

The Living Church

October 3, 1965

30 cents

"I, John Elbridge Hines, Presiding Bishop of the Protestant Episcopal Church in the United States of America, acting on the authority given by the resolution of the House of Bishops meeting in Saint Louis, Missouri, on the eighteenth day of October nineteen hundred and sixty four, do hereby declare the jurisdictions of Southern Brazil, Southwestern Brazil, and Central Brazil to be no longer Missionary Districts of the Protestant Episcopal Church in the United States of America, and that their Bishops and Clergy are released from their oath of conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, and do furthermore declare that as of this date the Episcopal Church of Brazil is an autonomous Province of the Anglican Communion" [p. 8].



N John Elbridge Hines,

pela Divina Providência Bispo Presidente
da Igreja Protestante Episcopal nos
Estados Unidos da América,

pela autoridade a mim conferida por resolução da Câmara dos Bispos, reunida em Saint Louis, Missouri, no dia dezoito de outubro de 1964, por este meio declaramos que as jurisdições do Brasil Meridional, do Brasil Sul-Occidental e do Brasil Central cessam de ser Distritos Missionários da Igreja Protestante Episcopal nos Estados Unidos da América, e que seus Bispos e Clero são dispensados do juramento de conformidade à Doutrina, à Disciplina e ao Culto da referida Igreja. Declaramos outrossim que nesta data a Igreja Episcopal do Brasil passa a ser Província Autônoma da Comunhão Anglicana.

Dado e passado sob o selo das nossas
armas nesta cidade de Porto Alegre,
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25 de abril de 1965, Anno Domini.

John Elbridge Hines
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Footnote and the Faith

Noting that Bishop Pike, in support of his contention that “literal belief in the Nativity narratives . . . is not required to be affirmed in our Church,” cites the 1951 Seabury Press publication, *The Faith of the Church*, I consulted this work. I learned from it (page 87) that “the Church's tradition has been that Christ was born of a virgin,” and, in a footnote, that “there is no disagreement within the Church on the theological meaning of the Virgin Birth. We recognize that some have difficulty as to the historical account.” Reference is then made to two books on the subject.

Bishop Pike was one of the authors of *The Faith of the Church*. Presumably, therefore, he knows what they meant it to mean. If he tells us that their intention was to license disbelief in “the Church's tradition,” one cannot dispute him. But how does that *in petto* intention—by whomever connived at—commit the Church?

In a famous criminal trial, the state prosecutor and an expert witness secretly agreed on a form of words, to be used by the one in questioning and the other in replying, which would mislead the jury into thinking that the witness meant something other than he did in fact mean. This agreement has not been generally considered as conforming to good ethics or good law. There seems a painful parallel with the agreement of two or more theologians that when they said, “we recognize that some have difficulty,” they understood each other to mean “no one is required to affirm belief.”

But if “the Church's tradition,” affirmed in her Creeds and over many centuries, beginning with the first, can be set aside by an ambiguously worded hint that, at a particular period in her history, “some have difficulty” with it, what point is there in speaking of “the faith of the Church” at all?

(Miss) CHARLOTTE ISABEL CLAFLIN
Buffalo, N. Y.

House of Bishops

According to the report of the recent meeting of the House of Bishops in the September 19th issue of **THE LIVING CHURCH**, Bishop Pike emerges stronger than ever to use his high office for continuing his attacks upon “the faith once delivered,” and in addition the “green light” was given to all others of our clergy, so minded, “to go and do likewise,” without any fear of disciplinary action on the part of those in authority. And as a result, the sheep in Christ's pastures may continue to perish for the lack of that “food which endureth unto everlasting life,” except in those parishes and missions of the Church fortunate enough to still *have* “faithful shepherds” instead of “hirelings.”

While our Right Reverend Fathers in God conceded that “the Church's faith is ex-

pressed in its title deeds—the Scriptures and Creeds which guard them;” they said nothing about the obligation resting upon our bishops and other clergy to proclaim and defend this faith, which obligation centers in their ordination and consecration vows. In such a situation, the laity may well be in a precarious condition, indeed! With our seminaries turning out, for the most part, so-called “liberals” to whom the Holy Bible rests upon “myths,” and the historic Creeds are outmoded and unworthy of belief, the future of the American Episcopal Church seems *gloomy* beyond measure.

It is most regrettable that in the midst of the climate of “unbelief” which is sweeping our land, and the “confusion” engendered thereby in all the relations of our daily lives that the “trumpet” of the House of Bishops gives such an “uncertain sound” to all the faithful in Christ Jesus. Moreover, it was also stated by one bishop that the “House of Bishops” place a “restraint” upon allowing “petitions from individuals or unofficial groups occupying the time of the House,” which, of course, was an indirect slap at the group of priests who had the courage to ask that Bishop Pike be disciplined for his repeated “denials” of the basic teachings of our Church. Since when has the “servant become greater than his Lord; and he who is sent, greater than He that sent him.”

Well, it seems to me that it is now up to the faithful laity to correct the situation, and use the “power of the purse,” if necessary, to bring our beloved Church back to its ancient “moorings” of the One, Holy, Catholic, and Apostolic Church, and fill her pulpits and bishoprics again with faithful shepherds of the flock of Christ. How can this be done? Simple but most effective. Refuse to pay the salaries of all bishops, priests, and deacons considered “unfaithful to the great trust committed to them” at their ordinations, namely: “Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not.”

(Rev.) F. NUGENT COX
Retired

Greensboro, N. C.

Point of Tension

I appreciate Mr. Edwin D. Johnson's letter [L.C., August 8th] replying to my comments about the Real Presence [L.C., July 18th]. I have not yet seen the article by the Rev. Theodore O. Wedel, but I read the article in *Time* with much interest. I thank Mr. Johnson for calling my attention to it.

I do not see that there is much basic unity in the Anglican Church except for a general love for the Church, itself. It seems to me that fundamentally the Church's faith rests upon tension, not unity — a tension which in England erupted into civil war, and in the 19th century was the cause of suffering and martyrdom for many dedicated priests. The tension is that between Catholicism and Calvinism, and is largely concerned with the doctrine of the Real Presence. In ecumenical matters this may well be the point at which our Communion splits wide apart.

I do not quite see how the Thirty-nine Articles can be used to define the faith, since they are excellent examples of double-talk and were intended so to be. The 28th Article rejects *transubstantiation*, but tran-

Continued on page 14

The Living Church

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FEATURE

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THINGS TO COME

October

3. Sixteenth Sunday after Trinity
10. Seventeenth Sunday after Trinity
13. Convention of the diocese of Arizona, St. Paul's Church, Phoenix
17. Eighteenth Sunday after Trinity
18. St. Luke the Evangelist
22. Council of the diocese of Milwaukee, Janesville, Wis.
24. Nineteenth Sunday after Trinity
28. St. Simon and St. Jude
31. Twentieth Sunday after Trinity

November

1. All Saints' Day
7. Twenty-first 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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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October 3, 1965

BOOKS

Triumph in Method

The History of American Methodism.
Edited by Emory S. Bucke. Abingdon.
Pp. 2,140 (3 Vols.) \$27.50.

There was a time when a history of the size and scope of *The History of American Methodism* would have been written by one man. This work required 44 authors, including 25 professors and five bishops. What they could not do individually, they have accomplished collectively: They have successfully imitated a number of Gibbon's greatest virtues. This history covers its vast subject thoroughly, it is extraordinarily readable, and, above all, it makes the frequent summarizing generalizations and judgments which distinguish a first-rate history from a mere catalog of facts.

The facts are here, and they are well documented, but these historians are critical, and almost to a man they have carefully weighed and evaluated both the original sources, which they frequently quote, and the accepted legends. They give due praise to the heroic accomplishments of the early circuit riders, and to the tremendously effective civilizing efforts of the evangelists who moved across the country with the frontier, but they deal equally well with the shortcomings and the failures of Methodism.

They describe honestly and candidly the character of Asbury and his relation to John Wesley, they give a vivid account of the terrific struggle over the whole thicket of issues that sprang up around slavery in the 1840s, including the relationship between the north-south separation within their Church and the genesis of the Civil War. They give a memorable picture of the frightening partisan spirit on both sides of the Church during that period, with all its hysteria and heroism, grief and glory.

These historians describe the poverty of the Church after the Civil War and the speedy transition to the affluence of the '70s as most of the membership triumphantly rose into the prosperous middle class. They deal at length with the appalling confusion of prosperity with righteousness which has beset their Church (but surely no more so than ours?) for the past hundred years. In fact, if Gibbon could say, in a particularly cynical moment, that he had described "the triumph of barbarism and religion," these authors may say that they have described the triumph of capitalism and Methodism.

"Not until the end of the century," one of these historians says, "did Methodist apologists of *laissez faire* realize that they had substituted Adam Smith and Herbert Spencer for Amos and Isaiah. . . ." But the notion that greed at the top and

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misery at the bottom were inevitable and just was a general Protestant conviction rather than a peculiarly Methodist one, and much the same has been true of a more or less extensive preoccupation with the trivial in matters of social morality.

To a degree, then, this is a history of all of the Christian Churches in America, as it traces continuously the struggle between essentials and externals and describes the Methodists' efforts during two hundred years to clear away the confusion that led many people to mistake, for example, "censoriousness for sanctity, denunciation for devotion, and high profession for practice," — and, an Episcopalian might add, total abstinence for temperance.

Anglican readers with ecumenical interests will be especially interested in the account of the theological and liturgical controversies and developments including the successful revolt against the formalism of the Book of Common Prayer, the use of which John Wesley had so specifically recommended. There is also a discussion of the various recent currents in Methodist theology as they are related to the theology of Karl Barth and others, especially the existentialists.

The Methodist Church in America now numbers more than twelve million members, if we count such groups as the severely fundamentalist Wesleyan Methodists (who still reject evolution as heresy and who give more generously than any other Methodist group), and its property, in church buildings and parsonages alone, amounts to more than three billion dollars. It is by far the biggest and most influential Protestant Church in America; this history is an admirable account of how it got that way.

JAMES M. LUFKIN

Booknotes

The publication of the masterful series of translations, *The Fathers of the Church*, proceeds at so rapid a pace that I simply can't keep up with my reading of them. The high standard of critical scholarship and good English which was set at the beginning of the immense project is consistently maintained.

The latest volumes (50-53) are: *Paulus Orosius, The Seven Books of History Against the Pagans*, \$6.50; *St. Cyprian, Letters 1-81*, \$6.40; *Prudentius, Poems (2)*, \$4.95; *St. Jerome, Dogmatic and Polemical Works*, \$7.55.

A steady increase in price per volume is regrettable, but when contemporary publication costs are taken into account it is a matter for thanks and congratulations to the Catholic University of America Press for doing as well as it is with price. If there are some godly Maecenases helping to foot the bill, thanks be to them; for this is a great work, worth doing well, as is being done.

C. E. S.

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The Living Church

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October 3, 1965
Sixteenth Sunday after Trinity

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

EPISCOPATE

Two Bishops Die

The Rt. Rev. **Louis C. Melcher**, retired Bishop of Central Brazil, died at his home in Pinehurst, N. C., on September 20th. The bishop, who suffered a stroke in 1964, retired from the episcopate in 1958.

Bishop Melcher was born in Baraboo, Wis., in 1898. He received the B.A. degree from the University of Wisconsin in 1922 and then studied at the University of the South, Sewanee, Tenn. In 1949, he received the D.D. degree from the University of the South.

He was ordained to the priesthood in 1925 and then served St. Luke's Cathedral, Ancon, Panama Canal Zone, until 1927. From 1927 until 1939 he served parishes in Clarksville and Knoxville, Tenn. He was rector of Trinity Parish, Columbia, S. C., from 1939 to 1948 when he was elected Bishop Coadjutor of Southern Brazil. He became bishop of the district in 1949, serving until 1950 when he was named Bishop of Central Brazil.

He was a deputy to General Convention between the years 1934 and 1946, and president of the National Council of Brazil from 1950 to 1954. The bishop was the author of *Trinity—Your Parish*, and *In These Days*.

Bishop Melcher is survived by his wife; a son, the Rev. Louis C. Melcher, Jr., rector of the Church of the Good Shepherd, Raleigh, N. C.; two daughters, Mrs. James Dooley, of Statesville, N. C., and Miss Mary Melcher, a student at St. Mary's Junior College, Raleigh; and a brother, Burton Melcher, of La Jolla, Calif.

The Rt. Rev. **William Ambrose Brown**, retired bishop of Southern Virginia, died on July 12th, after a month's illness, at the age of 87. His active episcopate was from 1938 to 1950, when he retired to be succeeded as diocesan by his coadjutor, the Rt. Rev. George P. Gunn.

Bishop Brown's ministry began in 1901, when at the age of 23 he was ordered a deacon. He held the degrees of bachelor and master of arts from Roanoke College and bachelor of divinity from Virginia Theological Seminary. (In 1917 Virginia made him a doctor of divinity, in 1938 Roanoke made him a doctor of laws.) In May, 1902, he was

advanced to the priesthood, and moved from Christ Church, Blacksburg, Va., to the rectorship of Macgill Memorial Church, Pulaski, Va. In 1904 he became rector of St. John's Church, Portsmouth, Va., which he served for 34 years.

He was consecrated Bishop of Southern Virginia on May 3, 1938, with the Rt. Rev. Henry St. George Tucker, then Presiding Bishop, acting as chief consecrator.

After his retirement in May, 1950, Bishop Brown continued to be very active in Church and community life, and was elected "First Citizen of Portsmouth for 1957."

Bishop Brown is survived by two children by his first wife, whom he married in 1902 and who died in 1935. They are Dr. William A. Brown Jr. and Mrs. Mary Ramsey Brown Chennel. The first Mrs. Brown was the former Mary Ramsey of Alexandria. In 1938 he married the former Winifred Washington Watts, who died in 1959.

EXECUTIVE COUNCIL

Long Look at the Future

by JO-ANN PRICE

Policy-makers of the Church's Executive Council took a long look in 80 degree plus weather at the future during their September meeting at Seabury House, Greenwich, Conn.

The proposals before the quarterly session were a mixture of issues ranging from an architect's plan to expand the Seabury conference center itself to a debate about granting sabbatical leaves to Council officers for academic and/or rest purposes.

Shirtsleeved bishops, priests, and laymen worried on September 22d, the first major day of proceedings, about the whole and ecumenical state of the Church.

The problems included criteria for picking out priority Christian social relations problems, guidelines for Episcopal work on the nation's college campuses, and a calculated reminder to Episcopal delegates to the General Board of the National Council of Churches. The reminder, a resolution, said that the Church has not taken a stand on specific issues of right-to-work or other specific legislation. NCC representatives testified in early June before a House of Representa-

tives special subcommittee about this legislation.

There was also a hint of past controversy in a set of resolutions proposed by the Rt. Rev. William N. Marmion, Bishop of Southwestern Virginia, in behalf of the Christian Social Relations Committee. These asked the Rev. Canon Charles M. Guilbert, the Executive Council's secretary, to draft "suitable letters which would be conciliatory in tone" to send to four vestries in the south and southwest about the participation of Church officials in social action and civil rights demonstrations.

One vestry, of the Church of the Nativity, Dothan, Ala., protested the rejection of Alabama Bishop Charles C. J. Carpenter's objections with reference "to recent 'disorder' in Selma, Ala.," Bishop Marmion reported. A similar protest came from the vestry of St. John's Church, Montgomery, Ala., he said.

The vestry of St. John's Church, Petersburg, Va., he said, had voted to withhold all further contributions from the diocese of Southern Virginia in view of the Executive Council's support of civil rights activities by Churchmen. And the fourth parish vestry, also St. John's, of Globe, Ariz., on June 4th expressed "displeasure" with policies of the Church which "agree to maintenance of civil disobedience."

Almost half of the day was concerned with clarification and adoption of a set of personnel policies covering officers and staff of the Church who work and draw their salaries at the Episcopal Church Center.

"Radical departure" among the approved policies, in the words of Presiding Bishop John E. Hines, included these new measures which said Council officers could:

(1) Receive from the Council housing loans of up to \$5,000 at the current prime rate of interest for the purpose of purchasing homes;

(2) Receive sabbatical leaves for academic study or rest-up or refresher periods after five or seven years of continuous service;

(3) Be appointed for an indefinite period subject to satisfactory annual review and appraisal of performance rather than for a vaguely defined three- or five-year-period;

(4) Receive salaries at substantially

higher ranges than at present starting next January 1st and taking into consideration such factors as "meritorious performance" and "unique or extraordinary" contributions to Council work.

The personnel procedures grew out of an analysis by a panel headed by Charles F. Bound, vice-president of Morgan Guaranty Trust Co. of New York City, appointed by Bishop Hines. The study was initiated at Holy Week Retreat by Council officers and took into consideration the recommendations of both Department heads and rank-and-file Council members.

"We are facing a crisis," Mr. Bound observed, "and among our major findings is a great need to help our managers manage the Council, reduce the work load of officers, evolve methods of establishing priorities, adjust salaries, and improve communications throughout the Council and the dioceses of the Church."

Presenting the report, Mr. Bound noted that officers and staff of the Council increased from 250 to 310 in number between 1959 and 1964.

The panel found, he said, that "you're a lot of hard-working, overworked, underpaid guys." Salaries of Council personnel, he commented, "are not high" and are "at the bottom of the totem pole" when compared with those of other professions.

In resolutions implementing the salary measures, the Council gave pay raises to most officers in the middle-grade categories—the executive director level.

These people previously earned approximately between \$9,250 and \$11,700. Now they will be eligible for salaries of between \$9,000 and \$15,000 at the same stages.

The maximum salary for a Council officer now ranges between \$20,000 and \$22,000 at the highest stage of the top grade. At the last salary revision in May,



Bishop Baynard of New Jersey congratulates the Suffragan Bishop-elect, Albert Van Duzer.

1963, the same category was \$17,100 a year.

The most dramatic appearance at the Council was that of Philip Ives, New York architect, who presented drawings and a scale model of renovations to expand Seabury House, which was purchased by the Church in the spring of 1947 as a national conference center.

Mr. Ives, who designed St. Barnabas' Church in Greenwich and a number of New York Episcopal chapels, outlined a \$582,000 project which would add a dining hall, a 25-unit dormitory, and a council hall seating 100 people to the present building.

More Council News Next Week

NEW JERSEY

Suffragan Elected

The Rev. Canon Albert W. Van Duzer, rector of Grace Church, Merchantville, N. J., was elected Suffragan Bishop of New Jersey on the fifth ballot at a special convention held September 18th in Trinity Cathedral, Trenton. Canon Van Duzer has accepted his election subject to the necessary consents.

He is rector of one of the largest parishes in the diocese. He went to Grace Church in 1949 and before that time served as rector of the Church of the Advent, Cape May, N. J.

Ordained a priest in May, 1946, he was installed as honorary canon of Trinity Cathedral on May 6, 1958.

Canon Van Duzer was born July 15, 1917, in Newburgh, N. Y. He has spent most of his life in the diocese of New Jersey. He is a graduate of Trinity College, Hartford, Conn., the General Theological Seminary, New York City, and received the Bachelor of Theology degree from Philadelphia Divinity School.

Canon Van Duzer served two terms on the standing committee of the diocese and twice was president of the committee. He has served as a member of the board of examining chaplains for the past seven years and has been active in numerous other capacities in the diocese.

QUINCY

"Rev. Mrs." Challenged

Regardless of the special service of "recognition and investiture" of Deaconess Phyllis Edwards conducted by Bishop Pike of California [L.C., September

New Jersey Suffragan Election

Ballot	1		2		3		4		5	
	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay
Bizzaro, Robert	4	2½	1							*
Carter, Junius F., Jr.	1	2								*
Cox, J. Perry	1	2	1	1		1				*
Denton, Herbert	1	1								*
Gusweller, James	10	5½	6	3	2	3				*
Hall, Joseph H. III	47	36½	55	44	64	47½	66	44½	57	30
Henstock, Ronald	4	3½	3	2	4	1	4	1	3	1
Martin, Gilbert	18	10	18	7½	8	6	4	3	3	1
Miller, Howard	9	2½	6	1½						*
Minchin, Gerald	7	7	4	3½	5	3				*
Perret-Gentil, Horace	1	3	1	1						*
Smith, Russell	8	1½	7	1½	3					*
Steinmetz, Samuel, Jr.	20	16½	21	18	19	15	8	5½		
Tucker, Edwin	8	6	3	3						*
Van Duzer, Albert	24	23	39	37	58	45	81	67½	102	91
Wood, Charles	1	1	1	0						*
Wright, Nathaniel, Jr.	5	2½	2	1½	2	1½	2	1½		*
Votes cast	169	123	168	124	165	123	165	123	165	123

Necessary to elect: clerical, 83; lay, 62

*Withdrew

26th], Mrs. Edwards is not a member of the clergy of the Episcopal Church, contends the Rt. Rev. Francis W. Lickfield, Bishop of Quincy and president of the American Church Union.

Bishop Lickfield made his position public in a strongly worded statement which he read on Sunday morning, September 19th, at St. Paul's Cathedral in Peoria.

The bishop told THE LIVING CHURCH that he did this "because I felt it necessary to make a clear and simple statement of the case in answer to the widespread and vehement reaction I had received from people who had read in the public press about Bishop Pike's action."

In his statement, Bishop Lickfield said of Mrs. Edwards: "She is not a clergyman and to say that she is the 'first woman minister in the Episcopal Church,' as recent newspaper headlines understandably have said, is untrue in that 'minister' in common usage means 'clergyman' and an Episcopal deaconess is not an Episcopal clergyman. She is what she has always been, a Christian woman who ministers in an ancient order for women, the order of deaconesses. The deaconess in San Francisco has not been ordained to the sacred ministry [by the service of investiture conducted by Bishop Pike], and stands in no different position now than formerly."

That a deaconess is not a female deacon "was clearly stated in the recent meeting of the House of Bishops in Montana," Bishop Lickfield said, and added: "The Bishop of California knows this, has agreed to it, and clouds the issue by allowing the deaconess in his diocese, in whom he is particularly interested on this point, to use the descriptive title 'reverend,' to wear a clerical collar, and to be listed among his clergy."

The San Francisco *Chronicle* for September 21st quotes Bishop Pike as describing his special service of "recognition and investiture" as "a nice gesture" toward Mrs. Edwards, to "compensate her for criticism and harassment" which she has undergone since the controversy began last spring. The *Chronicle* quotes a Grace Cathedral spokesman for Bishop Pike as saying that the dispute between Bishop Lickfield (and the American Church Union of which he is president) and Bishop Pike is "between the High Church, which recognizes women as child-bearers and not much else, and the Middle Church."

LOUISIANA

"Amidst Dampness and Debris . . ."

Christ Church Cathedral, in New Orleans, although itself a victim of much physical damage in Hurricane Betsy, instantly became an emergency relief center following the devastating Septem-



RNS

Bishop Pike of California and Deaconess Phyllis Edwards during a special service of recognition and investiture at Grace Cathedral, San Francisco, on September 13th.

ber storm [L.C., September 26th].

"Betsy" blew every piece of slate off a huge section of the cathedral roof and a large part of the nave was deluged as a result. The sanctuary furnishings were saturated, several stained glass windows were damaged or destroyed, and various other losses suffered. The estimated cost of repairs is \$50,000 or more.

The dean of the cathedral, the Very Rev. Richard W. Rowland, sent an emergency appeal for food and clothing for hurricane victims. Within three hours of their receiving this appeal in the mail, parishioners—many of them themselves victims of the storm—responded with hundreds of pounds of supplies. Other Episcopal parishes joined in the collection, and within 24 hours more than two tons of goods were moved from the cathedral to the Salvation Army emergency distribution center.

As news of the cathedral's project went out over the land, help came from all parts of the country. On September 21st Dean Rowland reported: "Contributions of cash, clothing and other goods have come to us all the way from Florida to Massachusetts. It has been heart-warming and thrilling to note the manner in which many individuals, organizations, and parishes have gone into action to help those less fortunate than themselves without waiting to be solicited or summoned to do so, and for a while at least there were no visible indications of there ever having been a racial problem in the south. In the midst of the crisis, and even now, persons of all races and creeds have worked together as one family of God seeking to

rescue and help other relatives of that same family."

All electric power was knocked out for days following the storm. Dean Rowland reports that the lack of power "actually proved a great help to congregational singing on September 12th. On that Sunday we offered four Eucharists in thanksgiving for our deliverance and with special intentions for the departed, the homeless, the anxious, and the distraught. The services amidst the dampness and the debris were extremely moving, and our congregation sang far more lustily than usual when a small old-fashioned pump organ was carried in to provide the music."

At least one member of the cathedral congregation is known to have lost his life in the flood. Some 60 families of the parish lost their homes. Especially hard hit was St. Mary's Mission, Chalmette, where 24 families had to evacuate their homes and lost most of their belongings. Also very hard hit was the Church of the Holy Comforter, New Orleans.

MASSACHUSETTS

No Longer "Rice Christians"

Wherever he went on his six-month world tour of Anglican missions, the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, met with concern about the American Negro and the race issue in this country, he reported upon returning to Boston. He said that the American race issue "was in the papers wherever I

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BRAZIL -

A Church Comes Of Age

by Lois Balcom

Generations are long in the life of the Church. It was October, 1789, when the first General Convention of the newly formed Protestant Episcopal Church in the United States of America met in Philadelphia, adopted a Constitution, and declared itself an independent ecclesiastical body with its own episcopate. Not until April, 1965, as we approach the patriarchal age of 176 years, have we witnessed the similar establishment of a new independent Church, wholly formed from former missionary districts under our jurisdiction.

The Episcopal Church of Brazil (*Ingressa Episcopal do Brasil*) is the first of our offspring, so to speak, to attain adulthood—as symbolized by achievement of autonomy. In the spring of this year, its General Synod met in Porto Alegre and adopted a Constitution; elected the Rt. Rev. Egmont Machado Krischke, formerly missionary Bishop of Southern Brazil, to be its first *Bispo Primaz* (Primate); and, with the blessing of the parent Church, declared its independence.

Like any other parent, the parent Church in this case is experiencing a little flutter of mingled pride and anxiety. Indeed, like other parents, the officials who directed the steps leading toward separation had to look around to see what tribal customs had been observed by other families in like situations—for this was truly a “first” for us in the United States.

Of course, we had had our missionary districts in China and Japan prior to the founding of independent national Churches in those countries. But there had also been missionary districts in those countries affiliated with the Church of England and with the Anglican Church of Canada,

and the new constituents were formed of combinations of all three groups. Accordingly, there were other sponsors besides ourselves—and in the case of the Church of England, a much more experienced one—to assist in guiding the formation of the new Churches.

This time we are on our own. And even at a ripe 176, we are entitled to feel that this first coming-of-age within our younger generation is an impressive event indeed, one that is both joyous and solemn.

What should be our responsibility in relation to it? What are the criteria by which a parent Church can determine that its progeny are fully prepared to “go it alone”? The Brazilian Church is not even our first-born; other overseas missionary districts were established earlier. How does it happen that this precocious “young adult” is the first to throw off our accustomed guardianship?

Some answers are suggested by the Rt. Rev. Stephen F. Bayne, Jr., who, as former Executive Officer of the Anglican Communion and present head of the Overseas Department of our own Executive Council, has been closely concerned with the various steps leading to the establishment of the newly autonomous Episcopal Church of Brazil.

“There are a number of factors,” Bishop Bayne explains, “that determine when several missionary districts are ready to be reorganized into an independent Church, and a number of reasons why it may happen that a country like Brazil is ready for it before certain others which may have been created missionary districts some years earlier—such as Cuba, Mexico, the Philippines, for instance.

“One factor is simply the number of dioceses into which the mission Churches

have been organized. It is usually considered necessary to have at least four so that when a vacancy occurs in one there will remain three bishops to consecrate a new bishop. At present the Brazilian Church has only three—the Central, Southern, and Southwestern jurisdictions—so this is rather an exception. But a fourth is expected to be established very soon.

“Another important requirement is that a large majority of the clergy and responsible laymen in the new Church be of indigenous origin. Size in itself is not so important; Brazil will be one of the smallest national units in the Anglican Communion. But almost all of the 80 or more clergymen who minister to its 12,000 communicants and 40,000 baptized members are Brazilians.

“A third obvious point at issue is evidence of financial and organizational responsibility. This does not mean that help from the United States will be cut off, but it will take a different form in the future. Where an overseas missionary district, for instance, follows the same budget procedure as any other diocese—that is, submission of an explicit, itemized accounting of its expenditures—another national Church may simply be given an outright grant to use at its discretion. Such grants, as well as missionary personnel paid by the United States Department, will be made available to the Church of Brazil as needed. It is important to know that a new Church is organized strongly and responsibly enough to get along well without the closer financial guidance which it has had before.

“Still another factor is the possession of sufficient capital for basic needs like buildings, pension funds, and so forth. There should not be too great a depend-

ence upon grants from other national Churches. . . .”

These, then, are some of the conditions that the parent Church must look into when it receives a petition “to leave home.” Again there is a very human parallel.

“You worry about them a little,” Bishop Bayne admits. “And yet you don’t want to be too protective. You don’t want to hold them up; you just wish you’d started helping them to get ready for it about twenty years earlier!”

Although none of our other overseas missionary districts seem to be on the verge of separation, it is possible that the necessary conditions could present themselves quite suddenly in some cases. The clergy of Cuba and Haiti are entirely indigenous, for example, and those of the Philippines very nearly so, but so far these Churches each have but a single diocese, which would rule out independence. However, the Philippines already have three bishops—two suffragans as well as a missionary bishop—so a reorganization into three dioceses might be readily effected if desired. In both Cuba and Haiti, on the other hand, while the political situation might suggest the desirability of independence for the Church, it is likely that the necessary conditions for attaining autonomy would be more difficult to bring about at present.

So it is the young Episcopal Church of Brazil (75 years young!), with all conditions met and its own vigorous plans lined up for the future, that has taken the historic step and now becomes the 19th autonomous Church of the Anglican Communion. Its history, like much of Brazil’s religious history before it, has been colorful.

Upon discovery of Brazil in 1500, the Portuguese found no advanced Indian culture to compare with that of the Aztecs and Incas in other parts of Latin America and so the religion of the colonizers became at once, ostensibly, the official religion of the region. It has been said that “Brazil was born Roman Catholic.” Not until the 19th century did the missionaries of other Churches begin to appear. Curiously, one widely popular movement has been spiritualism, which still flourishes, especially in the large cities. This spiritualistic cult and a not too robust Roman Catholicism have mingled to some extent, and in the amalgam there can even be found remnants of a primitive animism, heritage of the Indian and the African Negro strains which, together with the European, make up Brazil’s social order. Finally, in Brazil as in all Latin America, there is a considerable trend toward secularism. Thus the dominance of the Roman Catholic Church, despite its historical precedence, is strongly challenged today.

This is the religious context within which the new Episcopal Church of Brazil will undertake the evangelizing

mission which is still another of the obligations which an emergent independent Church must be prepared to assume. With roughly 150 congregations spread over a territory as large as the whole of the United States, this is no small challenge. In his inaugural sermon, Bishop Krischke accepted it without reservation.

“We are not going to convert people who are already converted,” he emphasized, “but we are going to reach people who have never been touched. Our job in Brazil is to reach a paganized society which has never been exposed to the redeeming power of Jesus Christ.”

It is a mission which began long years ago, when in 1859 the Rev. Richard Holden was appointed by the Board of Missions of the Episcopal Church to work in northern Brazil, first in Pará and then



in Bahia. After five years of struggle, the religious persecution faced by Mr. Holden was so great that this first mission attempt had to be given up. Twenty-five years later, two students at Virginia Theological Seminary were determined to try again. Illness and accident prevented these two even from starting out, but two classmates were ready to step into their places. They were James Watson Morris and Lucien Lee Kinsolving.

Graduated and ordained deacons in June, and advanced to the priesthood in August, the two left for Brazil on the night of August 31, 1889, heading for the southern state of Rio Grande do Sul, where to this day the greatest strength of the Brazilian Church is concentrated. The next April, after a few months’ study of Portuguese with a Presbyterian pastor, the two young missionaries arrived in Pôrto Alegre, capital of Rio Grande

do Sul. There they rented a house and turned its front room into a chapel. On Trinity Sunday, June 1, 1890, they held Evening Prayer, their first public service in the new land.

Four Brazilians soon joined the two American priests, assisting as catechists while training for the ministry. And a year and a half later three more missionaries arrived from VTS, the Rev. William Cabell Brown, the Rev. John Gaw Meem, and Miss Mary Packard, daughter of the dean of the seminary, who for most of the 27 years she spent in Brazil was the only appointed woman worker.

At first, the missions were under the direction of the Bishop of Virginia but soon their oversight was assigned to the Rt. Rev. George W. Peterkin, Bishop of West Virginia. Bishop Peterkin visited Brazil in 1893, ordained the four Brazilians to the diaconate, confirmed 142 candidates at four missions, and coöperated with the clergy in setting up a local organization for the Brazilian Church. In 1898 a special convocation was called for adoption of a concordat and election of the Rev. L. L. Kinsolving to be resident bishop. This action was not fully approved by the House of Bishops, as it was still too early for those demanding criteria for independence to be met by the very young Church. However, the Rev. Mr. Kinsolving was elected bishop for a foreign country, and was consecrated on January 16, 1899, in St. Bartholomew’s Church in New York City.

Other milestones included the establishment in Pôrto Alegre as early as 1893 of a Church paper, *O Estandarte Cristao* (the *Christian Standard*), which is still being published. The year 1897 saw the ordination of the first Brazilian priests—three of the four original deacons. Two important advances marked 1903: the founding of a theological seminary in the city of Rio Grande, to further the training of local men for the ministry, and the formation of the Woman’s Auxiliary. In 1907, the Brazilian convocation petitioned the General Convention for admission as a missionary district of the American Church. It was accepted and named the missionary district of Southern Brazil, with Bishop Kinsolving its first missionary bishop. At that time he was able to report for his district 28 missions and stations, with 974 communicants; in addition to the bishop there were four American and eight Brazilian priests and one Brazilian perpetual deacon. All of the work was carried on in Portuguese.

Gradually, activities spread to more and more communities in the south, especially along expanding rail lines. In 1912, again in Pôrto Alegre, a Church school, named Southern Cross, was founded to provide both primary and secondary education for boys. In 1934, a similar school for girls, St. Margaret’s, was opened in Pelotas.

In 1939 the hope of the Brazilians for

a Brazilian bishop was fulfilled when the House of Bishops elected the Rev. Athalicio Theodoro Pithan, D.D., as suffragan under the Rt. Rev. William M. M. Thomas, who had succeeded Bishop Kinsolving. Dr. Pithan was one of the first two graduates from Southern Cross School in 1918. Ten years later, as the work continued to expand, the House of Bishops divided the original district into three sections: Central Brazil, comprising the territory north of the boundary between the states of Santa Catarina and Paraná, Southern Brazil, comprising the eastern parts, and Southwestern Brazil, the western parts, of the states of Rio Grande do Sul and Santa Catarina. At this time, the Rt. Rev. Louis Chester Melcher, who had succeeded Bishop Thomas, was transferred from Southern to Central Brazil; Bishop Pithan became Bishop of Southern Brazil; and the Rev. Egmont Krischke was elected first Bishop of Southwestern Brazil, where he was consecrated on March 12, 1950.

Upon Bishop Pithan's resignation in 1955, Bishop Krischke was transferred to Southern Brazil and was succeeded in the Southwestern district by the Rt. Rev. Plinio L. Simoes, its present bishop. Four years later, the Rev. Edmund Knox Sherrill, the son of the former Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, was consecrated in Christ Church, Rio de Janeiro, and succeeded Bishop Melcher as missionary Bishop of Central Brazil. Bishop Sherrill had been a missionary appointee in Brazil since 1953.

The Rt. Rev. Egmont Machado Krischke, the new primate, is again a "native son," his father, the Ven. George A. Krischke, having been one of the early Brazilian priests. Bishop Krischke has been rector of several parishes, a teacher at the seminary, executive secretary of the Brazilian Bible Society in Rio de Janeiro, and president of the Church's National Council. The latter body, patterned after the Episcopal Church's Executive Council, was formed in 1950 upon the division into three separate missionary districts, and Bishop Krischke has headed it since its founding.

Emphasis on Self-support

Financially, the new national Church is well established, although it is only to be expected that for some time yet it will require some further undergirding by the American Church. From the beginning, emphasis has been placed on self-support and last year 17 of its 37 parishes were reported as being entirely self-supporting. In addition, money has often been raised locally by the predominantly middle-class membership to aid in construction of churches and parish halls.

Latest of the dramatic advances of the Brazilian Church prior to its "coming of age" this year was the symbolic opening of a new mission in Brasilia, the nation's new capital. A resident priest was as-

signed in 1960 and a new church of contemporary design, in keeping with the striking new architecture of the capital, was dedicated on May 5, 1963.

In 1965, as on that far-away Trinity Sunday of 1890, the focus of interest in the Episcopal Church of Brazil is once again in Pôrto Alegre, now the see city of Southern Brazil. The rented room, scene of its first Evening Prayer, has been replaced by a Gothic cathedral; its congregation has grown to some 2,000 baptized members of whom 600 are communicants. It will continue to be Bishop Krischke's headquarters as he assumes his new post as *Bispo Primaz*.

A bustling industrial city of 800,000 population, Pôrto Alegre has four Episcopal parishes, one organized mission, and two stations. Seven active priests serve these congregations as well as others outside the city. Southern Cross School, now grown to accommodate 1,400 boys and girls, with a Brazilian layman as director and a Brazilian priest as full-time chaplain, is still at its original location in a suburb of the city. The theological seminary which was originally in Rio Grande but reopened in Pôrto Alegre in 1920 after a suspension of some years, has only recently been moved once more to a new location on the outskirts of São Paulo. It now has five full-time professors, all Brazilians, and four part-time, of whom one is an appointed American worker.

Series of Actions

In April of this year, there took place at the diocesan center in Pôrto Alegre the several meetings and ceremonies which culminated a long series of actions by the Brazilian Church (most important, its formal request for independence made in 1963) and by the House of Bishops, who granted the request at General Convention in October, 1964. Between the request reality, a number of stages had intervened. Both constitutional and administrative relationships had to be worked out in detail. Under the latter heading were relatively simple matters, such as the deeding of properties, and more complex problems, such as the transfer and adjustment of the pension plans by which each of the many clergy are affected.

To aid in working out these and similar matters, a joint committee was appointed by the Rt. Rev. Arthur Lichtenberger, then Presiding Bishop, to consist of three bishops and three members of the Executive Council, under the chairmanship of the Rt. Rev. H. W. B. Donegan, Bishop of New York. This committee was to "consider the request of the Church of Brazil, to study all relevant conditions, and to set up criteria to guide the final action of the House of Bishops with respect to granting autonomy." Several of its members visited Brazil during the investigations.

The committee reported to the Council

in December, 1963, recommending that requirements be set up for the new Church as follows: "a declaration of faith and order; a plan of finance; an organizational structure to include a Constitution and Canons; recognition of responsibility for evangelization within the present Brazilian dioceses; and participation in the world mission of the Church." When these had been met, formal action still remained to be taken by the House of Bishops to terminate the existence of the three missionary districts on canonical grounds and to release the clergy from their vows of conformity to the American Church so that they might be in a sense rededicated to the new Church under whose direction they will serve.

Final Steps

Finally, late in April, Brazil's General Synod, of which Bishop Simoes is President, met to inaugurate the final steps. The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church in the United States, had flown to Pôrto Alegre to participate in meetings at the diocesan center and to attend a session of the General Synod. In a busy week-end he also visited a number of other cities in the state of Rio Grande do Sul. Twenty-one delegates to the General Synod—bishops, priests, and laymen—voted approval of the new constitution. Then, on April 25th, the Sunday after Easter, the historic emergence of the independent Episcopal Church of Brazil was commemorated in a service at Holy Trinity Cathedral. A procession of synod delegates, clergy, and bishops was led by the vested choir of the Church of the Redeemer, of the city of Pelotas, as 600 people crowded into the 300-capacity church. Bishop Sherrill read the House of Bishops' resolution granting autonomy. Bishop Krischke took the oath as *Bispo Primaz* and delivered his inaugural address.

With the new Church's pledge "to be faithful to the tradition of the Church in which it was born," the parent Church—like the human parent—reminds itself that responsibility for the next generation is no longer ours. It is difficult to relinquish the habit of responsibility. With a twinkle, Bishop Bayne observed, "There must have been far more doubts about our ability to run our own affairs back in 1789! But we seem to have weathered it."

In welcoming the Episcopal Church of Brazil now as an equal partner within the Anglican Communion, we can look all the way back to a report made almost 40 years ago and find that it is just as true today. "The work of the Brazilian Episcopal Church," wrote the Rev. John W. Wood, then executive secretary of the Department of Missions of the National Council, "has been begun, continued, and developed wisely and well. [It is a] widely radiating influence for good among all sorts and conditions of men."

Christ and Latin America

The Church exists by mission, as fire exists by burning," Professor Emil Brunner has said. If this is true—and how can any seriously believing Christian doubt it?—American Churchmen may now rejoice as they see the Episcopal Church blazing up in a new burst of life in Brazil. It is our pleasure in this issue to tell the story of how "a Church comes of age" [see page 8]. This new independent branch of Christ's holy Catholic Church has been formed from former missionary districts under the jurisdiction of the American Church.

While preparing this issue with the good news from Brazil we received word of the death of the Rt. Rev. Louis C. Melcher, retired Bishop of Central Brazil. He was one of the pioneers and architects of the Brazilian Church, and by God's grace lived to see the fulfillment of his hope.

Bishop Melcher believed with all his heart that Anglican Christianity has a real mission from God in Latin America, and what he said on this subject, not only with his lips but with his life, may need re-saying today. Brazil, as a typically Latin American country, is nominally and traditionally Roman Catholic. Why, then, should another part of the Catholic Church carry on a mission in such "Roman territory"? The question has a right to be asked. Also, it has a right to be answered. Bishop Melcher characteristically answered it in a vigorous article in *THE LIVING CHURCH* of September 18, 1955, on the subject: "Why Have Missionaries in South America and Africa?" To help make his point, he quoted a prominent Latin American writer, a born-and-reared Roman Catholic, who said this: "Charlie Chaplin is better known in South America than Jesus Christ. Twenty years' use of the cinema has made the comedian better known to South Americans than four centuries of Roman Catholicism have been able to do for Christ." He was not accusing the Roman Church of apathy or corruption or indifference; he was saying only that Christ, His Way and Truth and Life, is virtually unknown to Latin America even by name. And, he believed, wherever this deadly void exists in human life, there is the mission of the Church: yes, of *this* Church, or this part of the Church known as the Anglican Communion.

This was Bishop Melcher's belief, and we share it. The Episcopal Church of Brazil exists, not to challenge or compete with the Roman Catholic Church, but to be the faithful body of Him who once said in the synagogue in Nazareth, and who everlastingly continues to say: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of

sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" [Luke 4:18-19].

A time will come when a united Church will go forth into all the world as one holy army of the living God, to fulfill its divine mission. But until that blessed consummation, the scattered regiments of the one army have none the less their marching orders and their mission, and "the King's business requireth haste."

May the new Church of Brazil be strong in the Lord, and in the power of His might. And may God grant light, refreshment, joy, and peace to His servant Louis Melcher and all others who having labored to serve His Kingdom in Brazil now rest from their labors.

Everybody's Saint

It is refreshing to turn at this season from all the current bad news of Satan's works to the good news that there once lived on this earth a man named Francis, whom the Church commemorates on October 4th. Now that the Episcopal Church has a set of Propers for trial use on the feast of St. Francis we hope that this universal saint will make hosts of new friends and admirers among Episcopalians.

The story of Francis' conversion from a life of ordinary self-concern to a life of extraordinary God-concern is familiar, but never loses its power to inspire. God sets this medieval Italian saint before the mind's eye of his human brethren of all ages and places, not to show them up, but to show them the More Excellent Way, and to help them in it.

Few of the Poverello's most ardent hagiographers have dealt with him more perceptively than does the non-Christian Bertrand Russell in a scant two pages in his *History of Western Philosophy*. He notes the joy, universal love, and poetic gifts of Francis. He aptly observes that Francis loves all living creatures not simply as a Christian but as a poet. With an admiration bordering upon reverence he notes the love which moved Francis to embrace lepers for their sake rather than for his own. Russell then notes regretfully that the Franciscans down through the ages have shown themselves scandalously unworthy of their founder. His indictment is unjust, since he mentions only the evil deeds of Franciscans, not the good. It is surely fair to say, moreover, that some portion of the spirit of Francis has informed the lives of faithful Franciscans.

Yet it is true that this saint's enduring power is personal rather than historical and institutional. He is commonly called everybody's saint, and with good reason: every sane Christian wants to be more like him in the things that matter most.

This man of long ago, though dead, still speaks as the living and indestructible image of a Christ-like man and a true exemplar of the beauty of holiness. So long as he remains "everybody's saint" in the sense that every healthy-minded person wishes he were more like him, there is still hope for a world that is perishing for lack of that holiness which is saving health.

NEWS

Continued from page 7

went." Dr. Martin Luther King, he said, is "a great international hero," and added that people in other lands were happy to know that Massachusetts has a Negro bishop (the Rt. Rev. John M. Burgess).

His itinerary included a visit to Rome and an audience with Pope Paul VI, which had been arranged by Richard Cardinal Cushing. The Boston Cardinal "is known and loved all over the world," he commented.

Also visited were Tahiti, New Zealand, Australia, New Guinea, Hong Kong, Iran, India, and Jerusalem.

Bishop Stokes said that he was impressed by the spirit of the missionaries working in the underdeveloped areas. Citing New Guinea as an example, he noted that "everyone there, from the carpenter to the missionary, gets the same salary. They are working purely for the good of the people."

He found reasons for encouragement about the ecumenical movement at home and abroad. "All Churches recognize that the days of the easy conversion are over," he said. "People are no longer exclusively turning to Christianity for medicines and the like which they can now get from their own governments. There are no longer 'rice Christians.'"

CALIFORNIA

Jazz in the Cathedral

The consecration a year ago of Grace Cathedral, San Francisco, Calif., was commemorated with a performance by jazz pianist Duke Ellington and 20 musicians that filled the cathedral with a crowd of 3,000.

The enthusiastic response of Duke Ellington's listeners indicated they liked what he had to say. They paid up to \$25 a seat to hear him, but some of the listeners complained that the music was lost in the vastness of the church with its high vaulted ceilings. Mr. Ellington played from a wooden platform erected behind the altar. The selections included the pianist's own compositions: "David Danced Before the Lord With All His Might"; "My People," a musical history of Negroes; and "New World a'Coming."

The dean of the cathedral, the Very Rev. C. Julian Bartlett, introduced the concert, commenting: "Duke Ellington has been endowed by God with the gift of genius. He and his company of artists make an offering to God of this concert."

Bishop Pike of California and Mrs. Pike were in the front pew. The bishop rose to lead the applause after nearly every selection.

STANDING LITURGICAL COMMISSION

Preliminary Reports

When the Standing Liturgical Commission of the Church met late in August, it had received 21 preliminary reports from diocesan committees on the "trial use" of *The Lesser Feasts and Fasts*, a document formally entitled "The Calendar and the Collects, Epistles, and Gospels for the Lesser Feasts and Fasts and for Special Occasions."

This book contains materials for various saints' days and holy days not presently provided for by the Book of Common Prayer. Its trial use has been authorized by General Convention. The 1964 General Convention made the following provisions by resolution: that this supplementary document be authorized for trial use for a period of three years; that those making such trial use of it should report their findings and reactions to the Standing Liturgical Commission; that each diocesan and missionary bishop should appoint a committee within his jurisdiction to channel such reports; and that the Liturgical Commission should appoint from its membership a committee to receive and collate such reports.

The Rt. Rev. Jonathan G. Sherman, Suffragan Bishop of Long Island, is chairman of this special committee. He reports: "While it is much too early for definitive judgments, the initial reaction in general has been positive and encouraging."

The Church Pension Fund reports that



The Rt. Rev. Horace W. B. Donegan
Bishop of New York



The Rt. Rev. Thomas A. Fraser, Jr.
Bishop Coadjutor of North Carolina



The Rt. Rev. Robert F. Gibson, Jr.
Bishop of Virginia



The Rt. Rev. John E. Hines
Presiding Bishop



The Rt. Rev. Girault McArthur Jones
Bishop of Louisiana



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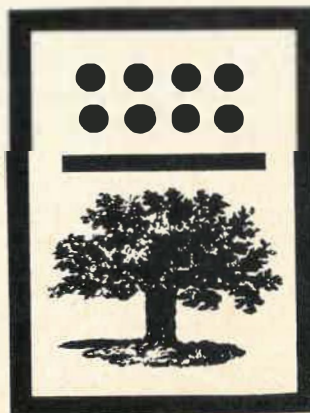
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as of August 1, 1965, 25,008 copies of *The Lesser Feasts and Fasts* had been distributed.

Forty-one diocesan committees had been appointed at the time of the August meeting of the Standing Liturgical Commission.

WASHINGTON

by CLYDE HALL

Income and Outgo

What does it cost to run a cathedral? If the cathedral is the majestic Washington Cathedral, the annual budget pushes \$1,000,000—precisely \$856,265 last year. As announced recently, the Washington Cathedral hopes to raise nearly a quarter of its budget from the capital city community. Last year Washington citizens gave \$153,000 to support the cathedral. This year, it is hoped they will give \$200,000. Inquiry at the office of the communications warden yielded information about the source of the cathedral's income:

Endowment and established income	\$352,000
National gifts	217,000
From the Washington community	153,000
Appropriations from gifts ...	50,000
Plate offerings	65,000
	<hr/>
	\$837,000

Annual expenditures:

Operating and maintenance ..	\$465,500
Services of worship	168,935
Insurance and taxes	88,000
Music	86,850
Other ministries (forums, etc.)	47,980
	<hr/>
	\$856,265

The Very Rev. Francis B. Sayre, Jr., dean of the cathedral, has asked Mr. Howard M. Tucker, of Mackall and Coe, investment bankers, to chair the Washington campaign committee which will seek to make up the \$20,000 deficit in the cathedral's annual budget.

KENTUCKY

Warning

The Very Rev. Robert Estill, dean of Christ Church Cathedral, Louisville, and chairman of Kentucky's Commission on Human Rights, warned that continued "sweeping under the rug" of civil rights may produce riots in Kentucky similar to those in Los Angeles last month.

Dean Estill told the commission in Frankfort, Ky.: "I'm willing to commit myself to say that civil rights are being swept under the rug, so to speak, by the governor, the legislature, and the people. . . ." He said ghetto housing and lack of job opportunities were major items in breeding civil discontent that leads to "civil disorders."

The dean, who considers his civil rights

work part of his ministry, said later in an interview: "You can't expect a man hungry and lying on the floor to stay there while everybody else is eating a big turkey dinner."

His comments arose because of the Kentucky legislature's consideration of means of solving property tax and school financing problems. "I am distressed that the legislators don't see that it is as important to have a called session of the legislature concerning civil rights as it is to help our children. . . ." he said.

The commission agreed to make a strong push for more state civil rights legislation in the 1966 regular legislative session. It also approved a letter to Pres-

ident Lyndon Johnson which urged him to:

(1) Strengthen the 1962 Presidential Executive Order on equal housing opportunities by including housing built before the order was signed; and

(2) Expand the order to prohibit discriminatory policies by lending and banking agencies, and to include in it one- and two-family owner-occupied housing built with FHA or VA financing.

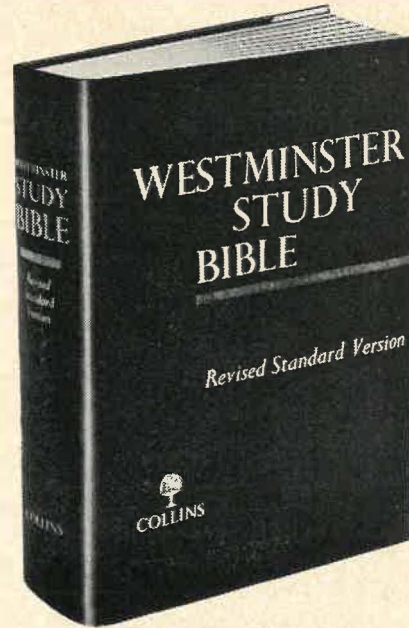
The letter also urged that the President's Committee on Equal Housing Opportunity be increased and the American citizenry be made aware of the commitment of "the Great Society in this area."

[RNS]

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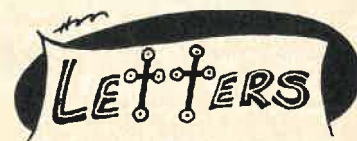
LETTERS

Continued from page 2

substantiation is not necessarily by any means the equivalent of the Real Presence in the Catholic sense (Catholic vs. Protestant, not Roman Catholic). The Article also emphasizes the spiritual nature of our Lord's presence, but I trust we do not infer that "spiritual" means "unreal" or "indefinite." The Articles side-step the issue.

A careful reading of the Prayer of Consecration in the Book of Common Prayer (pp. 80, 81) reveals a clear statement of the Eucharistic Sacrifice, "this our sacrifice of praise and thanksgiving," being "celebrated and made here" on our altar.

If our Lord did not intend that His words, "This is my Body . . . this is my Blood" should be taken literally, why did He make the statement at all? If His intention at the Last Supper was only to establish a fel-



lowship meal which should be productive of grace, why did He so affront His disciples (who were all Jews) by telling them to *drink His blood* (as well as to eat His body) — a horrible act, especially to a Jew? Our Lord's words, taken in connection with John, chapter 6, indicate to my mind that He meant exactly what He said, and that He is verily and indeed present on our altars under the form of Bread and Wine, His sacramental Body, the Real Presence.

It has been asserted that Protestants have the Real Presence in their Communion services if they think they do. In that case the term "Real Presence" means a doctrinal assumption, and not the description of a specific event. (If we Anglicans are to talk together intelligibly we need a term with more exact meaning than "Real Presence" has turned out to have.) I am not denying that grace may be bestowed at Protestant Communion services; any meditation upon our Lord must be productive of grace. But this, in experience, is not the same as the Real Presence in the Catholic sense (I do not mean transubstantiation). The two experiences are different in quality as well as in fact.

Of course theologians speculate about the process involved in this mystery; but their speculations, even those of St. Thomas Aquinas, remain speculations only. All that really matters is that our Lord has said it, and His word is true. And if we accept this truth, and act upon it, our lives are transfigured. This we know from experience.

(Miss) MARGARET KEPHART

Ithaca, N. Y.

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The Rev. William Q. Allen, former associate rector of Trinity Church, Wheaton, Ill., is vicar of St. Anselm's, Park Ridge, Ill. Address: 1601 N. Lincoln (60068).

The Rev. Richard J. Anderson, former vicar of St. Paul's, Durant, Ia., is rector of St. John's, Dubuque, Ia. Address: Box 874 (52003).

The Rev. Henry L. Atkins, Jr., former curate at St. James', Richmond, Va., is a curate at All Saints', Indianapolis, Ind. Address: 1539-59 Central Ave. (46202).

The Rev. Eugene Botelho, former superintendent of the San Juan Missions, Farmington, N. M., is vicar of St. David's, Page, Ariz.

The Rev. Blanchard Cain is on the staff of St. Michael and All Angels, Tucson, Ariz. Address: 500 N. Wilmot Rd.

The Rev. John H. Gilmore, former rector of St. Mary's, Franklin, La., is rector of Grace Church, Waycross, Ga. Address: 401 Pendleton St.

The Rev. E. Perren Hayes, former rector of St. Stephen's (Woodlawn), The Bronx, New York, N. Y., is associate rector of St. Peter's (Westchester), The Bronx, New York, N. Y.

The Rev. Louis E. Hemmers, vicar of St. Mark's, Blue Rapids and St. Paul's, Marysville, Kan., will be rector of St. George's, Belleville, Ill. Address October 10th: 412 N. High St.

The Rev. Andrew B. Jones, former pastoral assistant at the Church of Our Redeemer, Lexington, Mass., is rector of the Church of Our Saviour, Lebanon Springs, N. Y. Address: New Lebanon, N. Y. 12125.

The Rev. Lawrence W. Mason, former rector of the Church of Our Saviour, Sandston, Va., is chaplain and instructor of religious knowledge at St. Paul's Coeducational College, Hong Kong. Address: 33 Macdonnell Rd., Hong Kong, B.C.C.

The Rev. Everett Simson, former assistant at St. Paul's, Dayton, Ohio, is chaplain at the University of Louisville, Louisville, Ky. Address: 2811 Englewood Ave. (40220).

The Rev. Thomas J. Timmons, former associate rector of St. John's, Worthington, Ohio, is rector of Trinity Church, London, Ohio.

The Rev. Ronald D. Wesner, former assistant and locum tenens at All Souls', Berkeley, Calif., is canon in residence at the American Pro-Cathedral Church of the Holy Trinity, Paris, France. Address: c/o the cathedral, 23 Avenue George V.

Ordinations

Priests

Milwaukee—The Rev. Karl G. Layer, former curate at St. Mark's, Milwaukee, Wis., is doing graduate work at Brown University, address, 195 Waterman St., Providence, R. I. 02906; the Rev. C. Robert Lewis, curate at Trinity Church, Janesville, Wis., address, 419 E. Court St.

Living Church

Managing editor Christine Fleming Heffner is now on temporary leave of absence because of illness. She expects to return to her duties at THE LIVING CHURCH later this month.

Retirement

The Rev. Frederick C. H. Wild, former priest in charge of St. Katharine's, Martin, S. D., retired from the active ministry on August 1st. Address: Box 1411, Naples, Fla. 33940.

The Rev. L. C. Wolcott, former member of the staff of St. Paul's Chapel, Trinity Parish, New York, N. Y., retired on September 30th. Address: R.F.D. 1, Lake Leelanau, Mich. 49653.

Armed Forces

Chap. (Lt. Col.) William P. Barrett has retired after 21 years of active duty as an army chaplain, and is rector of St. Paul's, Wilmington, N. C. Address: 20 N. 16th St. (28402).

Chap. (Lt.) Peter D. MacLean, 3d Battalion, 9th Marines #20, 3d Marine Div., FMF, FPO San

Francisco, Calif. 96601. He is in Da Nang, Republic of South Viet Nam.

Also in the Da Nang area are the Rev. Christian Wolf [L.C., March 21st], and the Rev. Thomas Ward, both of whom are navy chaplains.

New Addresses

The Rev. Robert A. Burch, Church World Service, No. 10 Zoodochu Pigis, Athens 142, Greece.

The Rev. Edwin E. Harvey, St. John Baptist Theological College, Box 35, Suva, Fiji Islands.

The Rev. Edward B. King, MGC—Room 117A, Duke University, Durham, N. C. 27706.

The Rev. D. H. Langstraat, R.R. #2, Box 99A, Brimfield, Ill. 61517.

DEATHS

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

The Rev. Francis Richard Godolphin, retired priest of the diocese of New York, died August 23d in Princeton, N. J. He was 89.

The Rev. Mr. Godolphin was born in London, England. He was ordained to the priesthood in 1903. Mr. Godolphin served churches in Texas, Michigan, Illinois, and New York. He was rector of St. Andrew's Church, Richmond, Staten Island, N. Y., from 1930 to 1944 when he retired. In 1964 he celebrated the Holy Communion in All Saints' Chapel, Princeton, N. J., on the 62d anniversary of his ordination. He was a world traveler and was the author of *God and His People*.

Surviving are three children, Francis R. B. Godolphin, Mrs. Ralph Blanchard, and Jeanne Godolphin, of Princeton, N. J.

The Rev. Omar Wendell McGinnis, rector of Calvary Church, Rochester, Minn., died August 7th in Rochester, after a long illness. He was 56.

Mr. McGinnis was born in Tiffin, Ohio. He attended Heidelberg College in Tiffin. He received the B.A. degree from Kenyon College, the B.D. and the S.T.M. degrees from Bexley Hall. He was ordained to the priesthood in 1935. Between 1935 and 1943 he served churches in Cleveland and Steubenville, Ohio. He was rector of St. Paul's Church, Duluth, Minn., from 1943 to 1954, when he became rector of Calvary Church, Rochester. He was a member of the bishop and council several times in the diocese of Minnesota. He also served on the board of examining chaplains and on the standing committee. He was deputy to General Convention in 1946, 1955, and 1958.

Mr. McGinnis is survived by his wife, Charlotte McGinnis; and three daughters, Mrs. Donald Helmholtz, of La Fayette, Calif., and Mrs. Molly Genz and Miss Carolyn McGinnis, both of Rochester, Minn.

Evelyn Groves Staines, wife of the Rev. Russell B. Staines, D.D., rector of St. Paul's Church, Indianapolis, died August 28th in Grand Island, Neb. Mrs. Staines had been in a hospital in Grand Isle for a month after becoming ill while the family was en route to California for a vacation.

Born at Victor, Colo., Mrs. Staines had lived in Indianapolis five years. She was a graduate of the University of California at Berkeley and the Pasadena School of Nursing.

Dr. Staines had been rector at St. Stephen's, Seattle, Wash., eight years before going to Indianapolis.

Survivors include two daughters, Miss Elizabeth Staines, of Indianapolis and Mrs. Martha Hartman, of Mansfield, Ohio; a son, Russell B. Staines Jr., of Indianapolis; a sister, Mrs. Vern Mills, of Monterey, Calif.; and a brother, Walter Groves, of North Hollywood, Calif.

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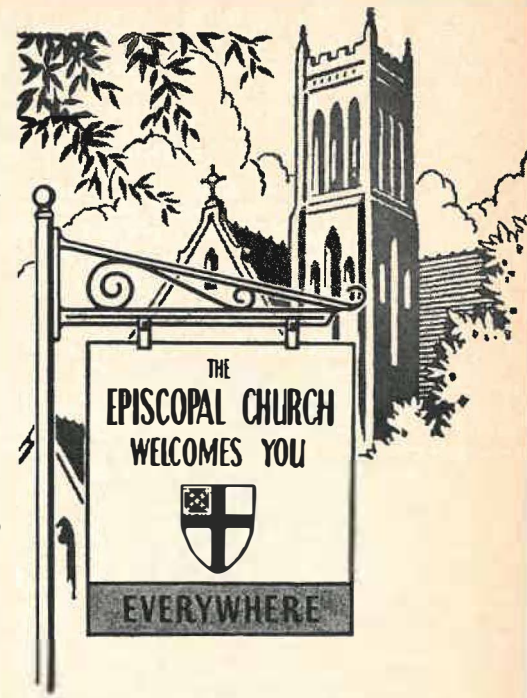
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Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

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

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Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; 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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 9; Wed & HD 10, Fri & HD
7:30; C Sat 4:30

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

ST. PETERSBURG BEACH, FLA.

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Mass 7:30, Ev 7:30; C Sat 5

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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

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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, Evenson; ex, except; 1S, 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;
YPP, Young People's Fellowship.

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Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
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Sun 7:30, 9, 11. HC daily.

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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 10:30, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
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, 9 (Sung), 11 (Sol); Daily 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; EP 4; Daily ex Sat
HC 8:15, Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

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 12:30 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

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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

PHILADELPHIA, PA.

St. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30, 5:30; Wed, Thurs,
Fri 12:10; Sat 9:30; C Fri 4:15-5:15, Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 5

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

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. Ron-
ald D. Wesner, Ven. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
Rev. Perry R. Williams; Rev. Kent H. Pinneo
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

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