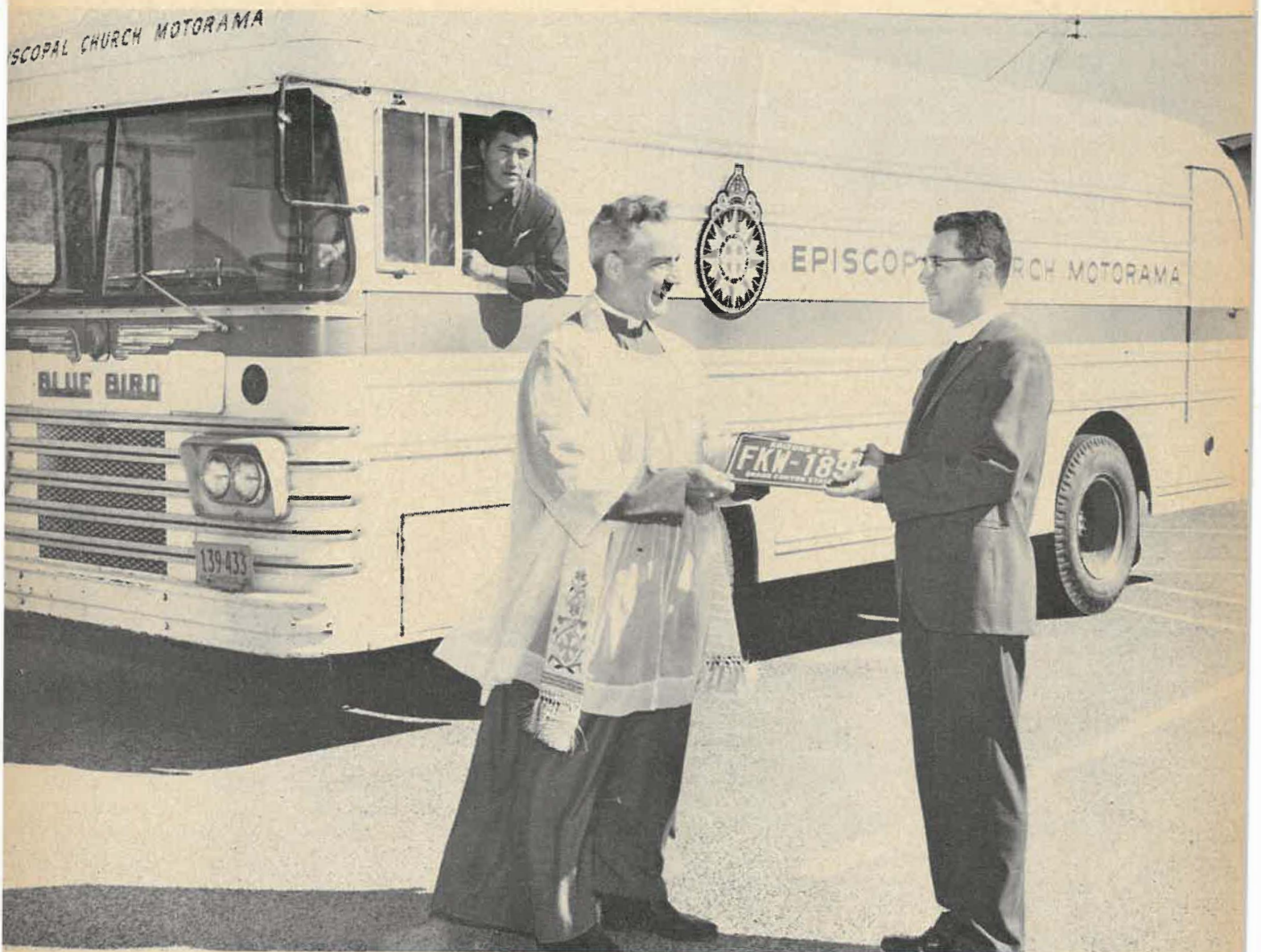


The Living Church

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November 14, 1965

30 cents



Bishop Harte of Arizona, the Rev. Martin LeBrecht, Herbert Brown-Otter, and the mobile church at the Arizona convention [page 13].

The Best Pension Fund? [page 8]



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1900-1965

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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.

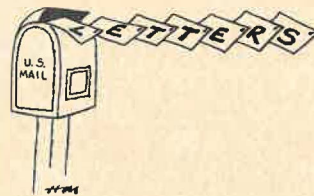
All Souls

May I as a long-time member of the Council of the Guild of All Souls make comment on the All Souls' Day article [L.C., October 31st] by Fr. Reeves?

The article expresses a true and important conception of sainthood in which we all (both great and small, both holy and not-so-holy) share. If the failure to realize this were all there were to matter, we can see why we might not need another day for "souls." We do need All Saints grievously—to think of the victorious great one, and the partial victories of many others, and the possibilities for even ourselves.

All Saints is meant to be a day of joy, thanksgiving, and triumph. This is indeed for all God's people, there—or here. But after more than 40 years in the priesthood with commemoration of both days, it is possible to realize we need more—for we are not only to think happily of the victories, but also of the further need of so many, still far from the heights of blessedness. They can be assisted by us in the spiritual fellowship of prayer for their "continued growth."

On All Saints in our joyous thanksgiving we rightly include relations and friends who attained a real measure of Christlikeness here among us, but the next day, with the glow of All Saints still within us, we come



in quiet confidence to pray for the increasing refreshment, light, and peace to these not yet made perfect.

We might be able to combine all this in one day—a few of us perhaps—but for most it is a blessing that we do not have to. In our feeble way we can do both more perfect because we take only one step at a time!

In my boyhood I was taught, as a choirboy, attending many services, when receiving Holy Communion at an early hour, that I was coming to receive—while at the Solemn Eucharist I was to give, thus to emphasize the thanksgiving.

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

Of course, both could be combined and certainly should not always be separated. But again, we are of limited powers to learn and to express. The distinction was a helpful one in spiritual practice.

On All Saints we shout our alleluias for all in Christ—those made perfect, and those not yet, but on the way. And we may even include our own little victories with greater resolution.

On All Souls, the alleluias are silent. We remember in confidence many who still have to complete the journey to the throne. For them we lovingly ask mercy in accordance with their need and the ever-deepening refreshment of His peace.

All Saints is a day of joyous triumph for all—whom Fr. Reeves so rightly includes.

All Souls is a day of hope—a very quiet serious day on which we remember that there are, for so many of us—here and there—victories yet to be ours.

(The Rt. Rev.) WALLACE E. CONKLING
Retired Bishop of Chicago
Vero Beach, Fla.

The Church's Theologians

While I do not wish to make any comment on the substance of the letter of Mr. Jack C. Miller [L.C., October 24th], may I comment on a part of one phrase—"I think the fact that the Anglican Communion has not produced a first rank theologian in many years and that the American branch of that Church has never produced one." This is a pretty severe indictment. Relative now to the second part of this statement I do not think it is true. I shall not, of course, rest this assertion on my judgment but I think there is abundant evidence that at least one "first rank theologian" has been produced. I refer to the Rev. William Porcher DuBose, D.D. I need not go further than to cite some testimony from a rather recent book (1957), *Unity in the Faith*. Dr. W. Norman Pittenger in the preface to the book which he edited refers to Dr. DuBose as "the only original theologian in our tradition on this side of the water" and he goes on to say: "His thought is as vital, as relevant, and as theologically impressive now as it was 30 and 40 years ago. And it is my own opinion that when the 'neoorthodoxy' which is now having its day comes to an end, and men and women are looking once more for some intelligible and believable theological orientation, Dr. DuBose's work will be there for them to study."

In an introductory chapter of the same book, Dr. G. W. Myers cites this from the noted English theologian, Dr. William Sanday of Oxford: "America should make much of Dr. DuBose. I strongly suspect that in his own proper field—which I might perhaps describe as the Philosophy of the Christian Religion—he is the wisest writer on the other side of the Atlantic; indeed it may not be too much to say, the wisest Anglican writer on both sides of the Atlantic." Dr. Myers cites the French scholar, the Abbé Brémond, as designating Dr. DuBose as a "great light." More convincing proof could be given that our American branch of the Anglican Church has "produced" at least one "first rank theologian."

However, if I may be permitted to add a word of personal experience: ever since I came in contact with Dr. DuBose's teaching

Continued on page 15

The Living Church

Volume 151 Established 1878 Number 20

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

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THINGS TO COME

November

- 14. Twenty-second Sunday after Trinity
- 21. Sunday Next before Advent
- 25. Thanksgiving Day
- 28. Advent Sunday
- 30. St. Andrew

December

- 5. Second Sunday in Advent
- 12. Third Sunday in Advent
- 15. Ember Day
- 17. Ember Day
- 18. Ember day

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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Karl Ludwig, master carver of Oberammergau, Germany, at work on a figure of Christ. In October, a three-dimension wood carving, "The Last Supper," executed by Herr Ludwig was dedicated at St. Stephen's Church, Stockton, Calif. [see p. 12].

May the right hand of the Lord
keep us ever in old age,
May the grace of Christ continually defend
us from the enemy.

— From the Book of Cerne, the prayer book of Aedelwald,
Saxon bishop, ninth century

The Living Church

November 14, 1965

Twenty-second Sunday after Trinity

For 87 Years:

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

CUBA

Bishop in U. S. for Treatment

The Rt. Rev. Romualdo Gonzales-Agueros, Bishop of Cuba, left Havana on October 28th because of serious illness, and is undergoing diagnostic treatment in the Oschner Foundation Hospital in New Orleans.

During the bishop's absence, the Very Rev. J. A. Gonzales, as executive secretary and chairman of the council of advice of Cuba, will administer the business affairs of the district.

ENGLAND

Ecumenical Episode

by DEWI MORGAN

On October 26th the news broke. On October 27th it was on everyone's lips. By October 28th no Englishman worth his morning newspaper had failed to reach a judgment on the Archbishop of Canterbury. And the vast majority were violently anti.

On few occasions this century has the Archbishop of Canterbury had a bigger press. And not many English archbishops have been accorded such bitter epithets—blood-thirsty murderer, among them. For most Englishmen seemed to believe that Dr. Ramsey, acting unilaterally, had called on the British Government to rain bombs on Rhodesia if the white Rhodesians made a unilateral declaration of independence before the rights of their four million African majority had been safeguarded.

These words are being written on October 31st, five days after the balloon went up, and already things are beginning to look different. Even the press is now beginning to find good things to say about the Archbishop once again.

But let's try to unravel the various threads of the story. It is an *ecumenical* rather than an Anglican episode.

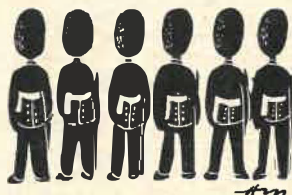
The British government still retains over-all responsibility for Rhodesia and it has pledged itself to withhold full independence from that country until full rights are granted to the vast African majority. Black Africa is going to explode if the promise is not kept. The United Nations would certainly be enmeshed.

And Africa would fairly certainly have another blood bath.

For ten years and more the Christian Council in Rhodesia has been firmly saying that African rights must be safeguarded. The World Council of Churches has been saying the same thing. So has the British Council of Churches through its International Department, which includes a strong representation from the Conference of British Missionary Societies.

On October 25th, the eve of the British Council of Churches meeting, the International Department held a press conference at which, under embargo, it presented the resolution it would ask the British Council of Churches to approve the following day. This resolution crystallized all the ten years of reiterated judgments on African rights and included the words: "If all attempts to persuade the Rhodesian government to implement the five principles (put forward by Prime Minister Wilson) should fail and there should be a complete refusal (on the part of Rhodesia) to participate in any constitutional conference, Her Majesty's government should be ready if necessary to resume responsibility for government in Rhodesia."

The press men present probed those last few words pretty thoroughly and the platform made it very clear that it meant



what it said and, while infinitely regretting the situation, it would approve the use of force by Her Majesty's government in order to resume responsibility.

The following day the British Council of Churches meeting began and the resolution was fully debated there. It was during that debate that Dr. Ramsey uttered his famous words: "If Rhodesia goes over the brink I think it is not for us as Christian Churches to give the government military advice as to what is practical or possible. That is not our function. But if the British government thought it practicable to use force for the protection of the rights of the majority of the

Rhodesian people, then I think that as Christians we have to say that it will be right to use force to that end."

Parenthetically, I quote the opening sentence of the *Times* leader on the subject: "Some of those who are loudest in denouncing the Archbishop of Canterbury for his Rhodesian remarks do not appear to have considered very closely what he actually said." This point seems well taken.

So to our comments.

(1) Dr. Ramsey was not speaking personally as Michael Ramsey or *ex cathedra* as the Archbishop of Canterbury. He was speaking as President of the British Council of Churches and, like the good don he is, he had fully briefed himself on the feeling and thinking of his ecumenical constituency and, surely, interpreted it accurately. After all, the Council did pass the resolution by sixty votes to five.

(2) The furore has been one further example of something every newspaper man knows as the elements of his craft. Statements made by a council or conference are rarely news. Statements made by a human being are—especially if the public knows that human being's name. If the BCC resolution had not merely meant the same as the Archbishop's but had also been verbally identical, it was Dr. Ramsey who would have been quoted not the Council.

(3) Dr. Ramsey was not advocating war on Rhodesia. He was articulating the same principle as lies behind a police force or a United Nations peace-keeping force. What he was doing was giving moral guidance and saying in effect, "If our government is driven to use force in order to keep its pledges to Africans we think it right that Christians should support the government in this."

(4) Comments on "ill-timing" of Dr. Ramsey's statement are irrelevant. If he was to speak as president of the British Council of Churches the proper place to do so was at a BCC meeting—and there won't be another such for six months.

(5) Dr. Ramsey is not only Archbishop of Canterbury and president of the BCC. He also stands in a special relationship to a worldwide communion. If the Christian Council of Rhodesia is to have a mouthpiece in Britain, who can better fulfill the role?

(6) All who have written off the Chris-

tian community in Britain as a pathetic and forgotten minority lost in some remote superstitious spirituality, will perhaps be persuaded to think again.

All of which is true. But the whole incident has some saddening aspects. The fact, for example, that at least a couple of hundred white Rhodesians made a gesture of burning their Bibles and sending the ashes to Lambeth Palace. Or the—in-inevitable?—dissension resulting among Anglicans. Of Rhodesia's two Anglican bishops, one, Dr. Cecil Alderson of Mashonaland said that force "could cause undying hatred between Britain and thousands of her sons and daughters. . . . It is highly disputable whether a Christian body ought to advocate from the distance of Britain the use of armed force against Rhodesia." The other, however, Dr. Kenneth Skelton, of Matabeleland, is a member of the Christian Council of Rhodesia which sent a telegram to the British Council of Churches supporting the resolution and he has said that force may be the lesser of two evils. "If Britain has to take over the government and administration of Rhodesia then the British government is bound to consider the use of force as the ultimate sanction. One could not quarrel with the use of force in such circumstances."

As far as English Roman Catholics are concerned (they had an "active observer" at the British Council of Churches meeting), Cardinal Heenan is at present in Rome but a spokesman at Archbishop's House, Westminster, said, "I am sure we all agree with what Archbishop Ramsey has said. Obviously he has put it most carefully." And Dr. Stockwood, Bishop of Southwark, commented, "Should negotiations break down and the Rhodesian government set aside the law it would be the responsibility of the British government to see that the law was respected." The president of the Oxford University Humanist Society has sent Dr. Ramsey a letter congratulating him on his "courageous stand over the situation in Rhodesia."

Most savage comment of all—though its perpetrator made no attempt to say that his action was a consequence of what Dr. Ramsey said—was a major desecration of Canterbury Cathedral (apparently at the same time as a celebration of Holy Communion was going on at a side altar). The frontal of one altar and the back of another were daubed with the word "Peace" while two Bibles, St. Augustine's Chair (which is the archiepiscopal throne) and other things were smeared with red and blue paint, apparently with a rapid action aerosol spray. A similar outrage has since happened at York Minster. And when Dr. Ramsey addressed the Canterbury Diocesan Conference on October 30th, it was thought advisable to provide police protection.

How to sum up? Perhaps in the words of one of Britain's unaligned and more

responsible Sunday newspapers, the *Observer*: "Dr. Michael Ramsey knows now that when it comes to controversy, it is almost impossible for an Archbishop of Canterbury to be right.

"If he says nothing, he will be criticized for his silence. But if he speaks, he is sure to have got his timing wrong. If he takes a strong line, he will be told to stick to his last and leave party politics to party politicians. If he enunciates broad moral principles, he is invariably accused of playing safe with windy generalities and pious platitudes. But if he goes into detail, he will be reminded that only the experts, those on the spot, actually engaged in the task in hand, are in a position to do that. Inevitably, whatever he says, he will be told he is interfering, making things difficult.

"Whatever the merits of Dr. Ramsey's reference at Aberdeen last week to the possible use of 'force' in Rhodesia, he can comfort himself with the thought that it is not by its occasional indiscretions that the Church of England has lost caste, but by its settled habit of discretion. Prudence is not necessarily the most desirable virtue in a Church leader. Anyway, he is not the first to find himself under fire. All his predecessors in this century have done so at one time or another. . . .

"Altogether, this week it has seemed almost another age since the days when the Church of England was well described as 'the Tory Party at prayer.'"

MISSISSIPPI

Cathedral Church?

A special meeting of the council of the diocese of Mississippi has been called for November 17th for the purpose of adopting a canon for the designation and establishment of a cathedral church for the diocese. The meeting will be held at St. Andrew's Church, Jackson.

In the event that the necessary changes are effected in the canons and charter, it is anticipated that St. Andrew's will be designated as the cathedral. The Rt. Rev. John E. Hines, Presiding Bishop, is scheduled to be the preacher at the regular council meeting in Jackson on January 18, 1966.

TENNESSEE

Welcome

The Ministers Association of Memphis, Tenn., has welcomed its first Roman Catholic member. The Rev. C. Brinkley Morton, rector of Grace-St. Luke's Episcopal Church, said it was "a step in the right direction" after the Rev. Joseph Eckelkamp, pastor of St. Mary's Roman Catholic Church, came to the association's meeting in early October to urge support for the city-wide use of manger scenes in homes at Christmas.

The project received unanimous endorsement, and Fr. Eckelkamp applied for membership and was accepted. He called for the group to join hands in areas where all Churches are in agreement and "become a force for good that can push evil aside." He said: "There are some areas where we will never agree and others where we will agree in years to come. But this we can agree on: We preach and teach the doctrine of Christ."

NEW YORK

Retracted Pledges

A special service of thanksgiving marking the Rt. Rev. Horace W. B. Donegan's 15th year as Bishop of New York was used by him as an occasion for announcing that several "substantial gifts" pledged for work on the Cathedral of St. John the Divine have been withdrawn as a result of his stand on civil rights. He said that one such gift amounted to \$600,000, and that others even larger had been withdrawn. A spokesman for the diocese of New York said that the total amount of such retracted pledges was "a few million" dollars.

"If, in the providence of God," Bishop Donegan said, "it turns out to be that this unfinished condition is going to prevail for years, then I can only hope that its very unfinished quality will stand as a memorial to a diocese which in the 20th century tried to do what it believed was right."

Though minor construction work has continued, the last major phase completed was the nave, opened in 1941. The cathedral as it now stands is about two-thirds completed.

CHURCH PENSION FUND

Comments on a Proposal

In a letter to the clergy and treasurers of the Episcopal Church, the Rt. Rev. J. Brooke Mosley, Bishop of Delaware and president of the Church Pension Fund, has offered his own comments upon the proposal made by some Churchmen that the rules of the Fund be revised so that clergy retiring at the age of 65 will receive the same benefits as they would receive if they retired at 68. The text of Bishop Mosley's letter follows:

"It is presently being suggested that the Church Pension Fund rules should be revised so that the clergy upon retirement at age 65, which they can now do, may receive at that time the same pension benefits they now receive at age 68. This is a timely proposal which is beginning to attract wide attention in the Church.

"To help us give this matter careful and informed consideration, I requested the Church Pension Fund to establish the facts regarding its costs. These were presented and discussed at a recent meeting

of the executive committee of the Fund's trustees and were accepted as reasonably accurate. They are as follows:

'Pension starting at age 65 cost much more than the same pensions starting at age 68, because a pension beginning at 65 has three more years to run than the one beginning at 68, and also because retirement at 65 brings the Fund three years less in assessments and consequent lowered resources develop less interest.

'Therefore, in order to pay the same pensions at age 65 that the Fund now pays

at age 68, it will be necessary to raise the assessment rate from the present 15% to a figure greater than 20%. In addition to this, it will also be necessary to add thirty million dollars in new money to the Fund's reserve, an amount that will have to be raised over and above the pension assessments.'

"Now, in order to further the discussion of the proposition, I venture to express a personal opinion about it.

"It seems to me that the moral justification for accumulating such sums for this

purpose is questionable, particularly in the face of the Church's growing understanding of its responsibilities throughout the world. I say this mindful that the Episcopal clergyman already has the privilege of retiring at 65 with a reduced pension, that he may retire on full pension at any age if he should become disabled, that his widow and orphaned children are guaranteed Fund benefits as well as himself, that in today's world he is already assured years of life and an abundance of health in greater measure than his predecessors ever knew, and that he may have the community benefits of Social Security.

"When we add to all of this the faithful nature of his commitment to the ministry of Jesus Christ, it is difficult to conclude that the Church has an obligation to provide him, at considerable extra cost, an earlier retirement from it."

STATISTICS

Over Three Billion

Church contributions exceeded three billion dollars in 1964, according to an announcement by the National Council of Churches. A grand total of \$3,101,639,604 was contributed by members of 47 Churches in the United States and Canada. It is the highest figure ever reported in the 45 years since the statistics have been compiled.

The 1964 "Statistics of Church Finance" were released November 1st by the Commission on Stewardship and Benevolence of the NCC.

Forty-one Churches in the U.S. reported contributions for all purposes of \$2,973,285,264 in 1964. Of this amount, \$551,535,688 was for benevolences, including home and foreign missions, overseas relief, etc., representing 18.55% of the total. This marked a gain of \$20,600,000 or 3.88% over 1963.

For all congregational expenses, 81.45% of the grand total, or \$2,421,749,576 was reported by these Churches. This compares with \$2,327,692,641 in 1963, a gain of 4.04%.

The breakdown of per-member giving for benevolences shows \$13.36 in 1964 compared with \$12.97 the previous year, an increase of 3.01%. Per-member giving for congregational expenses in 1964 was \$58.44, compared with \$56.89 the year before.

Commenting on these new "highs," the Rev. Dr. T. K. Thompson, director of the Commission on Stewardship of Benevolence, cited the continued over-all increase in giving for all Church purposes. He also noted that this year, for the first time, U. S. Churches were asked to report on gifts from donors' wills. Twelve Churches responded, showing a total of \$6,025,310. This sum represented .83% of the \$722,790,853 in total contributions which they reported.

Continued on page 12

Per-Member Contributions for All Purposes

1965 Report for the Calendar Year 1964*

1. Free Methodist Church (53,601 members).....	\$358.17
2. Wesleyan Methodist Church (38,715).....	282.00
3. Evangelical Free Church of America (45,021).....	247.30
4. Pilgrim Holiness Church (30,185).....	233.70
5. Brethren in Christ Church (9,378).....	210.80
6. Evangelical Covenant Church of America (64,713).....	207.99
7. Evangelical Mennonite Church (2,531).....	201.36
8. Orthodox Presbyterian Church (8,067).....	193.70
9. Ohio Yearly Meeting of Friends (6,335).....	179.40
10. Church of the Nazarene (349,270).....	160.38
11. Church of God (Anderson, Ind.) (139,539).....	155.75
12. United Brethren in Christ (21,100).....	141.09
13. Mennonite General Conference (35,651).....	137.83
14. Pentecostal Holiness Church (61,539).....	133.91
15. North American Baptist General Conference (53,346).....	120.44
16. Presbyterian Church in the United States (944,716).....	114.61
17. Reformed Church in America (230,731).....	110.26
18. Moravian Church, Northern Province (27,706).....	104.26
19. Lutheran Church — Missouri Synod (1,777,185).....	103.90
20. Synod of Evangelical Lutheran Churches (15,435).....	96.06
21. United Presbyterian Church in the U.S.A. (3,302,839).....	92.29
22. Evangelical Congregational Church (30,117).....	89.25
23. Lutheran Evangelical Synod (9,811).....	88.79
24. Christian Churches (Disciples of Christ) (1,181,265).....	86.44
25. American Lutheran Church (1,714,129).....	83.83
26. Churches of God in North America (36,300).....	80.99
27. Wisconsin Evangelical Lutheran Synod (243,876).....	80.24
28. Brethren Church (Ashland, Ohio) (17,912).....	80.22
29. Protestant Episcopal Church (2,287,604).....	76.66
30. Lutheran Church in America (2,226,706).....	76.35
31. Evangelical United Brethren (740,860).....	76.34
32. Church of the Brethren (200,067).....	76.08
33. United Church of Christ (2,228,080).....	75.94
34. American Baptist Convention (1,495,994).....	69.99
35. Seventh Day Baptist General Conference (5,730).....	67.46
36. Cumberland Presbyterian Church (80,231).....	65.15
37. Moravian, Unity of the Brethren (4,901).....	61.14
38. Methodist Church (10,304,184).....	59.09
39. Southern Baptist Convention (10,601,515).....	55.80
40. Associate Reformed Presbyterian Church (27,017).....	52.63

Per-Member Contributions for All Purposes (Canada)

1965 Report for the Calendar Year 1964

1. Baptist Union of Western Canada (17,833).....	\$135.25
2. Baptist Convention of Ontario and Quebec (50,640).....	113.52
3. Presbyterian Church in Canada (202,566).....	66.85
4. United Church of Canada (1,063,951).....	63.05
5. United Baptist Convention of the Atlantic Provinces (69,087).....	53.60
6. Anglican Church of Canada (686,552).....	52.28

*NOTES: Per-member gifts here published are computed by use of membership figures furnished by the official reporting the data on giving. Episcopal Church "membership" figure given is the number of communicants rather than baptized persons.

Per-member figures for the African Methodist

Episcopal Church were omitted from the list because its figures represent a partial report only.

The financial figures are gathered at a different time from the annual compilation of Church membership by the Department of Research of the NCC., published in the *Yearbook of American Churches*.

Two priests ask seven questions about the Church Pension Fund

INFORMATION PLEASE!

by the Rev. Lester Kinsolving
Vicar, Church of the Holy Spirit
Salinas, Calif.

and by the Rev. George Ridgway, Jr.
Vicar, St. James Church
Monterey, Calif.

By way of introduction, both of the writers of this article are in charge of average-sized congregations and are possessed of what we hope is at least average intelligence. Both of us recently experienced the death of our fathers, one a former cathedral dean and the other a retired bishop. Both of us have since become especially concerned with the Church Pension Fund, which, from reported assets of \$132,000,000, now provides our mothers with total benefits of no more than \$153 per month.

We hope our fellow clergy may take cognizance of such conditions in what we had been told was the best possible pension system.

While our concern is admittedly biased by consideration of the immediate problem of living on \$150 per month, this article is written in the hope that among readers of *THE LIVING CHURCH* there may be one or more specialists in the widely expanding field of pensions. We hope that someone may provide us answers which we have been unable to derive either from personal correspondence with the Church Pension Fund management, or by trying to understand a good deal of the content and terminology employed in this organization's annual reports or periodic literature.

(1) IS THE CHURCH PENSION FUND REALLY "THE BEST OF ALL POSSIBLE PENSION SYSTEMS"?

We strongly suspect that this widely circulated impression has been conveyed to more than one vestry or bishop's committee, whose members have questioned the considerable amount of money required each month by canon law as

pension assessments. We have heard frequently the suggestion that this amount, if invested in any one of a number of commercial annuity plans, would provide retired or disabled clergy as well as widows and orphans a far more *realistic* and substantial benefit than, for instance, that amount paid presently to both our mothers.

In 1963 alone, the Church Pension Fund was paid more than \$8,000,000 in assessments by local churches. Beneficiaries were given only \$4,000,000—an average of \$150 per month or less. Is there no annuity or pension system in existence which cannot provide a better level of subsistence for an investment of \$8,000,000 per year? Has there ever been a detailed comparison of our Church Pension Fund with the pension plans of other Churches? INFORMATION PLEASE!

(2) DOES THE AVERAGE EPISCOPAL CLERGYMAN (OR EVEN A SLIM MAJORITY OF CLERGY) REALLY UNDERSTAND THE CHURCH PENSION FUND?

Our standpoint is based on careful examination of annual reports and periodic literature circulated to the clergy (cost: \$32,000 per year). In our opinion, the clergy, in order to understand all the technical explanations utilized by Church Pension Fund management, would have either to take an extended course of instruction or to be experienced in the field as former insurance men. On more than one occasion we have ventured to write for information. The responses from the Church Pension Fund management have been either condescending or outright refusals to give us the information

we seek. We suspect that we are by no means alone in our wondering about the Church Pension Fund. We wonder if for the sake of the clergy (whom the Church Pension Fund was founded to benefit), a competent public relations man might be given authority to probe, by which he could design a comprehensible explanation of the Church Pension Fund.

(3) DOES THE CHURCH PENSION FUND CONTINUE TO SEND PENSION ASSESSMENTS TO PRIESTS IN MONASTIC ORDERS? HOW ABOUT UNEMPLOYED CLERGY?

One of our fellow diocesan clergy recalls that a decade ago when he tried his vocation as a postulant and novice in one monastic order, all of the order's priests received regular pension assessment notices! This demand for payment by those who are under vow of poverty was considered something of a joke. When, however, poverty is imposed upon some priests rather than assumed—when the priest becomes unemployed, perhaps because of a stand on the race issue—he will receive a notice from the Church Pension Fund saying that *now that he has no job he must assume pension payments*. A priest rendered unemployed with no unemployment insurance and wondering how he will feed his family and meet storage payments on his furniture is hardly helped by this totally unreasonable and rather cruel assessment notice from his Church's Pension Fund. (One Executive Council officer recalls that upon his appointment, the Church Pension Fund management wrote and asked him to notify them "when you return to the active ministry.") *We wonder why, from the administrators of \$132,000,-*

000, there has never been proposed any system of clergy unemployment insurance. Is it not possible for a clergyman to become temporarily disabled, that is jobless, because he tells the truth in some pulpits?

(4) WHY ARE CLERGY AND THEIR WIDOWS PENALIZED IN PENSION BECAUSE THEIR CALL TO THE MINISTRY MAY HAVE COME LATE IN LIFE?

Neither of us as priests would object if any of a number of our fellow clergy called to the ministry late in life (often at great financial sacrifice) were to receive an equal pension. Which clergy would?

The diocese of Massachusetts recently passed a memorial to General Convention asking for equal pensions for all clergy. This was the hope of Massachusetts' Bishop Lawrence who raised the original amount of money to make Church Pension fund possible. This could be established in Seattle in 1967—if the membership of the General Convention Church Pension Fund Committee were changed. One of us was able to watch this committee in action at General Convention in St. Louis. The speed and alacrity by which most diocesan memorials were killed in committee is evidence of the efficiency and domination of one of this committee's members. Unbeknownst to most clergy, *the Executive Vice-President (and for all practical purposes, director) of the Church Pension Fund is a member of this committee!* This seems comparable to having the Secretary to Defense as a member of the House Armed Forces Committee or the House Committee on Appropriations, in Congress.

(5) IS IT TRUE THAT THE EXECUTIVE VICE-PRESIDENT OF THE CHURCH PENSION FUND IS PAID A SALARY OF \$40,000 PER YEAR?

If this is so, as we have heard, this is by far the largest salary paid anyone, bishop, priest, or layman in the Episcopal Church.

There has been no disclosure of the time requirements or the detailed amount of responsibility incidental to this position.

We will venture to suggest however that any parochial priest in the Church

works longer hours (for an average salary of 700% less) and any bishop has a considerably more complex and intense area of responsibility.

While this salary scale may be prevalent among New York area business executives, we would ask if there is no priest available in the Episcopal Church, among all those who have business backgrounds, who could administer this system for a more typical emolument—such as that for instance paid to Executive Council officers. As regards lay Church employees, we recall an appeal for a business manager of Cuttington College in Liberia. This position bears heavy responsibility and demands extensive business acumen as well. Is *this* man paid \$40,000 per year?

(6) WHY DOES SO MUCH SECRECY SURROUND THE AMOUNT OF THE SALARY OF THE EXECUTIVE VICE-PRESIDENT OF THE CHURCH PENSION FUND?

The salaries of all bishops and all officers, clergy or laity, of the Executive Council are published and are public information—just as the salaries of all congressmen. Yet the voluminous multi-colored annual report of the Church Pension Fund makes no disclosure whatsoever as to the amount of salary paid to its Executive Vice-President. This amount might be determined by a meeting of stockholders or the investors who pay this salary. The clergy, however, have never been invited to the unannounced directors' meetings of the Church Pension Fund.

The Executive Vice-President has in correspondence refused quite bluntly to disclose this figure. Subsequent correspondence from a Church Pension Fund trustee, Mr. Leighton Coleman, of New York, includes the following:

"It is not deemed advisable for legal and competitive reasons to publish their individual salaries . . . its chief officers, due to their devotion to the Church and the Fund, are willing to accept less compensation than they could probably command in a similar position in private industry . . . after all, I suggest that there is still some respect for privacy in this troubled and changing world."

In a subsequent letter, Mr. Coleman admitted knowledge of no legal statute of New York or the federal government which prohibits furnishing of such information. He also, very notably qualified his estimation of the "willingness to accept less compensation" by stating that:

"If insurance companies and others in comparable fields knew that Mr. X, doing an outstanding job for the Church Pension Fund, was receiving a *low salary* (italics ours!) he would probably be subjected to severe pressures to switch jobs for a substantially higher reward."

This expression of one of our Church Pension Fund trustees we find to be both perplexing as well as astounding. How many vestrymen (not to mention lay missionaries) would consider \$40,000 per year as being a "low salary?" *How many vestries in existence* would respond to the inquiry of a pledging communicant by saying:

"*We do not disclose the salary of (the rector, the business manager, the director of religious education, etc.). After all we suggest that there is still some respect for privacy in this troubled and changing world. Besides, if another parish (or our rector's former secular business) knew he were doing an outstanding job and receiving a low salary, he would probably be subjected to severe pressure to switch jobs for a substantially higher reward.*"

Actually we are *still* not certain if the Executive Vice-President of our Church Pension Fund is paid exactly \$40,000 per year. When, after repeated written and verbal inquiries, we telephoned Bishop Moseley of Delaware (President of the Church Pension Fund) his answer was: "That's about it." Whatever the exact amount of this salary, we feel that it should be published. At the same time we can understand (if not appreciate) a reluctance in this regard, in view of the wide disparity between this salary (if it is \$40,000) and any other salary in the Episcopal Church.

(7) COULD THERE NOT BE UTILIZATION OF CHURCH PENSION FUND ASSETS ABOVE AND BEYOND ACTUARIAL RESERVE?

It is our understanding, after examination of annual reports and periodic literature, that actuarial reserve is a legal requirement whereby so much of the Fund must be kept in readiness for immediate payment if, for instance, all clergy should die or be disabled simultaneously (by such as an epidemic or nuclear war).

It is our understanding that this actuarial reserve required to pay off all presently existing subscribers is about \$96,000,000—out of total assets of \$132,000,000. How about the \$36,000,000 above and beyond actuarial reserve? Could this not be used for such causes as (a) A widow's pension allowing for subsistence rather than a token? (b) Unemployment insurance for clergy? (c) Elimination of the Church Fire Insurance Company

Continued on page 14

In the Philippines,

the stone is being laid

but will the Church be there?

The "New Filipino"

by the Rev. James L. Gill

When the first stone of the modern towns of industry was laid the Church was *absent* on the occasion of the ceremony," as E. R. Wickham has reminded us in his *Church and People in an Industrial City*. He speaks in the past tense of Western society. As a similar ceremony takes place in the have not areas of Asia and Africa today the Church seems prone to continue silent through absence.

Perhaps the Church is absent because we Christians who are in the "developing" nations fail to discern the changes taking place within our societies. Big cities have been a part of the picture in Southeast Asia, for instance, for the past century; but the phenomenon of "urbanism as a way of life" is something quite new. In this sense the first stone of the industrial city is just now being laid in this part of the world. The lag in timing provides a strategic advantage to us Christians, but one which will soon pass by.

Manila, "the pearl of the Orient," provides an interesting case in point as a symbol of the new urban-industrial worldview which is gaining momentum among the former colonial areas. In the older colonial relationship Manila was the focus

and agent of transfer for new elements from the outside world into a passive and receiving society—the Philippines. The Churches generally—and Episcopalians in particular—were identified heavily in Manila with the business and governmental personnel of the American management of the Philippines during the first half of this century. The Episcopal Church's "missionary" work centered on the tribal minority groups in the remote rural areas of the provincial Philippines, with a chaplaincy to the foreign community being its primary witness in Manila.

This background of identification with the non-Filipino elements in Manila society leaves many Church groups today at a distinct disadvantage in recognizing the dynamic change taking place in Manila and the Republic of the Philippines, and in adjusting to the new situation. Today, Manila is the symbol of a more aggressive and proudly independent society which is striving to export products and ideas to the other nations of the world. The "new Filipino," the developing middle class, the entrepreneur group—all of these are in Manila, and almost all of these are strangers to the non-Roman Catholic Churches.

A recent sociological study of backgrounds of seminary students in Methodist, United Church, and Episcopal-Philippine Independent Church institutions shows that the future ministers of these

Churches have a predominantly rural orientation to life which may make it difficult for them to converse with the "new Filipino" of Manila.

In order to move *up* in his own society, the young Filipino must move *out* of his rural barrio setting and into the city. This implies also a moving *away from* the traditional values of rural Philippine society and adopting the way of life more congenial to urban-industrial development. This process, often painful, usually occurs through the experience of college education. Over 65% of all Filipino college students are in Manila. By virtue of its setting, plus its praise of the scientific manipulation of nature, college education becomes a primary agent in teaching urbanism as a way of life. Many of our seminary students come directly from high school in the provinces to a sheltered life in Manila, thereby missing out on an essential learning experience—one which would enable them to minister to the "new Filipino" today and in the future.

Sagada and Bontoc are place names familiar to many individuals and parish groups who have supported the Episcopal Church's work in the Philippines. These Mountain Province municipalities were, and continue to be, centers of our fine work among the Igorot people, who used to be called the "non-Christian tribes." Our endeavors in such a relatively simple and homogeneous society inevitably lead us to infiltrate every area of life in the Igorot social structure, until Anglican Church and Sagada-at-work-and-play became practically coterminous. But when the young Igorot moves *out* in order to move *up* in his own larger Philippine context, he often faces a crisis in his religious life.

In Manila no one has ever heard of the Episcopal (or Anglican) Church which had played so large a part of life in Sagada. When Igorot becomes "new Filipino" he may well cease to be a Churchman. This dire prediction will turn out to be overly-pessimistic, I hope. It will prove false—to the extent that the Episcopal Church does take seriously the dynamics of social change in the Philippines and adapts her life and witness accordingly.

Such adaptation would logically include a greater interest in labor-management relations, in the Filipino's search for cultural identity through social science research and through the development of true national art, music, and language. (Not one of the American missionaries in Manila can speak or understand Filipino, the national language.) Development of extra-parochial ministries to meet the mobile and heterogeneous situations of Manila also seems indicated.

The first stone of the modern towns of industry in the Asian and African areas of new nationalism is taking place now, and if the Church is absent this time . . . then what?

Fr. Gill is a member of the board of examining chaplains of the Philippine Episcopal Church—Philippine Independent Church. He is currently on furlough and studying at the General Theological Seminary, New York City.

Cathedrals Can Wait

We congratulate the Rt. Rev. Horace W. B. Donegan, Bishop of New York, upon the completion of 15 years of service in the episcopate, but more especially for having given the kind of leadership in the struggle for social justice which has created serious resistance. It has been disclosed [see page 6] that gifts originally pledged for continuing the construction of the Cathedral of St. John the Divine which totaled several million dollars have been withdrawn in protest against the bishop's stand on civil rights. Bishop Donegan loves that cathedral, but loves even more the kingdom of God and His righteousness. There is always some price to be paid for such love. But that is, after all, what the Christian religion is all about; and when the bishop of this great metropolitan diocese sets so vivid an example of uncompromising commitment to the great two-fold Commandment we cannot doubt that many other Christians will take heart and bear their own witness with more gladness and courage.

Cathedrals can always wait. But the King's business requireth haste; and no Christian should have any serious question about priorities in such a case as this. The building of the beloved and loving community among men is infinitely more important to our King than is the building of any temple of rock, glass, and steel.

More power to the bishop and the diocese of New York in the way in which they are walking.

To All "Shutter Bugs"

Are you a camera fan, either virtuoso or tyro? If so, you may welcome a chance to share your better work with readers of THE LIVING CHURCH. We want good pictures for both front cover and inside pages. Too often, pictures used in a Church magazine are just platitudes-in-picture. We confess to using many such pictures ourselves because no others were available. We are looking for more striking photographs—imaginative and vivid. Their subjects need not be obviously ecclesiastical like an altar cross or a children's procession, although of course they may be; but the kind of photo we need will always convey some word of the Lord to the beholder, as all real religious art does.

Be sure to tell us enough about the subject to identify it and enough about yourself to identify you. Example: "The steeple of Old St. John's Church, Roanoke, Va., by moonlight; picture by John Smith, 412 Elm St., Roanoke."

We want black-and-white glossies, preferably 8" by 10". We cannot return them and we are asking you

to give them to us. When we use such a photo we will make proper acknowledgement of the source. We believe that the dedicated "shutter bug" welcomes a chance to share his best achievements, and/or luckiest strikes, with others. Here is a chance for any such to share with many thousands of others.

Thanks in advance.

Klan Investigation

Some Churchmen have voiced opposition to the investigation of the Ku Klux Klan by the House Committee on Un-American Activities, not because they sympathize with the Klan but because, so their reasoning goes, if the Klan is investigated there will be a demand from the right that some allegedly left-wing organizations be investigated also.

We think this reasoning is wrong, for several reasons. First, if there is a fairly substantial weight of suspicion that the aims and activities of any organization are subversive, be it of the left or right, it should be investigated. Secondly, if the tactics used by the HCUA on some occasions have fallen rather far short of impeccability, its standards can be improved, and they ought to be. But this above all: the Ku Klux Klan is a serious, vicious, and apparently growing national menace. It's spreading up here in Wisconsin as well as down there in Mississippi. Wherever it appears it is the same noisome pestilence. Whether strictly local courts and law enforcement authorities can effectively cope with it grows increasingly doubtful. We are happy to note that the House Committee is going to work on these shoot-and-run patriots. Good hunting!

We Introduce

As a result of some re-organizing and re-distribution of work at THE LIVING CHURCH, the office of managing editor is being eliminated, and the work formerly done by the managing editor is now to be shared by the editor and the assistant editor. With this issue, the Rev. Karl G. Layer begins his work as the assistant editor.

Fr. Layer is a young priest, a native of Philadelphia, a graduate of Brown University, where he majored in music and psychology, and of Nashotah House. Much of his work to date has been in the communications field, but in front of a microphone rather than at an editorial desk. He has been, among other things, a disc jockey, and if there is any way of exploiting this talent for the benefit of THE LIVING CHURCH we hope to find it. Meanwhile, we welcome him to the staff and happily present him to our readers.

Our former managing editor, Christine Fleming Heffner, served in that office from 1960 to the present. Her friends throughout the Church will be happy to know that she is convalescing satisfactorily from recent surgery. THE LIVING CHURCH as it is today owes very much to her devoted and capable service, first as news editor and then as managing editor.

NEWS

Continued from page 7

"Since this is the first time we have requested such information," said Dr. Thompson, "there are, of course, no statistics to compare with these figures." Receipts from such gifts in future years, he said, will be interesting to follow.

Other breakdowns showed comparable trends. Per-member gifts for foreign missions reported by 39 Churches were up 8.56% in 1964 for a total of \$99,275,545. This represented a 9.38% increase over 1963, when the same Churches showed receipts for this purpose of \$90,759,683.

Contributions for new buildings to 17 churches in the U. S. also topped the 1963 figure by more than \$5,000,000. A total of \$246,658,404 was reported for buildings in 1964 by the 17, while 19 Churches reported a total of \$241,472,499 the previous year. For the 17 Churches, these gifts represented 23.36% of total contributions.

Of constituent bodies of the NCC., the Presbyterian Church in the United States topped the list for giving for all purposes in 1964, with a per-member figure of \$114.61. It was followed closely by the Reformed Church in America with per-member giving of \$110.26. In 1963, these positions were reversed, with the Reformed Church figure at \$117.58 per member and the Presbyterian Church, U.S., at \$109.46.

In per-member giving for benevolences, the Reformed Church also topped the Presbyterian Church, U. S., in 1964. Contributions were \$28.36 and \$27.88 respectively.

The NCC's Commission also released figures for 1964 contributions to the six Canadian Churches reporting. Total giving was up by more than \$1,000,000 to \$128,354,340. Of this amount, \$101,420,726 was for congregational expenses, and \$26,933,613 for benevolences. Per-member gifts for foreign missions to the Canadian Churches increased 11.71% to \$2.48.

The report, released annually by the NCC Commission, is compiled from data supplied to it by the Churches.

SAN JOAQUIN

Gifts Dedicated

A large wood-carving of "The Last Supper," superb example of the art of the *Holzbildhauermeister*s (Master Wood Carvers) of Oberammergau, Germany, is framed in the Norma Brander Cuett memorial altar installed and dedicated during October in St. Stephen's Church, Stockton, Calif.

Carved in linden-wood by Ludwig Kraus, who trains eight apprentice-craftsmen in his two Oberammergau studios and plays the part of a Roman soldier in the world-famous *Passion Play*, the

carving is five feet wide with seated figures sixteen inches high and six inches in width.

The carved altar-piece, altar, and complete set of sanctuary furnishings including pulpit, rail, lectern, credence, sedillia, are the gift of Major Malcolm Cuett, USAF (ret'd.), in memory of his wife Norma, who as a nurse was flying on a mercy mission to Canada when she died in an airplane disaster in 1964.

Also dedicated was a matching altar-canopy, the gift of Thelma Carpenter, of Torrance, Calif. Dedication service was conducted by the Rev. Harry Leigh-Pink, vicar of St. Stephen's Church, book reviewer of *THE LIVING CHURCH* and frequent contributor of articles and comic verse.

EDUCATION

Focus on Updating

A comprehensive study of theological education at all levels of the Church will be started under the chairmanship of Dr. Nathan M. Pusey, president of Harvard University and a Churchman, according to the Rt. Rev. John E. Hines, Presiding Bishop.

The study, expected to take about two years, will focus on ways of updating theological education of both clergy and laity in the light of the contemporary world situation.

Dr. Pusey indicated that possibly "one or two" members of the study committee would come from Churches other than the Episcopal Church, and that the committee would definitely draw on the experiences of other Churches—including the Roman Catholic—which have struggled with the same problem.

In response to questions, Bishop Hines acknowledged that the committee possibly would become involved in the question of ordination of women to the ministry. "I see no theological reason why women should not be ordained," he

said. "I don't rule it out. But the Church itself must decide the role of men and women in the life of the Church." He explained that the question of the role of women would not be a "central issue" in this study committee.

Bishop Hines stressed that the study "will not stop at the borders of the theological seminaries" but also will explore the kinds of theological training needed by lay people, continuing education of clergy after ordination, and problems related to the recruitment of men for the clergy.

"We need to think of better ways of putting the live option of the ministry before first-rate men as a job worth doing," he said. "We need to remember that the mission of the Church in the world will increase . . . [and that it will] . . . increasingly involve theologically informed men and women who are not ordained but who can often represent that mission in the world in ways in which the ordained clergy cannot."

The study is to be undertaken and financed by the Episcopal Church Foundation. Neither Bishop Hines nor Dr. Pusey could give an estimate of the cost of the projected study. Present plans call for the committee to complete its study and present recommendation to the 1967 General Convention. [RNS]

VATICAN COUNCIL

Reactions and Repercussions

News from Rome is lighter this week because the Council went into recess for a week.

In Buffalo, Polish National Catholic Bishop Thaddeus F. Zielinski of the Buffalo-Pittsburgh diocese has hailed the current changes in the Roman Catholic Church. "There is a new atmosphere for all the Church through the reformation and renewal of the Roman Catholic Church," he said on the 70th anniversary



Woodcarving of "The Last Supper" at St. Stephen's Church, Stockton, Calif.

of Holy Mother of the Rosary Cathedral. "We Polish National Catholics are not isolated any more," he declared. "Many things we introduced are being accepted by the Roman Catholics—among them the use of native languages in the Mass, returning of rights to the laymen, utilization of both men and women in the Church, and recognition of freedom of conscience. . . . We are happy that this is happening. Christianity, which has been torn asunder, is fighting its way back."

By a vote of 2,081 to 27 the Council approved a revised schema on divine revelation which encourages deeper studies of the Scriptures as a source of divine truth. The text now goes to Pope Paul VI for eventual promulgation at a public session.

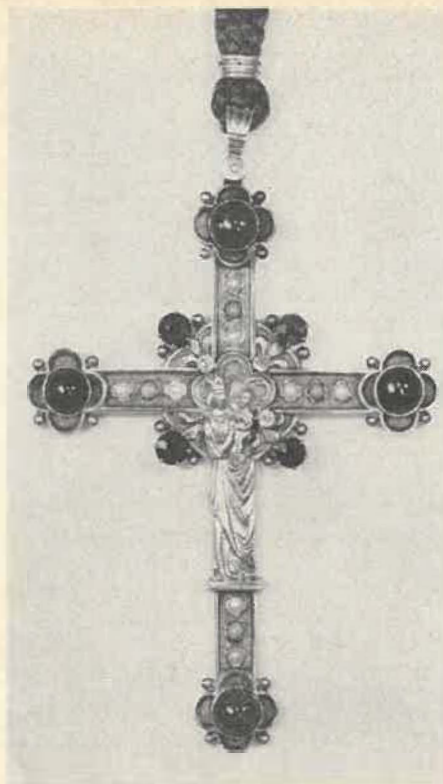
Coinciding with the Council's declaration on anti-Semitism was an action of the Sacred Congregation of Rites invalidating the local beatification of a 15th-century Italian child who was allegedly and erroneously regarded as the victim of a Jewish "ritual murder." It ruled that he must no longer be venerated as a martyr. In 1475, several Jews were executed at Trent in northern Italy after having been denounced for killing Simon Unverdarben, a Christian infant, during Passover rites. A present-day investigation of the case resulted in a decision that the condemnation of these Jews was a "judicial assassination" and that the child, whose body had been found floating in a stream near the home of one of the accused Jews, met his death by some other cause. Hence he may no longer be venerated as a martyr and Masses may no longer be offered in his honor.

In Minneapolis, Dr. Clyde Taylor of Washington, the executive director of the National Association of Evangelicals (NAE), sharply criticized the Council's declaration on religious liberty. He was especially critical of that addition to the declaration which proclaims that all men have "the sacred duty to profess and embrace the Catholic faith insofar as they are able to know it." The document, he continued, "does not provide complete freedom to change from a Catholic to another religion." Dr. Taylor said further: "The wishful thinking of many liberal Protestants that the Council would modify doctrine or dogma is completely groundless. The Church of Rome has made no changes in any dogma regarding the Virgin Mary, papal authority, or any basic doctrine of the Church."

ARIZONA

No Budget Adopted

Delegates to Arizona's convention, meeting at St. Paul's Church, Phoenix, October 13th, adjourned without adopting a budget and will meet again in special convention at Trinity Cathedral, Phoenix, on December 15th. The council



This pectoral cross, handmade of gold and studded with garnets, diamonds, pearls, sapphires, and turquoise, was presented on October 6th to the diocese of Milwaukee by Mrs. Benjamin F. P. Ivins. It belonged to her late husband, the seventh Bishop of Milwaukee. The cross originally was made for and presented to the Rt. Rev. Isaac Lea Nicholson, fifth Bishop of Milwaukee. It was given to Bishop Ivins on the day of his consecration, May 7, 1925, by Mrs. I. L. Nicholson, Jr.

was asked to reconsider the budget and report to the special convention.

While the total of the budget proposed by the finance department was an increase of \$18,374 over 1965, the total of the quotas and assessments from the parishes and missions was decreased \$172. At question was the employment of an executive secretary for the diocese. The bishop's salary was to be cut \$1,000.

Ten of Arizona's 57 parishes and missions are behind in their quota and assessment payments. One parish—St. John's, Bisbee—asked to return to mission status.

The convention moved that a committee be appointed to prepare a plan to present to the next regular convention for a campaign for capital funds in the diocese. A survey is now under way.

Arizona's one-day convention did not allow sufficient time for detailed discussion, and requests from delegates for a two-day convention in 1966 are being taken under consideration.

The convention observed Arizona's centenary at a pre-convention centennial service held at the Phoenix Star Theatre on October 12th. The Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California, was the anniversary speaker.

It was in 1865 that Arizona and

Nevada were constituted a missionary jurisdiction, apart from the Northwest ("All Outdoors") diocese.

At the Communion service opening the convention, Bishop Harte of Arizona charged the delegates with "revival and renewal" in long range planning for Arizona. He asked for more efficiency, more economy, and more flexibility, with more response to the support and assistance of each other.

The convention gave final approval to nine amendments to the constitution which were presented and approved the year before. It approved one series of canonical changes concerning the method of calculating and levying quotas and assessments and referred four other series of changes to the committee on canons for further study.

The constitutional changes are mostly a matter of wording. "Laymen" is changed to "laity" so that there can be no doubt that the word includes women which, in Arizona, it has.

The convention adopted courtesy resolutions, but refused to consider seven other resolutions which had not been received by the resolutions committee 60 days prior to the convention.

Special guest was the Rev. Canon William C. Heffner of the Overseas Department of the Executive Council. Canon Heffner spoke on the meaning of companion dioceses. Arizona has a companion relationship with Northwest Mexico.

Honored as the layman of the year was Dr. J. E. Kalb, of St. George's Church, Holbrook, who built the organ at that church and has served as its organist and choirmaster for many years.

Three missions were received as parishes: St. Andrew's, Tucson; St. Christopher's, Sun City; and St. Matthew's, Tucson.

Among the exhibits at Arizona's convention was the "Church on Wheels," which was given the diocese. The mobile church, originally used at the 1963 Anglican Congress in Toronto, is being used to serve Mexican missions in Arizona. This week's cover shows Bishop Harte presenting license plates to the Rev. Martin LeBrecht, vicar of San Pablo's Mission, Phoenix. Behind the wheel is Herbert Brown-Otter, student at Cook Christian Training School and assistant at San Pablo's who currently drives the church to mission stations in Glendale, Ariz., each Sunday.

The Churchwomen, meeting October 12th, resolved to extend Arizona's companion relationship with Northwest Mexico for an additional three years starting in 1966; adopted a budget of \$7,290 including \$2,320 for special projects and continuing support for missions in the world, nation, and diocese; and voted to give away an accumulated surplus of \$2,600—\$2,000 of this to the diocesan promotion for 1966, the conference center at Prescott.

AROUND THE CHURCH

The **Episcopal Radio-TV Foundation, Atlanta**, has signed a contract for production of nine 30-minute color TV programs to be released under the title "One Reach One."

An Atlanta layman, Mr. **Richard D. Harvey**, chairman of the Foundation's executive sub-committee, signed the \$270,000 contract with the Fred A. Niles Communications Center, Chicago. Mr. Niles, producer of the film *Parable* which was shown at the Protestant Pavilion at the New York World's Fair, will start production of three films immediately. Mr. Harvey also announced a fund raising campaign to obtain the final \$156,000 needed for the total project. More than \$300,000 has been raised, and four films have been produced.

At the invitation of the Albany Council of Churches the Rt. Rev. **John E. Hines**, Presiding Bishop, preached at an ecumenical service at **Emanuel Baptist Church in Albany, N. Y.**, on October 24th. The occasion was the Albany council's annual "Festival of Faith." Taking his theme from Ezekiel, Bishop Hines said: "It is the duty of a watchman to be faithful in sounding the tocsin of concern in dire circumstances on behalf of the community of persons by whom he is employed. So, too, it is a Christian's duty to show his concern for his world and its needs as a true watchman."

A series of eighteen **organ concerts**, featuring the complete works of J. Sebastian Bach, is planned at **St. Michael's Cathedral, Boise, Idaho**. The series, which will take two years, will feature the Cathedral's organist-choirmaster, C. Griffith Bratt, who recently returned from a year's sabbatical in Europe, where he worked on music and organ history. The

concert series is sponsored both by the cathedral and a special committee of Boise citizens, according to the Very Rev. William B. Spofford, Jr., dean of the cathedral.

The late **Bishop Armstrong of Pennsylvania** was honored October 29th by family, friends, and fellow Churchmen at the Philadelphia Divinity School. In a service of thanksgiving for his life and ministry, a **memorial** completing an entire floor in the new wing of the seminary library was **dedicated**.

Bishop Armstrong, 11th bishop of Pennsylvania, was dedicated to the cause of theological education and high standards of excellency for the Church's ministry. He died on April 23, 1964. The service was conducted by Bishop Armstrong's successor, the Rt. Rev. Robert L. DeWitt, and the dean of the seminary, the Very Rev. Edward G. Harris.

Good Shepherd Church, Dallas, Texas, moved into a **new \$350,000 building** October 24th. The Rev. Mortimer T. Bowman, rector, said the building formerly used as the church would now be used as a chapel. The new church will accommodate 500 persons.

Visiting speakers for homecoming at St. Luke's Seminary of the University of the South, Sewanee, Tenn., found time for a discussion among themselves at a tea hosted by the Very Rev. George M. Alexander, dean of the seminary, and Mrs. Alexander. From left, the visitors are the Very Rev. Peter Lawson, dean of Christ Church Cathedral, Indianapolis; the Rev. Robert Dell, vice-principal, Ridley House, Cambridge; Dean Alexander; the Rev. William H. Nes, formerly dean of Nashotah House and retired professor of homiletics, Seabury-Western; the Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee; and the Rev. W. Robert Insko, professor of pastoral theology, Seabury-Western Seminary.



INFORMATION

Continued from page 9

policy of canceling coverage of churches subject to arson or vandalism? (Examples on request.) How much of the assets of the Church Pension Fund are devoted to keeping hymnals cheap—or *paying the Social Security in addition to the retirement benefits* of our pension fund's Executive Vice-President? How will *he* fare in retirement—in comparison to either of our mothers or of numerous missionaries and their survivors?

We hope and presume that somewhere there must be some insurance company or pension plan that for \$8,000,000 in assessments per year (not to mention annual interest on \$132,000,000) could do better by 3,000,000 disabled or retired clergy, widows, and orphans. We hope that the clergy and vestries are sufficiently interested both in the future as well as in the present usage of their money.

In view of the agile manner in which the present General Convention Church Pension Committee decapitates the growing number of diocesan resolutions on this subject, it would seem that possibly two things can bring about a reform:

(A) The constitution of a new Pension Fund Committee for General Convention, which will exclude any Church Pension Fund employee.

(B) The creation of a more equitable and efficient pension plan by some insurance company, or businessman. Parishes, missions, and dioceses could subscribe to such a plan voluntarily, after proper litigation to recover from the present Church Pension Fund the amount of past assessments for clergy still living. The justification for such a rival, or substitute, pension fund would be simply its provision of a more adequate subsistence for the clergy and their families than is provided by the present organization.

Rather than litigation, this might be accomplished by the simple canonical change of making participation in the Church Pension Fund *optional*, as is participation in either of its subsidiaries: the Church Insurance Co. or the Church Fire Insurance Co. An amendment to such a change could provide that every clergyman and survivors must be provided with retirement or disability benefits—at a certain specified minimum. Accumulated assessments could be transferred to the pensions system to which he and his church board choose to convert.

It may possibly be true that there is no pension system which can provide a better system of benefits than our Church Pension Fund, but we seriously doubt it. In any case this is a request for information please! We would, as we presume would most of our fellow clergy, appreciate comprehensible explanation of our Church Pension Fund as well as an end to secrecy in regard to the salaries paid to its employees.

LETTERS

Continued from page 2

when still a student at the General Theological Seminary over sixty five years ago, by his lectures and by his books, I have continued a student of his interpretation of the New Testament on the fundamentals of the faith like the Incarnation, the Atonement, the Virgin Birth, the Trinity; they have become for me not theories but realities. Let me end by giving his own words concerning the Trinity: "It is not too much to say that it is not possible to know God except in Trinity—not trinity of speculative and metaphysical thought, but the actual and practical Trinity, in which God has made himself knowable and known to us—without us by his Word, and within us through his Spirit" [*The Reason of Life*, Du Bose p. 59].

(The Rt. Rev.) ALBERT S. THOMAS
Retired Bishop of South Carolina
Columbia, S. C.

Editor's comment: One could also mention Dr. Francis J. Hall and a few others.

1776 and All That

The New York *Herald Tribune*, October 22, 1965, contains the following report:

"Dr. Robert Stopford, Bishop of London, who has jurisdiction over all Anglican churches in North America, arrived for a series of meetings with churchmen in the United States. He will attend the centenary celebration of St. Paul's Cathedral in Los Angeles on Sunday and the 250th anniversary of St. Peter's church in Albany on Oct. 31. The Bishop will also visit Harvard where his son, John, is studying for a graduate degree in the school of business."

Now I seem to recall that there was some kind of political disturbance in 1776 that made some sort of change in this jurisdiction of the Bishop of London. Can you enlighten me? And shouldn't someone tell Bishop Stopford, or the *Herald Tribune*, that there have been some changes made?

CLIFFORD P. MOREHOUSE

Katonah, N. Y.

Editor's comment: *Saeclorum nascitur ordo.*

Essential Non-Essentials

I wonder if the letters of October 10th in reaction to the earlier letter "Reason in Roman" are not more symptomatic of the widespread liturgical manichaeism prevalent in our day, rather than manifestations of legitimate concern over the "real business" of the Church, and the relevance of the Gospel to the world of 1965.

There is a frequently encountered attitude towards the discussion of liturgical accoutrements which is nothing less than puritanical. It leaves no room for the secondary and tertiary; much less for the lighthearted and the joyful.

If there is no room for the discussion of such admittedly tertiary matters as ecclesiastical vesture in the pages of a Church magazine, and if we are called upon to meditate upon MRI with deadly seriousness during every waking moment to the exclu-

sion of everything non-essential (such as vestments, order of processions, dinner parties, football, every member canvass, beer, and sex) then how can the Church preach the Gospel to men who enjoy the lighthearted discussion of non-essential topics? I ask you. Who wants to be a Christian if all you can do is talk about world concerns?

(The Rev.) STERLING RAYBURN
Curate, St. James' Church

Ormond Beach, Fla.

The Order of Deaconesses

Being near Bishop Allin (a member of the Presiding Bishop's Commission on the Order of Deaconess), Mrs. Moyer [L.C., October 24th] may be in position to contribute to our understanding of this order, and thus encourage more women to consider this vocation.

We tend to think of "minister" and "min-

istry" in terms of the office and functions of the three other Orders (Bishops-Priests-Deacons), especially the second. I suggest that it is in the second and third Orders that vacancies may now exist in Mississippi.

Like other clergy, a deaconess is both ordered and under orders. She (1) prepares by theological study, followed by canonical examination; (2) cannot be ordered until a job exists; (3) is ordered with prayer and laying on of hands ("together with a formula giving authority to execute the office . . . receives an *indelible character* for this Ministry in the Church of God"); (4) makes vow of obedience to bishop and of conformity to doctrines and teachings of PECUSA, signature of which is recorded with General Convention; (5) is free to marry if called to that vocation; (6) can be removed from office by deposition and trial spelled out in Canons.

Bishop Pike stated that the St. Cyprian's

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Day, 1965, ceremony (performed, as are all offerings in the Anglican Communion, within the context of Holy Eucharist) was in essence the *completion of the ordering on July 5, 1964* of Deaconess Edwards (somewhat like Confirmation after Baptism), doing for her that which ought to be done for all other deaconesses, and that which is now done in other branches of the Anglican Communion.

That completion consisted of: (1) investiture with stole over right shoulder (as in England), symbolizing (like deacon) limited function and ministry, but an order different from that of deacon; (2) giving New Testament, symbolizing (again, like deacon) right to teach and to preach when licensed; (3) signing oath of conformity.

Far from being an "unwitting victim of a monstrous hoax," Deaconess Edwards (in full awareness of the implications) willingly allowed herself to be an instrument whereby the order of deaconess might be more clearly defined.

That need for such definition exists is signified by the decision of the House of Bishops for a depth study of women's ministry.

If Mrs. Moyer is similarly willing to allow herself to be used, she might put on her chapel and thinking caps, read the pronouncements of the House of Bishops last September, ask Bishop Allin for additional readings, and thus assist in defining the concept of deaconess in terms other than "exalted laywoman."

RICHARD L. YORK
 Seminarian

Oakland, Calif.

Clergy Salaries

It is encouraging to know that you agree on the need for more adequate income for the clergy. The comparison of general clergy salaries with those of members of the Executive Council is similar to the vast difference between the salaries of episcopal "staffs" in many of our dioceses, and, indeed, even within our missionary districts, and the much lower income received by the great majority of clergy. We would very much like to raise our rector's salary, but once again the annual appeal has come to us for increased support of the diocese and the national Church. If we strive to raise our non-parochial assistance, it will be difficult to also assist our hard-working rector with more adequate income.

When a parish priest is elevated to the episcopal "staff" it appears that this honor deserves a much increased income, even though his actual responsibility as an arch-deacon, business manager, educational consultant, and whatever position he may have in the constantly growing trend toward central "staff," may not be as strenuous as being the pastor of hundreds of souls in a parish.

While it does cost more to live in the area of New York City, let's be quite frank, does it cost \$22,500 to maintain more than average living in New York? I seriously doubt it! I could live like a prince in New York City on less than \$22,500.

It is difficult sometimes to reconcile the teachings and example of our Lord Jesus with the manner in which the leaders of our Church justify their positions of preference and privilege. Can you see our Lord telling His disciples to go sleep in the barn while

The Living Church

he has rest in the best room in the host's house? Hardly!

The often used point that "if we want the best men, we must pay them well" is not applicable to the Church, and ought not to be used in reference to the Church, since it is a saying primarily in regard to the industrial and business world. Many excellent men among the priests of the Church would readily respond to our need for their leadership without the need to prompt or entice them with greater incomes.

It just does not seem right for so few to receive so much and for so many to receive so little, and, to make matters worse, to call upon the latter to assist in making the former even more affluent. It may be accepted in the secular world, but it seems wrong within the Church. It would seem that the consciences of "the haves" would be affected by the situation.

We are informed by the Executive Council via one of their survey reports that the vast majority of our churches are small. Why should these struggling churches be asked every year to "give more, and more, and more," so that the diocese and the national Church can *have* more, when, at the same time, the pastors of the small churches are hampered with inadequate salaries? It does not make sense, or seem Christian.

JAMES E. CALDWELL

Baltimore, Md.

Diary

I certainly enjoy and appreciate Bill Andrew's "Diary of a Vestryman." He gets across much more worthwhile material than those who argue back and forth over whether to use this word or that when either or both would make no difference.

HELEN RAYMOND

Rutherford, N. J.

The Sense-making Javelin

Re item two in "The Question Box" [L.C., October 31st]:

I understand that among the "Dead Sea Scrolls" of more recent discovery there is a complete text of the Psalms, as yet unpublished. Last Spring, Dr. Eric Werner, of Hebrew Union, informed me that Psalm 23:5 reads "Thou shalt prepare a *javelin* before me. . . .!"

Ever since, I have been chuckling over some of the extravagant efforts of commentators to explain the "table." "Javelin" makes such perfect sense.

(The Rev.) LEONARD ELLENWOOD, Ph.D.
Washington Cathedral

Washington, D. C.

The Real Funeral Director

Just who *is* in charge of a burial service in the Episcopal Church? Confusion about this is widespread—but it is understandable that this should be the case, since the Prayer Book calls it "the Burial of the Dead," both in the title for the service and also at the proper; but ordinarily the whole process is called "a funeral." The first term is self-explanatory, and the second bears unmistakably the implication of the burial procession to the grave.

In any event, we priests will continue to have a hard time of it, if we try to teach our people that the series of events from-terminal-illness-to-final-burial-in-the-earth is



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ministered to by the Church through a priest; that is, if we try to teach this in the face of steady encroachments on priestly functions by embalmers (or morticians), wrongly termed "funeral directors." Even the great diocese of New York is reported [L.C., October 24] to have fallen into this trap, with the term "funeral director" used no fewer than three times in the report on action at its May convention.

The director of the funeral of a Churchman is the priest!!!!

(The Rev.) WILLIAM X SMITH
Vicar, St. Luke's Church

Eddystone, Pa.

The Real Loser

I am astonished at Bill Andrews' guest editorial [L.C., September 26th] defending the House of Bishops on the Bishop Pike matter. Whether Bishop Pike was winner or loser does not greatly matter. But whether the faith of the Church was winner or loser does matter supremely.

Bishop Pike's position has been well

known for several years, especially since the publication last year of his *A Time for Christian Candor*. In this book he said that Jesus Christ's divinity is in the fullness of His true humanity and that this possibility is in all men.

In the October 10th issue of THE LIVING CHURCH we have Archbishop Ramsey's statement on this subject. It is found in a news article on page 9 and in your excellent and very timely editorial entitled, "A Light Turned On." Archbishop Ramsey says, "I think that the very essence of Christianity is in the belief in Jesus as divine and the worship of Jesus as divine. Jesus is as divine as God the Father is divine, and I think that this is the absolute heart and center of Christianity." The statement of the House of Bishops said, "The sincerity of Bishop Pike's profession of the Catholic faith is not questioned." Thus, Bishop Pike's views on Jesus Christ are confirmed by the House of Bishops.

Of course, the House of Bishops should treat Bishop Pike with love. But this does not mean that they have to confirm his erroneous beliefs. A loving father of an erring son continues to love his son, but he does not confirm him in his error.

Without any form of trial or censure of Bishop Pike the House of Bishops could have expressed its personal affection and esteem (which I do not doubt would have been genuine), and this appreciation of his motives. They could have said that his opinions were his own, not the standards of the Episcopal Church, and did not express the mind of the House, and then have reaffirmed the basic doctrines of the faith.

F. BRUCE GERHARD
Summit, N. J.

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provided they are baptized]. This view holds that the Church is from below.

The truth is that the Church is not democratic in that it did not originate with man. It is from above, established by the Son of God to change man from his present degenerate self to God's intention of him. Its root doctrine is the fatherhood of God of all men, and of their brotherhood together. A very natural implication in this is the duty of sharing with the less fortunate brother opportunities that provide scope for full personal development. The doctrine of the priesthood of all believers is true, and every baptized and confirmed person who holds faith with the apostolic ministry is prophet, priest, and king by proxy, because Christ is all of these, and His ministry is continued by the Church.

In this kind of world, however, one of form and substance, authorized heads are necessary to order things decently, to study, preserve, and teach the deposit of faith, and to authorize in the name of the whole body of believers (who stand in the place of Christ) others as leaders and teachers, etc. But although the layman is prophet, priest and king by proxy, he does not arrogate to himself the teaching office when the ordained priest is present, for the common-sense reason that somebody who has studied something is more likely to acquit himself creditably than one whose life's work lies elsewhere, even though he should be learning more and more of the faith.

To act as if everyone is equally competent to decide what is right doctrine in the Church of Christ because all are members of the body of Christ is to fly in the face of all reason and all common sense. It is not done in any other business concern among men.

The Christian priest is the type of Christ. He has no color, race, etc. This is because with God, these trivialities do not matter, obviously. What matters is the truth that God made man for immortality and that man is destined for the eternal association with God. (The Rev.) R. FRANK TAYLOR

St. Paul's Church
Orangeburg, S. C.

Catholic Subdivisions

The article by Pastor C. J. Curtis in the October 24th issue is greatly appreciated by this reader.

However, I do wish to register strong disagreement with what he calls the three historic Catholic subdivisions (part IV of the article). In that a church is "Roman" Catholic it is not fully catholic; in that a church is "Orthodox" Catholic it is not fully catholic; if any church is not "Evangelical" Catholic it cannot be truly catholic. To delineate "Evangelical" Catholic is like saying "Catholic" Catholic. The evangelical thrust of Christ's universal body is as inextricably a part of what it means to be catholic as any other criterion for the appropriate use of the term.

It is refreshing and encouraging to see that Episcopalians are not the only minority who are self-conscious about catholicity. Perhaps here is a better and more meaningful distinction between catholics, the "Self-conscious" and "Assumptive" Catholics.

(The Rev.) JOHN W. KRESS
Assistant Headmaster & Chaplain
St. Katharine's School
Davenport, Iowa

Thank you very much for your editorial "Brotherly and Pastoral" [L.C., September 26th]. It is good to have the simple Christian path pointed out to us.

A trial for heresy would be a dreadful thing for the Church under any circumstances, with all the medieval connotations, and the people outside the Church seemed even more shocked than Churchpeople at the very idea.

If Bishop Pike was responsive to the brotherly concern of his fellow bishops, I think we can all hope for better days to come. It was a help to have it clearly stated that no one man can speak for the Church; obvious as it is, the fact is not always clear to the general public.

FLORENCE M. RODGERS
(Mrs. Joseph C. Rodgers)
Lagunitas, Calif.

What the Church Is

Please allow me to associate my agreement with some views expressed by the Rev. R. A. Laud Humphreys in his letter [L.C., October 24th].

As I see it, the reason for the present setup of the Church, that is, along racial lines, is a basic misconception of the Church itself, and of the proper role of the various orders in the Church.

The prevailing misconception of the Church is that it is a democratic institution, in the sense that a number of well-meaning persons might "form a Church" by assembling for the purpose of singing hymns and saying prayers [and, some might add,

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The Rev. James L. Gill, chaplain and director of the division of college work for the Philippine Episcopal Church-Philippine Independent Church, is on study furlough to complete the S.T.M. degree at General Theological Seminary, New York, N. Y. Address: 2337 Short St., Fort Lee, N. J. 07024.

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The Rev. Richard Henry, former rector of St. Matthias', Oakdale, Calif., is vicar of St. Mary's, Fresno, Calif. Address: 6175 E. Kings Canyon Rd.

The Rev. Richard A. Kirchoffer, Jr., former vicar of St. Timothy's Mission, Aiea, Hawaii, is vicar of St. John's-by-the-Sea Mission, Kahaluu, Hawaii. Address: 47-074 Lihikai Dr., Kahaluu, Kaneohe, Hawaii 96744.

The Rev. Nicholas Kouletsis, former rector of the Parish of East Los Angeles (includes Redeemer, St. Bartholomew's, and Epiphany Churches), is urban coordinator for the diocese of Los Angeles.

The Rev. Victor H. Krulak, Jr., former vicar of St. John's-by-the-Sea, Kahaluu, Hawaii, is associate rector of St. Peter's, Honolulu, Hawaii. Address: 1317 Queen Emma St. (96813).

The Rev. Andrew C. Long, former rector of Christ Church, New Brighton, Staten Island, N. Y., is in training for hospital chaplaincy work, for the next six months. (He had been rector of Christ Church for 24 years.) Address: Bird S. Coler Hospital, Welfare Island, New York, N. Y. 10317.

The Rev. Michael G. Mayer, former curate at St. Mary the Virgin, New York, N. Y., is curate at the Church of the Transfiguration, New York, N. Y. Address: 1 Gramercy Park (10003).

The Rev. Malcolm E. McClenaghan, former dean of Trinity Cathedral, Sacramento, Calif., is rector of St. Paul's, Modesto, Calif. Address: 1406 Fordham Ave. (95350).

The Rev. Elborn E. Mendenhall, former rector of Holy Trinity, Hartwell, Ohio, is serving on the staff of the diocese of Southern Ohio.

The Rev. Fred G. Minuth, former associate rector of Holy Nativity, Aina Haina, Hawaii, is vicar of St. Timothy's Mission, Aiea, Hawaii. Address: Box 481 (96701).

The Rev. Alexander T. Patience, former curate at St. Thomas', Denver, Colo., is vicar of St. Mark's, Durango, Colo.

The Rev. Richard E. Pistole, former vicar of Christ the King, Lansing, Ill., is rector of St. John's, Naperville, Ill. Address: 63 E. Jefferson St.

The Rev. Robert C. S. Powell, rector of St.

Peter's, Mount Royal, Montreal, Canada, will be rector of St. Augustine's, Newport News, Va. Address December 31st: Box 634.

The Rev. James F. Reed, former priest in charge of Trinity Church, DeRidder, and All Saints', DeQuincy, La., is curate at Good Shepherd, Lake Charles, La. Address: 715 Kirkman St.

The Rev. David A. Ryan, former rector of Holy Trinity, Tiverton, R. I., is rector of St. Philip's, West Warwick, R. I. Address: 1665 Main St.

The Rev. Harry E. Shelley, former rector of the Church of the Guardian Angel, Baltimore, Md., is coordinator of alcoholism programs for the city of Baltimore. He also assists with some services at St. Michael and All Angels. Address: Baltimore City Health Dept., American Bldg., Baltimore and South Sts., Baltimore, Md. 21202.

The Rev. Thomas Steensland, former rector of St. James', Paso Robles, Calif., is rector of St. Matthias', Oakdale, Calif. Address: Box 26 (95361).

Ordinations

Perpetual Deacons

Albany—Albert E. Moser, assistant to the rector, St. Andrew's, Scotia, N. Y.

Retirement

The Rev. John A. Alford, who was rector of St. Paul's, Marquette, Mich., for 17 years, has retired because of ill health. Address: 1524 Minneapolis Ave., Gladstone, Mich. 49837.

The Rev. Robert M. Allen, former rector of Holy Trinity, and vicar of St. Mary's, both in Vicksburg, Miss., retired from the active ministry on November 1st. Address: Box 24, Vicksburg.

The Rev. Edwin F. Mosely, former rector of Holy Trinity, Hertford, N. C., has retired from the active ministry. Address: 426 Hickory Dr., Chapel Hill, N. C.

DEATHS

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

Cecil May Frost Markle, wife of the Rev. Delmar S. Markle, rector of St. George's Church, Bridgeport, Conn., died May 14th in Bridgeport.

Mrs. Markle was born in 1908 in Chattanooga, Tenn., where she attended public schools and the University of Chattanooga.

She served two years as a postulant and novice in the Sisterhood of the Tabernacle, later affiliated with the sisters of the Transfiguration. She was then a registered nurse in Chattanooga, and later a U. S. Army nurse at Fort Oglethorpe, Ga.

Mrs. Markle was active in the work of the Girls' Friendly Society, the Y.W.C.A., and the Bridgeport chapter of the City of Hope. She also served as a teacher and school nurse for 10 years in the Bridgeport secondary schools.

Blanche C. Oehley, wife of Capt. Raymond E. Oehley of the Church Army at the Church of the Good Shepherd on the Onondaga Indian Reservation, Nedrow, N. Y., died September 11th after a brief illness while vacationing in Hopkinton, Mass.

Born in Hopkinton, she lived there many years serving as organist at St. Paul's Church where she was a charter member of St. Elizabeth's Guild of that parish. Mrs. Oehley had served as organist at various other churches throughout the state of New York. In 1960, when Capt. Oehley began work with the Church Army, she worked with him in mission fields at Gillette, Reno Junction, and Ethete, Wyo. On going to the Onondaga reservation in 1962, she revived the Girls' Friendly Society work, and also worked with the E.Y.C. and the E.C.W.

Besides her husband, she is survived by an aunt, Mrs. Cora E. Hicks, of Framingham, Mass., and four cousins.

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COMPLETE "MISSA APPALACHIA," footnotes, "folk mass" commissioned by my Bishop. Single, \$1.00. Quantity rates. Rev. William M. Hunter, Holy Trinity Church, Logan, West Virginia, 25601.

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VESTMENTS, Copes, etc., of good quality at less than average prices. Chalices, Private Communion Sets and other Church silver. State interests. Pax House, 29 Lower Brook Street, Ipswich, England.

INVITATION

CORRESPONDENCE invited with Churchmen interested in founding boys' boarding school in English tradition. Grades 5-8. Open 1967. Reply Box D-289.*

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ALTAR GUILDS: Linen by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen. Funeral Palls embroidered in wool. Write for our catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

ASSISTANT HOUSEMOTHER and housekeeping supervisor for Episcopal girls boarding school in Albany, N. Y. Reply Box A-288.*

DIRECTOR OF CHRISTIAN EDUCATION—Two large parishes in the Miami area are in need of a DCE. Correspondence invited. Reply Box R-287.*

POSITIONS WANTED

PRIEST, 63, married, medium Churchmanship, Evangelical pastor, desires work in native south; 10 years in present Pennsylvania parish. Unsympathetic with demonstrations. Reply Box C-286.*

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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

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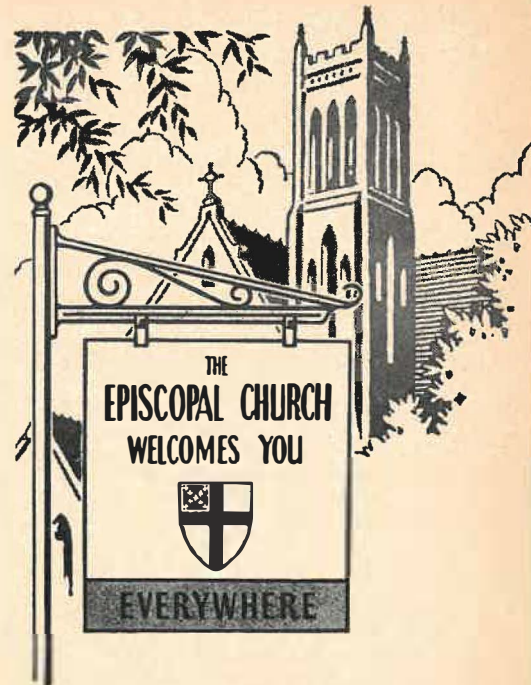
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Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 & 10; Daily Mon, Tues 7; Wed, Thurs, Fri 7 & 9; Sat 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

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S 2430 K St., N.W.

Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily 7; also Tues & Sat 9:30; Thurs 12 noon; HD 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, 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.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. Geo. 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

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; YPF, Young People's Fellowship.

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert L. Jacoby
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

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
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun 7:30, 9, 11. HC daily.

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (& HC 10 Wed); EP 5:15

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

Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Ev 4; Weekdays HC Mon, Tues, Thur, & Fri 12:10; Wed 8 & 5:15; Organ Rec Wed 12:10; EP daily 5:45. Church open daily for prayer

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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

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 10:30, 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 Damrosch, 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.

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

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

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

WESTERLY, R. I.

CHRIST CHURCH Brood & Elm Streets

Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD; 10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt

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 6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

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

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