

The Living CHURCH

August 9, 1964

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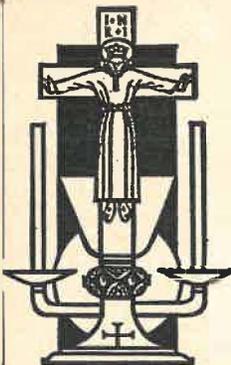


"And now, Lord, what is my hope?" [page 7]

The Weapons of Justice [page 9]

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Angels and Angles

by Thomas Van Braam Barrett

The Pecusa inspection by Tubal Bogle-Bray and Jubal Beadle.

The situation is fairly loathsome," said the archangel Tubal Bogle-Bray, "as well as complicated."

Tubal and his subordinate, Jubal Beadle, were standing on a girder of a bridge that spanned the river between two sprawling cities. Long lines of traffic oozed along the bridge in both directions, and at the bridge-ends fanned out in a maze of clover-leaves, lily pads, spider webs, and corkscrews.

"A great migration!" Jubal suggested with enthusiasm. "Half of them going north for the summer, and the other half going south for the winter."

"Nonsense," Tubal objected. "The bridge is going east and west."

Jubal pursed his lips and thought. "Some are going east for spring, and others west for fall." He turned his face toward the mild southerly breeze. "'O wild west wind, thou breath of autumn's being.'"

"Nonsense!" said Tubal monotonously. "Keep your mind on the business." He looked with a beam of condemnation at the stream of traffic below. "There may be a war going on," he said aggressively. "The ones going east are moving up to the front, the ones going west are retreating."

"Nonsense," blurted Jubal, with unusual acerbity. "In a modern war nobody advances and nobody retreats. Both sides stand still and blast atoms at each other for a few minutes. Then the war is over."

Tubal looked shocked. "A few minutes? Our war with Lucifer took aeons, and when it was over we had a victory parade. It was simply magnificent."

Jubal looked a little sad. "That kind of thing is rather out of style, I hear. When they have a war nowadays, there's nobody left to parade."

"Shocking," Tubal said, turning to the traffic below. "Well, if it's not a war what is it?"

Jubal looked over his shoulder to the west, and over his stomach to the east. His eyes crinkled with whimsy. "Perhaps they're playing 'Going to Jerusalem,'" he said. "What we used to call Musical Thrones."

"Not down here," Tubal scoffed. "No thrones. They're all riding in those mechanical chariots."

Beadle shrugged. "They do queer things. They play croquet from horseback and call it polo, and yesterday I saw them playing golf from wheel chairs. Apparently they have not much stamina."

"Perhaps it has something to do with what they call Suburbia," said Tubal imaginatively, peering over the gamut of freeway civilization. "Which way is Suburbia?"

Jubal frowned and looked ineptly. Tubal continued. "It all looks to me as disorderly as the Milky Way."

"Fascinating place," murmured Jubal, smiling with a private reminiscence.

"We've sold our birthright for a sorry mess of motor cars, as poor a bargain as Esau's pottage," he quoted.

"Stop talking in riddles," Bogle said, not being as familiar with the King James' Version as he might have been.

"Just quoting one of their scholars, Lewis Mumford," Beadle apologized.

"You may have something there,"



Bogle almost chuckled. "The whole thing may have been planned by the Mad Hatter."

Beadle considered making an attempt to straighten Bogle out about his Lewises, but abandoned the idea. "It's just occurred to me," he said, "do you suppose they don't know about all that open country we've been through? Is that why they stay here and live on top of one another?"

Bogle snarled. "They must know about it, stupid; it belongs to them. It's part of what they call America."

Beadle raised his eyebrows wonderingly. "Why don't some of them move out there, where they'll have room? They could hear the peepers and see the pussy willows."

Bogle put his head in his hands and sighed deeply, then spoke under great strain. "I don't know why Gabrielli sad-

Continued on page 12

The Living CHURCH

Volume 149 Established 1878 Number 6

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

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DEPARTMENTS

Angels and Angles	2	Editorial	9
Books	3	Letters	10
Deaths	15	News	4
People and Places	13		

FEATURE

8 Weeks in Louisville John R. Schneider 8

THINGS TO COME

August

- 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
- 21. St. Matthew
- 27. Eighteenth Sunday after Trinity
- 29. St. Michael and All Angels

October

- 4. Nineteenth 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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August 9, 1964

BOOKS

Bubbling Evangel

The Word on the Air. Edited by Girault M. Jones. Seabury. Pp. 157. Paper, \$1.95.

The 26 sermons (by nine bishops and three priests) in *The Word on the Air* have been selected in observance of the 10th anniversary of the Episcopal Radio-TV Foundation; all were delivered on the "Episcopal Church Hour."

One wonders in reading these sermons how certain denominations can call themselves Evangelical, apparently implying that they alone preach the Evangel, or Gospel, of Christ, and that other bodies (including the Episcopal Church) do not. For the 26 sermons are intensely evangelical in any good sense; the Evangel bursts through with remarkable brilliance. There is, for example, the fervor of Samuel Shoemaker, which offers the Gospel on the basis of "accept it or suffer the consequences."

In the majority of these sermons the teachings of the Prayer Book spring through with freshness. One feels this gentle bubbling to the surface in the sermons of Bishop Emrich.

The sermons all answer vital questions which people are constantly asking; and they ought to make any Episcopalian proud of the evangelical nature of his Church.

NORMAN J. THURSTON

Fr. Thurston is a retired priest of the diocese of Newark.

Escape for Grace

Nature and Grace: Dilemmas in the Modern Church. By Karl Rahner, S. J. Transcript by Dinah Wharton and G. R. Dimler, S. J. Sheed & Ward. Pp. 149. \$3.50.

Nature and Grace by Karl Rahner appeared in England as a paperback last year; it now makes its American debut in hard covers. A newly-included chapter fits in well with the material previously published and adds considerably to the value of the book as offered in this country.

Karl Rahner is known as a top-flight theologian; the essays which are the chapters of this book deal with central and topical issues of the Christian faith. Fr. Rahner is interested in developing the role of the layman in the Roman Catholic Church and does this by emphasizing that the Catholic Church is not itself if it degenerates into a mere "collectivism." Each individual has a private sphere of responsibility and intimacy with God that can never be delegated to, nor ordered by, another person—even in the hierarchy.

The chapter found only in the Ameri-

Continued on page 11



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Eleventh Sunday after Trinity
August 9, 1964

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and the Thought of the Episcopal Church.

GEORGIA

Mrs. Stuart Killed

Isabella Alston Stuart, wife of the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, was killed in a head-on auto collision near Inman, S. C., on July 21st.

The Stuart family was en route to a cabin in the North Carolina mountains. Mrs. Stuart was leading the way in a 1959 Volkswagen, and the bishop, daughter Isabella, 15, and a friend of hers were following a short distance behind in another car. Mrs. Stuart passed a stopped vehicle and slammed into a pick-up truck. The driver of the truck, a 16-year-old boy, told police that he had swerved to avoid the stopped car. Mrs. Stuart was pinned in her car for 25 minutes before being freed by a local rescue squad. She was pronounced dead on arrival at General Hospital, Spartanburg, S. C. The driver of the truck was reported held by police, pending a grand jury investigation.

Bishop and Mrs. Stuart were married in 1945. She was secretary of St. Michael's Church, Charleston, S. C., when the bishop was its rector.

Besides her husband, mother, and daughter, Mrs. Stuart is survived by a son, Garden C. Stuart; a sister, Mrs. William Fox; and two brothers, Charles Alston of Atlanta, Ga., and B. F. Alston of Bennettsville, S. C.

SOUTH FLORIDA

Planned Vandalism

Sometime around midnight of June 28th, St. Philip's Church, Coral Gables, Fla., was vandalized.

No damage was done to the fabric of the church, the sacrament was not desecrated, but the altars were stripped of their appointments, and an antique lace

The Living Church Development Program

Contributions currently received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

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frontal and the fair linen at the side altar were burned. The appointments were arranged throughout the church in a planned pattern. Prayer Books, hymnals, and hymn-board numbers were scattered about.

A group of parishioners set to work when the damage was found, and restored order in time for a Eucharist and wedding.

"Police first believed that the vandalism had been done by juveniles, and are conducting a complete investigation," reported the rector of St. Philip's, the Rev. John C. Shirley.

NATIONAL COUNCIL

Director Leaves

The Rev. John D. McCarty is resigning as executive director of the Division of Research and Field Survey of the National Council to become archdeacon of the diocese of Pennsylvania. The diocese has not had an archdeacon since 1941.

The Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, announced the appointment and said that, as archdeacon, Mr. McCarty will direct the department of missions and church expansion.

ROCHESTER

"The City . . . Seems Calm"

Asked how his see city fared, and what the Church was doing to help restore order and make grievances known, the Rt. Rev. George W. Barrett, Bishop of Rochester, wired THE LIVING CHURCH:

"As of [Monday, July 27th] the city, with state police and National Guard in control, seems calm.

"Many of our clergy, as well as the Rev. St. Julian A. Simpkins, Jr., canon for inner-city work in Rochester, and I are in close touch with the situation, and are working with other civic and Church leaders.

"Canon Simpkins has spent much time interviewing Negro people in areas that are affected.

"We are endeavoring to take a strong stand for law and order, while thinking and planning for long-range steps to remedy grievances and to provide for closer understanding among people of all races."



Episcopal Bishop Reed and Papal Nuncio Bruniera
Ecumenical tea in Quito, Ecuador.

COLUMBIA AND ECUADOR

Coöperative Role

The Rt. Rev. David B. Reed, consecrated Bishop of Colombia and Ecuador in late April, has set to work mirroring the prevailing ecumenical concern.

Bishop Reed paid formal calls on the Roman Catholic Papal Nuncio, the Most Rev. Alfredo Bruniera, and the Roman Catholic Bishop Coadjutor of the city of Quito, Ecuador, the Most Rev. Pedro Muños y Vega. He presented each with a Spanish translation of the Book of Common Prayer and assured them of the Episcopal Church's intention to play a constructive and coöperative role in developing a social and religious program in the Latin American district.

Bishop Reed visited several evangelical Protestant leaders—among them the Rev. Robert Savage, who conducts the "Voice of the Andes" missionary radio program —to seek ways in which the Episcopal Church can complement and extend contributions made to Latin America by evangelistic, educational, and medical missionaries to Latin American countries during the past 100 years.

"We are not here to attack [what other religious groups are doing]," Bishop Reed said, "but to contribute. We come to

Ecuador under the same compulsion to share the knowledge and love of Jesus Christ that motivated the first priests who accompanied the *conquistadores* and which today moves missionary groups of the various Christian persuasions to send missionaries into Latin America, as elsewhere in the world."

Up to this time, the Episcopal Church in Ecuador has ministered primarily to English-speaking people who happened to be living there. Under Bishop Reed, the Church has begun to develop a ministry that focuses on Ecuador's Spanish-speaking population.

CALIFORNIA

Appointment to South Africa

The Rev. C. Edward Crowther, senior Episcopal chaplain at U.C.L.A., has been appointed dean of St. Cyprian's Cathedral, Kimberly, South Africa.

Last year, Fr. Crowther toured Africa and, at the invitation of Archbishop Joost de Blank, took part in the Cape Town Congress. Last summer, he traveled throughout the United States with the archbishop, and served as his personal chaplain. Fr. Crowther was priest-delegate representing Cape Town at the Anglican Congress in Toronto.

The English priest, who once taught criminal and constitutional law at Oxford, drew national attention to the segregationist policies of the Greek-letter societies at the University of California. Prominent in the civil rights movement in Southern California, Fr. Crowther has made many radio and television appearances.

In South Africa, Fr. Crowther will be joined by four U.C.L.A. men who are now training for the priesthood and who are to serve the diocese of Kimberly.

ANGLICAN COMMUNION

"Dull Imitation"

Last month in London, the Rev. John Heuss, rector of Trinity Parish, New York City, proposed the creation of an international council of Anglican archbishops and metropolitans, to meet twice a year to speak for the Anglican Communion between world-wide conferences of the Church.

Writing in the *Church of England Times*, the Rev. Alan M. G. Stephenson, vice-principal of Oxford's theological college at Ripton Hall, has said that the proposal would produce "a dull imitation of Rome." The result of Dr. Heuss' idea, Mr. Stephenson says, would be a "Communion governed by a body of 54 individuals, presided over by a sort of seless, office-bound neo-patriarch."

He said, "One would like to think of the Anglican Communion with its variations and different emphases, in which so many widely separated Churches exist side by side, as a microcosm of the Coming Great Church."

INDIAN WORK

Needed: A Third Race

"The Church's mission is not to make Christians of as many individual Indians as possible," the Rev. Dr. Daisuke Kitagawa told the National Fellowship of Indian Workers meeting at Estes Park, Colo. "In my humble opinion," Fr. Kitagawa said, "the Church has a more basic and, in a sense, more preliminary task than to convert people individually on the reservation, and that is to reconcile the reservation community as a whole to the U. S. society as a whole, and vice versa."

Fr. Kitagawa told the 350 missionaries in Indian work that the Church has reached a "critical juncture" in her ministry to the American Indian. He said that Churchmen must become "the third race" to reconcile the estranged Indian and non-Indian.

"Neither an Indian Christian who has virtually become a white man, nor a non-Indian missionary who has 'gone native' will do. Required for the task is a new race, 'the third race,' made up of Indians who are at once truly Christian and truly Indian, and others who are equally truly Christian and truly whatever they ethnically or racially are.

"In order that the Church may truly be the Church on the Indian reservation today," Fr. Kitagawa said, "every Christian must be there on behalf of all the non-Indians, seeking to be reconciled to the Indian people and to reconcile Indian people to themselves."

Fr. Kitagawa said that to advise Indians to "go back to the reservation" makes no sense whatsoever, because if the reservation could have solved the Indians' prob-

lem they would never have left it in the first place. He said that "to advise them to stick it out in the city without doing anything to equip them for employment in an industrial society is downright cruel."

The National Fellowship of Indian Workers has sent a telegram to President Johnson asking that he fulfill President Kennedy's pledge of cooperation with the Seneca Nation of Indians, whose lands in New York State are to be lost to an Army dam, and who may not receive full compensation for the loss of their land.

GENERAL CONVENTION

Religious Orders Service

The Conference on the Religious Life in the Episcopal Church will sponsor a service of witness during General Convention, at Christ Church Cathedral in St. Louis, on Thursday, October 15th. The service will witness to the life and work of the Church's religious communities.

This service of witness will follow the October 14th emphasis of the Convention on ecumenical relations, and will have as its preacher Dom Columba Carey-Elwes, O.S.B., prior of the Roman Benedictine monastery in St. Louis.

In the afternoon, there will be a pilgrimage from Kiel Auditorium to the St. Louis Roman Priory. Those wishing to have free tickets for the pilgrimage may get them at the religious life booth at the Auditorium.

After the service there will be a reception in the Sheraton-Hilton Hotel. Everyone is invited to attend.

EES Plans

The Evangelical Education Society will have a dinner in the Sheraton-Jefferson Hotel in St. Louis, on Sunday, October 18th. The honored guest on this occasion will be the Rt. Rev. C. K. N. Bardsley, Bishop of Coventry, England, who will be the speaker at the evangelism service to be held at Kiel Auditorium on the same evening.

There will be no addresses at the dinner, which has been arranged to enable Evangelicals to get together informally at General Convention. Reservations may be made through the General Convention Dinners Committee at Christ Church Cathedral, 1210 Locust, St. Louis, Mo. 63103. The cost of the ticket is \$5.

SOUTH AFRICA

Possible Split

Racial segregation policies of the Republic of South Africa may force the division of the Anglican diocese of Zululand and Swaziland into two separate jurisdictions.

The Rt. Rev. T. J. Savage, bishop of



The Rev. C. E. Crowther
From California to South Africa

the dual diocese, warned of the possible split at the annual London festival of the Zululand and Swaziland diocesan association. Zululand is a South African protectorate, and Swaziland is a British High Commission Territory. Africans fleeing Zululand go through British-governed Swaziland to "neutral" Mozambique, and the *apartheid* South African Government has, therefore, placed extreme restrictions on African travel from Zululand to Swaziland.

Bishop Savage's diocese is governed from Swaziland, and this has caused severe problems. In order to call a priest, a layman, or even a Mother's Union delegate, across the border, it is necessary to give the South African police three months' notice.

"At every main road [along the border] there is a barrier and a police post," the bishop says. "The white man can get through without hindrance, but it is different for the Africans who want to attend conferences and retreats. It takes weeks to get permits. . . ."

Commenting on *apartheid*, Bishop Savage said, "Our policy must always be positive in the face of this evil. . . . God has a strange way of bringing good out of evil, if His servants are faithful." He has appointed an African archdeacon, and African laymen are being named to the diocesan standing committee. "It is essential to raise the quality of African leadership in the diocese by giving more and more responsible posts to leading African men and women in the Church," the bishop said.

ENGLAND

Mixed Mingling

Anglicans, Roman Catholics, and several Protestant Churches will cooperate in November in an intensive campaign to stimulate interest in the Christian faith among students at the University of Liverpool. The Archbishop of Canterbury and five Roman Catholic priests will be among those mingling with the students.

Fr. Thomas McGoldrick, Roman Catholic chaplain at Liverpool University said: "The idea is to show that Christianity has an important message for the whole world and that the message cannot be ignored."

OKLAHOMA

Mr. Stutzer Dies

The Rev. Gerhard S. Stutzer, rector of the Church of the Redeemer, Okmulgee, Okla., died on the *Queen Mary* on July 12th. He was on his way to Stockholm, Sweden, to address the World Assembly for Early Childhood Education [L.C., July 26th, cover, see above].

Mr. Stutzer was born in Berlin, Germany, in 1911. He received his primary education in Berlin. Coming to the United



July 26th cover picture of the Rev. Gerhard Stutzer, which appeared before news of his death reached THE LIVING CHURCH [see below].

States at the age of 15, he lived in New York City, attended Alabama State College, and the Philadelphia Divinity School.

He was made a deacon in 1941, and ordained to the priesthood a year later.

Mr. Stutzer was assistant at Old Swede's Church in Philadelphia for three years. From 1941 to 1945 he served in North Carolina, as priest-in-charge of St. Peter's Church, Salisbury, rector of St. Paul's Church, Salisbury, and priest-in-charge of St. Philip's Church, Kannapolis.

In 1945 he became rector of the Church of the Redeemer, Okmulgee, Okla. For 14 years Mr. Stutzer was chairman of the youth department of the Southwest Province, and was a member of the National Youth Division for six years. For some years he had made annual pilgrimages to Mexico, escorting young people and adults through that country, and visiting many churches en route.

He was head of the Episcopal Day School in Okmulgee.

Mr. Stutzer is survived by his mother, Mrs. F. P. Appel, who lives in Little Rock, Ark.

NEW YORK

"Ghettoized People"

The Rt. Rev. Charles F. Boynton, Suffragan Bishop of New York, has written Mayor Robert Wagner, endorsing the proposal that New York City have a civilian board to review citizen complaints of police mistreatment.

Prompted by the riots in Harlem and acting in the absence of the Bishop of New York, Bishop Boynton said that he had favored the proposal for some time, and that he was making his views known at the urging of the Bishop's Advisory Commission on Church and Race.

The bishop's commission issued a statement simultaneously. Referring to the recent riots in Harlem, it discounted the role of extremists and outside agitators in

causing the riots, and said that the prime cause of the riots is ". . . the deep discontent, bitterness, anger, even hatred felt by a ghettoized people who cannot escape."

WESTERN MICHIGAN

Case Not Closed

The sentence of excommunication imposed on Mr. and Mrs. Robert Clore, of Ionia, Mich., last April 26th by their rector, the Rev. Raymond E. Bierlein, has been formally reversed by their bishop, the Rt. Rev. Charles F. Bennison, Bishop of Western Michigan, but a way of resolving the conflict satisfactory to everybody has not yet been found.

Mr. and Mrs. Clore had taken issue, in a letter to a local newspaper, with their rector's denunciation of a high-school dramatic performance [L.C., May 10th]. Fr. Bierlein charged that this action by the Clores constituted "a rejection and denunciation in the most public way possible" of "the doctrines and moral teachings of the Episcopal Church."

In announcing his judgment, Bishop Bennison stated that "no open denunciation of the Church can be found in this case, by any reasonable view of the facts," but he went on to say that Mr. and Mrs. Clore had by their action erected a barrier between themselves and the Holy Communion. The ways in which he proposes that they remove this barrier are unacceptable, Mr. Clore told THE LIVING CHURCH in a telephone interview on July 29th. The position which Mr. and Mrs. Clore take is that their method of disagreeing with Fr. Bierlein was proper in itself, and they are unwilling to do anything that would seem to disown their act.

As they see it, the moment the rector denounced the school performance from the pulpit he made it a public issue, and their writing a letter to the press to defend the production was fully as proper as his pulpit denunciation of it.

South Africa's Burden

by ANN RADLOFF

Listeners to Britain's radio in the 1920s were familiar with the name, St. Martin-in-the-Fields, in London. It was from this beautiful 18th-century church that Evensong was first relayed to the nation in 1924 when "Dick" Shepherd was vicar there, and frequent and regular broadcasts have continued. Recently St. Martin's has been the medium for a quite different kind of broadcasting.

By means of a photographic exhibition held in the crypt the Society for the Propagation of the Gospel (one of Britain's biggest missionary societies) "broadcast" the needs of the Church of the Province of South Africa. This exhibition attracted a total of over 6,600 people during the 17 days it was open. It is now touring Britain.

The Church in South Africa, like other countries, has its own special problems and among the most urgent are those caused by the implementation of the Group Areas Act. The Archbishop of Canterbury told the Church Assembly recently that these problems are quite beyond the capacity of the Church on the spot to deal with, and are only soluble at all by the bearing of this burden together very rapidly. (The Group Areas Act provides for the division of the country into separate areas in which only members of the same racial group may live.)

Visitors to the exhibition, entitled "For I Am a Man," were enabled to participate, through a selection of 140 photographs, in the life of the new *apartheid* townships as seen through the eyes of one African. In addition to the often publicized problems of removal under the Group Areas Act the exhibition draws particular attention to the need for churches in these new townships.

The late Archbishop of Cape Town, the Rt. Rev. Geoffrey Clayton, said when discussing the Act: "The Church is going to follow her people wherever they go." He went on to say that the compulsory movement of many thousands of people — almost always African and Colored (i.e., those of mixed origin) — would in-

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.

August

9. Newfoundland, Canada
10. New Guinea
11. New Hampshire, U.S.A.
12. New Jersey, U.S.A.
13. New Mexico and South West Texas, U.S.A.
14. New Westminster, Canada
15. New York, U.S.A.

August 9, 1964



© Society for the Propagation of the Gospel, 1964

People in a new township in the diocese of Grahamstown await the building of a church.

flict very great hardship.

While in many cases this mass movement has meant improved housing conditions, it also involves higher rents and fares for longer distances to travel to work. Many new townships lack facilities for corporate worship and the ministry of the Church. If there is no evidence of building on a site within a certain time after allocation it is liable to be forfeited.

So two immediate challenges face Anglican dioceses in South Africa. They must follow their people and arrange for public worship as well as for private ministration; and they must build churches, and sometimes halls and clergy housing. The estimated cost of this urgent building program over the next three or four years is £600,000 [\$1,680,000]. The South African Church is doing a great deal, and grants and loans have been made by the SPG for building in some 40 new townships.

A brief description of one particular township may give a general idea of the situation. Gelvandale is a township for Colored people on the outskirts of Port Elizabeth. It started building six years ago and is growing all the time. The population to date is 15,000, including about 250 Anglican families. It is anticipated that before long there will be 500 Anglican families, for whom a church is being built.

There have been abundant signs of growth and work in the church there. Groups of men and women help with sick

visiting. Such organizations as the Mothers' Union, Scouts, and youth clubs are already full of life.

Gelvandale, which lies eight miles from the center of Port Elizabeth, is under the pastoral care of the Rev. R. A. Lord, assisted by the Rev. John Davies, four sisters of the Community of the Resurrection, a Sunday school leader and other volunteer workers.

This is only one of many townships whose life is portrayed in the exhibition, "For I Am a Man." It gives a vivid and human picture of the people and their homes. It shows people of all races working together in schools, hospitals, and churches, facing their problems, sharing their joys, and bearing their burdens. The Church of the Province of South Africa needs us all "to bear this burden together." She needs our interest, our money, and above all she needs our prayers that she may faithfully "follow her people wherever they go."

THE COVER

In South Vietnam, deep inside territory controlled by the Communist Viet Cong, an American helicopter was shot down. Amidst the wreckage, Episcopal Chaplain John W. Fritts (center), Army major from the diocese of Texas, offers prayers for the dead.

8 Weeks in Louisville—

report on a summer service project

by John

Randolph

Schneider

Voluntary service projects sponsored by their Church offer young people of college or high-school age opportunity to serve the Church in unusual and interesting work in the summer. Available in 1964 were one overseas project for college students, six projects in institutions such as hospitals and settlement houses, thirty urban and six rural projects, and six camping opportunities. The following account tells the experiences of a pre-medical student working on such a project. John Schneider is the son of Dorothy Roby Schneider, author of numerous articles in THE LIVING CHURCH.

The article first appeared in the Pastoral Staff, monthly paper of the diocese of Western Massachusetts.

I think we get as much experience from being in this project for two months as we would from working in a hospital for a year."

That was how I was quoted by a reporter of the Louisville *Courier-Journal* who interviewed the members of the National Council Summer Service Project last summer at Norton Memorial Infirmary. I did not dream such a valuable experience awaited me when I received my letter of acceptance in the spring.

Norton Memorial Infirmary is a 350-bed Episcopal hospital. Every patient is greeted on his arrival at the main entrance by the words above the doorway, "Come unto me all ye that travail and are heavy laden, and I will refresh you." This large modern hospital carries out the wishes of the group of Episcopalians

who founded it in 1886 because they wanted to set up a hospital where the sick might be ministered in the name of Jesus Christ and His Church. The owners and trustees provide a full-time chaplain, the Rev. F. A. Springborn, to serve all hospital patients. He is in charge of the Summer Service Project, which he formulated in 1958.

I met Fr. Springborn when I arrived in Louisville in June. He was quite a guy, very likeable, and he told some good jokes. I thought he would be an interesting and understanding person. He proved to be much more than this—a wonderful and inspiring priest. I later understood why Fr. Springborn was unable to meet any of the project members until some hours after our arrival. It was a Sunday, which begins for him with a 6:00 a.m. Eucharist, after which he takes Communion to 75 to 100 patients.

Fr. Springborn showed me to my room at a guest house a block from Norton, which I shared with a boy from Columbia, S. C. The six girls on the project lived at the nurses' residence. They represented five states and ranged from a June high-school graduate to a senior at Cornell. We became acquainted with each other and Norton's administrators and top staff at a dinner in our honor at the Springborns' home the evening we arrived.

Before we started our work as aids and orderlies there were two days of classes to prepare us. I remember how nervous I was when the day came that I was assigned to the 4th floor, south wing. However, the friendliness and understanding of all the people I worked for quickly relieved all my fears. My duties included routine patient care: baths, enemas, helping patients to walk, shaving and feeding more helpless ones, taking them to and from X-ray or physical therapy, and helping doctors and nurses in any way I could. During the late morning and afternoon I was on call from any part of the hospital to do anything from lifting completely helpless patients to setting up traction or helping in the emergency room. Our working day was usually from 7:00 a.m. to 3:30 p.m., with an occasional split shift or half day, but sometimes I enjoyed the excitement too



John Randolph Schneider

much to leave. One night when we had a number of accident emergencies I worked until midnight.

After each working day we met for prayer in the hospital chapel, followed on most days by group discussion led by Fr. Springborn. Here we talked about our work experiences, practical problems or religious questions any of us wanted to discuss, and also had Bible study.

A great feature of the project was the seminars. We had more than ten lectures and demonstrations by hospital personnel—pathologist, anesthetist, X-ray technician, laboratory technician, dietician, and administrator. We were shown several medical education films of surgery, and, by special permission, we were allowed to witness an autopsy.

By no means were our activities confined to the hospital or the city. During my time off I saw three Shakespearan plays, went to several symphony concerts and movies, and spent three or four evenings a week at the Y.M.C.A. As a group we made recreational trips to Mammoth Cave, the horse farms of Kentucky, and went on swimming parties and picnics. We made educational visits to Lakeland State Hospital for mental patients, the U. S. Public Health Hospital for addicts in Lexington, the Frankfort Training Home for retarded children, and Berea College. The red carpet was rolled out for us at all of these institutions since their administrators were usually personal friends of Fr. Springborn.

Previous to this, I had no real reason for intending to go into the field of medicine. My stay at Norton convinced me that this is what I want, and I entered pre-med at Hobart with new enthusiasm. Norton and all the wonderful people I met there showed me how great a part healing plays in the mission of the Church, and thus the part that I can play in the Church's mission by pursuing my intended vocation.

Justice and Its Weapons

*The toad beneath the harrow knows
Exactly where each tooth-point goes;
The butterfly upon the road
Teaches contentment to that toad.*

The words are Kipling's, but the moral discomfort is ours as we take up this matter. The people whose babies are bitten by rats in their stinking tenement dwellings in Harlem or elsewhere are in the position of the toad. They know "where each tooth-point goes." We who are not forced to live "beneath the harrow" must beware lest we be butterfly-preachers of "contentment."

As we see it, Negro Americans in the ghettos of Harlem, Rochester, Birmingham, or anywhere, *ought* not to be contented with any injustice of their lot. They have no more right to contentment with injustice than have their neighbors to preach such contentment to them.

Christians, mindful of their divine Master's acceptance of injustice to Himself, can easily be confused about man's duty when unjustly treated. Jesus submitted to injustice to Himself because only by so doing could He get on with the Father's business. His disciples must be prepared for the same acceptance when it seems a necessary part of the work God has given them to do. But to accept injustice to one's self is one thing; to accept injustice to others is quite different, and it is no man's duty, or right. The Negro's duty, like any man's, is to resist injustice to his family, his friends and neighbors, his fellow men.

So we will not preach contentment to those who know only too well "exactly where each tooth-point goes."

But we don't think it is butterfly-preaching to bring up here quite frankly the question of the right and wrong weapons to use in the struggle for justice. When good ends are pursued by evil means, justice always loses.

What are the right weapons?

One, surely, is truth. Too many Americans even today, despite our marvels of mass information, simply do not know the appalling truth about how "the other half lives." Those who fight for justice must continue to make unavoidable that kind of truth about poverty and discrimination in America that shames and appals. Such truth, however unwelcome, is what we all need, and it is mighty to the pulling down of the strongholds of wrong.

Another potent weapon is a resolute good-will in the face of snarling, cursing ill-will. Dr. Booker T. Washington is accused by some Negroes of today of "Uncle Tomism." But we submit that there was something strong, sound, wise, and *always effective* in his way of meeting bigotry by saying, "I defy any man to make me hate him!" This weapon *works*.

Then, a wonderfully effective weapon is, or can be, the law, when the law is on the side of justice. Battlers for justice should know how to make good use of the laws they have on their side. This is one of Dr. Martin Luther King's prime assets as a leader. The moment the Civil Rights Bill became the law of the land, he characteristically went to work to put the law to constructive use. He holds that the proper place to fight for justice is in the courts rather than in the streets—especially when the law is just.

Dr. King has said recently that the racial rioting in New York has hurt the cause of civil rights. We are afraid that it is so.

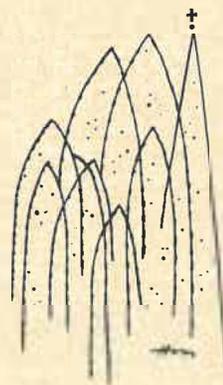
The weapon of aimless, destructive violence, of simply lashing out at the nearest bystander, is not a good one to use in the struggle for justice. And the thugs who are hurling curses, bricks, and bombs, and smashing and looting stores, are thugs—not heroic soldiers of the glorious revolution. Whoever may be egging them on, if anybody is, these hoodlums are actually working for the Ku Klux Klan and other Negro-haters, who welcome any pretext for saying, "It just proves our point—these people are still jungle savages under the skin!"

There is a strong tendency in the modern mind to assume that when people behave badly this is the fault of society as a whole, the fault of the rest of us. So when some teenage thugs set upon an old man in a park and stamp him to death, the murderers are—the rest of us.

This strange new gospel we are not buying, or selling.

The doctrine that the child of a bad environment is doomed by that environment to be a criminal is refuted by some of the finest people in America today: Negro leaders in the struggle for justice who came from the same environment as do the thugs.

Hard-headed realism and genuine compassion somehow have to learn to work together better than they do in America. To condone the behavior of the rioters on



the plea that society has forced them so to behave is nonsense that can do inconceivable harm. But to close the eyes of the heart to the dehumanizing horrors of the Negro ghetto can be equally disastrous folly.

The duty of the Christian in this crisis is to pray, to love, to repent, to think, to try to understand, and, in whatever ways he can, to help his brother to be—his brother.

LETTERS

Most letters are abridged by the editors.

Ecumenical Music

Churchmen will be delighted to know that the new *Hymnal of Christian Unity*, published by the Gregorian Institute of America, a Roman Catholic society, is a collection of 100 familiar hymns—at least 85 of them copied exactly from the *Episcopal Hymnal 1940*.

This hymnal could be used in any Episcopal church or Protestant church without editing. The only unfortunate aspect of this new publication is that the people's edition, hard-bound, sells for \$2.25 per copy as compared with our pew-size copy which retails at 75¢.

(REV.) JAMES BRICE CLARK
Rector, St. Barnabas Church

Omaha, Nebr.

First Duty

In her editorial of July 19th, Christine Fleming Heffner has, I think, put her finger on the reason for the weakness in our Church today. Not only in women's work, but throughout the Church, the people are hungry. They want meat, and I believe their cry is for spiritual food. Our Lord said: "Feed my sheep." He did not say: "Teach them psychology, get them sociologically involved, show them how to form committees to accomplish these or those good works." These things can only make sense for us as they are results of our first duty, which is to follow Him. And before we can follow Him, we must know Him, at least a little.

Our Lord is for us the Way, the Truth, and the Life. We accept these words with the surface of our minds, but we retreat before their shattering implications. And the Church does not help us.

Simone Weil once wrote: "When the Way is lost, humanitarianism takes its place." The danger here is that action will stem from a sentimental (superficial) impulse. Our people sense the lack of depth, of grounding, in much of our activity. They hunger for bread, and this we cannot or dare not give them. Stones are less costly.

There are exceptions, of course. Now and then a leader shares with us his (or her) apprehension of Truth, his glimpse of the Way and the Life, and we go away nourished and satisfied. To a tiny degree we have come to know our Lord. Until we know Him and can follow Him, how can we be other than lost sheep?

This is the challenge before the Church today, I sincerely believe. Until it faces up to and solves this problem, how can it find lasting solutions to any other?

HOPE MILLER KIRKPATRICK
(Mrs. John Kirkpatrick)

Georgetown, Conn.
and Ithaca, N. Y.

"Open Communion"

In reading the several letters in the July 19th issue, with reference to the rubric on the reception of the Holy Communion, I feel that they all fail to come to grips with the real problem.

When the priest raises the paten and says

"Behold the Lamb of God who taketh away the sins of the world" that means only one thing: Jesus is present! Hence to permit a casual reception of Him by those who see only bread and wine (a memorial only) and who totally and vehemently disbelieve in the transformation that has been wrought at the altar is sacrilege. Did not St. Paul say that he "that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Body of the Lord"?

"All the talk about "ecumenical climate," "discipline for our own Church members," etc., is shown up as muddled and shallow thinking when faced with the awful solemnity of the Church's supreme action.

HENRY C. P. HARTH
St. Gregory's Church, Boca Raton
Pompano Beach, Fla.

An argument that arises is that we are "sitting judgment" on our non-episcopal brethren by suggesting that they are not worthy to receive. It has been said, for instance, that President Johnson's personal piety cannot be questioned, and therefore he ought to be admitted to the altar rail in the Episcopal Church. This, of course, is begging the question. We do not, never have, and never can, measure the worthiness of any individual to come to the sacrament (although it seems to me that in assessing President Johnson's purity of heart and mind such a judgment is, in fact, being made!). It is precisely because we know ourselves and all men to be totally unworthy that the Church is bound to insist on the fulfillment of the clearly defined requirements of the Apostolic Church, and upon the benefit of all available means of grace for the individual who is to receive.

(REV.) W. W. MCILVEEN
Rector, Church of Our Saviour
Dubois, Pa.

Your excellent editorial on honesty and the confirmation rubric has led to many interesting responses.

The letters supporting the open communion interpretation do so in a variety of intriguing ways, yet it seems to me they all boil down to the case of the motorist who ran through a red light and was immediately stopped by a policeman: "Didn't you see the red light?" "Sure. It means Go!"

ROBERT W. SHOEMAKER
Naperville, Ill.

Your editorial regarding an honest interpretation of the "closed communion rubric" has stirred up an interesting exchange, as it always does.

Can't we consider this question in some more profound context than the cramped confines of ecclesiastical polity and/or Church history? The significance of the sacrament of Holy Confirmation is a matter of theology. Confirmation is not simply a matter of "passing tests" and qualifying for membership in the local congregation. It is at least (1) an acknowledgment of the faith as this Church understands it, (2) an acceptance of the discipline of this Church, and (3) an entering into Eucharistic union with the fellowship of this Church.

Confirmation is a sign that I accept this Church's understanding of (among other things) our Lord's sacramental presence in

the Holy Communion. To push my way up to the communion rail without this acceptance is to ". . . eat and drink damnation . . . not discerning the Lord's Body." (I Cor. 11:29) Are the clergy really doing the unconfirmed any favors by contributing to their damnation with "Y'all come" invitations?

Confirmation is a sign that I accept this Church's discipline. When one of "the faithful" becomes an open and notorious liver, he is denied the sacraments until he repents. But the unconfirmed has no covenant with this Church. He has not knelt before one of the Church's bishops. He demands the privilege of membership with none of the responsibility.

Confirmation has little to do with my moral condition. It is no emblem of holiness. By denying the Communion to the unconfirmed, we are not saying, "We're better than you." Rather we're saying, "Something's happened to us that hasn't yet happened to you." Closed Communion is the natural consequence of the person's choice not to be confirmed, just as the closed voting booth is a natural consequence of the alien's choice not to become a citizen.

But let it be noted that our confirmation classes are wide open! Anyone can come—black or white, rich or poor, wise or uneducated—provided he wants to learn the faith of the Church, accept its discipline, and enter into the union of its fellowship.

The only sin worse than our divisions is pretending they don't exist. We shall only overcome our separations by common faithfulness and devotion. Infidelity and sentimentality are poor and inadequate substitutes.

(REV.) EDWARD O. WALDRON
Rector of St. Alban's Church
Augusta, Ga.

Comment and Comparison

Your "Letters to the Editor" section in the July 19th issue is, as usual, an interesting and informative digest of "Episcopinion." Two letters in particular deserve comment and comparison—the letters by David P. Jenkins and Matthew A. Marshall.

Mr. Jenkins refers to the "Medgar Evers chain letter" with some disapproval on the grounds that it is wrong to "force another man to act contrary to his conscience." This is a very interesting principle, and it might lead to some very interesting results if it were applied to murderers, thieves, lunatics in general, or in particular instances to people like Hitler, Stalin, Gov. George Wallace—or (as in this instance) Gov. Johnson.

As an alternative to this barbaric approach which "forces" a man to act contrary to his "present dictates" of conscience and belief—Mr. Jenkins suggests the way of "sweet reason." Thus a man would be convinced "through reasonable argument and a charitable presentation of the facts." This is an excellent suggestion, but it makes one basic presupposition—which may or may not be so—namely that *reason* is operative in the situation.

Here we may turn the second letter referred to, namely that of Mr. Marshall. How is one to "reason" with somebody who starts from the premise that 90% of the clergy "has fallen into the hands of Fabians and has become a set of mouthing, bungling hypocrites," and who goes on to say that elements of the "Democratic Party . . . hate the southern whites so much they are ready by

any means to destroy God's chosen people, the house of Israel, yes the Anglo-Saxon Nordics—not the house of Juda."

If this does not represent a wonderful case of paranoia, I am not sure what it is. In the face of such an outburst, one must love, accept, pray—and possibly call in the therapist—but reason, as Mr. Jenkins is using the term, is simply out of the question, because it has never entered the picture.

Of course it may be argued that Mr. Marshall's condition cannot be transferred by analogy to the situation of Governors Johnson, Wallace, et al. This is perhaps true in degree, but not in kind as any close (or even not so close) reading of these gentlemen's speeches will show.

Would that we could appeal to "sweet reason"—but as Mr. Marshall clearly shows—such reason is not always there.

At last count the chain letter had raised some \$5,000.

(Rev.) HARRISON H. OWEN
Nashville, Tenn.

Editor's note: We won't agree that the suggested analogy is valid—murderers and thieves have broken laws, yet even so it is only the duly constituted agents of the government, by due process of law, who can "force them to act contrary to their conscience." Lunatics may not be deprived of their freedom of thought and action without proper safeguards, again a due process of law. We hold to the belief that in this country people have a right to be wrong, until they break a law. Raising money for the Evers family seems to us a splendid thing—giving the care of the money to ex-Governor Barnett (not Gov. Johnson, as Mr. Owen puts it) seems to stem only from a childish desire to embarrass. And we hasten to say that while we disagreed with about every word in Mr. Marshall's letter, we don't have the psychiatric training necessary to diagnose paranoia, and we don't think Mr. Owen has either.

A Priest Is a Priest

I read with great interest the recent news story about Malcolm Peabody [L.C., June 28th] and also the letter by Bishop Louttit [L.C., July 12th]. They were both interesting and to the point.

I think Bishop Louttit needs to travel around the church more and see segregation in the northern churches, caused by our bishops. I am a Negro and know what it is to have been pushed around.

We need bishops in our Church to think of priests as men of God and not Negroes. I have heard from several bishops across the country who could not use a Negro priest. When are we going to be ready to be Christians and accept men of God for their true worth?

We need to ask God to guide our bishops of the north and the south that they may search their hearts in order that they will begin to recognize the Negro priest as a priest of the Church equal to white priest. He must be given an equal opportunity to serve the Church any place he is called if he can qualify.

(Rev.) ISAIAH G. BELL
Rector, St. Augustine's Church
Asbury Park, N. Y.

BOOKS

Continued from page 3

can edition discusses the nature of Baptism and relates all of the other sacraments in which a layman may participate to his first incorporation into the Church. Stress is placed on Baptism's giving a commission to all Christians, and on a baptized Christian's relation to "anonymous Christians"—those who are living in the Spirit without realizing it and without being sacramentally baptized.

The chapter which gives the book its name is found last in the American edition, but in many ways it is the most original and suggestive. One of the most difficult things parish priests are called upon to do is to teach a complicated doctrine of grace, when grace, by definition in much Catholic theology, cannot be experienced. Fr. Rahner says that we want to see and feel grace, and that indeed we can feel it. As human nature actually exists, it is never in a pure or unaided state. In his spiritual aspects, man cannot clearly distinguish his nature from the operation of grace constantly offered to him by God. If taken seriously and further developed, the suggestions Fr. Rahner makes in this regard may enable the significance of grace to escape from its present theological vacuum and play its intended role in the everyday lives of men.

ARTHUR A. VOGEL, Ph.D.
Fr. Vogel is professor of apologetics and dogmatic theology at Nashotah House.

Catholic Humanism, Fresh and Fine

Culture and Liturgy. By Brian Wicker. Sheed & Ward. Pp. 209. \$3.50.

Brian Wicker, a young British convert to Roman Catholicism, has given us in *Culture and Liturgy* a thoughtful and mature essay which is much more worthwhile than might be gathered from a somewhat cliché-ridden jacket blurb. He writes as one deeply committed to Catholic faith and to the realities of life in the 20th century, recognizing with disarming candor the considerable disparity between these commitments, at least for the British Roman Catholic. Although written from a particular point of view and to a particular audience, his analysis of the relation of liturgy and culture in general and the 20th-century cultural situation in particular is a valuable contribution to our own discussions of the relation of the Church to contemporary culture.

Recognizing that the liturgy is the essential focus of the life of the Church and thus the primary instrument for the confrontation of pagan society, he recognizes also that it cannot begin to confront contemporary culture until it is understood more deeply by Christians, themselves

among the more tragic victims of mass triviality. His essay is a plea for a broad program of cultural formation of the Christian people through serious educational programs covering not only biblical theology but contemporary literature. He wants a return from facile rationalisms of "the Catholic answer" to the great cultural tradition enshrined in the sacred liturgy, a tradition which must be lived as a present participation in the history of salvation.

Culture and Liturgy is an example of Catholic humanism at its freshest and finest, the work of a broadly informed mind deeply committed to history and to history's Lord. If the book's prescriptions betray the author's youth, this but sharpens the appetite for the wisdom we may expect from him in the future.

THOMAS J. TALLEY
Fr. Talley is assistant professor of liturgics at Nashotah House.

Modernizing Monarch

Temporal Pillars. "Queen Anne's Bounty, the Ecclesiastical Commissioners, and the Church of England. By G. F. A. Best. Cambridge University Press. Pp. 582. \$12.50.

At the beginning of the 18th century, the Church of England was still medieval in structure, and the mass of clergy were in a state of extreme poverty. In 1704 Queen Anne created a fund from the tithes and first-fruits, to help alleviate the situation. In 1835 the Ecclesiastical Commissioners were established to manage the Church's estates and revenues.

Temporal Pillars is the story of these Church reform movements which changed the Anglican Church into a modern structure. The effects were political as well as economic and administrative, and students of the Oxford Movement will find some good background here.

Dr. G. F. A. Best, lecturer in history in the University of Edinburgh, writes in an engaging and lively style. Although some of the material is necessarily technical, much of it will be enjoyable to anyone interested in the English Church. Scholars will appreciate the maps, appendices, bibliography, and index.

ELLEN SUE POLITELLA
The reviewer is working on the doctorate in history at Kent (Ohio) State University.

Books Received

PEACE AND ARMS. Reports from the Nation. By Henry M. Christman. Sheed & Ward. Pp. 243. \$4.50.

THE ACADEMIC MAN IN THE CATHOLIC COLLEGE. By John D. Donovan. Sheed & Ward. Pp. 238. \$6.

TOO MANY AMERICANS. By Lincoln and Alice Day. Houghton Mifflin. Pp. 298. \$4.50.

UNIVERSITY AND ANGLICAN SERMONS OF RONALD A. KNOX. Edited by Philip A. Caraman, S.J. Sheed & Ward. Pp. 522. \$9.50.

ANGELS and ANGLES

Continued from page 2

dled me with you, you nincompoop. Pussy willows indeed! You don't understand the meaning of civilization." Beadle looked crestfallen and sought to heal the breach.

"I know that pussy willows may be irrelevant to life," he said. "I beg forgiveness for my hardness of heart. I am stiff-necked. But with all the space out there," he waved his arms vaguely everywhere, "why don't they move some of them to the country?" Then he added, "The people, not the pussy willows."

"And make another freeway mess?" asked Bogle, unbelievably.

"Heaven and Principalities forbid!" said Jubal piously. "But couldn't they just divide the cities up and scatter them? Wouldn't ten cities here and there be more neighborly than one big city overgrown?"

"They just don't have the ingenuity for that," Bogle explained reasonably, in some small feeling of remorse for his loss of temper. "After all, they're only human, aren't they? They've never seen the spaces in our spheres, and how we set the stars apart; so we have room to live and move, and have our being."

"Sounds like Saint Paul," said Beadle smilingly. "And yet these creatures have much ingenuity. They've got those train things roaring over the land, and telephone and telegraph; and all those flying bugs that whizz around the sky. They could put cities anywhere, and if the population gets too big just build another city. It would be better than living in those filing cabinets, and having this migration on the freeways."

"It's a problem," Bogle-Bray confessed.

"They ought to give a thought to ancient Rome," said Beadle. "Julius Caesar had his traffic problem, too. I remember the streets got so congested he wouldn't let them drive downtown except at night."

"You were there?" asked Bogle.

"Of course I was, and it declined," said Beadle.

"The traffic?"

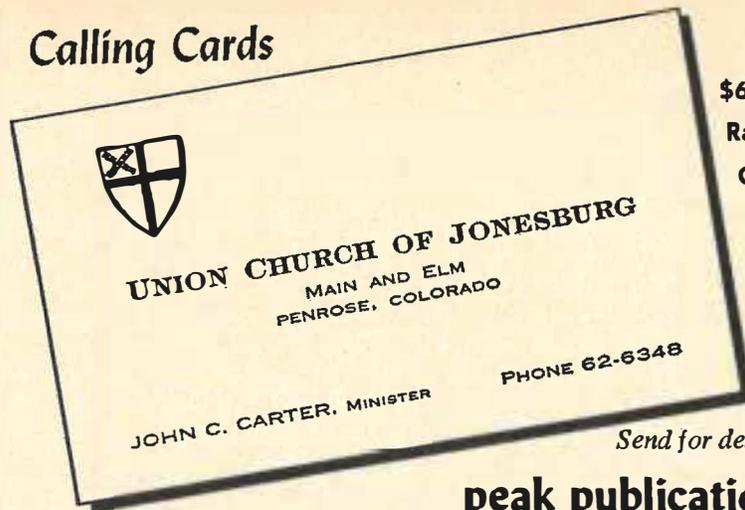
"No. The empire," Beadle said. Then added, "I wonder where we find the Church in all this booming mess, and what it's doing."

Bogle stood up and stretched his various limbs. "I tell you what, my friend. We must read more of this earth science, and its consequences, to find out just what they think they're doing. And then find out just what the Church is doing. Nothing, I should say."

"But then again," said Beadle sympathetically, "sometimes a world gets ahead of the Church. You know how it is. Remember Jeremiah?"

"What's he got to do with it?" shrugged Bogle. "This is another century or two. Go scout around the libraries, those places where they keep their manuscripts. Just go in by the window; it's murder to try the desk. I'll meet you here at five."

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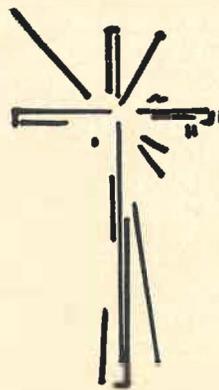
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Appointments Accepted

The Rev. Richard C. Adams, former curate of Grace Church, Madison, N. J., is curate at Trinity Church, Branford, Conn. Address: c/o the church.

The Rev. George C. Bedell, chaplain of Chapel of the Resurrection, Florida State University, Tallahassee, Fla., has taken a two-year leave of absence for study toward the Ph.D. degree at the University of North Carolina, Chapel Hill, N. C. Address: c/o the chapel, Tallahassee, for forwarding.

The Rev. John R. Bell, Jr., former priest in charge of St. Paul's Church, Newnan, Ga., is rector of St. Peter's Chapel, Jacksonville, Fla. Address: 4289 Rapalla Rd.

The Rev. Edward M. Berckman, former associate chaplain of the Chapel of the Incarnation, University of Florida, Gainesville, Fla., is on leave to study toward the Ph.D. degree at the University of Chicago. Address: c/o the chapel, Gainesville, for forwarding.

The Rev. Osborne Budd, rector of St. John's, Tuckahoe, N.Y., has exchanged church and rectory with the Rev. Alfred Basil Carver, rector of Holy Trinity Church, Sloane St., Chelsea, London S.W.I., until Sept. 13.

The Rev. Charles W. Carnan, Jr., former rector of Grace Church, Cismont, Va., is rector of Grace Church, Newport News, Va. Address: Walnut at 19th St., Newport News, Va. 23601.

The Rev. Thomas L. Cartwright, curate at St. Matthew's, Dallas, will be curate at St. Luke's, Denison, Texas. Address Sept. 1: c/o the church.

The Rev. William R. Coats, Jr., former student at General Seminary, is associate minister, St. Cyprian's, Hampton, Va. Address: 55 E. Tyler St., Hampton, Va. 23369.

The Rev. Jack W. Cole, vicar of St. Paul's, Fort Worth, Texas, is also vicar of Holy Cross, Burleson, Texas. Address remains the same.

The Rev. John W. Darden, former vicar of Holy Cross, Burleson, Texas, is curate at Church of the Good Shepherd, Dallas. Address: 11122 Midway Rd., Dallas, Texas.

The Rev. Gordon Davis, former rector of Grace Church, Yorktown, Va., is now studying at St. Augustine's College, Canterbury, England. Address: c/o the college.

The Rev. Michael Ellis, former assistant at Christ Church, Corning, N. Y., is vicar of St. James' Church, St. Clair, and of St. John's Church, Sullivan, Mo. Address: 35 Murray St., St. Clair, Mo. 63077.

The Rev. Harald Haugan, former assistant rector of St. Andrew's Church, Jacksonville, Fla., is assistant chaplain of Holderness School, Plymouth, N. H. Address: c/o the school.

The Rev. John H. Heidt, rector of St. Barnabas', Denton, Texas, has resigned to study abroad. Address: the same, for forwarding.

The Rev. Alphonse Stewart Hogenauer, former part-time assistant at the Church of the Saviour, Denville, N. J., is assistant at St. Michael's, Wayne, N. J. Address: the same, for forwarding, if necessary.

The Rev. Andrew G. Kunz, Jr., assistant at Grace Church, Rutherford, N. J., will be associate rector of Trinity Church, St. Louis, Mo. Address Sept. 1: 600 N. Euclid St., St. Louis, Mo. 63108.

The Rev. Arthur J. Lockhart, former rector of St. Matthias', Athens, Texas, is curate at Trinity, Princeton, N. J. Address: 33 Mercer St., Princeton, N. J.

The Rev. George E. Luck, Jr., former vicar of St. Bartholomew's, Arlington, Texas, is full-time chaplain of St. Anselm of Canterbury House, Arlington. Address: the same.

The Rev. Alfred L. Mattes, rector of the Pike County parishes (Missouri)—Calvary, Louisiana; St. John's, Prairieville; and vicar of Grace Church, Clarksville—will be a teacher at Mercersburg Academy, Mercersburg, Pa. Address Sept. 1: c/o the academy.

The Rev. Robert A. Mayo, assistant at St. John's Church, Saugus, Mass., will be a member of team ministry in St. Louis. Address Sept. 1: c/o diocesan office, 1210 Locust St., St. Louis 3, Mo.

The Rev. Duane R. Mills, former curate of St. Elizabeth's Church, Seahurst, Wash., is assistant to the dean, St. Paul's Cathedral, Fond du Lac, Wis. Address: 47 W. Division St.

The Rev. Eugene McCrary, former vicar of St. John the Divine, Burkburnett; Emmanuel, Iowa Park; St. Paul's, Olney; and priest in charge of St. Alban's Mission Station, Electra, Texas, is vicar of St. Nicholas' and St. Francis', Fort Worth. Address: c/o St. Nicholas', Fort Worth, Texas.

The Rev. Edward M. Pennell, Jr., former vicar of St. James in the Hills, Hollywood, Fla., may be addressed at 60 Maywood Dr., San Francisco, Calif. 94127.

The Rev. Wilfred F. Penny, rector of St. James', Prospect Park, Pa., will be rector of Christ Church, Pottstown, Pa. Address Sept. 15: 316 High St.; rectory, 275 Grace St., Pottstown, Pa. 19464.

The Rev. Gregory Perrin, former vicar of All Saints', Atlanta, Texas, is curate at St. James', Texarkana, Texas. Address: c/o the church.

The Rev. M. Gayland Pool, former assistant chaplain of St. Mark's School, Dallas, will be full-time curate at St. Luke's, Dallas. Address Sept. 1: 5923 Royal Lane, Dallas.

The Rev. William C. Rainford, former assistant of St. John's, Westwood, Mass., is assistant of St. Mark's, St. Louis, Mo. Address: 4712 Clifton, St. Louis, Mo. 63109.

The Rev. William J. Rinaca, rector of Christ Memorial Church, Danville, Pa., is now the archdeacon for the diocese of Harrisburg. He succeeds the Ven. Frederick V. Holmes, rector of St. James' Church, Muncy, Pa., who has resigned as archdeacon for the Williamsport archdeaconry.

The Rev. Charles D. Ridge, former assistant at Christ Church, Dover, Del., is rector of St. Andrew's Parish, Nogales, Ariz. Address: c/o the church.

The Rev. E. Eugene Ruyle, former priest in charge of Holy Comforter, Crescent City, and of Emmanuel, Welaka, Fla., is assistant rector of Holy Trinity Church, Gainesville, Fla. Address: 116 N.E. First St.

The Rev. Benjamin I. Scott, Jr., former vicar of Holy Trinity Church, Luverne, Minn., is principal of St. Joseph's Webster Day School, and curate of St. Joseph's Church, Queens Village, N. Y. Address: 210-16 93d Ave., Queens Village, N. Y.

The Rev. John L. Scott, former rector of All Saints' Parish, Springfield, Mass., will be Episcopal chaplain to students at the University of Massachusetts. He has been appointed University Protestant chaplain by the United Christian Foundation. Address September 1: 768 N. Pleasant St., Amherst, Mass.

The Rev. William C. Seitz, Jr., former rector of Emmanuel Church, Corry, Pa., is rector of St. Andrew's, Akron, Ohio. Address: 765 Thayer St., Akron, Ohio 44310.

The Rev. Carl S. Shannon, Jr., who was at the Church's mission in Arecibo, P.R., is assistant priest at *Iglesia San Andrés*, Mayagüez, P.R. Address: Apartado Postal #59, Mayagüez, Puerto Rico 00709.

The Rev. Prim B. Smith, former student at the Church Divinity School of the Pacific, is curate of St. Augustine's Church, Metairie, La. Address: 3412 Haring Rd.

The Rev. Edward M. Spruill, former rector of St. Timothy's, Columbia, S. C., is minister in charge of Christ Church, Amelia; Emmanuel, Powhatan; and St. James', Cartersville, Va. Address: Rt. 3, Powhatan, Va. 23139.

The Rev. Robert W. Stringer, former associate rector of St. Paul's Church, Kansas City, Mo., is rector of St. Paul's Church, Sisterville, W. Va. Address: Box 147.

The Rev. George A. A. Tocher, rector of Christ Memorial Church, El Reno, Okla., will be assistant rector and part of the team ministry of St. James' Church, Wichita, Kan. Address September 1: 3750 E. Douglas St., Wichita, Kan. 67208.

The Rev. Richard F. Tombaugh, former tutor and fellow at the General Theological Seminary, will be chaplain in an experimental program involving the work on the campuses of universities, colleges, and junior college, teachers' college, and several smaller liberal arts colleges in the St. Louis area. The program will be carried on with the assistance of the Division of College Work of the Home Department of the National Council, and part of the diocese of Missouri's pilot diocese program in urban

work. Address Sept. 1: the diocesan office, 1210 Locust St., St. Louis 3, Mo.

The Rev. Albert C. Walling II, formerly in charge of St. Nicholas', Fort Worth, Texas, is curate at St. John's, Fort Worth, Texas. Address: remains the same.

The Rev. Marshall T. Ware, former assistant at All Saints', Richmond, Va., is assistant at Christ Church, Charlotte, N. C. Address: Box 8185.

The Rev. George H. Welles, Jr., recently ordained deacon, is assistant minister of Epiphany, Washington, D. C. Address: 3307 Martha Custis Dr., Alexandria, Va.

The Rev. Luther Williams, former vicar of Trinity Church, Spruce Pine, N. C., is vicar of St. John's, Morganfield, Ky. Address: c/o the church.

The Rev. Henry Eden Wright, former rector of St. Thomas', Garden City, Kan., and vicar of St. John's on the Prairie, Ulysses, Kan., is rector of St. John the Evangelist, Philadelphia, Pa. Address: c/o the church, 3d and Reed Sts., Philadelphia, Pa.

Ordinations

Priests

California—On June 7, by Bishop Millard, suffragan, the Rev. Frederick Hixon Gere, on the staff of St. Paul's, Burlingame, Calif. Address: 415 El Camino Real.

Central New York—On June 13, by Bishop Higley, the Rev. Morgan C. Silbaugh, in St. John's, Phoenix, N. Y., where he is missionary in charge. Address: 610 Main St. On June 16, by Bishop Cole, coadjutor, the Rev. Jeffrey L. Kittridge, in St. Peter's Church, Auburn, N. Y., where he continues as curate. Address: 88 South St. On June 17, by Bishop Higley, the Rev. John H. Duff, in Hunting-

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ton Memorial Chapel, Smithville Flats. He continues as assistant missionary in the Chenango County mission field. Address: Guilford, N. Y. On June 20, by Bishop Higley, the Rev. Curtis G. Fralick, in St. Stephen's Church, Romulus, N. Y. He continues as assistant missionary in the Tompkins and Seneca County mission field. Address: Romulus, N. Y. On June 27, by Bishop Cole, the Rev. Charles L. Grover, in St. Paul's, Antwerp, N. Y. He continues as missionary at St. Andrew's Church, Evans Mills; Trinity Church, Great Bend; St. Paul's Church, Antwerp. Address: Evans Mills, N. Y.

Connecticut—On June 24, by Bishop Esquirol, suffragan, the Rev. Francis Bunnell Creamer, Jr., curate, St. James' Church, West Hartford, Conn., addressed at 19 Walden St.; the Rev. Robert Tom Hall, curate at St. Stephen's, Ridgefield, Conn., addressed c/o the church.

Dallas—On June 24, by Bishop McCrea, suffragan, the Rev. Fred A. Thompson, in Our Merciful Saviour Church, Kaufman, Texas, where he is vicar. Address: 408 S. Jefferson.

Colombia and Ecuador—On June 28, by Bishop Reed, the Rev. Oscar H. Pineda Suarez, in the Church of Christ the King, Guayaquil, Ecuador. Fr. Pineda is the assistant in the parish. Address: Avenida Cuba 810 y Calle D., Guayaquil, Ecuador.

Erie—On June 18, by Bishop Crittenden, the Rev. Arthur H. Rathburn, who is vicar of St. John's, Kane, and of St. Margaret's, Mt. Jewett, Pa. Address: 25 Pine Ave., Kane, Pa.

Michigan—On June 23, by Bishop Emrich, the Rev. David E. Green, who was presented by his father, the Rev. Edward R. A. Green. The younger Fr. Green is a student at the Graduate Theological Union, Berkeley, Calif., where he is working toward the S.T.D. degree. Address: 1611 Francisco, Berkeley 3.

Montana—On June 21, by Bishop Sterling, the Rev. Frank Morris Hitner, associate at St. Matthew's, Glasgow, and at St. Mary's, Malta, Mont. Address: c/o the church, Glasgow.

New Jersey—On June 27, by Bishop Banyard, the Rev. Dudley Digges Pendleton, the Rev. John Downey Thomas, and the Rev. J. Wesley Vanaman. Fr. Pendleton is vicar of St. Mark's Church, Hammon, N. J., and may be addressed at 638 Wayne Ave. Fr. Thomas is assistant at St. Stephen's Church, Plainfield, N. J., and may be addressed at 64 Netherwood Ave., Plainfield, N. J. Fr. Vanaman is curate of St. Luke's Church, Gladstone, N. J., and may be addressed c/o the church, Main St.

New Addresses

The Rev. Harry L. Babbit, 338 Glenwood Dr., Thomasville, Ga. 31792.

The Rev. Kenneth F. Baer, 2337 Short St., Fort Lee, N. J.

The Rev. Jack D. Bowling, Box 93, Raymond, Maine.

The Rt. Rev. Charles E. Bennisson, and the diocese of Western Michigan, 643 Crosstown Parkway, Kalamazoo, Mich. 49001. The episcopal residence is located at 3305 Lake Hill Dr., Kalamazoo, Mich.

The Rev. Robert C. Clingman, 4248 Ortega Pl., Jacksonville, Fla. 32210.

The Rev. Gilbert E. Dahlberg, Jr., 1560 Deerfield Rd., Deerfield, Ill. 60015.

The Rev. James R. Daughtry, 7110 S. 12th Ave., Tucson, Ariz. 85706.

The Rev. George H. Dawson, 208 Wellington Rd., Alexandria, Va. 22308.

The Rev. E. C. Dickin, 275 Gilcrest S., Salem, Ore. 97302.

The Rev. Joseph G. Drawdy, 1535 Carmella Circle, Whitfield Country Club Heights, Sarasota, Fla.

The Rev. Robert S. Ellwood, 5201 S. Kenwood Ave., Chicago 15, Ill.

The Rev. Ira A. England, 9674 N.W. 10th Ave., Sect. G., Lot 756, Miami, Fla. 33150.

The Rev. James C. Fenhagen, 4907 Brookeway Dr., Washington, D. C. 20016.

The Rev. Robert H. Gamble, the Plaza, apt. 610, 1303 Delaware Ave., Wilmington, Del.

The Rev. John M. Geene, Jr., c/o Avery, 732 University Ave., Los Altos, Calif.

The Rev. George Gerard, Box 55, St. Just, Puerto Rico. 00750.

The Rev. Davis Given, 76 Washington Pl., New York 11, N. Y.

The Rev. Sidney W. Goldsmith, Lake Morey, Fairlee, Vt.

The Rev. William J. Gould, 4565 Old Shell Rd., Mobile, Ala. 36608.

The Rev. Roy M. Hazlewood, St. Paul's Rectory, Murrurundi, N.S.W., Australia.

The Rev. J. G. Haynes, 4201 Hazel Ave., White Bear Lake, Minn. 55110.

The Rev. Charles A. Hulet, 1914 E. Thayer St., Philadelphia, Pa. 19134.

The Rev. Andrew G. Kunz, 20 Carlton Terr., Rutherford, N. J.

The Rev. Francis C. Lightbourn, Librarian, University Club of Chicago, 76 E. Monroe St., Chicago 3, Ill.

The Rev. Ernest G. Maguire, Coler Hospital, Welfare Island, New York, N. Y.

The Rev. Carlton O. Morales, Box 2022, Paraiso, Canal Zone.

The Rev. James W. Munck, 1604 Capital, Yankton, S. D. 57078.

The Rev. Charles W. Patterson, St. Stephen's School, Via Pietro Paolo Rubens, 21, Rome, Italy.

The Rev. Frederick A. Pope, Jr., Box 8092, Station A, Greenville, S. C.

The Rev. Harry J. Rains, 766 S. Valley Ave., Vineland, N. J.

The Rev. Jerome D. Rodgers, 1365 Park St., Huntington, W. Va., 25701.

The Rev. William Stafford Taylor, 30 W. Chicago Ave., Chicago 10, Ill.

The Rev. J. Moulton Thomas, Monomoy, Nantucket, Mass.

The Rev. Edgar L. Tiffany, 2425-15th St., N.W., Washington, D. C. 90002.

The Rev. Edward J. Watson III, 905 S. Palmway, Lake Worth, Fla.

The Rev. James R. Younger, 95 Fairway Dr., Nashville, Tenn. 37214.

Church Army

Cadet Leslie Bobb is on the staff of St. Mary's Mission, Nixon, Nev. This is an Episcopal mission to the Paiute Indians. Address: Box 36, Nixon.

Cadet Herman Buck is lay vicar for St. George's Church, Austin, and St. James', Eureka, N. Y. Address: c/o St. James', Eureka, Nev.

Colleges and Seminaries

The Rev. Herman E. Blackman, rector of St. Stephen's and St. Martin's Church, Brooklyn, N. Y., received an honorary degree of Doctor of Divinity from Allen University, Columbia, S. C.

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of the Incarnation, Dallas, Texas, received an honorary degree of Doctor of Divinity, from the Church Divinity School of the Pacific, Berkeley, Calif.

The Rev. Ralph S. Meadowcroft, rector of Grace Church, Charleston, S. C., received an honorary degree of Doctor of Divinity, from The Citadel.

The University of the South conferred honorary degrees upon: the Very Rev. Lawrence Rose, dean of the General Theological Seminary, Doctor of Divinity; the Rt. Rev. John Adams Pinckney, Bishop of Upper South Carolina, Doctor of Divinity; Owen Robertson Cheatham, founder and chairman of the board of the Georgia Pacific Forest Products Company, Doctor of Civil Law; John M. Wolff, manager of the Western Printing and Lithographing Co., publisher of Golden Books, Doctor of Civil Law.

The Protestant Episcopal Seminary in Virginia conferred the degree of Doctor of Divinity on the following: the Rt. Rev. David Benson Reed, Bishop of Colombia; the Rt. Rev. Melchor Mendoza Saucedo, Suffragan Bishop of Mexico; the Rt. Rev. Edmund Knox Sherrill, Bishop of Central Brazil; the Rev. Frederic Fernley Bush, Jr., rector of St. Matthew's, Wheeling, W. Va.; the Rev. Boyd Roberts Howarth, rector of St. Mark's, Richmond, Va.; the Rev. James Blackwell Shannon, executive director of the Church Society for College Work; the Rev. Samuel Kan Takeuchi, chairman of the department of Christian studies, St. Paul's University, Tokyo; the Rev. Milton Moran Weston, rector of St. Philip's, New York.

The Rev. Frederick C. Wood, Jr., received the degree of Doctor of Theology from Union Theological Seminary, May 19. In September, Fr. Wood will be assistant professor of religion at Goucher College.

Armed Forces

Chaplain (Major) Winfield S. Bennett, 01326605, Hq., USASESCS, Fort Gordon, Ga. 30905 (new address).

The Rev. Roy W. Black, former assistant rector of the Church of the Good Shepherd, Kansas City, Mo., is a chaplain, U.S.N. Address: CHC, U.S.N.R., Destroyer Squadron 23, FPO San Francisco, Calif.

The Rev. Charles H. D. Brown, former chaplain at Plattsburgh Air Force Base, N. Y., is rector of St. Alban's Church, Cushing, Okla. Address: Box 1248, Cushing.

The Rev. John Allen Bruce, former associate

rector of Christ Church, Charlotte, N. C., is on active duty with the Navy. Address: c/o Chaplain School, U. S. Naval Schools Command, Newport, R. I.

Chaplain (Major) Charles L. Burgreen, 071905, Hq. Yukon Cmd., APO 731, Seattle, Wash. (new address).

Chaplain (Lt. Cdr.) Calvin J. Croston, Chaplain's Office (02), Hqs Support Activity, APO 143, San Francisco, Calif.

Chaplain (Lt. Col.) Herman M. Kennickell, Jr., U.S.A.F. (retired), is priest in charge of St. George's, Newport News, Va. Address: 3 Warren Dr., Newport News, Va. 23602.

Chaplain E. James Kingsley, Box 2, Hq 5073, AB SQ, APO 736, Seattle, Wash. 98736.

Chaplain (Capt.) J. R. McGrory, Jr., 60002A, APGC (PGBX), 54 Meigs Dr., Rt. 1, Shalimar, Fla. 32579 (new address).

Living Church Correspondents

Dominican Republic—The Rev. H. Earl Daugherty, Apartado 585, San Pedro de Macoris, D. R., is the new correspondent.

Fond du Lac—The Very Rev. John E. Gulick, 47 W. Division St., Fond du Lac, Wis., is the new correspondent.

DEATHS

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

1st Lt. James Walter Dixon, USAF, active in youth work in the diocese of Washington, died in the crash of a military jet transport plane near Manila on May 11th.

He was born in New York City in 1941. He attended public schools in Washington, D. C., and was graduated with honors from McKinley Technical High School.

Lt. Dixon was an honor student at Pennsylvania State University, graduating in 1962. He was a cadet colonel and division commander of the Air Force ROTC unit at Pennsylvania State, commander of the drill team, and president of the Arnold Air Society.

He had received 41 weeks of basic training at Connelly Air Force Base in Texas. At the time of his death, he was stationed at Travis Air Force Base in California, having been promoted to first lieutenant and selected to receive a permanent commission.

Lt. Dixon was a communicant of the Chapel of St. Philip the Evangelist, Washington, D. C.; he served as acolyte, crucifer, and president of the parish youth group. He was a vice-president of the youth council of the diocese of Washington, and a vice-president of the Province III youth commission. He served as a delegate to national youth conferences.

Lt. Dixon is survived by his parents, Mr. James Washington Dixon, and Mrs. Sallie Arlington Dixon; and a brother, Cadet Arlington L. Dixon, a second-year student at the U. S. Air Force Academy in Denver, Colo.

Services were held at the Washington Cathedral, and burial was at Arlington National Cemetery.

Charlotte M. Klinedinst, noted for her work among the young people of the diocese of Harrisburg, died on June 8th, in York, Pa., after a short illness. She was 55.

Mrs. Klinedinst was a graduate of the University of Massachusetts; she held the master of science degree, and a degree in landscape engineering.

She was secretary of the department of Christian education of the diocese of Harrisburg, and chairman of the youth commission of that diocese. At the time of her death, she was helping to plan a youth conference.

Mrs. Klinedinst, who was a widow, is survived by three sons and a daughter.

Herbert Thorpe, secretary of the department of missions of the diocese of Newark, died in a Montclair, N. J., hospital, on July 15th. He was 64.

Active in the manufacturing and business management world, Mr. Thorpe lived in Upper Montclair, N. J.

He was an active member of St. James' Church, Upper Montclair.

Mr. Thorpe is survived by his wife, Zelma Zneimer Thorpe; a son, Robert L. Thorpe, of Arlington Heights, Ill.; a daughter, Mrs. James P. Briggs, Jr., of Arlington, Va.; a brother, Jason Thorpe, of Alma, Ark.; and five grandchildren.

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ST. MARY'S 3647 Watseka 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

ESTES PARK, COLO.

ST. BARTHOLOMEW'S CHAPEL (on Devil's Gulch)
and **PECUSA HOUSE** (the Church's Social Center &
Chapel on Main St.)
Sun HC 7, 9, 5:30; MP 11; Daily: HC 7 (ex Mon)
but Wed 9:30; at Pecusa House MP 9, EP 5;
HD: HC 9:30, 5:30; C Sat 3:30-4:30

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 8, 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

WASHINGTON, D. C. (Cont'd.)

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.

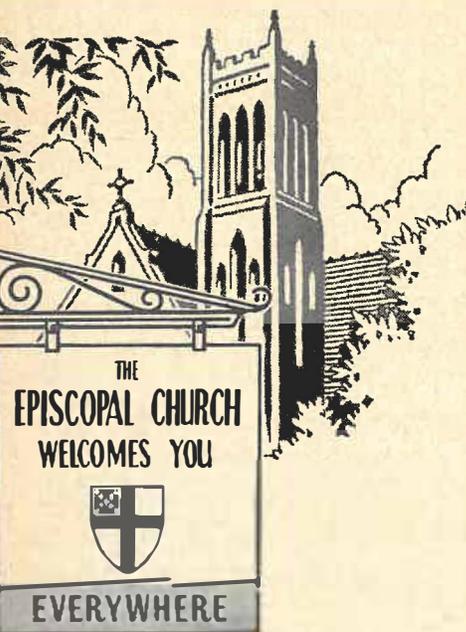
ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

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

Continued on next page

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



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

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

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

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
Verv 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. Hohenschild, 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. Martin 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
122nd 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

Pork 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



ST. MARK'S CHURCH
PHILADELPHIA, PENNSYLVANIA

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; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 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

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 Cawardin 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

August 9, 1964