

# The Living CHURCH

July 26, 1964

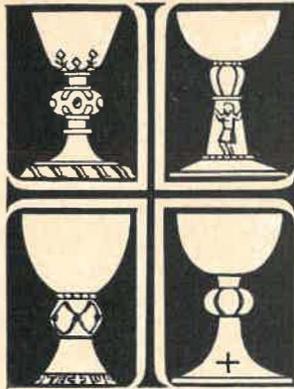
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The Rev. Gerhard S. Stutzer and his charges: An invitation to Stockholm [page 6].

*Pride in Arizona* [page 4]

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by Thomas Van Braam Barrett

*The Pecusa inspection by Tubal Bogle-Bray and Jubal Beadle, archangels, continues.*

Jubal Beadle was flying toward Lookout Mountain at top speed, and although Jubal's top speed (for some reason that had never been made clear to him) was not up to Tubal Bogle-Bray's top speed, he thought it was pretty speedy; at least speedy enough to be exhilarating. He was sincerely trying to be on time for his meeting with Bogle, for he knew that a record of tardiness under as exacting a commanding officer as Bogle could mean an eventual demotion, which was of course a circumstance to be avoided. So Beadle sped on.

With that almost precise intuition which is given to archangels, Beadle knew he could make Lookout with a whiff or two to spare; so he couldn't resist flying a couple of circles around an Air Force jet bound for Eglin Field. Beadle, however, was charitable by nature, and when he noticed an expression of wonderment, even awe spread across the pleasant young face of the pilot, he let out a notch of wing and fled away.

"Mustn't start any more of those rumors about flying saucers," he murmured, and shimmered down the Tennessee River.

For Beadle the day had bordered upon angelic ecstasy, and in his over-excited state of being he bored recklessly into a cloud bank, miscalculating his course by an angel-hair, and came up smack against the tip-top of Lookout Mountain.

"Look out!" hollered Bogle-Bray who was leaning against a pine tree. "What are you doing? Flying by the seat of your pants?"

Beadle rubbed the seat of his pants and grinned. "Only a scratch," he said. "I didn't expect the place to be hiding in a cloud." Bogle, who had come up against a mighty problem and yearned for companionship, was unusually tolerant.

"Perhaps it's always in a cloud," he said. "This is where they fought the Battle above the Clouds."

"If it's always in a cloud why call it Lookout Mountain?"

Bogle forced his lips into an irregular and unaccustomed smirk. "It seems as

though you found the answer," he suggested. Then returning to his usual solemnity he asked, "Where have you been?"

Beadle gave a report of his activities, but it was plain to see that Bogle wasn't vitally interested.

"I have a large problem," he broke in. "Just come with me." After a swift flight they came to a great city and landed simultaneously on a window ledge. "Look down there," ordered Bogle, "and tell me what you make of it."

A line of people stood outside an attractively lighted building. It was a long line, and the people were singing songs, and waving signs on sticks. Beadle studied the situation.

"Search me," said Bogle frowning in perplexity. "From what I can tell, those people want to go in that building and they're not allowed."

"Why not?"

"I'm not sure at all," Bogle said shrugging with his wings. "The building's just an eating place, but those two men in uniforms just stand in front of the door so no one can get by."

"The people must be waiting for a table," Jubal said.

"There are plenty of empty tables in the place," Bogle explained. "I went down twice to look."

"Really?" Jubal asked in bewilderment. He thought for a sliver of a moment and then brightened. "Perhaps they have no

*Continued on page 11*

## THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

### July

26. Nagpur, India
27. Nakuru, East Africa
28. Namirembe, Uganda
29. Nandyal, South India
30. Nasik, India
31. Nassau and the Bahamas

### August

1. Churches in Communion with Provinces of the Anglican Communion

# The Living CHURCH

Volume 149      Established 1878      Number 4

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

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## FEATURE

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## THINGS TO COME

### July

26. Ninth Sunday after Trinity

### August

- 2. Tenth Sunday after Trinity
- 6. The Transfiguration
- 9. Eleventh Sunday after Trinity
- 16. Twelfth Sunday after Trinity
- 23. Thirteenth Sunday after Trinity
- 24. St. Bartholomew
- 30. Fourteenth Sunday after Trinity

### September

- 6. Fifteenth Sunday after Trinity
- 13. Sixteenth Sunday after Trinity
- 16. Ember Day
- 18. Ember Day
- 19. Ember Day
- 20. Seventeenth 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.

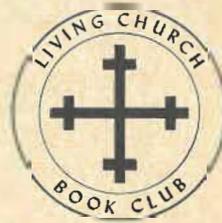
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July 26, 1964



# THE LIVING CHURCH BOOK CLUB

**Too few people in America today are willing even to listen to those who disagree with them about race relations.**

We believe that the people who belong to The Living Church Book Club are exceptions to this rule. This is why we have chosen *Black, White and Gray* as our current selection. All sides of the race question are represented here by 21 contributors prominently involved in the issue. Among them are Martin Luther King, Jr., Governor George C. Wallace, Roy Wilkins, Governor Ross R. Barnett. This hardly makes for a one-sided treatment of the case.

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# The Living Church

Ninth Sunday after Trinity  
July 26, 1964

For 85 Years:

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

## NATIONAL AFFAIRS

### "Barry as a Christian"

by FRITZI RYLEY

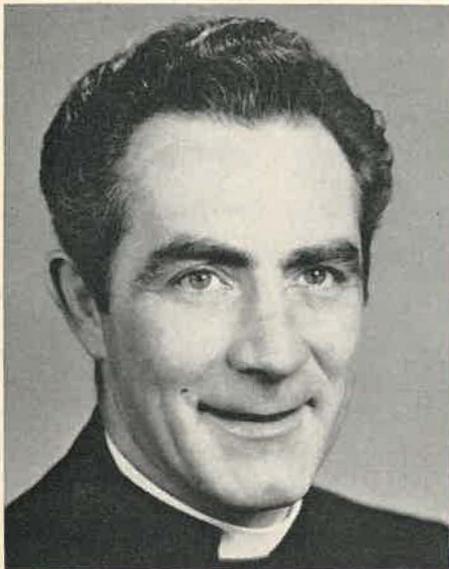
"We in the Church in Arizona are proud to have had a part in shaping both the character and destiny of the Republican candidate for President, Barry Morris Goldwater, a lifetime member of Trinity Cathedral, Phoenix," the Rt. Rev. Joseph M. Harte, Bishop of Arizona, told THE LIVING CHURCH after the candidate's nomination.

Bishop Harte recalled that the candidate's mother, an Episcopalian, and his father, a Jew, were married in the Prescott, Ariz., Episcopal church in territorial days. Today he and his family are all members of the Phoenix Cathedral.

"As a youth, Barry was an acolyte at the cathedral," Bishop Harte said, "and he has said that it was a great privilege to read the Lesson. The Church also influenced his life in parish-sponsored Friday night dances and an active basketball team. The deans at that time were the Rt. Rev. William Scarlett, later Bishop of Missouri, and the Very Rev. Herbert L. Johnson.

"Barry's interest in all people and his kindness to those in all ethnic and cultural groups is well known locally. Long before he took an interest in politics he was working for the advancement of the

Bishop Harte: His layman was nominated.



tribal Indians in Arizona. At the time of a flood in Mexico, Barry flew his plane to drop food to starving people. While many know that he integrated the Arizona Air National Guard, few outside Phoenix know that one of his first acts as a Phoenix councilman was to see to the establishment of modern parks and recreational programs in the less fortunate areas of the city.

"I believe Barry has a profound faith in God, and I would emphasize his strong loyalties, his deep personal honesty, and his great integrity to his principles that he has demonstrated. We in Arizona have faith in Barry as a Christian."

Bishop Harte pointed out that the candidate has, on many occasions, witnessed to his Christian belief. He quoted him on two of these occasions. In 1952, when asked by a Tucson, Ariz., editor what kind of a Republican he was, Senator Goldwater replied, in part:

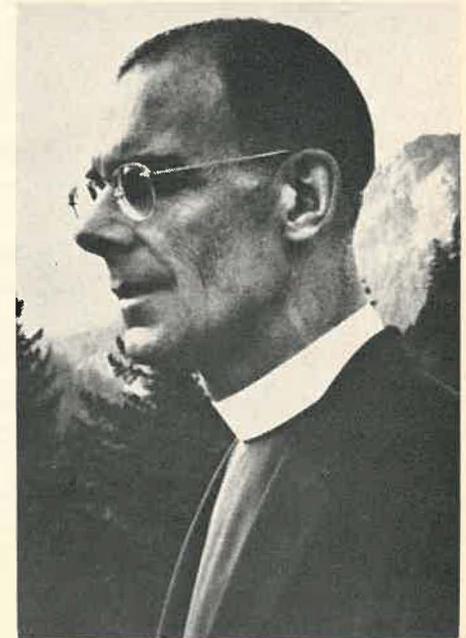
"I am a Republican who believes that man's freedom comes from Almighty God; that man possesses an important human integrity and an immortal soul; that man can never achieve his highest capacities except in a climate of individual freedom."

Another time the Senator said:

"The progress of mankind, my friends, is measured in the acts of man-to-man charity and person-to-person justice performed on an individual basis, motivated by the desire of the free individual to serve his God and to love his fellow men."

Prominent Arizona Republicans who are happy with the nomination in San Francisco are the following Episcopalians:

Denison Kitchel, Phoenix attorney, Goldwater campaign manager; Stephen Shadegg, Phoenix, member of the National Council of the Episcopal Church, and author of the biography, *Barry Goldwater—Freedom Is His Flight Plan* (Fleet Publishing Co., New York, 1962); Richard Kleindienst, Phoenix attorney and member of the diocesan executive council, a candidate for governor; John Haugh, Tucson, member of the Arizona legislature, a candidate for governor; Mrs. Emery Johnson, Tucson, former national committeewoman; and Mrs. F. C. Braden, Yuma, present national committeewoman whose husband is senior warden of their parish and whose brother is the Rt. Rev. Robert L. Mize, Bishop of Damaraland (Southwest Africa).



RNS

Bishop Dean: A scholar was appointed.

## ANGLICAN COMMUNION

### New Executive Officer

The Rt. Rev. Ralph S. Dean, Bishop of Cariboo, British Columbia, will succeed the Rt. Rev. Stephen F. Bayne, Jr., as Executive Officer of the Anglican Communion.

The appointment was made by the 18 archbishops and metropolitans of the Anglican Communion, and will become effective in November when Bishop Bayne returns to the United States to direct the work of the Overseas Department of the National Council of the Episcopal Church.

Bishop Dean, 51, became Bishop of Cariboo in 1957, six years after leaving England for Canada. Before his consecration, he was principal of Emmanuel College, Saskatoon, B. C. A graduate of the University of London, he was ordained to the priesthood in 1939. After holding curacies in the London area, he became chaplain and tutor at London College of Divinity and later vice-principal.

Known as a scholar with a flair for administration, Bishop Dean was a chief organizer of the Anglican Congress in Toronto, which issued the "Mutual Responsibility and Interdependence" docu-

ment. Now, Bishop Dean will plan the pooling of human and material resources called for in the document. He will be assisted by nine regional directors around the world.

The amount and kind of traveling which the Executive Officer must do (200,000 miles per year for Bishop Bayne) will not be entirely new to Bishop Dean. In his diocese, visits to Indians are made on horseback, and the bishop is used to meeting Churchmen scattered across vast areas.

#### **ECUMENICITY**

### **A Quiet Little Wedding**

When Susan Eberg married Patrick Baker in St. Louis last month, they were married in a small church. Three hundred people were present. The ceremony was simple. But when Mr. and Mrs. Patrick C. Baker returned from their honeymoon, it was evident that their wedding had made ecumenical history. He is a Roman Catholic; she is an Episcopalian; their marriage was performed by both an Episcopal priest and a Roman Catholic priest.

With the permission of Joseph Cardinal Ritter, Roman Catholic Archbishop of St. Louis, and the Rt. Rev. George L. Cadigan, Episcopal Bishop of Missouri, the Book of Common Prayer and portions of the Roman Catholic marriage were used in the ceremony. At the beginning of the service, Fr. T. Leonard Jackson, O.S.B., master at St. Louis Priory School, read the exhortation from the Roman Catholic liturgy. The Rev. Claudius Miller, rector of the Episcopal Church of the Good Shepherd, then read the Prayer Book marriage service. The bride's ring was blessed by Fr. Jackson, from the Prayer Book rite; Fr. Miller pronounced the couple man and wife; and both priests blessed them.

The "combined" wedding was made possible, not only because of direct bishop-to-bishop action, but because, in the Roman Catholic view, the bride and groom marry themselves, and the root requirement is that a Roman Catholic priest witness the proper exchange of vows. Canon law advisor to Cardinal Ritter, Msgr. Joseph Baker, has said that "while it would be wrong to consider this to be the general pattern, there is no reason to think that such permission would not be granted in the future, given the same set of circumstances."

Cardinal Ritter has spoken repeatedly in recent months about the demands that ecumenicity will make on Roman Catholics, and urged that the consciences of non-Roman Catholics be respected. The circumstances were the strong faith of both the bride and the groom, and the bride's willingness to sign the prenuptial agreement to raise the children as Roman Catholics, an agreement usual to "mixed" marriages in this country.

#### **REFORMS**

### **The Death Racket**

In giving testimony to the Senate Subcommittee on Antitrust and Monopoly, the Rev. Canon Howard A. Johnson, canon theologian of the Cathedral of St. John the Divine, New York City, called for legislation to outlaw immoral funeral practices which exploit grief. The Subcommittee was in New York to investigate complaints about the high cost of dying.

Canon Johnson said, "If Christians and Jews knew even the rudiments of biblical teaching, no funeral director could have a field day." He said that a "ready-made temptation" to exploit grief and pride is provided some morticians by the all-American attempt to deny the very existence of death.

"This campaign," said Canon Johnson, "betrays a deep, neurotic sickness in the American character. By preference we avoid even the word 'death.'"

Canon Johnson made it clear that he was not talking about all undertakers, but said that here are some who make a living "preying on the living through the dead."

"It is better to rob the dead to enrich the living," he said, "than to rob the living to mummify the dead."

Canon Johnson called for legislation to protect the public. He said that "we cannot by enactment of law inculcate

good taste, sound manners, pureness of living, and the art of dying in a reasonable, religious, and holy hope," but he said that laws were needed to "provide some restrictions which may reduce . . . the extent of exploitation."

#### **ORTHODOX**

### **Englising the Liturgy**

Limited use of English in the Divine Liturgy will be permitted by the Greek Orthodox Church in America, Archbishop Iakovos, head of the archdiocese of North and South America announced at the Denver biennial Greek Orthodox congress. The decision was reached at a meeting of Greek Orthodox bishops held last December.

The Archbishop said that the Epistle and Gospel may be read in both Greek and English on Sundays, and that it will be permissible to read certain prayers in English during Baptism, in the marriage ceremony, in the service of betrothal, and in the funeral service. [EPS]

#### **WEST MISSOURI**

### **Clarification**

The Rt. Rev. Edward R. Welles, Bishop of West Missouri, has issued a clarifying statement concerning something he said in his charge to the annual convention of his diocese [L.C., June 21st]:

Sign in front of the home of Mr. and Mrs. Fred S. Vorn, Lansing, Mich. Mr. Vorn is vestryman and treasurer of St. Paul's Church, and Mrs. Vorn is a member of the altar guild.

Lansing State Journal



"In a cryptic passage the bishop said he was slowing down and did not want to see the progress and growth of the diocese slow down as in previous episcopates. This was taken by some to indicate that the bishop was contemplating retirement, but he made clear to questioners that what he had in mind was episcopal assistance in a couple of years."

## GENERAL CONVENTION

### Look and Run

During General Convention, representatives of the two training centers for women Church workers—St. Margaret's House, Berkeley, Calif., and Windham House, New York City—will stage a "look as you run" promotion.

They will have six continental breakfasts in their suite of rooms at the Sheraton-Jefferson Hotel; rolls and coffee will be served on Tuesday and Friday mornings, October 13th and 16th, and Monday through Thursday mornings during the second week of the Convention. The walls of the suite will be decorated with murals showing aspects of training offered at both schools. Picture albums and printed brochures will supplement this display. Katherine A. Grammer, dean of St. Margaret's House, Johanna K. Mott, director of Windham House, and graduates and board-members of both schools will act as hostesses during the breakfasts and be available for questions.

The St. Margaret's-Windham House suite will be headquarters for the Association of Professional Women Church Workers. Louise Gehen Baly, executive secretary of the APWCW, and Helen Schnurbush, APWCW president, will represent the association at General Convention. Windham House, St. Margaret's, and the APWCW will have a joint display of publicity and promotion materials in the corridor outside the Triennial meeting hall.

### THE COVER

The Rev. Gerhard C. Stutzer, rector of the Church of the Redeemer, Okmulgee, Okla., and head of the Okmulgee Episcopal Day School, confers with his charges about his summer plans. Mr. Stutzer has been invited to Stockholm, Sweden, to attend the World Assembly for Early Childhood Education Under Six. The theme of the conference is "Children in a Rapidly Changing World."

Shown with Mr. Stutzer, from left, are Bret and Bart Williams, twin sons of the Rev. Thomas Williams, Presbyterian minister of Okmulgee; John Robinson; David Williams; Betsy Brown; and Ellen Page Hassell.

## Keeping the Yawns Out

by CARROLL E. SIMCOX

Ecumenical dialogue is so much the order of the day as to be virtually commonplace, and for this fact we are most thankful to God. But there is always danger when a good and blessed fact like this becomes commonplace; for this can mean a loss of the impetus and momentum in a movement of the Holy Spirit. We must do all we can to keep the yawns out of the ecumenical dialogue.

*Jubilee*, a Roman Catholic monthly journal, has done something fresh and invigorating along this line. In its current [July, 1964] issue it carries a story which consists of a taped conversation among three Episcopalians, two priests and a layman. They are Mr. William Stringfellow, an attorney who practices in the ghetto of East Harlem and author of *My People Is the Enemy*, a book which is meant to jolt complacent Churchmen—and does so; the Rev. Thomas Pike, a curate of a New York City parish, and the Rev. Robert Terwilliger, also a New York parish priest. Mrs. Jayne Nikolic, a member of the Church of the Epiphany in New York, is another party to the discussion, acting as a guide and as a moderator.

The refreshing and different thing about this discussion is that it really is a discussion—one might say a jam session—among Episcopalians who, although they knew they were being taped for a Roman Catholic magazine, simply talked and hashed things out as if they were off the record and nobody was listening. Thus they were able to express their real concerns in a real way, without that anxious regard for what it will "look like in cold print" which can beset and bedevil our ecumenical—and other—Christian dialogue.

Here, then, are some Episcopalians thinking out loud, with Roman Catholics listening in. Some of the things that got said are the following:

"The corporate life of the clergy and people is not limited to the services of the Church, though it centers around the Holy Eucharist," said Fr. Pike. "The community life of the parish is also social and at times educational and political. Involvement between the parish and the neighborhood is very important. My parish, St. Mark's in the Bouwerie, has become increasingly involved, partly because it has to and partly because it has sensed its own incompleteness by being separated from groups in the community seeking to improve living conditions in the neighborhood. Here the parish has found a way to live and act out in the streets what it has acted out and celebrated in the Holy Eucharist. We are encouraging our parishioners to become as involved as

they can be politically and individually. We've also become active in groups which are not religious in a narrow sense. It is difficult for many of our parishioners to understand the necessity for joining such groups, though I have found our participation in these groups to be the very essence of parish life. Our work with the Congress of Racial Equality (CORE) and with the artists in our community, for example, has given me a new sense of my ministry and a deeper understanding of our neighborhood."

Concerning civil rights as a religious issue, Fr. Pike offers this comment: "We have found that civil rights tends to bring into focus much of what we talk about in the Church and what we understand the Gospel to be. It is incredible to me that there are clergy who have not yet taken a stand on the side of civil rights. And by stand, I don't mean pronouncements. I mean active, physical support, joining on picket lines, and so forth, even if it means getting arrested. Perhaps one of the best ways to teach what the Holy Eucharist is all about, in a world that is tired of clichés and rhetoric, is to proclaim our belief by becoming personally, directly involved in the battle for human rights. I feel strongly about this."

Says Mr. Stringfellow, among other things: "It seems to me it is necessary to put aside the kind of stereotyped images we have of conversion, at least in America. For example, somebody asked me recently about the Billy Graham Crusade. As far as I can figure out, whatever takes place in these events is not evangelism and it is not conversion; at best it is some kind of revivalism. As such it's not bad, perhaps, but it's not to be confused with conversion and Graham himself is on record as admitting that." Having presented his view of conversion as a "suffering of the power of death and exposure to the power of the Resurrection," he goes on to discuss the relationship of the converted Christian to the Church which has in it unconverted people. "The Anglican Church suffers the corruptions of any of the other churchly institutions," he acknowledges. "It certainly is not to be commended, so far as I'm concerned, on any other grounds except its fidelity to the Word of God. With the opening up of the ecumenical movement, there is currently some serious discussion among younger Protestant intellectuals about whether or not they should leave their denominations and enter the Roman Catholic Church. It seems to me that there remains only one serious theological obstacle to doing that. Perhaps it would be better to say there is only one serious theological obstacle to

organic reunion, and that is the doctrine and cult of Mary. . . . A lot of Protestants, of course, still get excited about papal infallibility. That doesn't really trouble me. If one admits what is after all one of the central doctrines of Protestantism, namely the objectivity of the Word of God and the manifest character of the biblical and apostolic confessions of the faith, the Pope, surely, operates under the discipline of these confessions."

Mr. Stringfellow includes prayer in his part of the discussion, saying: "It seems to me that prayer is not something we do, certainly it is not something we do for God's sake, it's not even something we engage in for our own sake. Rather praying is something you are. It is the event in which a man is radically alone and in which God affirms his life. Prayer is a state of being, a state of relationship, and it is only when there is that state of being that the formal prayers recited in the corporate life of the Church or recited in private by a Christian have validity; only then are they really prayers."

Concerning the Church and the civil rights struggle, Mr. Stringfellow suggests that "if the Churches are really serious about civil rights then, among other things, they ought to open their investment portfolios and find out how far their endowment funds and the like are invested in American enterprises which ad-



vocate and practice segregation and discrimination. I'm afraid that if we looked into our investment portfolios we would find that the real power, the effective economic and social power of the Church, is still on the side committed to racism."

In his contribution to the discussion, Fr. Terwilliger concentrates upon ecclesiology. As a former Methodist, he says, "I became an Anglican because I wanted to be a Catholic. I believed I could most adequately be a Catholic in the Anglican tradition." As an Anglican, he sees himself as a member of the Church of Jesus Christ. But "that is not to say that I believe that the Anglican Communion is 'the true Church.' Any attempt to find a definition of 'the true Church' in an exclusive way seems to me to be wrong-headed. This is a definition for God to decide upon. The membership of the Church is a 'statistic' that is known to God alone. We are not given to know

the circumference of the Church of Jesus Christ, but to know something of its center."

Anglicanism is related to Protestantism, Fr. Terwilliger states, in that "the Church of England obviously reflects the Reformation experience. The Protestant element in Anglicanism, we would say, is a protest, but a positive one. That is to say, it's the assertion of the biblical standard for Christian faith. And insofar as the Anglican Communion is biblical, it has to protest against any denial of this anywhere in Christendom. We do not, however, believe that there is such a thing as 'the Protestant Church.' There is only the Catholic Church, part of which may from time to time be in a protesting condition. At the present time, sadly, we still have to protest, though we hope that this may not be for long."

Having touched upon Protestantism, Fr. Terwilliger goes on to say: "There's one other rather neglected aspect of Anglicanism, and that is what we may call its *humanism*. Our tradition has within it a great respect for sound learning, for the goodness of creation and the practical consequences of the doctrine of the Incarnation, an acceptance of the things of this world, the things of the mind and the esthetic spirit. One of the things that has surely formed us in the past has been our experience in the British universities, from which our Prayer Book, for instance, came, along with a great deal that is characteristic of the life of our clergy and laity both for good and for ill. Part of our humanism is continually to assert the importance of using the human mind in religious affairs. We feel that it is necessary to be rational at all times in our approach to these things. One of the things that sometimes disturbs us in our encounters with fundamentalist Protestants or fundamentalist Roman Catholics is the feeling that perhaps they should go back to school. This sometimes produces a certain snobbery in Anglicanism, which is regrettable. But at the same time it is necessary, in an age of such notable anti-intellectualism as this, to keep before us as Christians the divinely given reality of the things of the mind and the human spirit, and the necessity of using the wholeness of man in his whole response to God."

After each participant had presented his views in a lengthy statement there was informal comment, cross-questioning, amplification, and a touching upon other matters. There were words of both praise and criticism of the Roman Catholic Church, and many words of loving self-criticism of the Episcopal Church. There was no effort to conceal Anglican faults and failings.

Readers of *Jubilee* will come away from this Anglican discussion with a clearer understanding of what faith and freedom mean to their Anglican brethren in Christ.

## AROUND THE CHURCH

Lt. j.g. **Tucker Taylor**, 25, son of Rev. **George A. Taylor**, rector of St. Paul's Church, Kent, Chesterton, Md., and Mrs. Taylor, recently became the first man to record **300 arrested landings** aboard the first nuclear aircraft carrier, the USS *Enterprise*. He was also the first to log 100 and 200 landings, all three in the 600 mph-plus A4C jet aircraft.

An open house, held at the diocesan house in Phoenix recently, celebrated the **tenth anniversary** of the consecration of the Rt. Rev. **Joseph M. Harte**, Bishop of Arizona. The house was blessed by the bishop during the afternoon.

Men and machines started recently to remove the rubble of the main building of **St. Mary's-in-the-Mountains**, Littleton, N. H., destroyed by fire last January. Groundbreaking for the new dormitory of the Church prep school for girls will begin in the very near future. Local contractors have joined in a coöperative effort to construct **two buildings** concurrently, in a crash program to complete the dining room, kitchen, and senior annex of the new main building, as well as the separate dormitory, by Christmas of this year. This would enable all students to move back on campus by the end of the Christmas vacation. About 60 students have been living at Peckett's on Sugar Hill, a nearby summer resort.

What is believed to be the oldest association in continuous service in the Episcopal Church, and still going strong at age 125, plans to observe its birth year with "business as usual."

The **Bishop White Parish Library Association**, organized in 1839, originally was formed to supply mission stations and remote parishes in Pennsylvania with the theological works of the Church. In most years, more than 50 grants of books are given, and each grant consists of a choice of at least \$50 worth of books. Officers of the association are: Mrs. William White, Sr., president; Miss Mary Waln Graham, vice-president; Mrs. Warren Sheble, secretary; Mrs. Charles S. Cheston, corresponding secretary; Mrs. Lewis O. Brewster, Jr., treasurer; and Miss Emma Ashton Dorr, librarian.

Their fifth annual **Eucharistic Festival** was held by the clergy and laity of the diocese of Fond du Lac at **St. Paul's Cathedral**, late in June. The festival began with a sermon by the Rt. Rev. **William H. Brady**, Bishop of Fond du Lac, and included a procession, the litany of the Blessed Sacrament, and Benediction.

# DEATH

*Only when we face*

*the inevitability of death*

*can we find meaning in life*



"Christ at Gett

by Dr. Cicely Saunders

*Dr. Saunders, former nurse and social worker, now a physician, is widely known for her specialized care of the dying. An Anglican, she has been on the staff of St. Joseph's Hospital, a Roman Catholic institution, in London. In the spring of 1963, she visited the U.S. and told of her plans to open a new hospital for terminal patients, St. Christopher's, in southeast London.*

Many of us refuse to face the fact of death, and our society provides many devices to aid us in that refusal. In our denial of death, we also are drawn into a denial—and avoidance—of those whose advancing age is a constant reminder of the fact of death.

But when we isolate the aged and the dying by our even partial withdrawal from them, we impoverish our own lives. It is only when we accept the inevitability of death that we can find meaning in life. The sooner we achieve this acceptance, the less of life's depth we lose.

Those of us who find it hard to accept the idea of death, but who want to help others and to make our own preparation, should look more closely at the dying themselves. We must not make the mistake of merely pitying the dying; often it is these people who will make us feel humble.

There is a young mother in the wards of our hospital who is facing death in a

way that can teach something to all of us, whatever our age. She is with us because she needs careful treatment to prevent pain, and in our specialized unit this has been achieved without dulling her independent and alert mind. She needed time to find her own key to the situation, and she has only just begun to talk of her death. She has done so because she wanted advice about her children's visits and about the easiest way to tell her husband that she knows how little time she has left.

Her thought is all for her family. She has made it easy for us to care for her and to admire and enjoy the way she is living this last part of her life with serenity and fulfillment. Her prayer, both for herself and for those she loves, is summed up in the words, "Father, into Thy hands . . ." It is obvious that thanksgiving for God's goodness and grace, and her knowledge and experience of His love have shown her the way to acceptance and peace. She has told us of her trust in the Lord and of the strength He gives her.

The staff share in what is happening, both as individuals and as a small community. We cannot remove this hard thing from her and her family, nor can we accept it ourselves without cost, but we can be there to listen and support as we provide for her practical needs. We take our place in a pattern of which she is rightly the center, a pattern upheld by

the serenity and confidence of a religious institution.

There are those who think that the only dignified solution would be to make such an inevitable death as swift and easy as possible, and who think that the patient has the right to choose such a release. But for the Christian this would be a denial of God's wisdom and power, and, above all, of His love. This patient has learned the lesson of waiting, and she believes that so long as she is here she is serving the Lord, who is always helping her.

Another patient, very old and frail, said to me, "Each time I go to sleep, I put myself into His hands and ask not to have to wake up again. But it's all right, I've no regrets, and I've four lovely children." Her smile took any implication of impatience from her words, and she assured me that she had no pain, only great weariness. She died in her sleep four days later. Once again, outward-looking love and gratitude had shown the way to peace and acceptance.

Sometimes it may be easier to face the end than to go on living for the last weeks—even years. Certainly actively fulfilling duties is easier than enduring suffering over which we have no control. But it is in this waiting time, which to some seems so incomprehensible, that we hand everything back to God. Surely this is of God's grace, as is the fact that death is a step in the dark which must be taken in trust



e," by El Greco: "Watch with me. . ."

Patients in our hospital can rest their eyes and thoughts upon a crucifix in each ward. The glory and certainty of the resurrection is indeed the comfort of both the dying and the bereaved, but the cross comes first. It is at the foot of the cross that we know that our Lord suffered for us and suffers with us; it is there that we leave all our questions on one side and find rest in the peace of love and understanding.

Ten days before she died, an old lady who had been beset by pain of mind and spirit suddenly came to know Christ, in a simple, personal way. The pain and the problems faded away. "I've less unbelief than I had," she said. The last time I saw her, I was saying that our Lord would be with her where we could not go, and she looked up to say with sudden wonder, "We're very *precious*, aren't we!" She had waited to the end of her life to find this—but she found it as fully as others do in a lifetime.

We should not be surprised or dismayed if we find it hard to face death, but we delude ourselves if we try to avoid it or say that it is easy. One man who said, "I do not *want* to die, I do not *want* to die," as he thought of those he was leaving, could say with deep peace three weeks later, "I only want what is right." He had found his way through, with the help of the Lord who came through Gethsemane.

There can be no rules for helping men and women to face death; there are few signposts to guide us along this way. We can only watch with them with attention and respect, open and willing to bring what help we can, whether it be sacramental, personal, or practical.

Most patients know what is happening. It hardly seems necessary to take the initiative of "telling," but we do need to learn to listen, so that we hear what the patient is telling us—or asking us. Insight is the gift of the Holy Spirit; we must be careful not to arouse fear by forestalling Him. If a patient is allowed to approach the knowledge of death in a climate of safety and attention and care, in his own time, then he will not be afraid, and will be prepared in his own way. And we will learn confidence through our own courtesy towards the dying and our dependence upon the Lord who is so near.

When Christ was facing death in the Garden of Gethsemane, He said to His disciples, "Watch with me." It is with this watching that we must approach the dying, so that we can learn from them and give to them. It is in this watching, wherein we see His dealings with His children, that we find illumination for all our attempts to "watch with Him" in Scripture and sacrament. He is always showing us that the work is really His. He promised His disciples that He would come again and take them to Himself. Those who watch with the dying know that this is what they see.

and love. We here have often seen the strength that an understanding of these things can give in a last illness. Sometimes we can see something of how such offerings are gathered up in Christ's perfect offering.

Many who come to us have hardly thought of God all their lives. But their situation leads to recollection, whether or not they know how near death may be, and they seem to find their way most easily to Him through gratitude for the love and care that other people give them.

We cannot forget the many who remain isolated at the end of their lives. Some of them show us how they have found a deep oneness with all others who are suffering in loneliness and neglect.

There is a stage of loneliness beyond even that where men feel neglected by their fellows—the stage where men feel deserted by God as well. Here our Lord Himself, with His "*Eli, Eli, lama sabachthani*," comes to meet us. He has trodden all the paths of pain before us and by His saving death can draw near to all the dying.

I have seen many people die, and I am continually seeing how the peace that can come only in His presence is given even to those who seemed most indifferent and recalcitrant before the end.

\*"My God, My God, why hast thou forsaken me?"—our Lord's cry from the cross, in words of Psalm 22.

## For Me

How could it be?

That He who lay outstretched  
On that dread tree  
Should die, for such a one as I  
To set me free.

How could it be?

That He, the sinless one  
(For God is He)  
Should bear the taunts,  
the shame, the death  
For me . . . for me . . .

How could it be?

Great wonder; yet more strange  
If I should see  
With heart untouched, unmoved,  
unchanged,  
His agony.

How could it be?

And yet I know, I know:  
For you, for me  
This mighty, moving, saving love,  
This victory.

CHRISTOBEL BENDALL

## Fantasy for Fact

We see no reason why Episcopalians, or members of any Church which belongs to the National Council of Churches, should feel obligated to accept as law and Gospel whatever is said or done by that organization. We have been critical of the NCC in the past, and we shall continue to be. But it is entitled to a fair trial, and a fair trial before the bench of public opinion means a fair press. This the NCC is emphatically not getting in the American south, where the local press is often owned and operated by segregationists to whom NCC is simply a dirty word, like NAACP, Supreme Court, and the federal government.

Somebody sent us an editorial from the *Monroe (La.) Morning World* for July 1st, 1964, adding his own assurance that "this editorial is not in any sense a fanatical outburst."

Well, let's see.

This "non-fanatical" editorial begins: "Recently a newspaper article stated that the National Council of Churches, an organization which acts on its own, without the sanction of the Churches it purports to represent, would donate \$250,000 to the National Association for the Advancement of Colored People, to be used in promoting race agitation and rioting, particularly in the state of Mississippi." The source of this startling news is simply "a newspaper article"—not identified. Then it is implied that the NCC officials said to the NAACP something like this: "Here, fellas, is a quarter-million bucks. Use it for race-agitating and rioting!"

The *Morning World* is willing to expound not only the NCC but the civil rights bill to its readers. It advises them that this iniquitous bill "guarantees Negroes the right to intrude on the private property of white people." To be sure, it fails to tell us where in the bill it finds this astonishing provision. Perhaps it got this also from that "newspaper article."

And lest its readers misunderstand the Gospel the *Morning World* helpfully advises them that Christ is on the side of the states-righters. The reasoning here is a gem of truly creative and original hermeneutics: "In its action, the NCC is further promoting the destruction of states' rights and assisting the movement toward total federal domination of the individual. This is directly contrary to Christianity, since Christ taught individuality and freedom of choice as a cardinal principle."

Maybe there is no fanaticism in this editorial. Unfortunately, there isn't much truth in it either, and we are afraid that the falsehood is willfully contrived, on the old principle that any stick will do to beat a dog with.

Mr. Paul Anthony of Atlanta, field director for the Southern Regional Conference, has said recently concerning Mississippi that "the people there have been cut off from the rest of the nation to an unbelievable extent. They have been fed fantasy for fact, television programming has been censored, newspaper content has

been specially prepared, and all men, whatever their silent beliefs, have spoken the same words."

From the editorials and news clippings that our friends, and sometimes our critics, send us from southern newspapers, dealing with the NCC and other controversial matters, we are forced to conclude that not only in Mississippi are readers of the local press "fed fantasy for fact."

## A Wise Appointment

President Johnson has shown deep wisdom in two recent decisions. The first was his decision to create a Community Relations Service of the national government, to maintain an atmosphere of mutual good will in which the civil rights law of the land can be enforced with a maximum of genuine acceptance by all citizens. The President sees clearly that the enforcement of this law must be in a spirit friendly as well as firm.

He has appointed Thomas Le Roy Collins, former governor of Florida, to be national director of the new agency. We can't think of any man in the land who would have been a better choice. Mr. Collins' record in politics and public service is that of a man who knows how to get either votes or strong public support for his position without trimming his moral sails. As governor of a southern state in 1960, when sit-in demonstrations were threatening to provoke wide-spread violence between the races, he gave a memorable radio-television address to the people of Florida, in which he said, among other things, that it was "unfair and morally wrong" on the part of store owners to refuse services, such as the use of lunch counters, "to people whose trade they are willing to accept." That may have cost him some friends, but he said it because he thought it needed to be said.

More recently, as president of the National Association of Broadcasters, Mr. Collins incurred the wrath of powerful figures in the tobacco industry when he forthrightly declared his opinion that it is wrong for the advertisers of cigarettes to direct their pitches at young people. He refused to back down in the face of demands for his resignation. Later, the tobacco industry's leaders adopted a code which embodies his position.

One of the memorable features of Governor Collins' broadcast address to which we referred earlier was his apt quotation of the Epistle for the Third Sunday in Lent, which he had heard read in church that day. He is the kind of Churchman who evidently considers that the Word of God is not to be heard and heeded only in church, but to be acted upon and obeyed in all things.

As a southerner himself, Mr. Collins sees the race problem from the viewpoint of those who will find it hard to accept all the implications and consequences of the new law in practice. This, too, is good. There must be understanding and patience and good will in all and for all. Surely, all American Christians can agree on the need for this, if they disagree about everything else concerning race relations. We know Mr. Collins well enough to declare unconditionally that he abounds in the capacity to provide this one thing most needful.

Continued from page 2

money," he suggested.

"Then why would they stand outside all day waiting to get in?" Bogle asked with impeccable logic.

Beadle thought again, somewhat abashed. "What do the signs say, Bogle?" Beadle asked.

"Something about discrimination," Bogle replied.

"You mean," probed Beadle, falling from his happy state to one of consternation, "they want to eat, and have the money to eat, and inside there's food to eat, but they aren't allowed in?"

Bogle nodded. "Curious isn't it?"

"Indeed it is," said Beadle. "They seem like very pleasant folk." He peered down again intently. "Rather fine looking, I should say; so 'tanned' as humans call it. Quite a different color from the pale ones; perhaps they've been to Miami." Bogle lifted an eyebrow and inspected.

"They are a shade darker, now you mention it."

"Actually," continued Beadle, "it's quite becoming. After my shade of pink, and your chartreus hue I like the variety of browns."

Bogle blanched considerably, his green turning to an off-yellow. He turned to Beadle with a troubled countenance. "You don't suppose, you cannot mean . . . the color . . . the color would have something to do with this curious behavior?"

Beadle laughed merrily. "Ho, ho, Bogle; that's a joke I must say. The color! You have got a bit of humor in your heart; meaning no irreverence, sir."

Bogle beetled his brows. "Stop laughing. I'm in charge here. You know these creatures do not always accept our criterion of things."

"Quite so," acknowledged Beadle, sobering, "but after all you know the way it is. You're green, I'm pink, and Gabrielli



is an unwholesome shade of lavender. What difference? You can't mean all those sun-burnt people aren't allowed to eat because they're not pale and washed-out the way some of the others are."

"I'm wondering," Tubal Bogle-Bray stated with a scowl. "Just suppose that might be their silly reason."

Jubal laughed. "It couldn't be," he said. "Not color . . ." He looked down and then the laughter stopped, and he was shaken by a terrible thought that almost squeezed the hope completely out of him. "No," he said with unbelief, yet with a trace of horror, "it couldn't be!"

Continued in two weeks

Timeless Chiding

Pastoral Problems in First Corinthians. By J. Stanley Glen. Westminster. Pp. 224. \$5.

It is a commonplace that people are the same everywhere. In *Pastoral Problems in First Corinthians*, J. Stanley Glen makes it equally clear that they have been the same in almost every century. This distinguished author who is professor of New Testament at Knox College, Toronto, has taken the great Epistle, First Corinthians, and pointed out in 20 succinct chapters how St. Paul, in chiding the people of Corinth for their sins, is unwittingly making a catalog of shortcomings and errors that would fit equally well a congregation of 20th-century Christians.

Such chapter headings as "The Integrity of the Ministry," "The Failure of Discipline," "Marital Asceticism," "The Status of Women," "Profaning the Lord's Supper," "The Problem of Ecstatic Tongues," give some indication of the scope of the author's analysis of St. Paul's admonitory injunctions, and how aptly such chiding could be applied today. Through it all, however, Dr. Glen does not picture St. Paul as anything less than

a loving father to his converts, and even in such a chapter as the one on "The Status of Women," in which the unconventional behavior of the sex is discussed, he makes it clear that St. Paul seldom offers criticism that is sharper than firm admonishment.

Three chapters are devoted to a discussion of St. Paul's great dissertation on life hereafter in Chapter 15 of the Epistle, but the book contains no comment at all on Chapter 16, leaving us quite in the dark as to his opinion concerning "the collection for the saints."

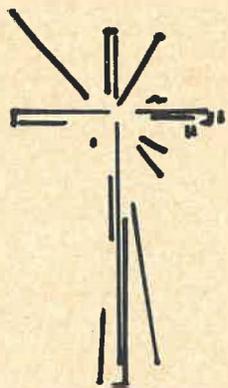
G. F. WHITE, D.D.

Canon White, rector of Trinity Church, Wauwatosa, Wis., is lecturer in pastoral theology, with emphasis on parish administration and homiletics, at Nashotah House.

For Many Priests, One Mass

Concelebration, Sign of the Unity of the Church. By Jean Carroll McGowan, R.S.K.J. Herder & Herder. Pp. xxiii, 128. \$3.75.

One of the interesting decisions of the Vatican Council is that in monasteries and large parishes, and at meetings and conferences of clergy, all the priests may exercise their priesthood by celebrating together at one service—in place of the current practice of scheduling a number



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of separate Masses. Thus the "collegiality of the priesthood," the spiritual unity of the one ministry in which all share, is dramatically affirmed. This revival of the ancient practice of concelebration cuts directly into the individualistic conception of the ministry which has been the bane of both Evangelical and Western Catholic piety.

Jean McGowan's *Concelebration* is the first book in English specifically devoted to this topic. In the foreword, Fr. F. R. McManus explains the decree of the Council. Sister Jean McGowan then proceeds to trace the history of concelebration since ancient times. She also summarizes views of contemporary European theologians as occasioned by the dispute between Karl Rahner and Pius XII.

In recent years, as articles in *THE LIVING CHURCH* have pointed out, various forms of concelebration have been practiced from time to time in the Episcopal Church. It is particularly effective on special occasions when a bishop and some of his clergy officiate together.

H. BOONE PORTER, JR., D.Phil.

*The reviewer is a member of the Standing Liturgical Commission and professor of liturgics at General Seminary.*

## Yesterday's Departure; Today's Concern

**The Old Catholic Movement: Its Origins and History.** By C. B. Moss, D.D. (2d edition; 1st edition 1948) Morehouse-Barlow. Pp. 362. \$7.50.

To most American Churchmen who have heard of them at all, the so-called Old Catholic Churches are perhaps interesting but not very important institutional oddities within Christendom. But one can hardly hope to understand such admittedly important matters as the Second Vatican Council, the Catholic-Protestant ecumenical dialogue that is now developing, and the proper place and role of Anglicanism in the reunion movement unless one understands the theological forces and ferment which historically resulted in what Dr. C. B. Moss calls the Old Catholic Movement in his book of the same name.

In other words, what caused the Old Catholics to depart from the Roman obedience yesterday is the very thing that the progressive leaders of Roman Catholicism are striving to come to grips with today; and all of Christendom is vitally involved.

So Dr. Moss's book is important. He deals with an important subject competently and clearly. Since its first appearance in 1948 this has been the standard book, in English, in its field. Now, having been revised and brought up to date, it is more valuable than ever. Not least among its merits is the admirably succinct but comprehensive treatment of the papal problem as Old Catholics — and Angli-

cans—confront it. These chapters were written before the current era of mutual trust and drawing together was born, and the tone is polemical, yet fair and objective. This reminder that we still face the papal problem is not to be deplored.

CARROLL E. SIMCOX

## What Is Legend?

**The Patriarchs of Israel.** By John Marshall Holt. Vanderbilt University Press. Pp. 239. \$5.95.

Both the Bible itself and countless subsequent books and Church school lessons view the stories of the patriarchs in Genesis 12-50 as not only the beginning of the biblical story but also a *praeparatio evangelica*, preparation for the Gospel. For this reason, and also because "my acceptance of the biblical faith in the God who acts in history impels me to recreate as accurately and as fully as may be relevant and possible the beginning days of the peculiar history of Israel" (page 14), Dr. John Marshall Holt has set out to examine those stories against the backdrop of the times in which they are set, as closely as historical investigation and archaeology allow. The promise of Dr. Holt's qualifications for the task—graduate work at Vanderbilt, teaching there and at the Episcopal Theological Seminary of the Southwest, current work as a Fellow of the American School of Oriental Research in Jerusalem—is fulfilled in his book, *The Patriarchs of Israel*.

The book is addressed to the interested reader of the Bible who lacks detailed acquaintance with the methods and findings of biblical archaeology. Though it does not oversimplify the subject, the book is understandable. It is comprehensive of the issues and well documented, though not overwhelmingly so. A sound introduction to the subject, it fulfills its purpose. There are no flashy attempts either to undermine the reliability of the patriarch stories or to make archaeology a latter day champion of verbal inerrancy. Competent and balanced are the adjectives that come to mind.

Surveys of patriarchal origins, family life, religion, and of the movement of the patriarchs into Egypt show how archaeology's reconstruction of the characteristics of an age can neither "prove" nor "disprove" legendary stories, but can illustrate them more amply. This the author sets out to do, and in this he succeeds. Indeed, one of the values of the book is its concrete demonstration of what legend really is, and of its proper and positive value for the historian and the believer. I intend to commend the book to my students. What more can I say?

HARVEY H. GUTHRIE, JR., Th.D.

*The Rev. Dr. Guthrie, associate professor of Old Testament, at Episcopal Theological School, is author of God and History in the Old Testament.*

# LETTERS

Most letters are abridged by the editors.

## Order of Caring

Your recent editorial [L.C., July 5th] on an order of caring for dedicated Christians who wish to serve more fully was most interesting. This is a concern I have long pondered since I have felt we are not making the best use for our Lord of willing hands. Perhaps there are enough of these people now to hope for an active community within our larger cities or on a diocesan level, who could band together in prayer and use their talents as a supplemental pastoral ministry.

ETHEL RUSSELL

Wichita Falls, Texas

Truly, there is a place for us all—the hard search is to find it. Often, like happiness, it is found in “our own backyard”—our own parish, a religious order with which we are already acquainted. We all have periods of great readjustment in our lives, great trial, great doubt, and great seeking. I am not sure the answer is always something “new,” but may be in bringing our “something new” into an older stream to help revitalize and help it grow by our addition.

MRS. C. B. SESSIONS

West Barrington, R. I.

My first reaction was that there are already two “orders” well established in the Church which might come under her suggested category. One is the Church Army. This is a creative evangelical ministry of laity trained in the Episcopal Church, with headquarters in New York. The other is the Order of St. Luke. This order is made up of believing Christians who are trying to bring back the healing aspect of the Gospel into the Church. The healing of the mind as well as the body is especially emphasized to take care of the lonely or those with suicidal tendencies. The Lord surely has a place for Willa Gibbs. God bless her in whatever way she decides to carry out her “crusade” on caring.

ELSIE D. BURGOYNE

Edgewood, R. I.

Why do we have to belong to an Order of Caring and be designated as part of an organization—each one of us should see the needs around us, eliminate the worship of material things and willingly give of ourselves of volunteer service to those less fortunate than we are.

GERTRUDE TROUP

Grosse Pointe, Mich.

I believe there is a need for a group of persons who care, in every city, town, village, and hamlet. God forbid that this group should become “just another organization” with boards, officers, staff, and budgets! If it could be kept fluid, on a person-to-person basis within the already established churches, there might be a chance that it could meet some needs of humanity.

I, too, say, “Here am I, send me,” but I truly believe the Lord wants me to be content in the station of life to which He has

called me. I must confess that for several years I was frustrated by the desire to serve, but, after reading *Unseen Warfare*, being the “Spiritual Combat” and “Path to Paradise” of Lorenzo Scupoli, I have become reconciled to a life of prayer.

I shall pray for God’s will to be done in Willa Gibbs in this attempt to give to many a new dimension of service.

HAZEL B. SANDERSON  
(Mrs. W. L. Sanderson)

Tallahassee, Fla.

There are lots of lay people (many of them teenagers!) who like Miss Gibbs feel a yearning toward Christ and want to bear His cross in a more active manner. I’ve met them and I am one myself.

Sometimes a clergyman can provide an immediate answer through his knowledge of that person and sometimes he can’t, or doesn’t want to.

I feel that the immediate issue in Miss Gibbs’ problem is not that she wants to do something, but that she wants to learn *what it is that Christ expects of her*.

We must assess our talents first and accept our limitations, getting to know ourselves. We must spend considerable time in prayer and often anguished waiting for God’s answer, which will inevitably come. When we receive an answer to this plea for service, we must recognize it for what it is and accept it as God’s will. It may not be the answer for which we had hoped, but then who has led us to believe that trying to be a Christian is all peaches and cream?

I cannot but continue to believe that God’s Church is the first, the best, and the only “Order for Caring,” within which each of us is called to lay down his life in His service. As an individual grows in his devotional life to the point where he is ready to listen to God’s will for him, the Church is strengthened. Some of us are called to really go forth: in travel, through Holy Orders, in some “exciting” way; others are called to a different sort of mission in God’s Order for Caring. We must listen carefully for God’s answer to the plea, “Here am I, send me” and *accept* it. You need look no farther than your own Christian community to become active as a member of God’s “Order for Loving,” as I should prefer to call it.

JANET M. HILLMAN  
(Mrs. John Hillman)

East Greenwich, R. I.

## Public School Prayer

I was interested in your reply to Fr. Reisman’s letter [L.C., June 21st] regarding public school prayer.

I regard public school prayer as a terrible evil which should be brought to a quick stop.

As a small boy in a Michigan school I remember the confusion and disunity that the saying of the “Lord’s Prayer” caused.

While half of the students said “forgive us our trespasses,” the Calvinists were saying something about debts, and while most of us terminated with, “for ever. Amen,” the Episcopalians in our class (I’m a convert) upset the tempo with an extra “ever”!

This sort of thing does not create the spirit of prayer, but only a mockery of the real conversation with the God that our Saviour taught in the Gospel.

FREDERIC W. MOSHER

Chicago, Ill.

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COMING  
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The semi-annual  
EDUCATIONAL ISSUE

# PEOPLE and places

## Appointments Accepted

The Rev. Frank Butler, former vicar of St. Paul's, Omak, Wash., and Trinity Church, Oroville, Wash., is rector of St. Matthew's, Ontario, Ore. Address: 489 S.W. 9th Ave.

The Rev. Joseph G. Drawdy, former curate of St. Paul's, Winter Haven, Fla., is vicar of St. George's, Bradenton, Fla. Address: 4030 Manatee Ave. W.

The Rev. Karl C. Garrison, Jr., former rector of Grace Church, Ellensburg, Wash., is doing graduate work at Duke University. Address: c/o Duke University, Durham, N. C.

The Rev. W. Newell Graham, former curate of St. Luke's Church, Fort Myers, Fla., is vicar of St. John's, Brooksville, Fla. Address: Oak Park and Brooksville Sts.

The Rev. Raymond Harrison, vicar of the Church of the Good Samaritan, Oak Park, Ill., will be the assistant to the rector of St. John's in the Village, Manhattan. Fr. Harrison is a former Presbyterian minister, who was confirmed in 1962, ordained deacon in the same year, and in 1963 was ordained priest. Address July 15: 224 Waverly Pl., New York 14, N. Y.

The Rev. Henry J. Hill, former rector of St. Philip's Church, Indianapolis, Ind., is vicar of St. Augustine's Church, St. Petersburg, Fla. Address: 1625 S. 6th Ave.

The Rev. F. Orlo Hoye, assistant rector of All

Saints', Portland, Ore., is now the associate and acting rector. Address: the same.

The Rev. Charles C. Lynch, former assistant at St. Philip's and St. Stephen's, Detroit, is vicar of St. Paul's, Greenville, Mich. Address: c/o the church.

The Rev. Donald H. Peet, former rector of St. Paul's, Plainfield, Conn., is rector of St. Andrew's, Devon, Conn. Address: c/o the church.

The Rev. Wilford F. Penny, rector of St. James', Prospect Park, Pa., will be rector of Christ Church, Pottstown, Pa. Address Sept. 15: 275 Grace St., Pottstown, Pa. 19464.

The Rev. James S. Petty, curate at the Falls Church, Falls Church, Va., will be the first priest in charge of a new mission in the Great Falls area of Fairfax Co., Va. Address Aug. 1: 1020 N. Larrimore St., Arlington, Va. 22205.

The Rev. Calvin O. Schofield, Jr., former curate of St. Peter's Church, St. Petersburg, Fla., is vicar of St. Andrew's Mission, Miami, Fla. Address: Box 353, Kendall Branch, Miami, Fla. 33156.

The Rev. Humphreys Springstun, former assistant at Trinity, St. Clair Shores, Mich., is assistant at St. Michael's, Grosse Pointe Woods, Mich. Address: 3466 Penobscot Bldg., Detroit, Mich. 48225.

The Rev. Richard Stott returns to his position as Episcopal chaplain, Cornell University, on August 15. He has been on sabbatical leave for advanced study at the Ecumenical Institute, Bossey, Switzerland. Address August 15: Episcopal Church, Anabel Taylor Hall, Cornell University, Ithaca, N. Y.

The Rev. Frederick R. Trumbore, former vicar of the Church of the Intercession, Fort Lauderdale, Fla., is vicar of the Church of the Holy Child, Holly Hill, Fla. Address: 1515 Derbyshire Rd.

The Rev. T. D. Wallsteadt, headmaster of St. Joseph's Parish Day School, Boynton Beach, Fla., will be administrator of the Episcopal Day School, Midland, Texas. Address August 1: 810 Elk St., Midland, Texas.

The Rev. E. S. Winsor, who is finishing a tour of duty as a chaplain in the Air Force, will be rector of St. Columba's Church, Middletown, R. I. Address: c/o the church, Berkeley Memorial, Middletown, R. I.

The Rev. Frederic C. Wood, Jr., acting Episcopal chaplain, Cornell University, Ithaca, N. Y., will be chaplain and assistant professor of religion, Goucher College, Towson, Md. Address Sept. 1: 1010 Dulaney Valley Rd., Towson 4, Md.

The Rev. Philip T. Zabriskie, executive secretary for the Division of College Work, has been appointed associate director of the Home Department of the National Council. Address: remains the same.

## Episcopal Church Annual

The Rev. William V. Albert, former associate of St. John's Church, Jersey City, N. J., is managing editor of the *Episcopal Church Annual*, succeeding the Rev. Rodney F. Cobb. Fr. Albert will also be a member of the clergy staff at the Church of St. Edward the Martyr, New York. Address: 14 E. 41st St., New York, N. Y. 10017. Fr. Cobb may be addressed at 201 E. 37th St., Apt. 11-G, New York, N. Y. 10016.

## Religious Orders

On May 14, Sister Christine Marie was clothed as a novice in the Sisterhood of the Holy Nativity, in the convent chapel in Fond du Lac. The Rt. Rev. William H. Brady, Bishop of Fond du Lac, received her vows.

## Resignations

On or about November 15, the Rev. William Lamson Griffin, Jr., will retire as rector of St. Paul's, Paterson, N. J. In 1927 he was made assistant at St. Paul's, and in 1939 became rector of the parish. He has given many hours to his community in a wide variety of services, including that of ambulance driver for Paterson General Hospital through World War II. He has aided many civic, fraternal, and interdenominational groups in city and state. In the diocese of Newark, he has been a member of the board of examining chaplains for 24 years, and is currently dean of the board; he has served both youth and adult conferences. In the parish he has baptized 1,622; has presented 938 for Confirmation, during his 37 years in the parish.

Thank you for your many cards, letters, and telephone calls, and for adding my name to your many prayer lists. Most of the communications have come from people unknown to me or my family. I am most grateful for all this help during the several weeks of strain and worry. Hope to meet you at our booth in St. Louie!

PEOPLE AND PLACES EDITOR

## CLASSIFIED

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### POSITIONS OFFERED

PACIFIC COAST church in college city of 25,000 seeks correspondence with priest for existing vacancy as rector. More than adequate living provided. Prayer Book moderate Churchman preferred. Send photograph and biographical data. Reply Box S-141.\*

WANTED: Principal and teacher for elementary school. Write McAipin School of Christ Church, 326 Clinton St., Brooklyn 31, N. Y.

WANTED: Women teachers for grade school and high school. Write: Headmaster, St. Mary's School for Indian Girls, Springfield, S. D.

### POSITIONS WANTED

ORGANIST-CHOIRMASTER, age 33 with family, desires full-time position. Degrees include A.B. (Psychology), B.Mus., B.D. Finishing M.Mus. this fall. References and experience on request. All inquiries answered. Address: Clifford Berry, P.O. Box 137, Winter Park, Fla.

ORGANIST-CHOIRMASTER (Christian Education background) experienced, seeks full-time position. Choirs all ages. Available September 1st. Reply Box R-138.\*

ORGANIST-CHOIRMASTER, Churchman, experienced, M.A., excellent references, desires full-time position. Reply Box K-137.\*

PRIEST, parish and campus experience, seeks comparable situation. Inquiries invited. Available. Reply Box N-135.\*

### RETREATS

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y. 11766.

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

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- (D) Copy for advertisements must be received at least 12 days before publication date.

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### THE LIVING CHURCH

*The Living Church*

## New Addresses

The Rev. G. David Deppen, 4009 Major Ave., Madison, Wis.

The Rev. Robert F. Johnson, Box 134, Jacksonville, Vt. 05342.

The Rev. William F. Gender III, 32 Evans St., Torrington, Conn.

The Rev. John G. Gray, 118 Rockburn St., York, Pa. 17402.

The Rev. Henry Hutto, 191 N. El Molino Ave., Pasadena, Calif.

The Rev. William B. Klatt, N. Huron Terrace Dr., Harrisville, Mich. 48740.

The Rev. David C. Lord, 6712 Tildenwood Lane, Rockville, Md.

The Rev. Richard C. Martin, 700 W. Foster Ave., State College, Pa. 16801.

The Rev. William E. Mitchell, 706 East Ave., Red Wing, Minn.

The Rev. Mack M. Morris, 1112-F Brackenridge Apts., Lake Austin Blvd., Austin 3, Texas.

The Rev. Franz A. Ollerman, 1501 N. Center Rd., Saginaw, Mich.

The Rev. Henri B. Pickens, 3109 Lancer Pl., Hyattsville, Md.

The Rev. Richard Reid, Plum Beach, Saundertown, R. I.

The Rev. Franklin J. Ruetz, Jr., 2901 Browne Dr., Garland, Texas.

The Rev. William L. Sanderson, Carrera 55, #74-72, Barvanquilla, Colombia.

The Rev. Walter R. Strickland, 225 S. Third St., Philadelphia, Pa. 19106.

The Rev. Richard M. Woods, 40 W. Conestoga Rd., Devon, Pa. 19333.

## Births

The Rev. Alan L. Chisholm and Mrs. Chisholm, of Christ Church, Bronxville, N. Y., announce the birth of their first child, Eleanor Grace, on May 27.

The Rev. William Gedge Gayle, Jr., and Mrs. Gayle, of St. Andrew's Church, New Orleans, La., announce the birth of their daughter, Elizabeth Susan, on May 9.

The Rev. Ned Heeter and Mrs. Heeter, of St. Matthew's Church, Sunbury, Pa., announce the birth of their second child, Paul Anthony, on June 5.

## DEATHS

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

The Rev. Francis Henry Glazebrook, Jr., former chaplain of St. George's School, Providence, R. I., was fatally injured in a car accident near Hartford, Vt., on June 30th. He died two hours after the accident, in a Hanover, N. H., hospital. He was 48.

Fr. Glazebrook was born in Morristown, N. J. A graduate of Princeton University, and the Princeton Theological Seminary, he served as a Presbyterian minister for six years. After attending the General Theological Seminary, he was made a deacon in 1948, and ordained a priest in 1949.

Fr. Glazebrook was curate at St. Peter's Church, Morristown, N. J., rector of Christ Church, Swansea, Mass., and chaplain of St. George's School, Providence, R. I. He had lived in Woodstock, Vt., since resigning as chaplain in 1962.

He is survived by his wife, the former Winona Halsey Ross; a son, Roger Ross Glazebrook; two sisters; and one brother.

The Rev. Royden Keith Yerkes, honorary canon of St. James' Cathedral, Chicago, and former director of education for the diocese of Chicago, died on June 21st, in an Evanston, Ill. hospital. He was 82.

Dr. Yerkes was born in Philadelphia, Pa. He received the B.D. degree in 1903, the M.A. degree in 1911, and the Ph.D. degree in 1918 from the University of Pennsylvania. In 1905 he received the B.D. degree from the Philadelphia Divinity School, and the D.Th. degree from that school in 1912. In 1946, Dr. Yerkes received the S.T.D. degree from Nashotah House. He was ordained to the priesthood in 1906.

He was an assistant at the Church of Our Saviour, Jenkintown, Pa., in 1905; rector of St. John the Evangelist, Philadelphia, in 1907; and an instructor at Nashotah House in 1908. He was an assistant at St. Luke's, Germantown, Philadelphia, and an instructor in Hebrew at the University of Pennsylvania in 1911. In 1913, Dr.

Yerkes was rector of the Church of the Transfiguration, Philadelphia, and from 1915 to 1918, he taught history of religions at the Philadelphia Divinity School. He served as professor in the same department of the Philadelphia Divinity School and chairman of the graduate department from 1918 to 1935. From 1921 to 1932, he was a lecturer in the history of religions at the University of Pennsylvania. He was professor of theology at the University of the South from 1935 to 1947, when he was made director of education of the diocese of Chicago. He retired in 1952, and was made an honorary canon of the Chicago cathedral in 1955. He also served as chaplain at McLaren Center, Sycamore, Ill.

In the diocese of Pennsylvania, he was an examining chaplain from 1911 to 1931. He was the author of the *History of St. Luke's Church, Germantown*, and *Sacrifice*.

He is survived by his wife, Edith L. Yerkes; and a sister.

Ella Mindwell Thompson, wife of the Rev. J. Edmund Thompson, retired priest of the diocese of Maryland, died June 12th, in a Washington, D. C. hospital, after suffering a heart attack. She was 79.

Mrs. Thompson was graduated from McKinley Tech High School in Washington, D. C., and attended George Washington University. She worked for several years in the library of the Department of Agriculture.

She is survived by her husband; four daughters, Mrs. Margaret Bridges, of Livermore, Calif., Mrs. Alice T. Smalley, of Wethersfield, Conn., Mrs. Sarah T. Necker, of Emmorton, Md., and Mrs. Ruth T. Moncure, of Rockville, Md.; a son, J. Edmund Thompson, Jr., of Newark, Del.; twelve grandchildren; three sisters; and a brother.

Cornelius Zabriskie, of White Plains, N. Y., died on June 18th, in a Boston, Mass. hospital, after a short illness. Mr. Zabriskie was the father of the Rev. C. A. Zabriskie, rector of All Souls' Church, Biltmore, N. C., and the Rev. Stewart C. Zabriskie, of New York City.

He is survived by his wife, Florence Cassrey Zabriskie; a daughter, Mrs. Florence Ellen Henderson, of Glastonbury, Conn.; his two sons; and four grandchildren.

# ATTEND SUMMER CHURCH SERVICES

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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Sun 7:30, 9:25, 11

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**ST. MARY'S** 3647 Watska Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

### SAN FRANCISCO, CALIF.

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

### NORWALK, CONN.

**ST. PAUL'S ON THE GREEN**  
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 Service 4, EP & Ser 5:30; Daily services 8:30, 12:10, 5:15. Church open from 7 to 7

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

### COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues, Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat 4:30-5:30, 6:30-7:30

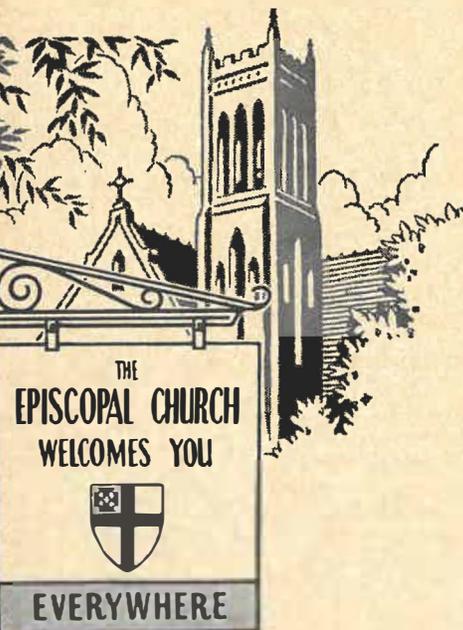
### CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
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

*Continued on next page*



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# ATTEND SUMMER CHURCH SERVICES

Continued from previous page

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9

## ORLANDO, FLA.

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

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
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.

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

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (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

## BALTIMORE, MD.

**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. Hohenschield, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

The Living Church

## 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

## 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 & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer



ALL SAINTS' CHURCH  
FORT WORTH, TEXAS

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

**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

**ST. MARY THE VIRGIN** 139 West 46th St.  
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;  
Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1,  
Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 10 (Sung); Daily 7:30 ex Sat; Wed &  
Sat 10; C Sat 5-6

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

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
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 appt

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

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
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. Jeffrey T. Cuffee, p-in-c  
Sun 8 Mass, 9 Mass & Ser, 10:45 MP, 11 bilingual  
Mass & Ser, 5 EP; Daily: 7:45 Matins, 8 Mass, 5 EP

**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: 7:45 Matins, 8 Mass, 5 EP

## NIAGARA FALLS, N. Y.

**ST. PETER'S** Jefferson Ave. & 2d St.  
Rev. Canon Richard B. Townsend, r  
Sun HC 8, MP 11, 1S HC 11

## 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

## 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

July 26, 1964