Harold Lambert

The Church must speak out boldly against the stereotype of the older person.

find it financially unattractive to build. However, federal government programs for financing construction of non-profit facilities have stimulated interest in housing for the elderly.* A number of dioceses and parishes are building for them.

But the Church cannot be content to be merely a landlord.

Before launching a building program a Church group would be well advised to:

- (1) Determine if there is a market for such housing among Church constituency and others in the community.
- (2) Investigate whether any of the people to be served could remain in their own dwellings if provided with such services as portable meals, home helpers, visiting, etc.
- (3) Discuss plans with knowledgeable people in the community.
- (4) Clearly identify the group to be served, especially in terms of income.
- (5) Keep in mind that older people wish to stay in the mainstream of life, and need to have easy access to relatives and friends, shopping, medical, recreational, cultural, and religious facilities.
- (6) Consider the implications of financing, administration and staffing, and the need for services and programs, especially religion-centered programs. Church-sponsored housing must be more than mere shelter.
- (7) Make plans that give top importance to high standards of service and to the dedication of administrators and board members [see p. 14].

*Of special relevance is the National Housing Act, adopted in 1956, 1959, 1961, and 1962 by Congress, particularly sections 202 and 231.

Churchpeople, witnessing to their concern for the social and spiritual needs of the elderly, will be willing to support such a project, either through endowment funds or fund-raising campaigns. But they must be informed of the needs [p. 14]. While the Church should avoid subsidizing people who are financially able to pay for their own care, it must be ready to subsidize those of inadequate means.

Housing for the aging may be classified under four broad categories:

- (1) *Residential* facilities refer to a housekeeping type of project, either an apartment building or a group of small cottages, providing adequate housing for those who wish to live independently.
- (2) *Congregate living* facilities refer to

Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.

Leviticus 19:32

housing (apartment or retirement village) offering such services as central dining rooms, infirmary, recreation programs, and staff supervision.

- (3) *Multi-functional facilities* serve both those who are well and those who are ill, and may include provisions for independent living, congregate and protective group care, skilled nursing, and

rehabilitation services. These may be maintained in a single apartment unit or in a complex of units and may be for long-term or temporary care.

(4) *Retirement communities* are developed to offer all the multi-functional services and programs provided by other facilities, but they are distinguished from the others by their "community" characteristic, which concentrates older people in a community separated from other communities.

The differences between the categories point to two schools of thought about old age. One theory claims that the older person inevitably cuts his ties with the outside world until, having cut them all, he is ready for death. Therefore the need is for the kind of facility that will provide all services in one place.

The opposite theory argues that old people are not different from anybody else, and should be enabled to live as part

One needs to grow old to become gentler in one's judgments. I see no fault committed which I could not have committed myself.

Johann Goethe

of the community, as long as humanly possible, and as long as they desire to do so.

The job of the Church, then, is to provide such a flexible variety of facilities that an older person may make his own choice.

Already, some of our existing homes for the aged are devising imaginative new programs [see pp. 14 and 15]. The Church has the immediate responsibility of reviewing the current programs of all its homes.

Home Away from Home

Most older persons, especially those without family or relatives, worry about "what will happen to me when I no longer can take care of myself?" It is then that they look to a retirement home as a possible source of security. But more often than not they wish to remain independent as long as possible. It is at this point that the so-called non-residential service is of value to a prospective resident. Without actually moving into a home, one may receive its services, e.g., counseling, therapy, recreational facilities, medical care, and emotional and social support. Members of the home's staff visit the non-resident to help him with problems of daily living. Participants in this plan have the security of knowing that they will be admitted to the home when necessary. Often a participant may enter the home for an extended period, later being restored to the point where he can return to the community and familiar surroundings.

Non-residential service enables a home

to serve not only Churchpeople but also other elderly people in the community. It is a service which focuses on total needs, and it is the kind of program which promises to improve the image of the home. It is also a program which can alleviate the problem of the long waiting list.

Existing homes can also "mother" independent living units constructed away from the home but related to it and supervised by its staff.

Parish Powerhouse

It is the parish which can be a powerhouse for developing many programs. It already has an established structure and physical plant. Inner city parishes, particularly, must be alert to opportunity.

A "parish family" can give its older members the affectionate security and intimate relationship which a family traditionally provides.

The modern family, even though often scattered, is still important to the individual, of any age. Over 35,000 marriages a year take place among people of 65 and over. About half of our elderly live with a spouse and another 25% with other relatives. Many children are called upon to plan for their aged parents. Old age is a family problem. But the modern family frequently is in no position to assume the care of its older members. And the strong ties that existed among neighbors in the past are rare today.

The parish can fulfill the role of family and neighbor.

Older people must be helped to accept free time as a fact of life that does not necessitate excessive guilt, anxiety, depression, or compulsive work. A parish should provide for fruitful use of free time; studies indicate that while most older persons have a Church affiliation, only half are active in parish life.

One activity which a parish should have no trouble establishing is volunteer visiting [see also p. 21]—a program in which the Church has centuries of experience which is being taken over by social and public agencies. Volunteer visiting should be extended to all older persons living in the area of a parish, members and non-members. The purpose should not be to proselytize so much as to bring Christian fellowship to people who may be lonely and anxious. And retired parishioners themselves can help with the visiting.

Parish visiting does not mean merely "dropping in." It means being willing to give yourself, to do little chores, run errands. It means taking an older person for a walk or for a ride or reading to him. It means telephoning regularly, and being available for emergencies. It can mean enlisting parish young people to do a job of painting or cleaning.

Parish visiting means listening patiently and without passing judgment.

A parish visiting program, with faithful volunteers, can go far toward meeting

the spiritual, emotional, physical, and social needs of many of the elderly. It can be started with a few people, even with one person. But it must be directed by someone who has knowledge of and insight into human relations.

Imagine and Create

There are many other creative programs which can be and are being initiated at parish, community, or diocesan level. Here is a check list:

- ✓ counseling, casework, and information services
- ✓ day centers to provide recreational activities
- ✓ household helpers (sometimes called "homemaker service")
- ✓ portable meals, to provide a daily, moderately-priced hot meal served at a central location or at individual homes
- ✓ foster home care to provide family living for the elderly who cannot remain in their own homes
- ✓ summer camping [see p. 22]
- ✓ telephone visiting
- ✓ shopping service
- ✓ protective services, to guard the interests of those unable to attend to their own affairs.

The list can go on and on [see pp. 19 and 20]; it stops only where interest and imagination stop.

Theology of Maturity or How to be Well-aged

Aging is the concern of the whole Church. Beginning at Church school level and continuing through adulthood, Churchpeople can be taught to understand the aging process and its significance.

One way the Church can accomplish this is by offering opportunities for younger people to get to *know* the elderly. Too many young and middle-aged adults are afraid of old age, of retirement, of illness, and of death. Many of us are religiously immature.

The Church needs to develop a theology of maturity, so that a constructive concept of old age, based upon biblical reference, can be established. Christianity teaches that what counts is the quality of life, not the length of it. Seminaries need to prepare clergy to minister to the aging.

Guidance in preparing for shock-free retirement should be available at parish and/or diocesan level, as should provision for older people to discuss practical problems with lawyers, doctors, and clergy.

The Church can offer its elderly motivation for growth. It can continue to emphasize that no person is useless to God, and that at any age we can be acceptable to Him.

Many Churchpeople are already hard at work improving our ministry to the aging, proving once again that for old age, as for all ages, the Church provides a Rock. This special issue tells the stories of some of them.

OLD AGE IN A YOUNG CULTURE

Among the elderly,

poverty is more than painful

by Anne Davison

Assistant secretary, Department of Christian Social Service,
Anglican Church of Canada

Most of the industrial world believes it can get along better without older employees. We may give the impression that the Church feels the same way, unless we make it quite clear that the value of human personality is not based on the ability to earn wages.

That the Church needs its senior members is not news, but we must now find imaginative ways to express this need. People of all ages have to cope with the effects of a changing world. Accelerated living strains intra-familial relationships. The young take change for granted. The not-so-young need encouragement to face it.

Research points out that it is the senior members of society who are most affected by the least obvious kind of poverty. Those who at retirement have little or no savings and no employment pension often do not qualify for Social Security or government aid, or, if they do qualify, find these woefully inadequate. As they no longer report daily for work, and in other ways drift from society, their poverty is not obvious to the community. The tendency to become pessimistic and depressed is directly associated with poverty. Mental illness has been shown to be much greater among the economically poor, and is probably more prevalent than statistics reveal. Depressed poor are rigid and suspicious, and they find their security only in a

fatalistic attitude. Poverty may be the real cause of many of the characteristics that are commonly attributed to old age.

Both poverty and age contribute to "geriatric ghettos" in the downtown parts of the larger cities. Today many of the residents of these ghettos are the people who denied themselves for others during the depression years. An analysis of the long-range effects of the depression years as observed in the elderly of society today would be most helpful in understanding them better.

"Poverty, painful at all times, is bitter indeed when it magnifies the troubles of old age."* Poverty is an obstacle that discourages affiliation with groups of any kind. This lack of identification is eight times as prevalent among the poor as among the normal population. No wonder the aged poor feel lonely.

The opposite to being lonely is having friends. Even though our elderly citizens will quickly acknowledge their loneliness and how they miss old friends, they need help to see the value of seeking new ones.

Friendly visiting ought to be regarded as an obligation by everyone at any age who is not incapacitated. Many an old person chooses not to make demands on his own behalf; in such a case, a visitor, seeing a need, can pursue it until an answer is found. When visitors are trained

**The Other America: Poverty in the United States.* Michael Harrington.

and organized this can lead to community action. One community has found that the most effective visits to the aging are made by the juniors of the Church, aged 8-11 years.

The Church's offer of friendship has additional significance, because there is a continuity of concern and a regularity about congregational worship which is always available nearby.

Sharing in the parish's give-and-take, family-like relationship, loving and being loved can stimulate the growth of personality and lead to the abundant life to which all have been called.

Rupert T. Waite

Mr. Waite retired in 1960, after 49 years of service with the New York Central Railroad. In 1949, he retired from the New York National Guard, with the rank of Major, and with the Seventh Regiment's "Cross of Honor" for outstanding service. He has been treasurer of St. John's Church, Tuckahoe, N. Y., for the last ten years and is now a vestryman.



After his retirement he went to work part time in the processing department of the National Council.

He says, "My advice to one reaching retirement is, take a couple of months to relax, then, if you are in good health, look for a part-time job. It's better to keep busy than to just fade away."



RNS

"Drink this in remembrance. . ."

I like retirement

by the Rev. Edward
Potter Sabin

For almost four years now I have been retired from the active ministry. I find it very good!

Retirement, however, I find is not cessation from work. I had thought it might be, and I was not dismayed at the prospect. Actually, I was deeply and thoroughly fatigued and oppressed by my 40 years of parish activity, and I looked forward with pleasure to the days when I would not be compelled by conscience or other necessity to spend my strength in apparently pointless and valueless endeavor.

But at the insistent cry for help from a younger priest enmeshed in the same problems I was leaving I have taken advantage of the ruling of the Church Pension Fund that while a retired priest may not engage in conventional parish work, draw a salary therefrom and continue also to receive his pension, he may, however, offer the Holy Communion without any restriction as to number of times, days or seasons, nor places.

I have contentedly become only "a Mass Priest." I do not preach except when the rector is away on vacation, I do not baptize except in emergency, I do not marry, I do not bury, I do not teach, discipline, and control the acolytes (although here is a constant temptation to my hands-off policy). I do not have to help out with the Sunday school, or men's club, or choir, nor every-member canvass. I have borne the burden and heat of the day; now I am not expected, *laus deo* and Pension Fund, to intrude my assistance into the rector's obligations except as I can and enthusiastically do assist him at the altar. I am glad of the Pension Fund ruling, and I thank God, too, for the growth in sacramental worship which I have observed in my own ministerial period and which now in many places issues in a demand for more than a once-a-month parish Communion. Despite the atom bomb, population explosion, and the threat of destructive war, I peer into

the future with confidence and serene hope, because our people are praying, they are demanding to be allowed into the sacramental presence of Jesus regularly, Sunday after Sunday, as the normal act of worship of His followers.

I regularly celebrate one of the three Sunday Eucharists and assist in the administration at the other two. Each of the priests on the staff has told me of his satisfaction with and need for my help—a gracious and heart-warming assertion for me to hear. For my part I am happy with this privilege of continued service. And the remuneration pays my rent.

I no longer live Thoreau's "life of quiet desperation." With no prickings of conscience I can now walk my two miles a day without thought of some curious parishioner wondering why I'm wandering, like Joseph in search of his brothers, aimlessly around.

After forty-odd years of reading theology and allied subjects I can take an armload of books from the public library and not care if anyone notes that there is so much detective and science-fiction escape literature with which to stultify my mind.

I can privately publish by mimeograph a family history and a college reminiscence, cutting my own stencils, wrestling with the parish's balky, temperamental, and viciously uncoöperative obsolescent duplicating machine; then gathering, covering, stapling and binding the resultant hundred-page books all as a do-it-yourself project, and not need to justify the final limited-interest melange by any expectation that it will pay for itself and maybe furnish cigarette money for a month or so.

I can now do heavy reading, too, undisturbed by anxiety about how to deal with the ear-bender who thinks something ought to be done about the choir, Sunday school curriculum, vestry, church-attendance, the ushers' awkwardness, my wife's eminence in bridge, and my own lack of sympathy for Sunday-morning headaches.



Nobody grows old by merely living a number of years. People grow old only by deserting their ideals. Years may wrinkle the skin, but to give up interest wrinkles the soul. In the central place of every heart, there is a recording chamber; so long as it receives messages of beauty, hope, cheer, and courage, so long are you young. When the wires are all down and your heart is covered with the snows of pessimism and the ice of cynicism, then, and then only, are you grown old.

*General of the Army,
Douglas MacArthur,
on his 75th birthday*

I have found that there is no truth to that ancient saw, "You can't teach an old dog new tricks." Maybe it is true for dogs; but like Goliath, Abner, and Hazeal, I say, "Am I a dog?"

My mind is quiet so that I can learn the names, number, and order of the Presidents of the United States; I can memorize the essential parts of the Declaration of Independence and of the Constitution, even though my wife screams, "No, oh no!" when I offer to recite them to guests. I can study astronomy textbooks and sociological treatises concerned with population explosions (at last I have had time to read Malthus as he wrote 160 years ago), and I have designs on Adam Smith and Rousseau. I have come to know many interesting things about Nephertiti, Napoleon, Catherine of

Russia, John Paul Jones, George Washington, the Adamses, Lincoln, Generals Grant and Lee, and I have refreshed my undergraduate curiosity about art.

But physical labor disguised as play I no longer have to engage in to prove something (what?) during off-days and vacation. I have filled my boots in my last trout stream. I have mowed my last lawn—let the crab grass flourish! I have shovelled my last snowflake! I have sat in my last blowy, crowded, cold, and uncomfortable grandstand to cheer on dear old Alma Mater to absorb another moral victory at the short end of the score. Heigh ho! I am now at ease before my TV, if I wish; and if I don't wish, I can take a nap without being a lazy dog. Yet what if I were a lazy dog? Whose concern is that?

A great comfort to me in my occasional peering into the grim future are the words of George Washington written to General Schuyler on Christmas Eve of 1775, "We must bear up . . . and make the best of mankind as they are, since we cannot have them as we wish."

Like the poetess who declared that now she accepted the universe, I find contentment in a tolerant acceptance of God's whole creation, and am pleased to have had some little share in its wonder, and am without impatience to await the experience of going on into that life of continual growth in love and service which our holy religion has promised to us.

Meanwhile, I rejoice that I can be "only a Mass priest." That is enough—and a superlative reward.

Old people themselves can contribute to the solutions of the problem of a changing population

by Early W. Poindexter, Jr.

Most older persons do not want things done for them so much as they want to be in a position to do for themselves. Nor do they wish to remain alone and aloof from the life of the community. Many of them can contribute to the well-being of the community, and want to do so.

If a community deprives itself of the mature wisdom and judgment, warm feelings, and dependable spirit of older persons, it is disregarding a sound source of strength. How easily this can happen, however, in an era when the emphasis on youth often seems to strain at the bonds of reason.

Look about at some of the happily retired and older persons in a community, or, more particularly, in a good retirement home. Here, settled in and adjusted to the new patterns that come with aging, the life expectancy of the individual increases—a concomitant result, it appears, of being needed, happy, and productive. This is so, it would seem, not so much because of regular and balanced meals, comfortable living conditions, and timely medical attention, as because here an older person has an adequate and dependable foundation on which he can build his life.

Canon Poindexter wrote this article shortly before his death last March. One of the founders of the Episcopal-Presbyterian Foundation for the Aging, he was the only clergyman voting regularly on its board composed of six members from the diocese of Missouri and six from the Presbytery of St. Louis of the United Presbyterian Church. He served the foundation as chairman of a moderate-cost housing committee and lived long enough to see the foundation make a commitment for such a project in St. Louis. He wrote from experience, having retired from the active ministry in 1962.

Adequate provisions for older persons, like other demands that the future of an exploding population is making, will require more than extended facilities. And the seniors of a community themselves can be a vast and valuable contributing resource in the solution of the problems involved.



Paul Parker

No wish to remain alone and aloof.

WHAT THE HOME CAN OFFER

Replace

a stereotype

with an image

of vitality

by Rockwood Jenkins

**Administrator, the Church Home,
Rochester, N. Y.**

Countless individuals have been made aware of the existence of the Church Home, Rochester, N. Y., and its services through an expanded public relations program.

Every Episcopal family in the diocese of Rochester has received a brochure on the home. Frequent articles appear in the diocesan newsletter. A mailing list is growing. Talks with a documentary slide presentation are given before parish organizations. People are being solicited for financial support through the "Friends of the Church Home."

A planning committee of the board of directors has submitted to architects a building program which will increase the home's capacity from 43 to 120, pro-

viding an infirmary for 80 and a residence for 40.

An auxiliary formed in 1963, now numbering over 140, supplements the board's visiting committee, provides transportation for weekly trips, has sponsored an open house, opened a shop for the convenience of the residents, and is presently raising funds to refurbish the dining room. A volunteer personal-shopper and a coordinator of recreation have been recruited from auxiliary membership as have volunteers in the craft department. (An occupational therapist has expanded the arts and crafts program.)

Through an ever-increasing number of such personal contacts and by word of mouth, the importance of the home and its needs are spreading throughout the diocese like a tidal wave.

The greatest change at the Church Home has occurred through establishment of resident committees. Believing that the home is the residents' — not the board's nor the administrator's — every effort is made to create an atmosphere conducive to free expression of opinions and participation. A cultural-educational-recreational-spiritual committee is involved in planning activities in the home and in the community. A hostess committee plans and officiates at social functions to which residents invite guests. Members of a garden club prepare floral arrangements, distributing them about the home. An altar guild tends to the needs of the chapel. A reception committee provides volunteer service at the reception area.

Rules and regulations, except those required for the safety of residents, are outlined in a guide drafted and compiled by residents themselves.

Homes are no longer "charities," they are businesses unto themselves. Monthly fees representing a portion of the actual cost of care and frequently supplemented by income from endowment funds have eliminated "life-care" and large entrance fees.

No longer does a stout rocking chair, warmth, and three meals a day constitute sufficient care.

We need to replace the stereotype of a home as a place of last resort with an image of vitality, life, activity, and loving, efficient care. That is what we are aiming for at the Church Home.

The

board member

has

a ministry

by Dorothy Stabler

The ministry of a board member of a Church retirement home involves several kinds of relationship. There are person-to-person relations with residents in the home; a relation to the whole of the home's constituency; and a relation to the community in which a board member represents the home.

It is in our personal relationships with individual residents of the home that our ministry is tested. The ability to listen, to hear the unspoken need or anxiety, and to give of ourselves in response measures the worth of our service. We must abandon our own need for appreciation and gratitude. We must rid ourselves of condescension which may be an unrecognized result of that need. The opportunity for friendships with residents

Miss Stabler retired in 1960 from the post of associate secretary, General Division of Women's Work, and staff associate, Department of Christian Social Relations, National Council. She is a member of the board of managers, St. Luke's Home for Aged Women, New York.

is one of the rewards of this ministry.

The board member's ministry to the entire "family" of the home will be reinforced by intelligent use of knowledge gained from relationships with individuals. Sympathetic and imaginative interpretation of this knowledge will answer questions such as: Is everything possible being done to provide physical comfort and care? Is there opportunity for intellectual stimulation and for meaningful activity, both in the home and in the community?

The board member's relationship to the community includes responsibility for interpreting to the community the current needs of the aging, as well as up-to-date resources for meeting those needs.

We are obligated to see that policies for selection of residents, adopted possibly a generation ago, are in line with present requirements. We must be sure that the home is rendering the most useful service possible in relation to its resources and to needs that were not originally foreseen. We must guard against the danger of evaluating program solely in relation to those for whom we have already accepted responsibility.

These then are aspects of the board member's responsibility (in addition to his customary role in areas relating to finance and administration) — aspects which add the component primary in every service to people undertaken in the name of our Lord. That component is Christian love.

A home for the aged

comes of age

by Lois G. Slonaker

Executive director, St. John's Home of Milwaukee, Wis.

Shelter"—even in a beautiful home with an atmosphere of gracious living—was no longer enough. Officials of St. John's Home of Milwaukee were convinced of this back in the 1950s. They were also aware of the increased numbers of elderly people and of the complexity of their problems. In consequence, the officials pledged their support to development of more adequate facilities and program.

In 1959 a professional executive director replaced the board of women managers (who originally had governed and personally managed the home), and the transition from the original concept of

"shelter" to a complex of modern facilities and professional program began.

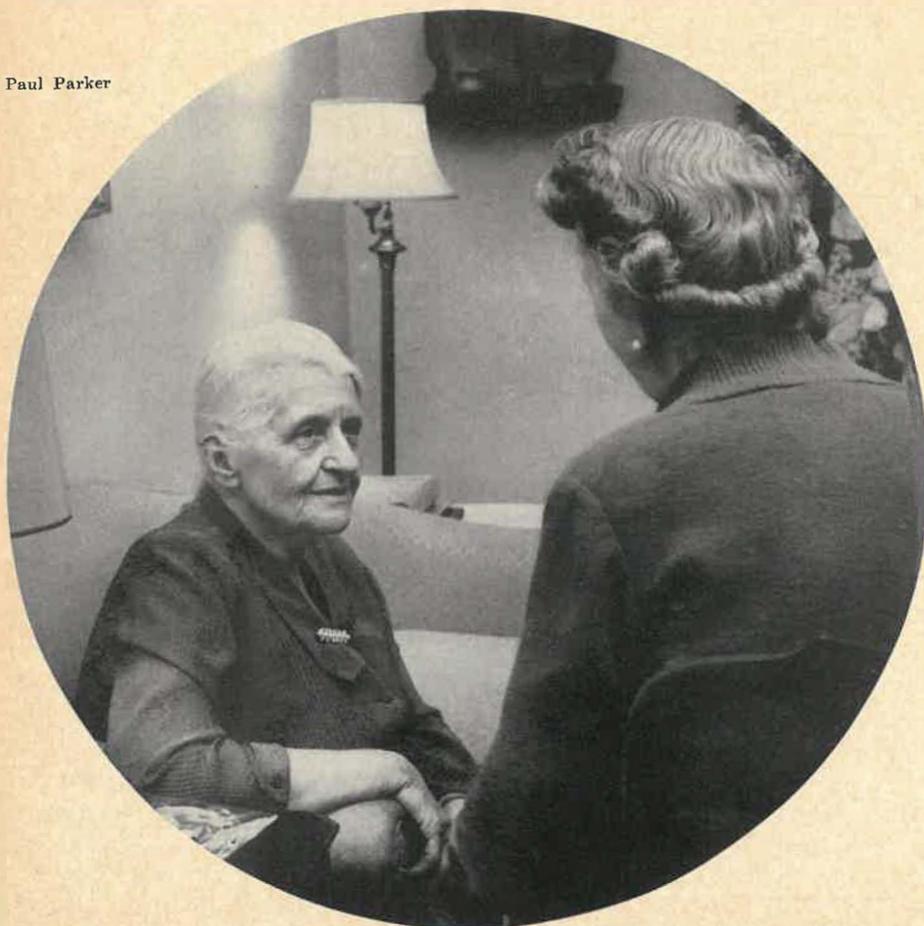
From the outset it was obvious that an additional building was necessary, but it is worth noting that no building plans were drawn up until *after* the program expansion was worked out.

The new structure, named the Special Service Building, forms the bottom of a U to join two older buildings, one of which is now an "apartment wing." St. John's now offers four types of accommodations: apartments, private rooms for self-sufficient residents, plus two types of accommodations for residents requiring nursing care. Current capacity is 88, plus 11 apartments.

Eligible men, women, and couples who can live independently but need the protection of the home reside in three-room apartments. They have their own furnishings and schedules, with the assurance that someone who cares is at hand when needed, and that they will be transferred into another section of the home if necessary. Clergy and their wives or widows have priority for occupancy of the apartment wing.

Self-sufficient residents (persons who are no longer able—or prefer not—to cope with marketing, meal preparation, etc., but are ambulatory and able to go through the routines of the day without help) live in the other wing. Here the emphasis is on gracious living, companionship, community program, and activities. These residents are encouraged to plan and live their own lives, to continue to "be themselves," and to pursue useful activities within the limits of their strength. Since all have private rooms, each can have as much privacy as he wants, but never has to be alone in the sense of being desolate or fearful. Help is always within calling distance, and congenial companions are nearby.

In the new Special Service Building a nursing section occupies the second and third floors. On the second floor elderly persons who have physical limitations and need the supervision and help of the



Paul Parker

nursing staff live in private rooms with their own furniture and surrounded by their own treasures. A lounge, large solarium, and patio provide opportunity for a change of scenery and encourage association with other residents. The third floor, furnished with hospital beds, is equipped to give extensive nursing care as comfortably for the patient and as efficiently from the nursing standpoint as possible. Nurses under professional supervision are on duty around the clock, seven days a week.

The first floor of the new building, with spacious dining room, modern kitchen, lobby, and administrative offices, also has two-room suites for couples or single persons who require additional space and privacy without the responsibilities of apartment dwelling. The lower level has a large recreation room, occupational therapy rooms, and beauty shop—easily accessible to all residents.

Physical enlargement and a professional program have not changed St. John's homelike atmosphere. Nor has the religious emphasis been changed or minimized. Holy Communion is celebrated twice each week and the first Sunday of each month. The residents' altar guild, sponsored and led by an altar committee of St. John's Home Auxiliary and Associates, serves St. John's three altars and the priests who conduct the services. Daily Morning Prayer plus Evening Prayer on special occasions, and frequent visitations of the clergy all add to opportunities for a rich spiritual life. Able-bodied residents go out to two nearby churches and to others farther away. Communion is brought to various residents who are incapacitated.

St. John's demonstrates its reverence for life by seeking to maintain the highest standards in the care of the body (nursing, nutrition, sanitation, etc.), and em-

phasizes its respect for the dignity of the individual by ministering to the "whole person." The program aims to help each resident adjust to community living, while he preserves his identity and interests, his family relationships, and his status as a part of—not set apart from—the Church family.



St. John's Home, looking toward the new building.

An obvious way in which the Church-related home serves the Church is by adding not only years to life, but *meaningful life to years*, for many of its elderly communicants. Clergy and Church groups can minister to a large number congregated in one place more dynamically than they can minister to the same number of individuals scattered geographically. Through the home's professionally directed volunteer program, Churchmen and women can serve their community through Church channels.

There are many less obvious ways in which a Church-related home can serve. Parishioners burdened by loneliness, social isolation, and limited mobility often come to the attention of the parish priest, and the Church-related home is a natural resource for parishioners who need guidance in planning for their last years. The expanded concept of what the Church home can and should be has extended its services to all economic levels and has actually raised the "tone" of the home. It is now a place where residents are proud to live.

Revision of financial requirements for admission resulted in four plans:

(1) For those who have sufficient funds, there is the plan whereby residents pay for actual cost of care.

(2) Arrangements for payment by members of the resident's family or friends or by Old Age Assistance, and

(3) Endowment subsidies, i.e., income from the home's endowment, are used when necessary to bring payments from other sources up to actual cost.

(4) The "apartment plan" covers residents of the apartment wing.

Through these four plans, which are purposely kept flexible so that the board interprets each case individually, all economic levels are served. No one is a "charity case," and it is easier for all residents to keep their feeling of independence and identity. Payments are made either in lump sums or on a monthly basis.

The women residents of St. John's Home have their own organization of Episcopal Churchwomen, affiliated with the diocesan women's work. They operate a resale shop which also provides an outlet for articles made in the home by individuals and craft groups. The shop gives the women an opportunity for continued creative living and usefulness. Proceeds enable women residents to participate in Churchwomen's meetings, social gatherings, and community service projects. They have also made possible the purchase of many useful and beautifying articles, chosen by residents, for the home. And this "income" has made possible substantial contributions to others, as well. Annually residents buy "camper-ships" for children through another

For those with limited means there are:

St. John's residents gather in the patio of the new building before going for a ride.

Walter Sheffer



Church agency, and contribute as a group to various approved fund drives.

Through the occupational therapy program, residents prepare mailings for the diocesan office, United Community Services, and others. One group has made toys and scrapbooks for Milwaukee's Children's Hospital, and another has recently begun a missionary project in cooperation with a Church agency.

The staff social worker who receives applications for admission counsels many elderly persons and their families in relation to problems which may or may not result in admission to the home. Often referral to an appropriate community agency is a better solution; or through better understanding of the problems of aging an acceptable plan can be worked out within the family.

The social worker helps parish groups to participate in the program of the home or to develop parish programs of special interest to older people.

The Church home with adequate facilities can be a community center for nearby churches and for elderly persons living in the vicinity. Community programs centered in the home can help churches solve the social isolation problem of their elderly far beyond the home's resident capacity.

It is in this area of further sharing its facilities, services, and professional know-how beyond the four walls of the home that St. John's plans its next expansion program.

Every elderly person does not want or need to live in a home for the aging, however complete and attractive it may be. But all churches are concerned with the problems of their older members; and, as each parish undertakes its ministry, the Church-related home, out of its long experience, can be an excellent resource for leadership and cooperative planning.

Miss Esther C. Stamats



Miss Stamats retired from the position of director of services for the aged, diocese of New York, last year. During her pre-retirement career, she was, among other things, president of the Maryland State Conference of Social Welfare; metropolitan executive of YWCA of Baltimore; director of individual services of the metropolitan YWCA of Chicago; national director of the Department of Christian Social Relations for the United Church Women; and a member of the special staff on aging of the U.S. Department of Health, Education and Welfare.

Upon retirement, Miss Stamats became director of the hospitality centers for the American Association of Retired Persons and the National Association of Retired Teachers. She directs the national center in Washington, and also has responsibility for work with government agencies.

The Church's PLUS

in nursing care

by the Rev. Canon René Bozarth

Founder, Society of St. Paul

Whenever the Church involves herself in any expression of social service she is faced with the need to do her job better than the non-Church unit operating in the same field, and to justify her participation in terms of something extra, something above and beyond that which the secular experts can provide.

This is true in Church-operated schools, hospitals, and geriatric institutions. They must be better than like institutions operated by government or other non-religious agencies.

A Church-operated nursing care facility must be an excellent facility in the same terms as secular nursing homes in the same area. But even when a Church nursing home is thus excellent in terms of equipment, medical care, housekeeping, diet programs and a good, fireproof, clean, comfortable building, well ventilated, well heated, and attractive, there must be the plus factors which only the Church can give. Some of these things of great importance and value to the patient are not directly financial.

First, because it is so obvious, is the "Plus" of the ministry. Priests of the Church ought to be constantly available in any institution maintained by the Church, but especially so for one having as its object the care of the elderly sick. The friendly touch, the warm reassurance from a priest can have no substitute in the eyes of those who, from the vantage of great age, look back over a long life of prayer and of good relationships with their parish clergy in many situations. A patient will believe things from a priest that not even a doctor can convince him of. A priest ought to be offering the sacraments of the Church at regular, frequent intervals — Holy Communion, Penance, Unction — and even Baptism, for in my experience both Baptism and Confirmation are called for by the aging ill if they are exposed to the possibility and availability of these means of grace.

A lay ministry of love is best handled through a formal organization, a volunteer guild of — if possible — both men and women dedicated to bringing the

Paul Parker



Church into the institution. Since this is the Church in action, when two or three Grey Ladies (or blue or green or pink — a uniform is important for a hundred reasons) appear in a ward of patients, remarkable things begin to happen because the Church is suddenly in their midst, they are caught up and contained in a most infinitely precious sense of oneness.

Volunteers can write letters, read, do cosmetic work, play games with patients, take them for auto rides, make phone calls, and do shopping. They may also visit — simply listen to and occasionally talk back. This is important indeed.

There is the more obvious task, of course, of bringing the functional aspect of the parish to the institution. A church leaflet, an offer to read prayers with a patient, news of a parish event or occasionally a discussion of a recent sermon — all these have real value.

Anyone can found a nursing home, but the Church can — and ought to — do it better!

The Church has the potential of drawing upon her own membership for personnel. Doctors, nurses, social workers, educators, therapists can give guidance and in some cases perform the needed work. Bound together by a common concern for human dignity, certain that God loves us all, at any age and in any condition of health physical or mental, these Christian professional people will use through the Church all of their talents and contacts in an enthusiastic response to a challenge.

An example of this is found in Sonora, Calif., where the parish has organized a committee to plan a nursing and rehabilitation center — a physician, herself a member of the parish, has been named

The praises of the sick and the broken excuse the silence of the healthy and whole.

Rabbi Moshe Hakotun (legendary figure among the Hasidim. Many sayings, in various languages, are attributed to him. His dates are uncertain; some think he is still alive).

as an administrator for the committee.

But when the institution comes to life and when the standards of care have been met, then the Church must add its extras — individual attention that brings Christ to the aged ill, that opens the doors which had been closing on loneliness and fear.

Only the Church can do this particular job. However ethical an organization might be, if it does not have the conviction that the twilight years of human life have a value, then it cannot do more than provide domiciliary and custodial care. But if we do believe in the value of human life, and if we are concerned with Christ's relationship with the ill and enfeebled, then the Church must express that concern by stepping into the void

and by being to the patient a family and a strength.

The object of good nursing home care is to achieve as much health as a given patient can possibly attain, physically and mentally, then, from where the patient is, to find useful and expressive ways for the patient to make his best possible imprint upon the social organisms. Remembering that Goethe wrote not a line of important verse until 80, that Paderewski gave concerts at 79, that age is not necessarily a weakness, for Edison continued his inventive work until he was nearly 90, we must not regard it as normal for an "old" person to be senile, useless, in pain and childish. That is the accepted norm now — but it ought not to be, any more than for a 16-year-old to be by virtue

of that age alone anxiety-ridden and indecisive.

It is essential that a nursing home (1) be a good, sound medical facility; (2) have an atmosphere of a real home; (3) not be cut off from the main stream of life of all ages; (4) have a staff dedicated, alert, and informed; (5) be integrated into the parochial life of the Church; (6) make use of therapists at every level in order to restore usefulness and a sense of integrity to the patients.

Nursing homes have too often been smelly, dark remodeled houses in rundown neighborhoods. Let's throw sunlight upon them, and the light of intelligence within them, and the Light of Christ over them!



Paul Parker

The plus factors of the Church-sponsored nursing home: Therapists to restore usefulness and individual attention to open doors.

WHAT THE PARISH CAN DO

The parish looks to the neighborhood

by the Rev. Warren C. Skipp

Rector, Christ Church, Baltimore, Md.

Christ Church, Baltimore, is an old, well established church, with a predominantly old congregation. In spring, 1960, it started to search for a new way to express its concern for the people living in its community. It found a way, and the way encompassed the city.

The neighborhood of the church is polyglot, a kind of small city with 10,000 residents who live in a few private residences and apartment houses and a multitude of flats and single rooms. Close by the church are innumerable commercial and professional offices and enterprises, and the highest concentration of doctors' offices in Baltimore, a city recognized as one of the foremost medical centers in the country.

The personal involvement of the congregation in its ministry to its community was especially difficult since more than 75% of its members live outside of the area.

A rector-appointed extension committee of 15 lay persons, including two vestrymen, set down a statement of purpose, approved by the vestry, which said:

"One role of Christ Church is to serve people in the area in which it is located. . . . This is the area of responsibility with which the extension committee is concerned. . . . It is our policy to study the needs of the people in this community. It is essential to know the resources available to meet some of these needs. Ours must be a coöperative effort. We must know what other churches, groups, and agencies are doing. Continuing work and study must go on toward the goal of working together in the downtown area.

"Our primary goal is to serve people in a meaningful way, not simply to recruit new members for Christ Church. At the same time it is not our purpose to start another social service agency or community club. Our specific goal is derived from our mission as a church. For the Church, as the 'Body of Christ' is commissioned to be Christ in its community."

Because of Christ Church's aging congregation, many parishioners wanted to start a youth program to secure the par-

ish's future. But facts gleaned by the committee did not support a youth program. Of the 10,000 persons in the area only 438 were of school age. A day-care center for children is needed in the downtown area, but this required greater physical and financial resources than we have.

In 1960, 16.5% of the population of our area were 65 years of age or older. In almost 25% of the dwelling units and in over 36% of single-person households the head of the household was 65 years of age or over. Two-thirds of these persons reported annual incomes of less than \$3,000, and about the same proportion said they did not work. Actually many have well below \$3,000, since they depend entirely on Social Security.

Two churches in our area sponsored small groups for the aging. Only one met weekly and neither had professional leadership. Our vestry approved a one-day-a-

week program at Christ Church, directed by a professional. The program would add \$2,000 annually to the parish budget. We named it the Companionship Club. Seven persons attended the first meeting. Today the membership numbers 165, with 60 to 65 persons attending weekly.

Community relations have been excellent. The professional leader is a Presbyterian who retired early as chairman of a city high school mathematics department. Her work at Christ Church has broadened the interest of other churches. Today members of a nearby Presbyterian church serve as hostesses in our club.

We soon saw the need for more than a one-day-a-week program. Health, education, and housing for the aged present complex problems. We also saw that we were serving persons from the whole metropolitan area, not just our immediate neighborhood. The opportunity was greater than a parish could meet.

Therefore, a year ago, the Metropolitan Senior Citizens Center was conceived. It is at present only a board of trustees and a professional advisory board that has incorporated itself. It is non-denominational and represents the whole city. It plans a five-day-a-week center to be housed at Christ Church. In addition to serving the aging now, the center will be a pilot project for the city, which, in a few years, plans to build its own center.

The National Council of the Episcopal Church has granted \$15,000 to our center upon the condition that the board match the amount. Already other citizen groups in Baltimore have shown readiness to contribute sizeable sums of money for this work.

Included in plans for the new center are a health program, an information and referral service, and resources for the elderly to exercise their own creativity. We hope the center will acquaint the elderly with the tremendous needs in their respective communities for services and talents which they themselves already have or can acquire.

Lawrence A. Oxley

Mr. Oxley says that his "last formal retirement" was in 1957, when at 70 he was retired from the U.S. Department of Labor. Before he joined the Department in 1934, he had been a teacher of social sciences at St. Augustine's College, executive secretary of the National Student Council of the Church, and state director of the division of Negro welfare of the North Carolina State Welfare Board.

Now Mr. Oxley is director of special projects, National Council of Senior Citizens, Inc., a non-profit organization which includes more than 1700 affiliated clubs. He is also, among other interests, active in the operating committee of the United Service Organizations, Washington; National Capitol Area Council, Boy Scouts of America; National Conference on Citizenship (of which he is elected secretary); ACU (of which he is vice-president of the Washington chapter); ESCRU (he was an incorporator); and executive council of the diocese of Washington.

He says that the years since retirement have been "the busiest and most productive of a long life."



The parish goes to the housing project

by the Rev. Canon Gordon Olston
Rector, St. Paul's Church, Milwaukee, Wis.



Canon Olston (left), Mr. John Geilfuss, treasurer of the Convent Hill committee, and Mr. Robert Kuelthau, junior warden of St. Paul's, at Convent Hill.

On the edge of downtown Milwaukee, Wis., is a new federal housing project for the aged called Convent Hill. An 8-story apartment building of 120 units, it houses 187 persons, almost all new to neighborhood. In the same area is St. Paul's Church.

In the early stages of planning for this project, the Milwaukee City Housing Authority asked St. Paul's to stimulate interest in Convent Hill, and to assist in developing a program of activities for its residents.

Under St. Paul's leadership, a committee representing various nearby churches developed a program, to be carried out in the project's activity space. Financial assistance has come from churches, in-

dustry, unions, and other friends. A part-time, paid coordinator now directs the program. Not only does she plan and develop activities [including a chorus led by St. Paul's choirmaster; see cut], she also helps residents in securing needed services.

This endeavor has produced four major results:

- (1) Convent Hill residents are aware of what Christian action can do.
- (2) The impact on the city is sufficient to cause appreciation for the existence of St. Paul's.
- (3) The population density of Episcopalians at Convent Hill is twice as great as that of Milwaukee and exceeds the national average.

(4) In the parish we have the joy of being involved in doing something worthwhile for our neighbors.

And in addition to this probably unique program, St. Paul's extends its ministry to the aging in other ways.

For instance, our parish worker has trained a group of visitors to call on some of the aging and shut-ins. She also has strengthened programs which serve the special needs of the aging within the parish. And we strive to keep old age from becoming a barrier to participation in parish activities.

Because of the parish's deep involvement with Convent Hill and also with nearby St. John's Home [see page 15] where many of our parishioners have been active, some in positions of leadership, our clergy and staff make constant use of available resources to assist those in need of housing and medical care.

There is a relation between personal dignity and loneliness. The spiritual awareness that he is a child of God adds special dignity to each day for the elderly person. Each Christian can demonstrate to the lonely older person the power of parish fellowship, by saying through action and words: "I care, we care, God cares."

My days at St. Paul's, including many hours of counselling, have brought me to the conclusion that the number of years of life is not the criterion by which you determine who the aged are. Many of our people in their 60s, 70s, 80s, and more, continue to approach each day youthfully: "Your old men shall dream dreams, and your young men shall see visions" (Joel 2:28). The elderly of St. Paul's maintain their youth because they see the never ending vision of ever-increasing personal involvement in God's love.



Chorus and choirmaster of St. Paul's Church, Milwaukee, Wis.

Parish visiting,

for clergy only?

by the Rev. Howard Park

Curate, Christ Church Cathedral,
St. Louis, Mo.

Why can't a lay person help with the visiting of older people in the parish?" This question, asked by a laywoman one evening in January, 1963, at Christ Church Cathedral, St. Louis, marked the beginning of a parish plan of lay visiting. There were 65 people to be visited once a month by two clergymen—a schedule they found impossible to maintain.

To activate the plan, one of the clergy preached on the ministry of the laity. He explained that visits from laypeople to the aged or infirm who could not come to church would be one form of such a ministry and that it would meet a concrete need in the cathedral parish.

The preacher asked volunteers to write their names, addresses, and telephone numbers on a card provided in that Sunday's bulletin. He said that volunteers

One of the nice things nobody ever tells you about middle age is that it's a nice change from being young.

Dorothy Canfield Fisher

would be called within a week. (Speed is essential in maintaining enthusiasm.) The cards became part of the morning's offering; 34 people, more than a tenth of the congregation, signed up.

The visiting began within a week. A lay director took charge. She matched addresses of visitors to those of house-bound persons by postal zones. No one had more than two visits to make each month. With the emphasis on function, no committees were formed. To allow for spontaneity, visitors received no specific instructions. The only requirement

was that visitors notify the lay director after making each visit and relay pertinent information.

Only after a full month did the visitors meet to report their experiences and receive guidance. (Such meetings continue to be held occasionally.) For the first time in anyone's memory, virtually all house-bound persons had been visited in a month. Almost unanimously the visitors reported great satisfaction in their work.

Three problem areas had developed:

(1) Many visitors had been embarrassed when asked to pray. A suggested solution was that visitors be prepared by having a resource of appropriate prayers, namely those in the back of the Prayer Book (pp. 594-599).

(2) It also was necessary to caution visitors to encourage house-bound persons to do as much as possible for themselves so that they would not become overly dependent on visitors.

(3) Recruiting of additional visitors has been a problem, and the pastoral committee of the cathedral chapter has agreed to help with this.

The purpose of the visits are (1) to help the shut-in feel more a part of parish life, and (2) to meet, in any way possible, appropriate needs expressed by the shut-ins.

Each visitor continues to call on the same person unless there is a serious personality clash.

The lay director's function is to support and encourage visitors, maintain good records, and recruit new visitors. Paper work is held to a minimum, consists of a cross-referenced card file listing names of house-bound people matched with visitors. Visits and comments are recorded on these cards. A monthly report goes to the clergy.

The clergy feel that in many instances the lay visitors have been able to provide a more complete ministry than they themselves could have performed.

Visits can be a ministry.



A parish camp,

senior style

by the Rev. John A. Bell

Rector, Church of the Incarnation,
New York City

You have to be 60 to go camping at the "Vacation Lodge for Older Adults." Sponsored by New York's Church of the Incarnation, the camp attracts not only the parish's own Golden Agers* and others from the congregation, but camping enthusiasts from other parishes and denominations as well.

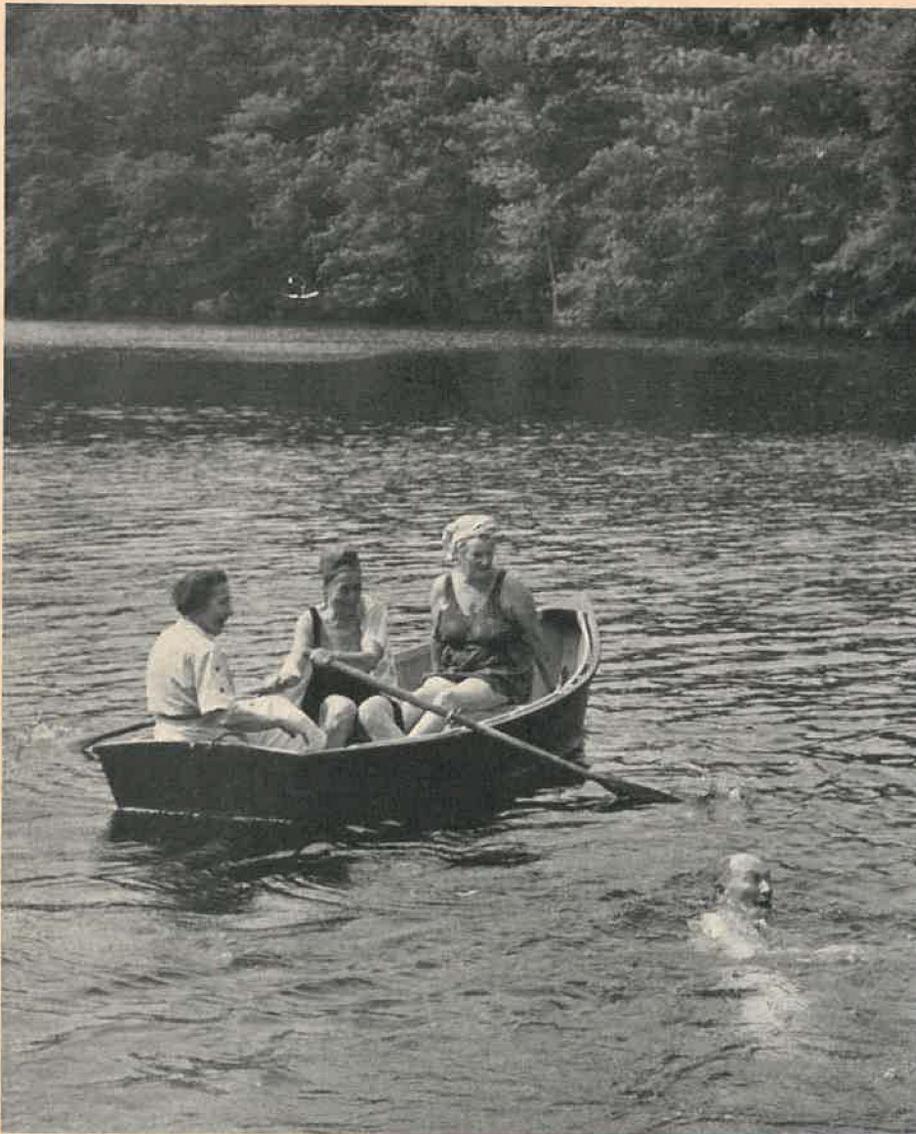
Site of Vacation Lodge is the parish's Incarnation Camp, 600 acres of woodland and open space, dotted with comfortable cabins and brightened by a private lake.

The parish believes in diversity in its program for older members, who themselves are characterized by diversity—of interest, of health, of occupation, nationality, and economics, and, indeed, of parish activity. Reflecting this belief, Vacation Lodge provides for a wide variety of interests.

Near Ivoryton, Conn., some 100 miles from New York, it drew 35 for the first adult session, in June, 1962. By 1963 the enrollment jumped to 75, requiring two sessions. And two sessions are on this summer's schedule.

The cost of \$60 per 12-day session includes room, board, transportation, insurance, and all program activities. Some campers can easily afford this, but to others we can offer a number of full "scholarships" as well as a sliding scale

*Fr. Bell says that if the parish were starting its 7-year-old Golden Age Club (which meets weekly the year around) today it would have a different name. "Euphemisms like 'Golden Age,' 'Senior Citizens,' 'Fifty-Plus,' and all the optimistic substitutes for 'Old Folks,' which were originally intended to change the image of unwelcome and neglected old age," he says, "also have the less fortunate effect of labeling people, turning them into statistics instead of personalities. For these people vocabulary can present a greater hazard than blood pressure!"



In Bushy Hill Lake, at Incarnation Camp.

of fees, made possible by contributions from individuals and organizations.

Campers have to pass a physical. But this requirement does not hint at the vim of our senior campers. During three days of cold steady rain in June, 1962, there was not a single cold, not one stomach-ache.

However, there is no premium on roughing it at Incarnation Camp. Private rooms, spacious lounge, dining room with sound-proofed ceiling, and three screened porches furnished with comfortable rocking chairs take the rigors out of camp life. Vigorous activity is available (e.g., swimming, fishing, hiking, boating, and square dancing). But there is quiet recreation, too—games, arts and crafts, music, movies.

A qualified resident staff of not less than 13 conducts the program. Last year the "room inspector" was particularly popular; he was the director's one-year-old son.

Nobody is forced to participate in anything. Strict scheduling applies only to such practical matters as meals, and

even lights-out at night is less a rule than a courtesy.

For some, the special events are the greatest treat: a trip to Mystic, a boat ride up the Connecticut River, a professional artist who directed campers in painting a 3' x 9' mural.

Recalling the stress upon physical recreation which used to characterize golden age clubs, we were surprised by the unqualified success of daily discussion groups. Campers explored current developments in medicine, housing, integration, the UN; as well as subjects such as, "Should one live with one's children?" and, "What makes people liked?"

Many campers have expressed special appreciation for informal services at which they may begin and end each day with prayer.

The most impressive discovery in the senior camp experience has been witnessing the way all kinds of program activities can help liberate the spirit, and the various ways in which all kinds of people become articulate about their own still-developing capacity to cope.

The Rev. Don Frank Fenn

Dr. Fenn has been active for all of his ministry in social service projects. He was chaplain of the Colorado State Penitentiary; was one of the founders of the Baltimore Council of Social Agencies; and was for two years president of the national Church Mission of Help. He received the Award of the Year from the A.C.L.U. He was for many years a member of the Maryland Social Work Association, and has been a labor arbitrator. He was a member of the Citizens' Planning and Housing Association, in Baltimore, and then appointed to the commission of the Housing Authority of Baltimore City.



Dr. Fenn has been a deputy to 11 General Conventions, and served on the Joint Commission on Social Reconstruction and the Joint Commission on the Publication of the New Annotated Constitution and Canons. He was elected a member of the National Council in 1955, serving until 1961. He is the author of the book, *Parish Administration*.

Now that he is retired, Dr. Fenn is a member of the board of the Metropolitan Senior Citizens' Center, which has plans for its own buildings, but now functions in Christ Church, Baltimore. He is acting part-time Preretirement Coördinator of the city hospitals of Baltimore. He continues to take active part in the CPHA, and is a member of the clergy advisory board of the Planned Parenthood Association of Maryland. He is a member of the United Nations Association.

Dr. Fenn is a founder and member of the board of the Over Sixty Employment Counselling Service, Inc. of Baltimore. It makes use of volunteer professional counsellors who are themselves among the aging. Dr. Fenn says, "A great many full- and part-time jobs have been obtained, but we have advised many of those who came to us, to seek volunteer work, and to occupy themselves with other matters. It looks as though this [service] would fulfill a real need."



Croquet at Incarnation Camp.

Growing Old Gracefully

This special issue on the Church's ministry to the older person is a first for us. It has been prepared in cooperation with that division of the National Council which exists to promote this ministry to older people.

It may be news to many that there is such a division at Church headquarters. A U.T.O. grant in 1958 made it possible for the General Convention of 1961 to launch this program as a phase of Christian social relations. The Rev. G. D. M. Maletta is its head, with the title of Associate Secretary for the Aging. So the Church has made a beginning in this field, and we hope that this special issue of THE LIVING CHURCH will help by informing our readers of what is being done and what can be done in Christ's name for the older folk in our midst. (We claim one merit if none other: we will not use the exhausted phrase "Senior Citizens!") We hope further that this issue will help deputies to the 1964 General Convention to think, speak, and vote intelligently upon any measure pertinent to this special ministry to older people which may come before the Convention.

Here we can describe only a few of the things that are being done. Undoubtedly, many splendid things of which we know nothing are being done. The National Council Division would like to hear about them, and so should we.

To what our several contributors say in their articles we would add certain reflections of our own.

Everybody knows that more of us are living longer than ever before. But to see this is hardly to see the problem as it really is. Our real problem of old age lies in the fact that a whole new generation has been added to the human scene. In the past, there were some younger people "taking care of" some slightly-past-middle-age people, and that was about the extent of the problem. Today it is a common thing for people nearing their own retirement to be still caring for their own parents. We no longer live in a three-generation world with a sprinkling of fourth-generation around; we live in a four-generation world with a more-than-sprinkling of fifth generation. This wonder hath God wrought and it is marvelous in our sight; but, like every fresh gift and blessing of God, it brings fresh problems to be faced in His Spirit and solved by His grace.

In almost every phase of American life youth is glorified and even idolized. The resultant picture is fatuous in some spots and downright wicked in others. But even the Church in America is commonly guilty of beaming its message and its program at the younger folk as if these are the only ones who really matter. In the organizational life of the parish there is often a strict segregation by age: "Forty-minus clubs," "Sixty-plus clubs," a guild for old ladies (never of course labelled as such), a guild for young-marrieds, and so on. Only fools are fooled by this. Its purpose is to keep the older folk in their honored — but separated — place:

on the shelf. Segregation by age within the family of God is as gross a failure in love as is segregation by race.

One final reflection. All of us are "aging" — and, as Christians, we are supposed to be rejoicing in the experience. Sybil Harton has written a book, *On Growing Old*, in which she offers wise and helpful counsel to those who would grow old *gracefully* — with the help of God's grace. It is one of the too few efforts to date to provide a Christian book on the ridiculously unpopular subject of growing old. We say "ridiculously unpopular" because there is something childish, and certainly inconsistent with being a loving child of God, in this refusal to face the fact of our age and our aging.

The right time to be creating for ourselves the kind of serene and graceful old age which we so deeply admire is now — whatever our present age may be. Each one of us needs a theology of time, of the aging process, which will help us truly to grow in grace, and in the knowledge and love of God, as we grow in years. If you are alive in Christ at this moment, you know, or should realize, that you are now being prepared for that best which is yet to be — for that is what age is, in God's world. *The best is yet to be* — for any soul who lives in this world as a child of the Father, in the Spirit, and through Jesus Christ who maketh all things new.



Paul Parker

We need a theology of time if we are to grow in grace as we do in years.

and even the Mother of our Lord is mentioned in some of the Collects. There are also some fine Eucharistic prayers from the *Diocese*, Aquinas, and the American Prayer Book! On the whole, this book also may mark the beginning of a Catholic understanding of the Anglican tradition in the oldest Church of our Communion.

We are also becoming youth-conscious, while an 18-year-old can become a vestryman and 80-year-old priest or bishop must retire. In fact in a few years, clergymen will be retired at 75, though we shall start with 80! This might make more sense if we had enough priests to staff our parishes at the moment, even with assistance from some of the old men.

A proposal to allow Synod to meet in Belfast was defeated. Dublin is the old capital and though the weight of Church population may have shifted to Northern Ireland, the Church was not prepared to become anything less than the Church of Ireland.

MASSACHUSETTS

Over the Top

At a special press conference, the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, announced in May that the diocesan advance fund had gone over its goal with \$5,021,118. The fund drive, the first in the diocese in 180 years, had a goal of \$4,010,000.

In announcing the figure, Bishop Stokes was high in his praise of the spirit and enthusiasm of participating members. An estimated 10,000 laymen and women participated in the "every member campaign," canvassing for one week.

The campaign was "kicked off" in February with an all-day convocation. A series of district meetings were held in March and then 182 parishes in the diocese each held a dinner, in which the needs were specifically explained.

The fund will be used for new church sites; construction and rehabilitation of churches, both in Boston and suburban areas; for endowment for college and hospital chaplaincies; and for a salary supplementation fund for clergy whose parishes are unable otherwise to provide adequate salaries.

The Norman B. Nash Fellowship will be endowed through the fund. This allows a clergyman who has been in the diocese for 15 years a modest allowance for several months' travel and study.

It is provided that 10% of moneys received will be given to Episcopal missions throughout the world. No decision has been made as yet where the money will go, but Bishop Stokes has stated that one or two large significant gifts will be given.

SPACE PROGRAM

Two New Astronauts

by ELAINE MURRAY STONE

As I watched the Saturn S-6 launch, a few minutes after noon today, I could not help thinking how much faith in themselves, their support personnel, and their engineers those astronauts will need to fly into space on that fiery tail. The searing flames from the rocket engines stretched out behind the first stage as it thrust the boiler plate capsule forward into space and finally into orbit.

I toured Cape Kennedy with King Hussein of Jordan when he was here. His party and the press walked around and under this 190 foot space giant as it was being readied for today's successful launch. But more spectacular were the movies of the Saturn 5 launch last January which we were shown by Col. Rocco Petrone, project chief, in the Saturn blockhouse.

The final section of the film was made inside the Saturn engine while in flight, by automatic cameras which later were jettisoned. These pictures showed the five engines of the second stage spewing forth the fire like dragons as they pushed the vehicle into orbit. The power and the intense heat were made dramatically apparent to the awed audience. The pictures also showed the first stage falling away towards the earth.

Even more interesting to me were the movies of the earth receding from sight, the continents standing boldly at first until our planet became a tiny ball. This is the very same scene three American astronauts will view as they progress at 20,000 m.p.h. toward the moon. It is more than likely that one or two of these men will be Churchmen, because of the 29 astronauts being trained at present, one third are Episcopalians.

The two latest in the most recent group chosen are David R. Scott and Michael Collins.

Astronaut David R. Scott was born in San Antonio, Texas, in 1932. His parents, Brig. Gen. Tom W. Scott (USAF retired) and Mrs. Scott, now live in La Jolla, Calif.

He attended the University of Michigan for one year, then entered the United States Military Academy, where, in 1954 he finished fifth in a class of 633. He chose an Air Force career.

He attended the Massachusetts Institute of Technology from 1960 to 1962 and earned both a master of science degree in aeronautics and an astronautics degree there. At the time of his selection for the astronaut program he was a student at the Air Force Research Pilot School at Edwards AFB, in California.

Capt. Scott is married to the former Ann Lurton Ott, daughter of Brig. Gen. Isaac W. Ott (USAF retired) and Mrs. Ott, who live in San Antonio. The Scotts have two children: a daughter, Tracy Lee, 2; and a son, William Douglas, born this year. They live at Clear Lake, outside of Houston, Texas, and are communicants of St. Christopher's Church, League City, Texas.

Astronaut Michael Collins was born in Rome, Italy, in 1930 while his father, the late Major Gen. James L. Collins, USA, was serving as military attaché. His mother lives in Washington, D. C.

He was graduated from St. Alban's School in Washington in 1948. He was graduated from the United States Military Academy and chose an Air Force career. His last assignment was as an experimental flight test officer at the Air Force Flight Test Center, Edwards AFB, Calif.

Capt. Collins was married to the former Patricia Mary Finnegan of Boston, in Chambley, France, in 1957. They have

Recently chosen astronauts: Among the 29 in training, one-third are Churchmen, David Scott



three children: Kathleen, 4; Ann Stewart, 2; and Michael Lawton, born this year.

Most of the Episcopal astronauts live in Clear Lake, an area outside of Houston that is almost entirely inhabited by Manned Spacecraft Center personnel. The nearest church is St. Christopher's in League City. It was founded as a mission church in 1955 with the Rev. Lionel T. DeForest and the Rev. David P. McBride taking part in most of the organizational effort. It became a parish in 1960, and has had as its rector since then the Rev. James C. Buckner. He says, "We are certainly quite pleased to be in on the excitement of the space program. The presence of the NASA families in our midst has much enriched our church and community."

St. Christopher's has 381 communicants, plus 150 children in Sunday school. There were 150 communicants in 1958. Astronaut Frank Borman is a lay reader, and his two sons, Frederick and Edwin, are acolytes. Astronaut John Young, who is to be a pilot in the first Gemini flight, along with Gus Grissom, is also a communicant.

ORTHODOX

New Primate

The eldest prelate of the Russian Orthodox Church, his Eminence Metropolitan Anastassy, recently resigned from his duties as Primate of the Russian Orthodox Church Outside of Russia after being at the head of it for 28 years.

On May 27th, a council of bishops unanimously elected as metropolitan Bishop Filaret of Brisbane, Australia, who escaped from China only two years ago.

The new Primate was born in Russia 61 years ago and lived mainly in Siberia and Kharbin, China. He graduated in Kharbin as an engineer in mechanics and electricity and later accomplished his theological studies and became a priest in 1931.

After World War II, under Soviet occupation and the Red China regime, Fr. Filaret showed the strength of his convictions. He flatly refused to accept a Soviet pass, making a statement to a reporter of a Soviet newspaper that he would never become a Soviet citizen while the Soviet government persecutes religion. In a sermon he denounced the Moscow patriarchate for its praising of Lenin.

Living under constant danger of deportation, he carried on secret correspondence with Metropolitan Anastassy. Fully realizing the jeopardy of his situation he still was reluctant to flee from China while his flock was still there. When he at last decided to leave, only very few of his flock still stayed in Kharbin and difficulties with his exit documents arose. The split between Red China and Moscow must be credited with making it possible for him to come to the free world.

EDUCATION

Practical Arts for Retarded Children

A day school for mentally retarded children, sponsored by St. John's Church, Lafayette Square, Washington, D. C., undertakes to give its pupils special training and experience in the practical arts of life—such as shopping in a supermarket and planning dietetically sound menus.

The school is an outgrowth of an orphanage founded in 1868 by the ladies of St. John's Church. It currently takes care of 50 retarded children between the



When the choir of St. Peter's Church celebrated its 25th anniversary, Miss Emilie Robertson was the organist. That was in 1899. On Ascension Day this year, the choir celebrated its 90th anniversary, and Miss Robertson, 96 and still active in parish life, was honored.

ages of 5 and 15 who live in the metropolitan area, and there is a long waiting list.

Director of the school is Maurice H. Fouracre, an expert in the education of the mentally deficient. Before coming to St. John's School two years ago he was director of special education at Columbia Teachers College.

Classes at the school are kept small, with a maximum of 10 students for each class. The staff, in addition to Mr. Fouracre, consists of six classroom teachers, one physical education teacher, one speech therapist, a part-time psychologist, and volunteers in arts, crafts, music, and home economics. Mr. Fouracre hopes to expand the occupational training program to include classes in shop work, gardening, horticulture, and care of animals when the school moves into its new building on MacArthur Blvd. in July, 1965.

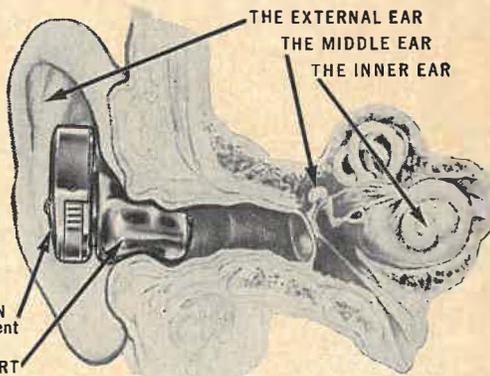
LONG ISLAND

Favors School Prayers

Four clergymen and ten laymen of the Episcopal Church were honored at the convention of the diocese of Long Island on May 19th. The Rt. Rev. James P. DeWolfe, Bishop of Long Island, made the presentation of the Diocesan Distinguished Service Crosses, which are given each year for devoted service to the Church.

Members of the diocese honored were the Rev. Bayard H. Goodwin, the Rev. Canon Melville Harcourt, the Very Rev. Harold F. Lemoine, the Rev. A. J. Langtry Williams, William K. Allison, Paul J. Connor, Charles C. Duncan, Louis R. Ferraro, Richard P. Kent, Jr., Robert B. Lisle, George Owen, Mrs. William T.

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STARS APPEARING

This book relates briefly the life-stories of sixty-eight saints of the Prayer-Book Calendar (1662 and 1928), excluding the Apostles and Evangelists. "Knowing the saints, we needs must love them, and within the realm of charity they who, being dead, are fully alive for ever in Christ, will communicate such help as we are able to receive and use." \$3.00

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Page, and Mrs. James Pernet DeWolfe, awarded the medal posthumously for work in a number of diocesan organizations, especially the altar guild of the Cathedral of the Incarnation and the diocesan altar guild. Clifford P. Morehouse, who is president of the House of Deputies of the General Convention, was the only layman outside the diocese of Long Island to be awarded the cross.

The members of the convention adopted a resolution supporting the Becker amendment, permitting prayers and Bible reading in public schools. Resolutions also adopted declared support of the Clark-Neuberger Bill (S. 553), and the Ashley and Rhodes Bills (H.R. 5430 and H.R. 10138), which would require certain safeguards against unnecessary cruelty in medical experimentation on animals.

The lengthiest debate of the day-long convention was on the resolution demanding withdrawal of the Episcopal Church from the NCC. Proponents of the resolution argued that, among other matters, the NCC had not been cleared of charges of Communist-line support and activity. The resolution, which was voted by orders, met with resounding defeat. The clergy voted Yes, 6; No, 157. The laity voted Yes, 4; No, 102.

The Rt. Rev. Jonathon G. Sherman, Suffragan Bishop of Long Island, proposed a resolution "urging the Congress of the United States to pass such legislation as shall implement, secure, and safeguard full, equal rights for all citizens, irrespective of race, creed, or color in accordance with the Constitution of the United States." The diocese went on record as accepting this resolution.

The convention approved a budget of \$719,575, to be met by missionary giving.

ELECTIONS. Standing committee: Rev. Frederic Underwood; Hunter L. Delatour. Provisional deputies to General Convention: clerical, John W. Davis, Frank M. Southard Smith, William Heine, Robert H. Pierce; lay, Robert C. Hattersley, Milton Hopkins, Dermot Ives, Robert B. Lisle. Diocesan council: clergy, Frank M. Southard Smith, Domenic K. Ciannella; laity, Frank H. Gadd, Charles G. Stevenson.

CHICAGO

Neither Profit nor Status

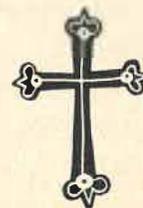
The Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, in his address before the delegates attending the annual convention of the diocese on May 5th and 6th, declared that "it is morally right" for Church members to participate in law-abiding and peaceful demonstrations for civil rights.

"We believe," he said, "that every citizen should have the right to vote, the freedom to rent or buy homes where his resources permit, equal access to eat at public restaurants and lodge at public hotels, and the opportunity to obtain a good education and attend good schools where all children can have the experience of growing in knowledge together." He reminded the delegates that "the mis-

sion of the Church is to God's people wherever they may be found. Neither the profit motive nor status seeking can apply to the Christian mission. . . . [It] must be free to abandon old concepts and fruitless attachments to institutions or buildings. . . . No congregation should in good conscience enjoy the comforts of their own parish until they have given away for the Church's mission at least as much as they spend on themselves."

The convention:

✓ Adopted a resolution asking that the national Canons of the Church be changed to provide for the re-alignment of diocesan boundaries, "should such a re-alignment seem desirable." This resolution grew from a two-year study of missionary strategy in Illinois, made by representatives, clerical and lay, of the three dioceses in the state — Quincy, Springfield, and Chicago. The study points out that the basic factor in the problems



facing the Episcopal Church in Illinois is the failure of the organizational structure to keep pace with social-economic and cultural changes. There is now no provision in the Constitution and Canons of the Church which permits a diocese "for good and sufficient reasons to accept a part of the territorial jurisdiction of an adjoining diocese." This resolution is being considered by the dioceses of Quincy and Springfield.

✓ Voted to ask the General Convention to take steps to change the Church's name to the Episcopal Church in the U.S.A.

✓ Adopted a missionary budget of \$747,179 for 1964, and an administrative budget of \$183,825.

✓ Admitted St. James-the-Less, Northfield, as a parish; St. Jude's, Rochelle, as an organized mission.

ELECTIONS. Standing committee: Rev. Edwin Hunt Badger, Jr.; Alan W. Simms. Diocesan council: clergy, Sheldon M. Smith, Curtis A. Waltemade, O. L. Lake, Jr., Charles M. Pond; laity, Clarence C. Curtis, Donald S. Frey, Joseph W. Reed, William Linn, James Twomey (to fill an unexpired term). Deputies to General Convention: clerical, J. Ralph Deppen, Edwin Hunt Badger, Jr., Samuel J. Martin, Robert Savage; lay, Edwin M. White, Hamilton S. Newsom, Russell Joseph, Earl Oliver.

CONNECTICUT

Write to Your Congressmen

The highlight of debate at the convention of the diocese of Connecticut, May 20th, at Cathedral House, Hartford, was the civil rights issue. No one was against the issue, but there were offerings of substitutes and/or amendments. A lengthy resolution was passed, urging immediate correspondence with government officials in Congress, supporting this legislation; that parish vestries are encouraged to take similar action; that the clergy and laity in

their vocations ensure and achieve equal opportunity for all people, and that the department of Christian social relations in the diocese, offer leadership and services to churches working in the field of equal opportunities.

A total budget of \$480,497 was accepted. This includes the diocesan program, the share of the budget for the first province, and the diocesan and national administration budget.

Suffragan Bishops Esquirol and Hutchens gave their reports, and answered questions from the floor regarding the departments under their jurisdiction. The Rt. Rev. Walter Henry Gray, bishop of the diocese, spoke at noon in the cathedral. After the address a resolution was passed, reading, "... that this convention pledges to the bishop its hearty support of the Episcopal Advance Fund and commends its aims and objectives to all members of the Church."

ELECTIONS. Standing committee: clergy, DeWolfe Perry, Daniel M. Chesney; Anson T. McCook. Executive council: Rev. Grant A. Morrill, Jr.; Robert E. Kenyon, Jr., Maynard Mack, Mmes. Donald W. Pierpont, Paul Raibourne.

MASSACHUSETTS

H.R. 7152

Several organizational changes were voted by the convention of the diocese of Massachusetts, meeting at John Hancock Hall, Boston, on May 2d. The convention also adopted a resolution urging all members of the United States Senate "to enact legislation which is desired by the people but also which is morally right and constitutionally defensible, to do all within their power to work for the passage in the Senate of the present civil rights bill without weakening amendments, and specifically (1) to vote for clotures, and (2) to vote in favor of the civil rights bill (H.R. 7152) in substantially the form adopted by the House of Representatives."

Four parishes and one mission were admitted in union with the convention.

The Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, presided at the convention. The Rt. Rev. Frederick Cunningham Lawrence and the Rt. Rev. John Melville Burgess, Suffragan Bishops, gave reports on their respective divisions and work.

The Rev. Harold T. Handley, rector of the Church of Our Redeemer, Lexington, received the Norman B. Nash Fellowship, which was established in 1962 as a memorial in Bishop Nash's name. This is a modest allowance for travel and study for a clergyman in the diocese who has served at least 15 years. The Rev. Mr. Handley, who has served the Lexington parish for 26 years, will travel and study in England.

ELECTIONS. Standing committee: clergy, Warren C. Herrick, John J. Bishop; laity, John R. Quarles. Diocesan council: clergy, James R. Whittemore, F. Lee Richards; laity, William A. Coolidge, John H. Fenton, George A. Kuen, Donald S. Wright, George C. Seybolt, Mrs. Sewall Emerson. Bishop and trustees: Rev. Philip C. Douglas; Lloyd B. Waring.

AROUND THE CHURCH

The Rev. Reginald Horace Fuller, S.T.D., professor of New Testament literature and languages at Seabury-Western Theological Seminary, will spend six weeks in England lecturing and preaching in the early part of the summer.

The address at the dedication of the hexagon-shaped North Christian Church, in Columbus, Ind., was given by the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church. The unique structure was the last completed work of the late Eero Saarinen, world-famous architect, who called the building "a prototype of 20th-century Christianity." The hexagon shape symbolizes the six-pointed star of David and is a reminder of Christianity's foundation in Judaism. [RNS]

Mrs. A. C. D. Noe, wife of the rector emeritus of St. Thomas' Church, Bath, N. C., and Zion Church, Beaufort County, was named **mother of the year** in Beaufort County. She is the mother of three sons and a daughter, and for the past five years has been legal guardian of two orphaned children, Walter and Nancy Baum. Mrs. Noe has served as minister's wife, mother and community leader for 55 years. She was once named "woman of the year" by the *Ladies Home Journal*.

The Rev. Jules L. Moreau, Ph.D., professor of ecclesiastical history at Seabury-Western Theological Seminary, Evanston, was recently elected president of two professional societies—the Chicago Society of Biblical Research, which publishes *Biblical Research*, and the American Theological Society (Midwest Section). The latter is an organization of professional theologians of a ten-state area.

Louis Cassels, religion editor of United Press International and author of a book just off the press entitled *Christian Primer*, was honored recently at a tea at St. John's Episcopal Church, Bethesda, Md. He is a former vestryman of that parish. His weekly column, "Religion in America," appears in more than 400 newspapers.

The dioceses of Oklahoma and Central America are companion dioceses. Recently **Eduardo Monson**, 20, an engineering student at the University of San Carlos, visited Oklahoma as a guest of **St. Christopher's Senior High Youth Group of Trinity Church, Tulsa**. While a guest of the young people of Trinity, Tulsa, Mr. Monson made a kind of good will tour of the diocese of Oklahoma.

Hooker and the Anglican Tradition

By JOHN S. MARSHALL
THE UNIVERSITY OF THE SOUTH

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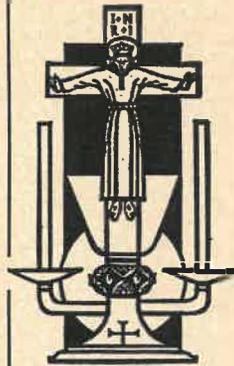
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by Thomas Van Braam Barrett

*Archangels Tubal Bogle-Bray and Jubal
Beadle continue Pecusa inspection.*

Tubal Bogle-Bray considered that it was time a report was sent in to the District Office. Not being able to understand clearly just what was going on in Pecusa, either from reading the printed menus, or from listening to voices through the PA systems, he was of the opinion that it was time to blow a blast on his Invention Horn and get things started again from the beginning.

"They ought to be waked up," he told his cohort Jubal Beadle. "Between the Church and the world there seems to be a great gulf fixed so that they of the world cannot pass from thence to the Church, and neither can they pass to them that would come from thence."

"The quotation sounds a bit distorted," Beadle remarked mildly. "Perhaps the B. J. Phipps translation is clearer."

"What's good enough for St. James is good enough for me," said Bogle with the slightest trace of humor.

"King James," corrected Beadle as he leaned out of the belfry of the Old West Church to watch the noon-day crowds of people on the avenue.

"Spheres and Planets!" exploded Bogle. "Who's in charge here?"

"You sir," Beadle admitted, saluting from the hip.

"Very well, then; be off with you to Galaxy 17 and report to Field Coördinator Anglio. Tell him things are pretty mixed up down here. Most of the people don't go near the Church, and those that do are confused by what's going on."

"Isn't that putting it rather strongly?" Beadle asked. "There seem to be some very pious people here and there."

"Well," Bogle answered, backing down into the cushion of his own uncertainty, "at least tell him what we've observed, and . . . well, you might ask for advice."

Beadle stared out over the Spuyten Duyvil and meditated on the trip to Galaxy 17. "Don't you think," he said, emphasizing slightly the word you, "that we might observe further, before reporting to the District Office? I mean is this trip really necessary? It's so far!"

"Far?" scoffed Bogle, shrugging his

wing-tips. "What's distance to an archangel?"

"Well, it's not the distance so much," admitted Beadle, "but this inter-planetary travel is getting dangerous. Coming in from Saturn I was almost side-swiped by a Russian astronaut."

"Don't be funny," grumbled Tubal. "You know if they get too close you can just flick them out of orbit."

"I wouldn't want to do *that*," Beadle said sympathetically.

"Then stay out of their way," Bogle told him. "Be gone. I'll meet you at five."

"Here?"

"No, I'll swish down south for an instant. Meet you in the chancel at Bruton Parish."

"Righto, Bogle. At five."

Bogle followed Beadle's cheerfully erratic flight for a second or two, a path of weaving light through the incoming monsters roaring toward Idlewild. Then, securing his Invention Horn around his middle, Bogle rushed southward.

The chancel at Bruton Parish was quiet and cool in the spring afternoon. Bogle-Bray, who was not endowed with a feeling for poesy, nor given to bucolic meditation, fluttered up to a window, and spent a whisk of time surveying the village, which, in spite of a stream of bedraggled tourists, was a more restful place than the city to the north. Bogle rather liked the neat street and formal gardens. He began to feel a tinge of tenderness beneath his celestial skin, and tried to recall a bit of verse to fit the occasion. But then he noticed the instant was at five, and Beadle nowhere to be heard. The tenderness slipped away, and Bogle stiffened his wing points. He scanned the heavens to the north, and to the east, and to the south. There was a whir, and Beadle swooped in from the west.

"Hi, Bogle," he said gaily. "Just came by way of Jamestown. Catching a bit of the historical flavor of the region, you might say."

"Do you always have to be so irregular in your maneuvers?" asked Bogle, who had been startled by Beadle's sudden landing.

"Well," Beadle began, but Bogle cut him off.

"You completed your mission, I presume. What have you to report?" Beadle looked rather uncomfortable.

"Well, out with it!" commanded Bogle, staring sternly at his somewhat uncouth ally. "And pull yourself together. Your uniform's untidy." Beadle plucked at the folds of his tunic. He shifted from one limb to another and looked embarrassed. "You may not like to hear this, Bogle, and you may not believe it, but Anglio the Field Coördinator has changed his title."

"Changed his title!" gasped Bogle, who had difficulty adjusting to any change in the hierarchy or its heavenly habits.

"Indeed he has," Beadle went on. "He got tired of Field Coördinator, and now calls himself Canon Counselor to the Lesser Orders of Archangels."

Bogle moaned loudly. "Wh . . . wha . . . wha . . . where," he stuttered, "did he get that title?"

"I read him the menu from the Cathedral in the middle east and he beamed all over when he heard Canon Counselor; said it had more class than Field Coördinator." Bogle shivered deeply.

"And what was his advice about our report?"

"He said to keep on with the survey. He said there must be some good thing in a Church that could come up with a classy title like Canon Counselor. He was impressed by the Cathedral program. He said it was about as obscure as anything he'd read since the Ransom Theory of the Atonement. He said to keep on with the survey."

"Great Spheres, Realms, Principalities, and Powers," swore Bogle and slumped to the floor of Bruton Parish Church.

More in two weeks

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THE SISTER SUPERIOR

LETTERS

Continued from page 2

left), are exactly the same as those open to this year's seminary graduate — a curacy, a diocesan mission whose committee has no choice, or unemployment.

A man is wise in his sixties because he has continued learning in his fifties, and how many ordinary parish clergy over the age of 45 do you know who have been invited to the College of Preachers lately? Which is the greater status symbol for a diocese, an older but wise bishop-elect or having the youngest member in that august House? For that matter, how many freshman members of that group over the age of 52 do you expect to meet in St. Louis this fall? How many clerical deputies over the age 50 do you think will be attending their first Convention as a deputy?

The man so eagerly sought after as the 35-year-old miracle worker more than likely will be greeted on his 25th anniversary as rector with the subtle hint that now good old St. Swithin's is ready to have more emphasis on youth, and shouldn't he seek an easier spot for his last years? Where do you think those remaining 8 years of wisdom and experience will be spent? In a fruitful ministry? My bet is that if it is a civilized parish they will be spent in an armed tunic; but if it is a typical parish, then retirement at 65 is a merciful release for all concerned.

I would devoutly wish that the idyllic conditions based on common sense that are required by your theory did in fact exist in the Church. They do not. In their absence, I see only two alternatives: Either abandon our cherished but uninformed, cynical, misdirected, wasteful congregational-polity placement system for clergy or, regardless of the cost, clear the way for permissive retirement without penalty not at 65 but at 62 or even 60. A third alternative, ordination after kindergarten and mandatory retirement at 40, would fulfill the ideal of most vestries but is presently impractical because of child labor laws.

(Rev.) WILLIAM D. RICHARDSON
Rector, Emmanuel Church
Norwich, N. Y.

Liturgical Lend-lease

Now that altar crosses are legal in the Church of Ireland and apparently nobody wants them anywhere else, why can't we export our disused altar crosses and the altars upon which they stand? After 92 years, when the liturgical news gets to Ireland and we are rebuilding our contemporary meeting houses in the form of churches, the Church of Ireland can return the altars and the altar crosses.

ROBERT F. WILSON
La Jolla, Calif.

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BOOKS

Mixed Motives, Not to Be Boggled At

Proving, Preaching and Teaching. By Richard Tatlock. Morehouse-Barlow. Pp. 131. Paper, \$1.50.

Rarely have I come across a book which expresses so succinctly so many aspects of the twin problems of apologetics and communication as does Fr. Richard Tatlock's *Proving, Preaching, and Teaching*.

The author has had a widely varied ministry, having worked as a town and country parson, a schoolmaster, naval chaplain, and a B.B.C. producer of religious programs. He is perhaps best known for his popular feature, "Question Time," in *Church Illustrated*.

The first of the book's two essays is on the nature of apologetics; most of it is unexceptionable.

The second, much longer and more significant, essay is on the technique of apologetics. There are, as the author points out in his preface, innumerable books which offer apologies for the Christian faith, but there are scarcely any on the technique of Christian apologetics. Fr. Tatlock deals with this problem in depth and with a wealth of psychological insight. He treats such matters as the origin

and nature of ideas, the linguistic problem, the concrete and the abstract, interest, intelligence, social factors, and arguments that convince.

There is nothing bordering on hysteria or self-flagellation in his treatment, such as we have become accustomed to find in many contemporary considerations of communicating the faith. He indicates at the outset that the problem is universal and historic, and that if we are to deal with it at all adequately we must accept this seldom acknowledged fact. Fr. Tatlock observes that some things (the example he uses is *gratia praeveniens*, i.e., the beforehandness of God's grace, perhaps the chief tenet of Christianity) can only be communicated with difficulty, and that unless teacher and taught make the necessary effort the entire idea is incommunicable.

One of the best discussions in the book has to do with religious motivation, the reasons for a man's interest in religion. While the worship of God is probably the least predominant among them, the other motives—comfort, nostalgia, help with daily life, etc.—are not to be despised. "Our Lord faced the fact that men's motives were always mixed, so why should we boggle at it?" Fr. Tatlock says that it is important in communicating to be objective. Men seek those things from religion that they need, and their needs are just as divinely implanted as the answer to their needs is divinely provided. To begin with a man *where* he is, and to accept him for *what* he is, and to give

him what he *needs* is to interest him. And interested people are easy to teach.

The discussion accompanying these words, and indeed the entire essay, ought to be required reading for every priest and teacher in the Church.

JAMES A. CARPENTER, Ph.D.

Dr. Carpenter, who has served in the parish ministry, is assistant professor of dogmatic theology at GTS.

Books Received

BASEBALL HAS DONE IT. Negro baseball players testify to the fact of integration in baseball in interviews with Jackie Robinson. Edited by Charles Dexter. Lippincott. Pp. 216. \$2.95.

PRAYERS FROM SAINT PAUL. By Paul Hilsdale, S.J. Bible text from Revised Standard Version. Sheed & Ward. Pp. 238. \$4.50.

UNFRAGMENTED MAN. A Study in Pastoral Psychology. By Hans-Joachim Thilo. Augsburg. Pp. 208. \$5.

THE MODERN READER'S GUIDE TO RELIGIONS. By Harold H. Watts. Barnes & Noble. Pp. 620. \$6.75.

MARLOWE'S TAMBURLAINE. A Study in Renaissance Moral Philosophy. Marlowe Quatercentenary Issue. By Roy W. Battenhouse, Vanderbilt University Press. Pp. 266. \$5.

THE HANDBOOK OF PRIVATE SCHOOLS, 1964. 45th edition. Porter Sargent. Pp. 1360. \$10.

GREAT SAINTS AND SAINTLY FIGURES. By Barbara Lucas. Hawthorn. Vol. 5 in *The New Library of Catholic Knowledge*. Pp. 94. \$45 the 12-volume set; by subscription.

HENRY SLOANE COFFIN. *The Man and His Ministry.* By Morgan Phelps Noyes. Scribner's. Pp. 278. \$5.

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ORGANIST-CHOIRMASTER, Churchman, experienced, M.A., desires full-time position. Reply Box K-110.*

ORGANIST-CHOIRMASTER, full time position. Choirs of all ages. Available September 1st. Inquiries invited. Reply Box R-124.*

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YOUNG PRIEST with five years in urban ministry would welcome correspondence with parish that wants active leadership. Geography or size of parish not main thing. Reply Box G-118.*

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DEATHS

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

Appointments Accepted

The Rev. John D. Adams, Jr., curate and assistant for college work, St. Anne's Parish, Annapolis, Md., will be rector of Christ Church, Gordonsville, Va. Address Sept. 1: c/o the church.

The Rev. Magar Bedrosian, of Trinity Church, North Scituate, R. I., will be vicar of St. Thomas' Church, Alton, and St. Elizabeth's Church, Canonchet, R. I. Address July 1: c/o St. Elizabeth's Church, Canonchet, R. I.

The Rev. William W. Blood, rector of Trinity Church, Shepherdstown, W. Va., will be rector of Calvary Church, Front Royal, Va. Address Aug. 1: Box 1390.

The Rev. Clifford Crook, former assistant at Christ Church, Dayton, Ohio, is vicar of St. Paul's Church, Farrell, Pa. Address: c/o the church.

The Rev. Paul R. Dicks, former priest in charge of St. Stephen's Church, Spencer, and St. Alban's Church, Spirit Lake, Iowa, is rector of St. Bartholomew's Church, Granite City, Ill. Address: c/o the church.

The Rev. Thomas Droppers, of Trinity Church, Kings Mountain, N. C., will be rector of St. James' Church, Black Mountain, N. C. Address July 15: c/o the church.

The Rev. Edwin Duckworth, rector of Trinity Parish, Hughesville, Md., will be associate rector of St. Michael's, Brattleboro, Vt. Address July 1: #1 Bradley Ave.

The Rev. H. Llewellyn Fairchild, former associate rector of St. Andrew's, Kansas City, Mo., is rector of St. Matthew's Church, Newton, Kan. Address: c/o the church.

The Rev. David J. Greer, former rector of Christ Church, Gordonsville, Va., is rector of St. James'

Church, Warrenton, Va. Address: 325 Culpeper St., Warrenton, Va. 22186.

The Rev. Howard R. Kunkle, who has been at St. Michael's, Diego Martin, Trinidad, W. I., is rector of St. Andrew's, Fort Scott, Kan. Address: c/o the church.

The Rev. Lawrence W. Mason, former rector of Cople Parish, Hague, Va., is rector of the Church of Our Saviour, Sandston, Va. Address: Box 73.

The Rev. George A. A. Tocher, rector of Christ Memorial Church, El Reno, Okla., will be assistant rector of St. James' Church, Wichita, Kan. Address Sept. 1: 3750 E. Douglas Ave., Wichita, Kan. 67203.

Ordinations

Priests

Virginia — On May 30, by Bishop Chilton, Suffragan, the Rev. Thomas C. Barnes, in St. John's Church, McLean, Va., where he continues to serve as assistant. Address: 507 Ingleside Ave., McLean, Va.

Deacons

The Philippines — On May 22, by Bishop Ogilby of the Philippines, Francis Daytec, who is assistant at Epiphany Mission, La Trinidad. Address: Box 61, Baguio City, Philippines. Ricardo Delesco, who is assistant to the chaplain of St. Mary's School, Sagada, Mountain Province, Philippines. Address: c/o the school. Geoffrey Dongalen, who is a tutor at St. Andrew's Theological Seminary, Quezon City. Address: Box 3167, Manila, Philippines. Henry Hakeholna, who is assistant to the Rt. Rev. Edward Loñgid, Bontoc, Mountain Province, Philippines. Address: c/o the Bishop. Michael Pangwi, who is assistant to the chaplain at St. Luke's Hospital, Quezon City. Address: Box 780, Manila, Philippines.

Charles Herbert Gale, for nearly 20 years senior warden of the Church of St. Mary the Virgin, Chappaqua, N. Y., died May 31st in Mount Kisco.

Born in England in 1886, he came to the United States 40 years ago and was a member of the accounting firm of Touche, Niven, Bailey and Smart.

Ten years ago Mr. Gale built a baptistry on the site of the Church of St. Mary the Virgin in memory of his wife Florence Tilbury Gale. In it he placed a stone font identical with that of an ancient church in Monken Hadley, England, from which the Chappaqua church was patterned.

Mr. Gale is survived by a sister, Annie Clarice Gale.

Alan C. Hackworthy, active member of Grace Church, Madison, Wis., and member of the board of directors of St. John's Home, Milwaukee, died on June 4th, at his home in Madison, Wis.

Mr. Hackworthy was born in Appleton, Wis., in 1901. He graduated from Lawrence College in 1924, and since 1934 had been vice-president and resident partner in a Madison investment firm.

Mr. Hackworthy served in the diocese of Milwaukee as a member of its executive board, and on various special committees from time to time. He had been a vestryman, junior warden, and senior warden of Grace Church.

Mr. Hackworthy is survived by his wife; two sons, John A., of Spencer, Ind., and David C., of Minneapolis, Minn.; a grandson; and a sister, Mrs. Elmer Root, of Appleton, Wis.

During the celebration of the Requiem Eucharist at Grace Church, Roman Catholic priests from Mr. Hackworthy's wife's parish were vested and sat within the sanctuary of Grace Church.

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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.

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Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat
4:30-5:30 & by appt

SAN FRANCISCO, CALIF.

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Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
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NORWALK, CONN.

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Rev. F. L. Drake, r; Rev. A. E. Moorhouse,
Rev. R. I. Walkden
Sun 8, 10; Weekdays as posted; C Sat 5

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
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Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
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Sun 7, 8, 10; Daily 6:45; C Sat 4:30

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

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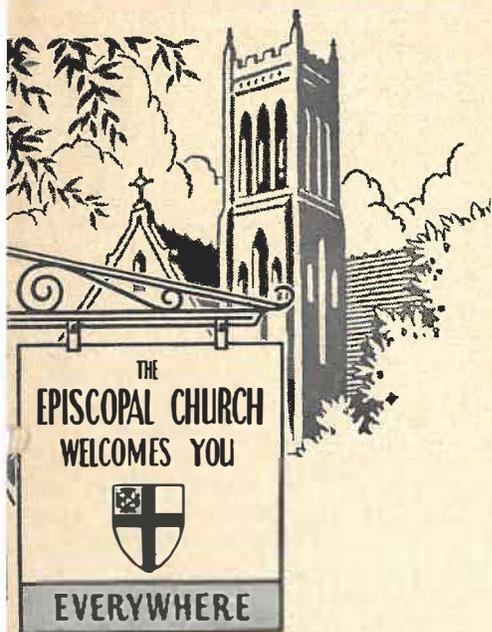
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Very Rev. Francis Campbell Gray, dean
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Fri & HD 10; C Sat 5

Continued on next page

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Continued from previous page

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Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.;
Rev. George P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

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Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily Mass 7:30, Ev 7:30; C Sat 5

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Huron & Wabash (nearest Loop)
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15 MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street

Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 & 9:30; C Sat 4:30-5:30 & 7:30-8:30

ST. MARGARET'S 73rd St. at Coles Ave.

(1 block west of Route 41)
The Episcopal Church of South Shore
Rev. Albert F. Peters, r
Sun HC 8, 9, 11

LEXINGTON, KY.

ST. RAPHAEL'S
James Lane Allen School — Appomattox Rd.
Sun 9

PORTLAND, ME.

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

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MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. William L. Jones
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6, Sat 4:30-5:30, 7:30-8:30

CHEVY CHASE, MD.

ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., D.D., r
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11; Daily MP 10, HC Wed & HD 10

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 10:40 Mat; 11 Low Mass & Address; Daily 7 ex Mon 5:30, Wed 10, Sat 9; EP Sat only 5; C Sat 5, Sun 8:30

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. S. H. Knight II, c
Sun 8 HC Chapel, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon, Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10; EP daily 5:30

ATLANTIC CITY, N. J.

ALL SAINTS' 10 S. Chelsea Ave.
Rev. Arthur McKay Ackerson, r
Sun HC 8, Family Eu 9:30, MP 11, 1S HC 11

The Living Church

NEWARK, N. J.

GRACE CHURCH Cor. Broad & Walnut Sts.
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri 9:30)

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.

TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 6:30

BRONX, N. Y.

HOLY NATIVITY Bainbridge Ave. & 204th St.
Rev. Herald C. Swezy, r
Sun 8, 10, Thurs 10

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8 MP & HC (Said), 10 MP & HC (Sung)

FLUSHING, N. Y.

ST. MARGARET OF SCOTLAND
L. I. Xpy. & 193 St. (5 min. E. of World Fair)
Rev. Arthur A. Archer, r
Sun Masses 8:30, 10; Daily Masses Mon, Tues, Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

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 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.

Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues 12:10; Wed & Salnts' Days 8; Thurs 12:10; Organ Recitals Wed 12:10; EP Daily 5:45. Church open daily for prayer

HEAVENLY REST 5th Ave. at 90th Street

Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.

Rev. Chas. H. Graf, D.D., r
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10



CHURCH OF ST. URIEL THE ARCHANGEL
SEA GIRT, NEW JERSEY

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

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th St.

Rev. Leopold Damrosch, r; Rev. C. O. Moo Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Wed & Sat 10; C Sat 5-6

SAINT ESPRIT 109 E. 60 (Just E. of Park)

Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French

ST. THOMAS 5th Avenue & 53d St

Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall

Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Da. MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by app

ST. PAUL'S CHAPEL Broadway & Fulton

Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (w/ MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by app Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs, Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP & Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street

Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8, EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

SYRACUSE, N. Y.

CALVARY James St. at Durston
Sun 7:30, 9, 11; Mon, Wed, Fri 7; Tues 6:30; Thurs 10; Sat 9; EP 5:30; C Sat 4:30

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:30 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu