

The Living Church

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June 27, 1965

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Mother Ruth, Fr. Corker, and Mr. Kessler: For St. Hilda's and St. Hugh's, a contribution from St. Michael's [p. 6].

PROVINCES—one organized; one reorganized [p. 4].

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.

Antidote and Proof

In the thirty-odd years I have been reading THE LIVING CHURCH, seldom have I seen an issue containing two most pertinent and forceful articles as "The Trinity," by the Bishop of Lexington, and "Why Make It So Difficult?" by Perry Laukhuff, in the issue of June 13th.

Bishop Moody's article is an excellent antidote to certain recent writings of one or two other bishops of the Church, bishops who seem to have wandered somewhat from their ordination and consecration vows. And Mr. Laukhuff's article—which might well be entitled "Feed the Sheep"—is another proof that many converts to the faith are not only genuinely devout but also deeply thoughtful and appreciative of what the faith fully comprehended really is.

JESSE A. JEWETT

Pittsburgh, Pa.

Congratulations to you and to Perry Laukhuff. "Why Make It So Difficult?" [L.C., June 13th] speaks for vast numbers of Churchmen who scarcely have time enough in life to truly believe and act, let alone to doubt and to argue.

Thanks.

(Rev.) ARCHIE J. COCHRANE
Rector, Old St. Andrew's Church
North Bloomfield, Conn.

Well, Why?

Why don't the terms, "sunrise" and "sunset," also, I believe, pre-Copernican, offend the reason of the hearer, "who knows that the world is not so constructed"? Or do they? [See L.C., June 13th, editorial.]

(Rev.) T. H. KERSTETTER
Vicar, Church of St. Mary the Virgin
Winnemucca, Nev.

Federation, if not Council

Correction please; regarding the article [L.C., June 6th] about Mr. Bush. My father, the late Col. William O. Tufts, served the Washington Federation of Churches (predecessor of the Council mentioned) as president for two terms, 1932-34. In 1941 he received the Federation's annual award for outstanding community service in religious life.

He was also active in many other charitable and philanthropic activities.

WILLIAM O. TUFTS, JR.
Washington, D. C.

Available Manpower

In your excellent Whitsunday issue, Mrs. Kimball's article, "The Rural Church," is outstanding. Many of us who have had the opportunity to observe and study rural work in various parts of the Anglican Communion have been driven to the same conclusion—

that the Church must ordain mature and experienced local men to administer Word and sacraments, while remaining in their secular professions or occupations. But this is not a purely rural question. As Mrs. Heffner's fine editorial correctly points out, the same step must also be taken in a number of other fields of the Church's work.

In every diocese of our Church, there are in fact many committed, intelligent, and respected Christian men who could very well be ordained to serve the little church where they and their family worship. In many cases, these men are already experienced lay readers who have been in fact, though not in name, part-time pastors for many years. In some cases, such men are retired, or near retirement, from secular work and could give far more time to the Church than our present itinerant vicars who often have to divide their attention between several small congregations. (As Mrs. Kimball points out, this would not put "professional clergy" out of work, for an expanding Church will always need more highly trained personnel than a shrinking Church.) Our present failure to consider our available manpower is nothing less than an outrage. As long as our present system—or lack of system—continues, our domestic missionary work will continue to fail in many areas.

The question always arises as to how such men can be trained without uprooting them from their communities and jobs. In fact, this is no problem today. Those of us who are professionally engaged in education know that in virtually every specialized field today, efficient methods have been devised for training men in the field. Higher education in any subject, including theology, can be conveyed to willing students in any corner of America today. Some of us who are seminary professors would gladly cooperate in setting up training for mission. Likewise in the Home Department of our Executive Council, there is much interest in this matter, but our national Departments cannot go into any diocese unless they are requested to.

Finally, what Mrs. Kimball, Roland Allen, and others suggest is not an experiment any more. It has already been tried in certain cases and found very successful. The use of this plan in southwestern Indiana during the 1930s was striking proof of its workability. Its workability in an urban setting is demonstrated in Southwark, England, where every year men are now ordained and assigned church duties, while continuing to support themselves and continuing to maintain their personal ties and human associations in the working world of everyday life.

(Rev.) H. BOONE PORTER, JR., D.Phil.
Professor, General Theological Seminary
New York City

As the two Executive Council officers most responsible for the promotion and assistance of Town and Country work in the Episcopal Church, we are delighted with the article by Mrs. John C. Kimball, and particularly the editorial in the June 6th issue.

Here at Roanridge, we attempt through conferences, preparation of materials, field visits, and consultations to assist the smaller congregations of the Church in their vital work. The Executive Council has not written off Town and Country work as of no value. We stand ready to assist any congregation

Continued on page 14

The Living Church

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

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FEATURE

Paul James I. Jones 8

THINGS TO COME

June

- 27. Second Sunday after Trinity
- 29. St. Peter

July

- 4. Independence Day, Trinity III
- 11. Fourth Sunday after Trinity
- 18. Fifth Sunday after Trinity
- 25. St. James, Trinity VI

August

- 1. Seventh Sunday after Trinity
- 6. The Transfiguration
- 8. Eighth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

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BOOKS

N.T., Retail

The New Testament: Its History and Message. By W. C. van Unnik. Harper & Row. Pp. 192. \$3.95.

In order to include two clergymen in its ranks, the Rotary Club of New Orleans classified the profession of the Bishop of Louisiana as "Religion—Wholesale" and that of another clergyman as "Religion—Retail." If the work of scholars could be similarly designated *The New Testament: Its History and Message* would be described as a retail transaction by one who normally deals at the wholesale level.

W. C. van Unnik is one of a number of distinguished Dutch scholars to whom all students of the New Testament and of the Church Fathers are indebted. (He is chiefly known for his work on the Gnostic manuscripts discovered at Nag Hammadi.) Here, however, he has succeeded in writing what the dustjacket describes as "a basic primer on the New Testament literature." It begins with the classical matter of an "introduction" to the Bible; history of the canon, textual criticism, and history of translation. The most valuable section is the second chapter, which sketches in the basic Jewish and Graeco-Roman historical background with an economy and sureness of line characteristic of a great artist.

The part of the work destined to raise most questions is that which deals with the "message" of the New Testament, chapters III and IV. Here we find a masterly summary of the content of the books of the New Testament. This summary, however, does little besides summarize. Thus C. F. D. Moule can say in the preface, "It might even deceive the reader into thinking that there were few major critical problems in the study of the New Testament." But the purpose of a primer is supposed to be that it leads on to later and more complex reading; the author has provided an excellent guide to such reading in his bibliography. Priests often have need of small books to show to inquiring laymen. Many will undoubtedly want to hand their own copy of this around until it comes out in paperback and then pass out copies by the dozen.

Pictorial Biblical Encyclopedia. Edited by Gaalyahu Cornfeld. Macmillan. Pp. 730. \$17.50.

In this ecumenical and inter-faith age there has been no area in which coöperation and consensus have appeared more frequently than biblical studies. One example of this would be a widely-heralded Bible translation and annotation project currently in process. Another is *The Pictorial Biblical Encyclopedia*, "a visual guide to the Old and New Testaments" edited by the chief editor of Hamikra

Publishing Company, of Israel, and employing the services of a number of "the younger school of biblical scholarship and archaeology in Israel." The book was printed in Israel. Yet the only thing to call attention to the fact that Jewish scholars are responsible for the articles on the New Testament and the early Church is the use of CE (Common Era) and BCE (Before the Common Era) where Christians would use AD and BC.

This is a large book with a great deal of information compressed into its 700,000 words and the information is recent and accurate. A case in point is the article on Bar Kochba who led a revolt against Rome 132-35 AD. Until recently this possibly messianic figure was little more than a name, but the *Encyclopedia* has a rather full article about him based on archaeological discoveries as recent as 1961.

Much of the interest of the work is archaeological; for instance, the major article on "Ancient Cities." It is this emphasis which permits profuse illustration—there are 814 photographs.

In short, the *Pictorial Biblical Ency-*

clopedia would make a valuable addition to the library of a parish, or of a priest who likes to give a vivid setting to his biblical preaching, or of anyone who would enjoy having at hand a ready and reliable reference work to answer the many questions which arise in his efforts to study and understand the Bible.

O. C. EDWARDS, JR.

Books Received

GOD'S WORD INTO ENGLISH. By Dewey Beegle. Revised and enlarged edition. Eerdmans. Pp. 230. Paper, \$2.25.

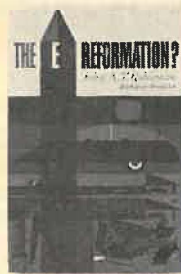
GERMAN EXISTENTIALISM. By Martin Heidegger. Translated and introduced by Dagobert D. Runes. Philosophical Library. Pp. 58. \$2.75.

PROTESTANTISM IN AN ECUMENICAL AGE. By Otto Piper. Fortress. Pp. 254. \$4.50.

PREACH ME A PLAY! Eight religious dramas by Dane R. Gordon. Foundation Books. Pp. 127. Paper, \$2.25.

THE CHRISTIAN YEAR, VOL. II: Sermons of the Fathers—Luther, Schleiermacher, Chrysostom, Keble, Augustine. Covers Trinity season. Edited by George W. Forell. Nelson. Pp. 336. \$6.50.

GAMBLER'S MONEY: The New Force in American Life. By Wallace Turner. Houghton Mifflin. Pp. 306. \$5.95.



THE NEW REFORMATION?

By John A. T. Robinson, Bishop of Woolwich

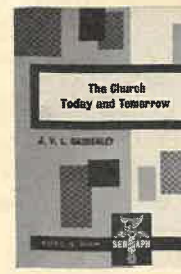
Here is vital new insight into the contemporary renewal of the Church for the layman. Its message and impact are summed up in this comment by Monica Furlong: "It is a brave, intelligent and deeply revolutionary book." Contents: Troubling of the Waters; Starting from the Other End; Towards a Genuinely Lay Theology; Living in the Overlap. **Paper, \$1.45**



THE FERMENT IN THE CHURCH

By Roger Lloyd

"It does not take much insight to realize that something drastic has happened and is happening in the Christian Church. A major revolution or reformation is in full swing. This book handily pin-points what the ferment is and then seeks to conclude with a few answers." — Conrad M. Thompson **Paper, \$1.75**



THE CHURCH TODAY AND TOMORROW

By J. V. L. Casserley

The Rev. E. L. Mascall says: "... I would ask the reader, having read *THE NEW REFORMATION?* to go to Dr. J. V. Langmead Casserley's book, *THE CHURCH TODAY AND TOMORROW*, and then to make up his mind which of the two is the more penetrating and revolutionary." Contents: What do we Mean by Post-Christian? The Intellectual Background; The Shape of Things to Come; The Renewal of Christendom; Spirituality in the Twentieth Century; Towards a Cautious Optimism. **Paper, \$1.50**

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The Living Church

June 27, 1965
Second Sunday after Trinity

For 86 Years:

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

OHIO

Matter of Timing

The Very Rev. John B. Coburn, dean of the Episcopal Theological School, Cambridge, Mass., has declined election as Bishop Coadjutor of Ohio. He was elected at a special convention of the diocese on May 21st [L.C., June 6th].

Dean Coburn, who refused election as Bishop Coadjutor of Washington in 1958, said, "Any election to the episcopacy is one of the great honors that can come to a presbyter in a Church which recognizes its centrality. . . . The problem for me is one of timing. The present time in theological education is unique in the history of the Church. . . . Under these circumstances the only responsible decision that I can make in good conscience is to continue at this time in my present ministry. . . ."

ARIZONA

Series of Fires

One or more experienced arsonists set fire to Trinity Cathedral, Phoenix, Ariz., shortly before 8:00 a.m. on June 11th, in a one-day series of nine fires, three of which were in churches.

The arsonist used flammable liquid to set fire to tracts in the tract rack in the narthex of the cathedral. The rack and an antique inlaid wooden table on which it was sitting blazed upward setting the stairway leading to the balcony on fire.

An as yet unidentified man who had entered the open church discovered the fire and immediately started throwing the burning tracts outside. He was found shortly by the church's housekeeper, who gave assistance and called the fire department, which responded quickly.

Damage is estimated at around \$400—the stairway being charred and the tracts, rack, table, and a narthex pew cushion destroyed. Firemen said that the entire cathedral would have been gutted in less than 15 minutes.

Not so fortunate were the two other churches set fire at around 11:00 that morning. The vacant Seminary Christian Church building was nearly burned out by fire started in a back room with flammable liquid. Damage was estimated at \$25,000. At the Central Methodist Church, the chapel was set afire, evidently

by use of the chapel's altar candelabra to ignite draperies. Damage was estimated at \$18,000.

Five homes were set afire in Phoenix on May 30th. On June 9th, 10th, and 11th a total of 19 fires were apparently purposefully lit. Some firemen were overcome by smoke, but there have been no deaths. The fire department has been pursuing leads and interviewing suspects, including women.

"We are very fortunate," said the Very Rev. Elmer B. Usher, cathedral dean. "We would like to thank in person the passerby whose quick action saved the church."

PROVINCES

The Ninth Is Born

The ninth province of the Church held its first synod May 17th to 20th in the Episcopal Seminary of the Caribbean, Carolina, P. R.

The new province, created last October by General Convention, consists of the missionary districts of Central America, Colombia, Cuba, the Dominican Republic, Mexico, Panama, Puerto Rico, and the Virgin Islands. As of the date of the meeting, Haiti had not asked for admission.

Cuba and the Dominican Republic were not able to be represented. Delegates from the Dominican Republic felt it im-



portant to remain at their posts during hostilities there. Each delegation included the bishop of the jurisdiction, two clergymen, one lay man and one lay woman.

The synod voted to ask the House of Bishops to create a missionary district in Ecuador "as soon as possible" and to provide a bishop for it, because of the "extraordinary opportunity" that exists there. The area is now the responsibility of the Bishop of Colombia.

The synod authorized the use—always with the approval of the diocesan bishop—of the *Biblia Reina-Valera* (1960 revision) for public worship, in Morning and

Evening Prayer and for the Epistles and Gospels in the Eucharist.

Delegates unanimously elected the Rt. Rev. José Guadalupe Saucedo, Bishop of Mexico, as first president of the province. The Rev. Anselmo Carral, of Panama, was elected secretary, and Miss Dora Reus, of Puerto Rico, was elected treasurer. Mrs. Edith Bornn, a lawyer, of the Virgin Islands, was named provincial representative to the Executive Council, on which the Rt. Rev. David E. Richards, Bishop of Central America, is already a representative.

The synod also:

✓ Petitioned that a "coördinator of Christian education" be created in the province. The Rev. Daniel González, professor in the Seminary of St. Andrew, Mexico City, was proposed as candidate for the position, if and when it is established;

✓ Thanked the Rt. Rev. R. Heber Gooden, Bishop of Panama, for his work over many years as president of two committees—one charged with revision of the Prayer Book and the other with revision of the Hymnal in Spanish. The Rt. Rev. Melchor Saucedo, Bishop Suffragan of Mexico, was named to head the first, and the Rt. Rev. Francisco Reus-Froylán, Bishop Coadjutor of Puerto Rico, to head the second.

✓ Accorded speaking and voting privileges to three who were not official delegates, because their positions pertain directly to the entire province. They were Mrs. Theodor Van Gelder, of Mexico City, member-at-large of the General Division of Women's Work; the Rev. William Frey, director of the Center of Christian Publications; and the Rev. Joseph Moore, Ph.D., Regional Planning Officer of the Executive Council.

Most of the business of the synod was conducted in Spanish, with simultaneous translation afforded for those few delegates who spoke only English.

The Rt. Rev. Donald Knowles, Bishop of Antigua, was a visitor to the synod. His diocese is one of the eight which form the Province of the Lesser Antilles.

The Plan Worked

by ISABEL BAUMGARTNER

The untried concept of a provincial synod as a coming together of diocesan leaders for systematic training in their at-home responsibilities became a reality at the University of the South, Sewanee, Tenn., June 8th to 10th, as the fourth province (Province of Sewanee) gathered

in great strength. And the new plan worked.

National and provincial experts in various departmental fields led group sessions during the major portion of the full day of the synod. Because all diocesan structures are not identical, there was a bit of uncertainty about who belonged where, at first. But finance and church property people gained from the stewardship session, and women's supply chairmen found value in the missions group, which dealt in the main with the Church's task in today's urban world.

Some departments divided into sub-groups, according to special responsibility or emphasis; more may do this, another year.

Generally speaking, reactions of participants highly favored the new plan. For most provincial departments, the new synod will eliminate the need for—and cost of—separate meetings at another time and place. As one speaker put it, "We solved the major problem of synods by getting the right people here." Each provincial department is now made up of the diocesan department chairmen, the corresponding Churchwomen's department chairmen, and one additional lay or clerical diocesan representative, either active in or assigned to the department at home.

Most significant action of the day was the formation of an all-new general division of the laity, composed of the Churchwomen's and Churchmen's presidents of the province's 15 dioceses.

After lengthy debate, tinged here and there with tensions, the division brought forth a plan whereby, during the next two synods, these men and women will devote themselves to considering their common administrative tasks in the Church's mission. Mr. T. Fitzhugh Wilson, of Louisiana, provincial laymen's

chairman and representative on the national General Division of Laymen's Work, was chairman of this first session. He saw the result as affording opportunity "to talk of our common mission, and endeavor to evaluate, articulate, and clarify it."

From an original proposal by the Churchmen that the division consist of a men's unit and a women's unit, each with its own chairman, with an appointed bishop as general chairman and with unit voting as a standard procedure, the group moved on to consider and finally adopt the concept of the division as a single body, with a lay chairman appointed (as are department chairmen) by the provincial council.

If, after two more years, it appears that diocesan presidents might advantageously become part of the departmental structure, rather than constituting a separate division, the change will be made.

The new general division, which says by its very structure that men and women share equally in its deliberations, was acclaimed by provincial leaders as a positive forward thrust.

Executive Council member Charles M. Crump, of Memphis, who played a key role in the adoption of the new plan, expressed satisfaction with the action and belief that it is wise.

Mrs. James L. Godfrey, of Chapel Hill, N. C., provincial representative on the General Division of Women's Work, said she was "very pleased. The new plan offers fruitful opportunities for coöperation as we explore our common task. And, by the action, the province may in some small way encourage more of its constituent dioceses to move forward to diocesan divisions of laity." The diocese of Atlanta already follows this plan; others have it under consideration.

Mrs. Seaton G. Bailey, of Griffin, Ga.,

chairman of the General Division of Women's Work, was similarly enthusiastic about the potential of the newly organized body.

The province's synod will convene in June each year, rather than, as in the past, in the fall of the two non-General Convention years. Sewanee will be its host twice in each triennium. Dates and the place of the third year's synod will be determined by the provincial council.

The election of the new synod president and the adoption—with only a scattering of "nays"—of a resolution to memorialize the next General Convention that the fourth province favors women Convention deputies were viewed by some people as related actions.

It was the Rt. Rev. Albert R. Stuart, Bishop of Georgia, who is beginning a three-year term as province president, who presented to the 1960 synod a proposal to accept women delegates. The motion was defeated, but five years later, the man who proposed it was chosen to preside over the first body so constituted.

Other elections: to three-year terms on the provincial council, the Rev. William G. Pollard, Mrs. John H. Wolf, Jr., and Bishop Marmion of Kentucky, to fill the vacancy caused by the election of Bishop Stuart to the presidency; to two-year terms on the council, the Bishop Vander Horst of Tennessee, the Rev. C. Capers Saterlee, and William Harris; council vice-president, Bishop Wright of East Carolina; treasurer, Carl S. Ingle.

The synod adopted a \$56,150 budget for 1966, an increase of \$2,115 over the current year. It greeted with applause a definition of stewardship developed by that departmental group: "Christian stewardship is the disciplined and responsible management of all that I am, all that I have and do, in a thankful response to Almighty God, Maker and Giver of all things, by the commitment of all my life to Jesus Christ as Lord."

Great services were held in All Saints' Chapel. The festival Evensong the first night included special music by choristers from Nashville and Chattanooga as well as Sewanee; the Presiding Bishop, a native of the province and an alumnus of the university, preached a compelling sermon calling for an expanded image of God.

At the festival Eucharist the next morning, the provincial president, Bishop Henry of Western North Carolina, celebrated from behind the altar, assisted by the Rev. David Collins, chaplain to the University of the South. Mr. Charles M. Crump was epistoler. The elements were carried to the altar at the offertory by a layman and a lay woman.

On the evening of the second day, the synod heard an address by Prime F. Osborn, Executive Council member from Jacksonville, Fla., and then viewed *The Face of the Pharisee*, newest half-hour color TV film produced by The Episcopal

Bishop Henry (left), retiring president of the fourth province, turns over his gavel to Bishop Stuart. An old defeated motion was carried out.



Radio-TV Foundation of Atlanta.

The final morning saw the completion of synod business, and closed with an address by the Rt. Rev. Stephen F. Bayne, Jr., head of the Overseas Department, who spoke on the spiritual readiness of the Church for Mutual Responsibility.

MISSOURI

Ecumenical Order

Formation of the new Brotherhood of Christian Unity is now a fact. Reported earlier as being projected on the part of Roman Catholic and Episcopal clergy [L.C., March 9, 1964], the order came into being recently when the Rev. Robert P. Bollman, an Episcopal priest, joined the brotherhood with the permission of the Rt. Rev. George L. Cadigan, Bishop of Missouri. The Rev. Joseph W. Starmann, a Roman Catholic priest, was the founder of the order, with the permission of his bishop, the Most Rev. Joseph Marling, Bishop of Jefferson City.

With the approval of Bishop Welles of West Missouri, the Brotherhood of Christian Unity is temporarily located just a few miles outside the diocese of Missouri in the buildings of a former Franciscan monastery given to the order for its use by Bishop Marling. This is located in the village of Wien, Chariton County, Mo. The order has drawn up a rule based on the Rule of St. Benedict. Guiding principles are stability and conversion of life. The Bible, Eucharist, and regular life of prayer are means to this.

The brotherhood—at present in quest of candidates, spiritual support, and finances—hopes to support itself by oper-



Exterior, St. Mary's Monastery, above.
Below, Anglican Chapel.



The Rt. Rev. Beverley D. Tucker, retired Bishop of Ohio (center), with the Rev. Dr. Walter Russell Bowie (left) and the Rev. Joseph T. Heistand, at commencement exercises at the Virginia Theological Seminary. Bishop Tucker, the only living member of his class of 1905, and Dr. Bowie, a member of the class of 1908, are former rectors of St. Paul's Church, Richmond, Va., of which Mr. Heistand, class of 1952, is rector. Mr. Heistand is the son of Bishop Heistand of Harrisburg.



ating a printshop and book bindery, both gifts from Bishop Marling.

A statement from the new community said that the brotherhood is open to clergy and laymen from any Christian Church. The order ultimately plans to have at least five divisions or "chapters": Lutheran, Reformed, "Free" Churches, Roman Catholic, and Episcopal. Each chapter will seek to mold itself solidly within its own framework, but seek also a common unity of life in its common prayer, study, and work. Its primary motivation then is the witness of a common Christian life, and by this to prepare for Christian unity.

Long range objectives of the order include formation of a Sisterhood of Christian Unity, establishment of a retreat house and conference center, and operation of hospices for the indigent, the aged, and homeless young people.

Fr. Bollman was graduated from Nashotah House in 1962. He recently returned from Switzerland, where he attended the Ecumenical Institute at Bossy. At the monastery in Wien he has set up an altar for his use, where he celebrates the Holy Communion daily and where he and Fr. Starmann and others follow the regular cursus of prayer services.

LIBERIA

New Hospital

A new hospital and nursing school, sponsored in part by the Church in Liberia, has been completed in Suakoko, near the central part of the republic, and was dedicated by Liberia's President on May 16th. The medical complex has 68 hospital beds and can treat up to 500 patients a day in its clinic. Church-related Cuttington College will provide academic training for the student nurses.

The \$2,000,000 Phebe Hospital and School of Nursing is a joint institution of the Lutheran, Episcopal, and Methodist Churches of Liberia, and the World Mission Board of the Lutheran Church in America. The Episcopal Church's contribution to the cost was \$750,000. The hospital will be staffed by 130 people, including 16 medical missionaries.

THE COVER

For the Fund

The Very Rev. Mother Ruth, principal of St. Hilda's and St. Hugh's School, New York City, received a \$3,000 contribution to the school building fund from St. Michael's Church, New York City. Presentation of the contribution was made by the Rev. William F. Corker, rector of St. Michael's, and Mr. Hans Kessler, St. Michael's senior warden and treasurer.

Ground will be broken for the school's new building, a seven-story contemporary structure, in the near future.

MILWAUKEE

Unnecessary Illegality

The Milwaukee School Board's failure to integrate classes being transported temporarily from one school to another resulted in a protest demonstration, arrests, and criticism.

The Rev. William J. Miles, rector of St. George's Church, Milwaukee, and four other clergymen were fined for blocking traffic when they stood in front of a school bus earlier this month in protest to the Milwaukee School Board's position.

Bishop Hallock of Milwaukee, chairman of the Greater Milwaukee Conference on Religion and Race, criticized Fr. Miles and other clergymen for the way they chose to demonstrate against the Milwaukee School Board policies. The bishop said Fr. Miles apparently acted for rea-

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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The Living Church

SELMA EPISCOPALIANS SPEAK

An editorial report

by CARROLL E. SIMCOX

sons of conscience, but that he should have stepped aside when police ordered him to do so. "I really think it [getting arrested] was kind of silly," Bishop Hallock said. "They [the clergymen] made their protest. They didn't have to spend the whole day in jail."

The bishop later commented to a reporter that "protesting is fine but it should not be necessary to violate a good law [a safety regulation] in the course of a protest."

When asked for his reaction, Fr. Miles said: "I would take great issue with the bishop." Fr. Miles added that he was "most surprised . . . I think the bishop misunderstood. We were certainly not protesting the legality of any traffic law. It is a moral law which the school board has broken."

Bishop Hallock, who made his remarks at a meeting of the steering committee of the Conference on Religion and Race, commented that Fr. Miles was "off base" in terms of a statement by the House of Bishops condoning civil disobedience under certain conditions. "We can only disobey a bad law," he said.

MUSIC

Wyton to Westminster

Alec Wyton, organist and master of the choristers at New York's Cathedral of St. John the Divine, has been appointed head of the organ department of Westminster Choir College, Princeton, N. J. He succeeds Dr. Alexander McCurdy, who is retiring after heading the department for 25 years.

Mr. Wyton, a member of the Joint Commission on Church Music of the Episcopal Church, is widely known as organist, choirmaster, and composer. He holds a master's degree from Oxford and is a fellow of the Royal Academy of Music, the Royal College of Organists, the Royal Canadian College of Organists, and the American Guild of Organists, of which he is national president.

Before coming to this country, Mr. Wyton served churches in Oxford and Northampton in England and was organist and musical advisor to the British Broadcasting Corporation.

He also had lectured at Cambridge University and served as conductor of the Northampton Bach Choir and Orchestra. In 1950, he went to Christ Church Cathedral, St. Louis, where he was organist for four years before accepting the position at the New York cathedral.

Mr. Wyton will continue his work in New York and will have as his administrative assistant at Westminster Mrs. Joan Hult Lippincott, a member of the college faculty. As head of the organ department, Mr. Wyton will conduct classes for all organ students, give classes and private instruction to advanced students, and have responsibility for overall supervision of the department.

How do the people of St. Paul's Church, Selma, Ala., feel about the issues and controversies which engulfed their community? At the time of the Selma demonstrations earlier this year almost every group and faction involved in the crisis was extensively quoted to the whole world; and the people of St. Paul's parish were roundly castigated by many for their alleged failure to think and act as Christians.

One of our readers (from the north) suggested that he and perhaps many other Churchmen would like to listen to their fellow Churchmen in Selma, as to how they think and feel. If their accusers are to be heard from, why not the accused? We presented the idea to the Rev. T. Frank Mathews, rector of St. Paul's, Selma. He in turn presented it to his people in a parish letter, asking them to express themselves freely—and anonymously. Twenty of them responded, and the following report consists of excerpts from some of their statements.

These excerpts are fairly and fully representative of the range of opinions expressed.

This is strictly a report, and any editorial evaluation or criticism on our part would be out of order.

(1) "What is it like to worship in a segregated church in Selma, Alabama? . . . It is exactly like worshiping in a segregated church in New York, Philadelphia, or San Francisco. Or in an integrated one for that matter. Does one go to church to worship, or to count the noses of the racially different?" This writer reviews the history of the races and their separate churches, then remarks: "Though a Southerner born and bred I have for 20 years lived in the north and east and travelled throughout the states. . . . Not once have I seen a Negro in the churches I attended, and I attend regularly."

(2) One writer charges that the attendance of a racially mixed group at services at St. Paul's "was an effort to further political gain in the so-called 'Negro revolution' and not to worship God." He notes that there were "many reporters and photographers from out-of-town newspapers," and asks, "Was their purpose worship of God or publicity?"

(3) "It seems to me that during this 'time of stress' concerning particularly St. Paul's, Selma, that many people—Episcopalians and others as well—have failed to recognize that the Episcopal Church is a part of the Anglican Communion. This is world-wide and includes many people of many races and always has. This is one of the 'appeals' of the Episcopal Church

to me, that it is but a part of a larger part of God's whole kingdom here on earth. It does not 'bother' me that Chinese, Negroes, Europeans as well as white Americans worship as I do, or take part in a worship service which I attend. It does bother me, however, when anyone, white or black, tries to portray my worship as something other than a voluntarily obligation which I have to my Lord. And to make a mockery of it in any way including force I think is sacrilege." "But," he adds, "a situation has to be observed in its context and Negroes worshiping in white churches in Selma, Ala., is out of context." It is "out of context," he feels, because it is done under compulsion.

(4) "My concern is principally for my children." The writer asserts that the prevailing moral standards of the Negroes are lower than those of the whites but evidently believes that this can be changed. "A great burden of responsibility rests now on the Negroes of the south as well as the rest of this country; it has been thrust on them and they will need intense guidance to meet this. I pray God will help us—them and us."

(5) "What is it like to be a Christian in a segregated society? It is sublime. Segregation keeps Christians of each race separated where each race can develop their special racial qualities at all levels of society without the real possibility of intermarriage."

(6) After tracing the history of Selma and the south at some length, a writer says, "We Selma citizens are not living in the past. We are looking to the future, the best for all the people." He registers a protest against the "half truths, slanted opinions, and distorted writings" which have recently tarnished Selma's good name. As for St. Paul's Church, he says: "I feel, and many agree, that we have been done an injustice by our Executive Council, but our protests have been made in an orderly manner and many of us have continued attendance and fulfilled our pledge trying to keep our church the place of dignity, worship, and Christian love that it has been for more than a hundred years in spite of harassment to our rector and vestry and the mockery made of our services by news media and publicity seekers."

(7) "I wish all could have witnessed the first attempt to integrate St. Paul's. A motley, assorted, racially mixed group appeared. Included were non-Episcopalians, clergy and laymen. Many were unshaven, unkempt, and dressed in dirty

Continued on page 11

There are still problems about

PAUL

and his message

by the Rev. James L. Jones, Th.D.

Professor of New Testament and Greek,
the Philadelphia Divinity School



Borgognone, active by 1481

Metropolitan Museum of Art
Fletcher Fund 1926

Why is everyone writing a book about St. Paul this year? Certainly many are, and the books mentioned here make up only a small number of the more important recent books written in English.

St. Paul is receiving a large amount of publicity and investigation. But then he always did. The new Testament itself devotes a great deal of time to the consideration of Paul, and subsequent Christian literature continues to show a significant interest in him, his life, and his message. People have always been writing about Paul, and this year is not greatly different from past years in this respect.

But why this continuous interest in Paul? Why, year after year and century after century, have men continued to think and write about him? For one thing, he is interesting, and he presents problems which stimulate thought. His is a vivid and fascinating personality. He stands in the ancient world as one of the most well-known and colorful personalities. His life and his writings are dramatic, and they will continue to exert a fascination.

Moreover, Paul and his message are important. Because of his background and experience he was able to see implications

in the life and message of Jesus which were not grasped by his fellow Apostles. Even today, we are not able to share completely his understanding of Christ's gifts. There are still problems about the man and his message.

There has been little in recent literature about the geography or the chronology of Paul's journey's. There were (and probably will be) periods in which such questions were dominant, but our age is seeking for the meaning of Pauline thought in the areas of theology, sociology, and ethics. This year, I Corinthians is "in." There are several reasons for this. In our current interest in urban culture we find that the city of Corinth and the Letters of Paul to the Christian Church of that city are timely. I Corinthians, more than most of the New Testament, deals with the problems of division within the Church, with problems of ethical relationships, and with the sacramental life of the Church in the Eucharist.

A book by F. F. Bruce, *The Letters of Paul: an Expanded Paraphrase*, provides interesting and useful examples of the Letters of Paul. It presents on one page the English Revised Version of 1881, perhaps the most literal translation

into English yet attempted, and on the facing page an expanded paraphrase prepared by Dr. Bruce, a very capable conservative British scholar. The paraphrases are very well done and would be helpful to anyone seeking to understand Paul's writings.

Paperbacks by Stephen Neill, *Paul to the Colossians*, and A. P. Carleton, *Pastoral Epistles*, are two of a series of study guides written from a missionary interest. They, too, are essentially paraphrases with brief introductions.

Of somewhat different orientation is a paperback by Alban Winter, C.R., *A Devotional Commentary on St. Paul's First Epistle to the Corinthians*. This is a brief guide to I Corinthians by an Anglican monk of the Community of the Resurrection. It is a book which a spiritual director could put into the hands of a beginner in meditation.

Turning to books about Paul, we find two basic types. One is the study of a specific theme; the other the study of specific Letters. Among the books dealing with specific themes is the work of Herbert M. Gale, *The Use of Analogy in the Letters of Paul*. This is a scholarly book, a doctoral dissertation somewhat reedited for publication. It is a rather technical book which will appeal primarily to the advanced student of Pauline literature. Dr. Gale's conclusions are valid, but often ignored, that the illustrations and analogies which Paul uses are to be understood in the light of the overall meaning of his Letters and should not be the basis for unique and extensive interpretations.

Dr. Richard N. Longenecker's book, *Paul, Apostle of Liberty*, is much the same type. His beginning chapters on Judaism and the Jewish environment of early Christianity are useful. His basic thesis is that "the essential tension of predestruction Hebraic Judaism" (i.e. before A.D. 70) "was not primarily that of legalism versus love, or externalism versus inwardness, but fundamentally that of promise and fulfillment" (p. 84).

The book of Jerome Murphy-O'Connor, O.P., *Paul on Preaching*, is a good example of modern Roman Catholic biblical scholarship. It is addressed primarily to the Roman priest as preacher, and attempts to encourage a concern for biblical preaching and particularly for the message of Paul. It shows a keen awareness and appreciation of Anglican and Protestant work. The second chapter, which deals with Paul as he thought of himself, as shown by the titles he accepted and applied to himself, is quite good, although most New Testament scholars today would suggest that too much is built upon the Pastoral Epistles.

Dr. Merrill Proudfoot's book, *Suffering: A Christian Understanding*, finds its place in a survey of Pauline literature because in this book, which is also a reworked doctoral dissertation, the author

uses Paul's teaching about suffering as a basis of comparison with other answers, past and present. The scope of the work is seen in the chapters in Part II, "Suffering Rejected": Paul and Epictetus, Paul and Christian Science, Paul and Some Versions of Protestantism, Paul and Positive Thinking, Paul and Pietism. These are interestingly drawn and would seem to be essentially valid, but Paul seems to be frequently brought into the subject because of the significance of his name, and the comparisons are somewhat forced. It is more a book about suffering than about Paul but would be useful to people engaged in pastoral relationships with sufferers.

The second approach which may be made to the study of St. Paul is in the more detailed analysis of a single Letter. We have two quite different books dealing with I Corinthians. The first is that of William Baird, *The Corinthian Church—A Biblical Approach to Urban Culture*. After a preliminary description of Corinth and its parallels for today, the author presents five modern urban problems which are dealt with by Paul: those of division, morality, secularism, worship, and death. While there is, at times, an oversimplification of Paul's message and the Corinthian situation, it is still a book which attempts, and succeeds rather well in, a search for relevance for our world.

Totally different is John C. Hurd, Jr.'s, *The Origin of I Corinthians*. Dr. Hurd is professor of New Testament at the Episcopal Theological Seminary of the Southwest, and this book is the printed version of his doctoral dissertation. Seabury Press is to be commended for undertaking the American publication and distribution. It will be a basic book on this subject for a long time. It is clearly and lucidly written, with introductions and conclusions summarizing each stage of a closely argued and thoroughly documented theory as to the composition of I Corinthians and the relationship between Paul and the city of Corinth. The book will receive a great deal of study and comment and is to be highly recommended as an example of the best of modern scholarship.

One final book deserves mention in this survey, *The Theology of St. Paul*, by D. E. H. Whiteley, professor of New Testament at Oxford University. This is



Italian painters, 14th cent., unknown.

Metropolitan Museum of Art
Bequest of George Blumenthal, 1941

He dealt with urban problems.

an attempt at a broad survey of the whole scope of Pauline theology, arranged in systematic form. It has been many years since such a comprehensive and well-written survey of Pauline thought has been printed. For most of us, H. A. A. Kennedy's book, *The Theology of the Epistles*, of 1919 has been the most readily available book. The long life of Kennedy's book has proved its worth and it would perhaps be audacious to say that Professor Whiteley's book will take its place, but there seems to be a strong possibility that it will dominate the scene in Pauline theology. This would be a valuable reference book and one that can be used with confidence by preachers and teachers in the church.

Books included in this article

The Corinthian Church—A Biblical Approach to Urban Culture. By William Baird. Abingdon, 1964. Pp. 224. \$4.75.

The Letters of Paul: An Expanded Paraphrase. By F. F. Bruce. Eerdmans, 1965. Pp. 323. \$4.95.

Pastoral Epistles. By A. P. Carleton. Association: World Christian Books, 1964. Pp. 77. Paper, \$1.25.

The Use of Analogy in the Letters of Paul. By Herbert M. Gale. Westminster, 1964. Pp. 282. \$6.

The Origin of I Corinthians. By John C. Hurd, Jr. Seabury, 1965. Pp. xiv, 372. \$7.95.

Paul, Apostle of Liberty. By Richard N. Longenecker. Harper & Row, 1964. Pp. x, 310. \$4.50.

Paul on Preaching. By Jerome Murphy-O'Connor, O.P. Sheed & Ward, 1964. Pp. xx, 314. \$4.50.

Paul to the Colossians. By Stephen Neill. Association: World Christian Books, 1964. Pp. 76. Paper, \$1.25.

Suffering: A Christian Understanding. By Merrill Proudfoot. Westminster, 1964. Pp. 194. \$5.

The Theology of St. Paul. By D. E. H. Whiteley. Fortress, 1964. Pp. xvi, 295. \$5.25.

A Devotional Commentary on St. Paul's First Epistle to the Corinthians. By Alban Winter, C.R. Waltham Forest, 1964. Pp. 104. 5/-.

The New Theology

[Part three of a series]

The new theology is necessary, it is said, because the new man of today and tomorrow will not swallow the "old-time religion."

Assuredly there is truth here that needs to be grasped. But for the sake of true perspective it must be recalled that this is no new problem in the sense of being unprecedented, since the Church has had to face the problem of the "new" man with each oncoming generation. The emergent new man of our age may be radically different from his parents and ancestors, in his world-view, his self-view, and his potential God-view. But it is hard to believe that he is more radically new and different from his forbears than was Renaissance man from Medieval man; or post-Constantinian Christian from pre-Constantinian.

Precisely how new is this new man—and in what ways? The new theologians generally assume that he is so new and different that the Church must begin its theological task (of formulating the faith in cogent and persuasive terms) all over again.

In what does the new man's newness consist? Several evidences and expressions of it keep coming to the foreground of the discussion. One of these is well summarized by the Rev. Canon Roger Lloyd, vice-dean of Winchester Cathedral in England. In his wise and helpful book, *The Ferment in the Church*, Canon Lloyd undertakes to interpret the new theologians justly and accurately, and one of their contentions about the new man as he states it is that "applied science and technology are steadily driving the element of the mysterious out of life. The flower in the crannied wall would be most unlikely to produce in a modern man the awe-filled thoughts it produced in Tennyson. He knew that he knew nothing about it, and so the sensed mystery of life suddenly overwhelmed him. The wallflower would not convict the modern man of ignorance. He would think he knew so much about it (and he *would* know it) that, at most, he would have some sense of wonder over the scientifically known. Most of what was inexplicable is now explained" (*op. cit.* 18).

This observation is largely correct; but what of the conclusion? Must it be assumed that the increasing scientific explanation of the hitherto inexplicable will fret away man's reverent wonder and wondering reverence which are wellsprings of worship? This writer has a personal testimony to offer. Last night he watched a film on a TV news show of Major White paddling happily around in space a hundred miles above the earth; and his feeling was one of awe not unlike that of Tennyson contemplating the wallflower. He recalled as apt and fitting the first message to be transmitted over an earlier wonderful work of God, the telegraph: "What hath God wrought." For—as he saw it—the telegraph and the space-ship are works of God, creations of God, no less than is the wallflower or Blake's *Tiger*. It may well be

that modern man must be much better taught than were his ancestors to see the Hand of God in the mighty works of man. Indeed, this is not problematical but self-evident. What is called for here is not a new theology of creation, but a long overdue proper assertion of the biblical concept that God is the Lord and Shaper of all history, who does His work through men who wittingly or unwittingly serve His purposes.

Another fact about the new man which is adduced as an argument for a new theology to appeal to him and to meet his needs is the fact that man is achieving more and more control over the forces of nature. His prodigious advances in medical science in our age are perhaps the most dramatic evidence. In times past, confronted by pain, disease, and the threat of death, man could do little but pray. Now he can do much more. In those former ages he had to rely upon God. Today he relies upon his own skill and resources, and gets along much better. This at any rate is how the new man is bound to view the matter. As he is able to handle his own problems of health, physical welfare, social security, and general human and temporal well-being more and more effectively, he must inevitably feel less and less need for a deity to do these things for him.

The answer to this contention is two-fold. First, there is need to make much more explicit and persuasive our traditional theology of man's instrumentality under God, so that the so-called achievements of man are seen as



loving gifts of God. And, secondly, it needs to be recognized, and boldly proclaimed, that man does not need God simply as a friend and helper who will do for him the things he cannot do for himself. Man needs God because without God he is an orphan in the world. When the philosopher saw the peasant kneeling before the crucifix in Church he asked, "What do you say to Him?" The peasant answered, "I am looking at Him and He is looking at me." The peasant was man finding his completeness of being in loving communion with God.

To be sure, man can live "without God in the world" and seemingly never miss Him; he can be happy, successful in his work, amiable in his human relations, and virtuous—without God in his consciousness at any rate. Canon Lloyd notes that contemporary man in the aggregate is "contentedly living without God." Now, this kind of vastly sweeping statement about "man" is easy

to make, and easy to deny categorically, but rather difficult to analyze or to discuss without many qualifications. It may be that in England there are so many people "contentedly living without God" that Canon Lloyd, Bishop Robinson, and other English observers are entirely correct in supposing that these happy godless prevail. This observer, an American, does not behold a similar scene from his window. He sees quite a lot of godlessness, but not nearly so much contentment.

Yet it is clear enough that wherever one may live it is possible to be contented, even happy, in some way and measure without any conscious reference or relationship to God. Such lives are to be found everywhere. God bestows the manifold gifts of His grace upon many who do not call upon His Name. But on any sober and searching long view this contentment of the man "with-

out God" appears in its true light as exceptional, paradoxical, and very precarious. It falls far below the highest reaches of joy of which man is capable.

If contemporary man today is indeed "contentedly living without God"—which we grant only for the argument's sake—it is probably for the reason that he is in a transient period of transition from one "age of faith" to what may well prove to be a greater age of greater faith. There can be a temporary vacuum of faith in such a time. Whatever the future may hold, we believe that man rises to his highest joy and his most strong, stable, and indestructible happiness only in that "service which is perfect freedom" which is offered to the God in whom we have our being and for whose pleasure we exist.

[To be continued.]

NEWS

Continued from page 7

T-shirts. There were girls in slacks and without hats. Are we to believe they came to worship? They were properly refused. . . . Freedom of choice! What does it signify? We of St. Paul's in Selma believe it is, among other things, the right to choose one's associates freely and not to have integration forced upon us. The continuing harassment and pressures by self-righteous, self-appointed clergy and laity of other areas could well create such animosity and division that the only recourse would be to withdraw from the national Church and establish a separate Anglican-type Church. We pray to God this never happens, but it is apparent from the actions and attitudes of those creating disturbance and unrest that they are totally indifferent to the possible consequences of their actions."

(8) This writer offers detailed documentation of a charge that many clergy who visited Selma were victims of a "well-planned dose of vicious propaganda" which blinded them to "facts which would have been readily available to any who looked for them." Among these facts, he says, is that on January 18th Dr. Martin Luther King and his party "checked into the Hotel Albert. Negroes ate in the downtown restaurants, and there was no trouble. City police kept a watchful eye to make sure there would be none, and a Bessemer man was promptly jailed when he took a swing at Dr. King in the hotel lobby." While admitting that the state's voter qualification test was "unreasonably difficult," he asks: "How many of the [visiting] ministers knew that, after hearing complaints by civil rights lawyers, Judge Daniel Thomas, on Thursday, February 4th, had handed down an order streamlining procedures for processing applicants? This order, as reported in the newspapers, barred the use of the complicated literacy test and gave Negroes the right to apply directly to Judge Thomas'

court if rejected by the board of registrars. . . . Many Christian people in Selma are asking, 'Where is the ministry of reconciliation?'"

(9) "We of the south are proud to be known as a people of tradition. 'Our hallowed traditions' is the theme of many editorials and is a phrase that adorns many public addresses. It is generally agreed that the preservation of 'our way of life' depends upon keeping our traditions strong and deeply rooted in the hearts and minds of all who love the southland.

"Traditions are good if they serve as anchors to keep us from drifting but they hamper progress if they serve only as chains to bind us to the dead past. God forbid that we should transgress the Commandment of God for the sake of our traditions as did the Pharisees. . . .

"A great number of our neighbors here in the south have dark skins. They have other characteristics some of which we deplore, and yet they are our neighbors. If we ignore them; hate them, despise them, ridicule them, belittle them, exploit them, or embarrass them are we not transgressing the Commandment of God?"

"It is in the church that we are brought to a test. Do we reluctantly permit them to enter and do we seat them, our neighbors, in an obscure corner where they will not contaminate 'God's elite'? If so, can one find God in this church, or must one seek Him elsewhere?"

(10) "I don't think the Negroes should attend the Episcopal Church because their religion is different from ours, and they would not understand our way of worship. The Negroes like to sing and shout, and they have a mourners' bench, and we do not worship in this manner, therefore I don't think it would help the Negroes or the white people for Negroes to attend the Episcopal Church, also they do not have close [sic] Communion, and we do." (Two correspondents make this point

about "open" vs. "closed" Communion. Says Mr. Matthews, the rector: "This is not true. This church has always and will continue (as long as I am rector) to practice open Communion.")

(11) "My nurse, an intelligent Negro, said to me—'You white folks need not worry over our invading your Communion, you like a big cup and we like small ones, for we do not want to drink after you.'"

(12) One reply consists of a denunciation of the National Council of Churches and asks, "Do you understand why I and many others no longer support the Episcopal Church?"

(13) One charges that "the Negroes are not willing to accept the responsibilities that go with the demands they are making, and are not willing to fit themselves for the jobs they want but are not capable of holding."

(14) "It is ironical that in the south the Negro has always been accepted as an individual but not as a race, whereas in the north he is rejected as an individual but accepted as a race. Having lived in Cleveland, Ohio, we speak from personal knowledge."

(15) During the time of the demonstrations "Negro children were forced, by one means or another, to absent themselves from school in order to participate in the 'march' and the demonstrations. Distraught parents had no jurisdiction over the mob hysteria that was brought on their children by dynamic speakers who preached defiance of law and order and even of parents who would not go along with the revolution. Many of my colored friends called me expressing fear for their lives as they had been threatened. . . . Many who did not participate had windows broken in their homes, property destroyed and suffered intimidations.

"Where were these people who are so concerned for the welfare of the Negro in Selma when thousands of them were forced out of their homes during the flood

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some years ago? White men risked their lives in boats and helicopters in order to rescue hundreds of Negroes, many of them from housetops. White women worked around the clock as the Negroes were brought in to the armory, feeding them, caring for their babies, consoling and reassuring them. But where were these 'do-gooders,' the TV cameras and newsmen then? Could it be that this true image of Selma is repugnant to those who would 'dramatize the situation?'"

(16) "Most of us who are life-long communicants of St. Paul's were fortunate enough to be born into that charmed group known as the American upper middle class, and to us Selma is a delightful place to live. For our favored group, almost any town or small city is a pleasant, comfortable, gracious community. But our lives are spent mostly in certain sections; more than half our town we seldom see, except when we take the cook or the houseboy home. Perhaps we have been mistaking a part for the whole. Perhaps a majority of our citizens are not a part of the graceful living we take for granted. . . .

"In the republic which has evolved in the United States, we have a responsibility to all our people. Should any section or group be considered too unschooled to vote, it is surely a paramount obligation of the state to use all deliberate speed to give these people education of a caliber enabling them to meet minimum requirements. Any other course can only be termed exploitation. Herodotus said: 'But a people's governing—the very sound of it is so beautiful.' And it is as beautiful today as it was two and a half millenia ago.

"The Negro problem is not peculiar to any section of the United States. Since it is a national problem, attempts to work out an equitable solution should not be construed as an effort to humiliate any locality. I am sure our Congressmen, although sometimes ill advised and bungling, are as sincere in their efforts to solve this condition as they are in dealing with any other national dilemma.

"Quite often the Negro movement seems to be its own worst enemy. Time and again it shows a maladroitness, a lack of subtlety in maneuvering, and a preoccupation with trivia to the detriment of its over-all objectives. But perhaps if one has always had to enter a building by a certain door and has always heard his 'white friends' say how devoted they are to Negroes as long as they stay in their places—well, perhaps these trivialities don't seem so trivial. And probably the ability to make a graceful gesture is one of the last learned of all the acquired characteristics.

"In *Pygmalion* Shaw says the greatest difference between a duchess and a Cockney flower girl is not in the ways the two act but rather in the ways they are treated. The same may be true of Negroes."

ANGLICAN COMMUNION

History on All Sides

by the Rt. Rev. RALPH S. DEAN

Executive Officer of the Anglican Communion

Ask any person well informed about missionary matters who was the first African priest to be ordained in the Anglican Communion, and when it was, and the answer will usually be Samuel Adjai Crowther, who in fact became the first African bishop about a hundred years ago. I confess that until recently I would have given just that answer. Imagine my surprise therefore, when I learned that the first African ordained priest was Philip Quaque of Ghana (then the Gold Coast) and that his ordination took place 200 years ago—on May 1, 1765!

It is an amazing and little known story. In 1754 the first Anglican missionary to West Africa—the Rev. Thomas Thompson—sent three native lads to England from Cape Coast, Ghana, to be educated and trained for the ministry. Alas, only one survived, and he was Philip Quaque. After due training he was ordained to the priesthood by the Bishop of London in the Chapel Royal in St. James, London, on May 1, 1765. He was not only the first African priest to be ordained in the Anglican Communion—he was the first non-European to be so ordained since the Reformation.

His story is one of humble, patient, devoted service in and around the castle in Cape Coast, seeking to serve Europeans and Africans alike. The 50 extant letters he wrote to England speak of loneliness, sometimes of despair, of lack of encouragement from his superiors, and a sense of his unworthiness and inadequacy.

Yet, without a doubt, in a real sense his ministry in all its loneliness and difficulty sowed the seeds from which has sprung the vigorous Church life which is now to be seen in the diocese of Accra. These thoughts were in my mind when I flew to Ghana to take part in the celebrations marking the 200th anniversary of Philip Quaque's ordination. As the plane touched down in Accra on May 1st, the tremendous spirit of independent Ghana struck me at once. "Welcome to Ghana. Long live May 1st," screamed at me from the banner over the entrance to the air terminal. There was little doubt of Ghanaian attachment to that particular form of African socialism called "Nkrumahism." The sense of it permeated the atmosphere everywhere and made one conscious of it throughout the week spent in Ghana.

By the most happy arrangement the Quaque celebrations coincided with the first meeting of the provincial synod of West Africa ever to be held in Ghana, an event all the more significant since it was probably the last meeting of that

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synod as presently constituted, since seven dioceses of Nigeria are likely to form the United Church of Nigeria in December together with the Methodist and Presbyterian Churches of that country. History was certainly being made on all sides!

A 90-mile drive took us to Cape Coast, to the magnificent Anglican boys' school called Adisadel College—a college which has provided Ghana with many of its leaders. This college with its 600 pupils has a wonderful principal in the person of Mr. Robert Orleans-Pobee, himself a Ghanaian and a man who has spent almost the whole of his life as pupil, teacher, and principal of the school. Highly intelligent, well-trained, and a devoted and enthusiastic Churchman, he is much sought after by other educational institutions, but despite the more lucrative posts he is offered, he refuses to be tempted. There can be little doubt that the enthusiastic staff, including a fine young Canadian, as well as the students gain their sense of loyalty from this magnificent Christian. I certainly thank God that now I can number Bob Pobee among my friends.

It was in the courtyard of this college that the local Ghanians welcomed the delegates to the provincial synod. Never surely has a synod been so welcomed! Groups of dancers in what appeared to be teams, clad in red or green or yellow each performed. It was intriguing to notice that these are the colors of the flag in Ghana. This and the fact that it was May 1st gave the unmistakable impression of a proud sense of independence. And when the dancers gave way to an exhibition of flag waving, the impression was quite indelible. Yet equally obvious, it was truly a welcome to a Christian synod by Christians, and the sight of the dancers bending low over the feet of the archbishop and beseeching his blessing



showed how truly national pride and Christian devotion were intermingled. And all the time excited participants fired blank cartridges in the air! Whatever the quality of the sessions of the forthcoming synod might be, it was certainly prefaced by fireworks!

May 2d dawned clear and fiercely hot, and by 9 a.m. Christ Church, Cape Coast, was absolutely packed with enthusiastic worshipers. It was to be a High Mass and I was to be the preacher. In the West, an invitation to preach at the Eucharist is usually accompanied with a polite if oblique request to keep the sermon short. Not so in Ghana! Indeed, I was told that the people would be deeply disappointed if there was not a full-length sermon. They had come to worship and time was of no consequence. The service took a full three hours and everyone enjoyed every minute of it! How different from

the West where, having gone to church, we seek to leave it as soon as possible. In Ghana people positively enjoy worship and the longer the service the better. Where we sing one hymn they will sing three or four running, with vast enjoyment and tremendous enthusiasm. "Surely the Lord is in this place," I found myself repeating again and again. It was certainly the highest High Mass I have ever attended, beautifully celebrated by the Bishop of Accra, and superbly organized by the Rev. A. D. Amoah, who would be an asset as a major-domo to any diocese, whatever its Churchmanship, anywhere in the world.

There followed in the afternoon a diocesan reception, and the way the deeply religious African can easily move from, say, prayer to dancing, and back again was a most moving experience. The day

ended unforgettably, a large procession wended its way through the castle gates and grouped itself round the simple grave of Philip Quaque, marked only by his initials P.Q. and dates of his birth and death. As the Bishop of Sierra Leone spoke movingly of him, one thought Philip was much more honored in his death than ever he was in his life. The Communion of Saints sprang to immediate life. Was Philip embarrassed by it all, I wondered, or did he share the joy of all of us at the vigorous life of the Church in Ghana! After Solemn Evensong, a torchlight procession round the city, and the abiding sense that here the Church was proud of its existence, and prouder still of its Lord. Who dares to say the younger Churches have nothing to teach us? The Church in Ghana certainly has!

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THE LIVING CHURCH

LETTERS

Continued from page 2

or priest in any way that we can through our various programs.

It might be of interest to know that through Town and Country involvement in the Joint Urban Program, in at least one pilot diocese, we hope to experiment with the non-stipendiary priesthood in a small community, as Mrs. Kimball suggests. We are also gathering data on the experiences of many congregations and priests in experiments in other new methods in small town work, such as the use of perpetual deacons, associated fields, mobile radio, midweek Christian education, and other new methods, so that these may be shared with others in similar situations.

We are glad to see that THE LIVING CHURCH points out so well the importance of Town and Country work in the life of the Church.

(Rev.) W. FRANCIS ALLISON

(Rev.) HERMAN PAGE

National Town-Country Church Institute
Kansas City, Mo.

Support for Canons

I regret that the letter Bishop Wetmore wrote to the Presiding Bishop, asking to be relieved of his duties as an appointee to the Executive Council's Department of Christian Education, was ever published [L.C., May 23d]. I write to support the present Canons regarding divorce, nullity and marriage, which leave it to the bishop to decide *in camera*.

We complain today that the pastoral aspect of the episcopal office is largely disappearing. Here is one place where the bishop as a Father in God can certainly be used. Nor do I agree with Mr. Cyril C. Means [L.C., June 6th] that such procedures be subject to public scrutiny. Surely we can trust the bishop to do his job! Surely the bishop is fully aware of the fact that he, like the rest of us, will one day have to give an account of his choices!

And as to Fr. Marshall's letter [in the same issue], which seeks to proceed rigidly according to the letter of the law, I doubt very much that our Lord would have gone along with that. In spite of the fourth Commandment, our Lord reminded us that the Sabbath was made for man and not the other way 'round. The man takes precedence over the institution. Christ came to save man and not the institutions of his life here on earth. So when it comes to a choice between saving the man/woman or the institution I find myself confident that the person will take precedence in the Heart of God.

St. Paul, in his letter to the Philippians (4:5) urges us to let our moderation be known unto all men. The Greek adjective *epieikes* from the noun *epieikeia*, which the King James Version translates "moderation," is difficult to translate as can be seen from the number of translations of it. *Epieikeia* is that something which goes beyond the letter of the law. *Epieikeia* ought to be brought into the case when strict justice becomes unjust because of generality. A man, and we pray each bishop, has *epieikeia* when he knows when not to apply the letter of the law. Our Lord did. The Mosaic Law taught that the woman taken in the act of adultery be stoned to death; but our Lord, having

epieikeia, went beyond the letter of the law—to love and mercy. The Canons allow the bishop to use *epieikeia*.

In view of the delicacy of such matters, of the protection of the innocent, of the irreparable harm that could be wrought by the public application of the strict letter of the law, of *epieikeia*, I would vote for the leaving of such matters in the hands of the bishop *in camera*, and then resorting to prayer that he may be guided and strengthened daily to do his work as a Father in God.

(Rev.) GEORGE H. BRANT

Assistant rector, Grace Church
Madison, N. J.

Reviewer's Job

Inasmuch as I am somewhat ignorant of the duties of book reviewers, I perhaps need to be enlightened on the advisability of the reviewer's putting thoughts into the minds of the authors or even concluding their books for them, as does the Rev. Moran Weston in his many sketches in THE LIVING CHURCH of May 23d.

For example, it would seem that if Dr. Kitagawa had intended to conclude his book, *Race Relations and Christian Mission*, in the manner in which the reviewer suggests, he would have been quite capable of so doing without any outside help, particularly from one whose race he was already more than adequately defending. Dr. Kitagawa is discerning enough to know that the discriminating (no pun intended) reader does not need to have everything spelled out for him. Perhaps there are as many different conclusions possible to this book as there are readers, and Dr. Kitagawa's subtlety in allowing this to evolve shows rare perspicacity, in my opinion.

SARAH L. ORDWAY

Waterville, Wash.

Editor's comment: Our appraisal of the reviewer's job is that he is to give his own opinion of the book and his own appraisal of its value and interest to the potential reader.

One-sided Bandwagon

Belatedly let me say a word of the deepest appreciation for your thoughtful and evidently inspired article entitled "Outer Fields and Inner City" [L.C., May 23d].

As the director of a diocesan department of urban work, I am appalled at the growing one-sidedness of thought of so many who have gotten onto the bandwagon of "urbanization." Urbanization is a process related to our farm life no less than our city life and should serve to give a unifying perspective to all of the concerns of our increasingly complex and integrated life.

Your excellent editorial speaks eloquently for such a needed sense of balance.

Along the same line, Rogation Sunday ceremonial seems needed in our inner cities. Rather than be eliminated or substituted for, there is a place for an enlargement of our vision of nature and nature's God in His operations both in the cities and in the countrysides. This should be given its due expression in the Church's liturgical life.

NATHAN WRIGHT, JR.

Executive director, department of urban work, diocese of Newark
Newark, N. J.

PEOPLE and places

Appointments Accepted

The Rev. Arthur D. Crouse, curate, St. Luke's of the Mountains, La Crescenta, Calif., will be interim priest in charge of St. Stephen's, Beaumont, Calif. Address July 8th: 1215 Beaumont Ave. (92223).

The Rev. Gilbert E. Dahlberg, Jr., former curate of St. Gregory's, Deerfield, Ill., is assistant at St. Barnabas', Denver, Colo. Address: 1280 Vine St. (80206).

The Rev. Julian W. Jones, rector of Trinity Church, Natchitoches, La., will be rector of the Church of the Holy Comforter, New Orleans, La. Address July 15th: Box 8133.

The Rev. J. Douglas McGlynn, former curate, All Saints', Kansas City, Mo., is rector of St. Peter's, Harrisonville, Mo. Address: 402 W. Wall St.

The Rev. James R. Moody, vicar of the Church of the Nativity, New Castle, Del., will be rector of St. Luke's, Scranton, Pa. Address September 1st: 232 Wyoming Ave.

The Rev. Albert H. Palmer, former rector of St. Simon's Church, Brooklyn, N. Y., is rector of St. Thomas', Farmingdale, N. Y. Address: 290 Conklin St. (11735).

The Rev. John H. Parke, former rector of

St. James', Newport Beach, Calif., and executive chaplain of the International Order of St. Luke the Physician, will be rector of St. Barnabas' on the Desert, Scottsdale, Ariz. Address July 1st: 6715 N. Mockingbird Lane.

The Rev. J. Donald Partington, rector of St. Christopher's, Springfield, Va., will be vicar of St. Andrew's, Galax, Va., and Galloway Memorial Chapel, Elkin, N. C. Address July 1st: 103 Sunset Dr., Galax, Va.

The Rev. William N. Peabody, former assistant at Holy Trinity, Oxford, Ohio, is assistant to the rector, St. Paul's Church, Englewood, N. J.

The Rev. Charles Pedersen, former administrative assistant to the Bishop of Northwest Texas, is chaplain at West Texas State University. He continues as editor of the diocesan publication, *The Adventure*. Address: 2512-4th Ave., Canyon, Texas 79015.

The Rev. Karl F. Reich, former vicar of the Church of Our Saviour, Langdon, and St. Peter's, Waihalla, N. D., is vicar of St. Stephen's, and chaplain to Episcopal students at the North Dakota State University, Fargo, N. D. Address: 117 N. 20th Ave. (58102).

The Rev. Robert W. Renouf, formerly on the staff of St. Barnabas' on the Desert, Scottsdale, Ariz., has been appointed coordinator of program for the diocese of Northern California. Address: Diocesan Office, Box 9368, Sacramento, Calif.

The Rev. Paul R. Savanack, Bucyrus, Ohio, who retired from the active ministry in February, has accepted an appointment of the Overseas Department to supply at Holy Trinity parish, Manila, the Philippines, for three months, beginning August 1st. He will go to Manila via Europe, and will return via Japan and Hawaii. Home address: Box 507, Bucyrus, Ohio.

The Rev. Robert Seoon, rector of St. Mark's, Paterson, N. J., and librarian of Bloomfield Col-

lege and Seminary, Bloomfield, N. J. has been appointed librarian of Fuller Theological Seminary, Pasadena, Calif., effective September 1st.

Births

The Rev. William E. Lusk and Mrs. Lusk of Calvary Church, Sedalia, Mo., announce the birth of their third child, David Alan, on May 2d.

The Rev. James F. Riley, Jr., and Mrs. Riley, of Christ Church, St. Joseph, Mo., announce the birth of their third child, Katherine Johanna, on April 24th.

The Rev. Donald Orin Wiseman and Mrs. Wiseman, of St. Christopher's Church, Frankfurt, Germany, announce the birth of their third child, Renée, on May 11th.

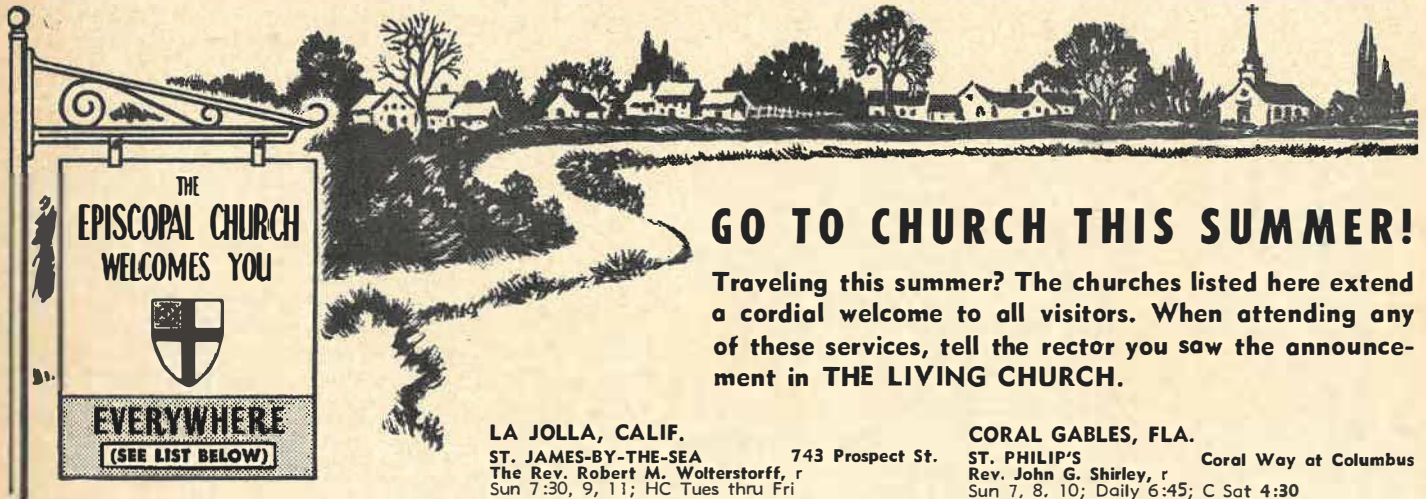
DEATHS

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

Georgia Reed Russell, great-aunt of the Rev. Frederick P. LaCrone, rector of Grace Church, Ludington, Mich., died June 5th in Kalamazoo, Mich., after a long illness. She was 86.

Miss Russell was born in Kalamazoo in 1879. She was a life-long member of St. Luke's Church, Kalamazoo, and was directress of the St. Luke's Altar Guild for over 40 years. She retired in 1951. She was nationally known for her information on altar guild procedures.

In addition to her great-nephew, she is survived by a brother, Robert Russell, of Buchanan, Mich.; and several nieces and nephews.



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Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Wolterstorff, r
Sun 7:30, 9, 11; HC Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7 & 10; Daily Mon, Tues, Wed 7;
Thurs, Fri, 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; Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake, Rev. A. E. Moorhouse, Rev. R. I. Walkden
Sun 8 & 10; Daily as posted; C Sat 12:15

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
Rev. C. E. Berger, Th.D., D.D., r
Sun HC 7:30, MP & Ser 9:30 & 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, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

INTERCESSION

Rev. Bruce E. Whitehead 501 N.W. 17th St.
HC 7:30; HC or MP 10; EP 7:30

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

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

Continued on next page

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 15, 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.

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Continued from previous page

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

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

ST. CHRYSOSTOM'S 1424 N. Dearborn Parkway
Rev. Robert B. Hall, r; Rev. David A. Owen, asst.
Sun 8 HC, 11 MP; 1S HC; Wed 7:30 HC

ST. MARGARET'S 2555 E. 73d (cor. Coles)
One block west of South Shore Drive
Sun HC 8, 9, 11

PLYMOUTH, IND.

ST. THOMAS' N. Center & W. Adams
Rev. William C. R. Sheridan, r
Sun HC 7 & 9

BALTIMORE, MD.

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

ST. MICHAEL & ALL ANGELS' 2001 St. Paul St.
The Rev. Osborne R. Littleford, r
Sun H Eu 7:30, 9, 11, 4; Daily Eu

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

OLD NORTH CHURCH OF PAUL REVERE FAME
193 Salem St.
Rev. Howard P. Kellett, v; Rev. G. Earl Daniels,
Assoc
Sun 11 MP; 1st Sun HC; open daily

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

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bonbright
Sun 8 HC, 10 MP (HC 1st Sun); Daily MP 7, EP 7,
Wed HC 6:30, 10

HOLLAND, MICH.

GRACE CHURCH 555 Michigan Ave.
Rev. William C. Warner, r; Rev. D. L. Clark, c
Sun HC 7:30, 9 & 1S 11; MP 11 ex 1S

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschield, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

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

NEWARK, N. J.

GRACE CHURCH Cor Broad & Walnut Sts.
Rev. Herbert S. Brown
Sun 7:30, 9:15, 11; Daily 7:30 ex Fri 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 1S 11; MP 11 ex 1S; Daily HC
7:30 ex Fri 9:30

TRENTON, N. J.

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

The Living Church

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
Rev. Frederick W. Dorst, r; Rev. J. H. Ineson, c
Sun HC 7:30, 10; Thurs HC 10:30; HD 12:05

BROOKLYN, N. Y.

ST. PAUL'S 199 Carroll (MA54126)
Mass Sun 9:30 & 11 (Spanish); Daily 7 ex Sat
9:30; HH 1st Fri 8; C Sat 5

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Wm. A. Davidson, c
Sun HC 7:30, 8:30, 10, 11

GENEVA, N. Y.

ST. PETER'S Genesee at Lewis
Rev. Norman A. Rimmel, D.D., r
Sun HC 8, 9:30, 11

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; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
Ep Tues & Thurs 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

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, Ch 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, 11 (High); EP 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

ST. MICHAEL'S 225 West 99th St.
Rev. William F. Corker, r
Sun 8 HC, 9:30 Ch S, 11 MP (1S HC); Thurs 12

RESURRECTION

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

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



CHURCH OF THE INTERCESSION
FORT LAUDERDALE, FLA.

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

SYRACUSE, N. Y.

ST. PAUL'S Cor. E. Fayette & Montgomery Sts.
Sun HC 8, 9, 11; Daily 12:10

CLEVELAND, OHIO

ST. JAMES E. 55 at Payne Ave.

Rev. William R. Cook
Sun Masses 8, 10; Daily 9:30; C Sat 4-5:30

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.

Rev. Frederick R. Isacksen, r
Sun HC 9, 10 (1st & 3d); MP 10 (2d & 4th)

St. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 9, 11; Weekdays 7:30 (ex Sat), 5:30;
Wed 12:10, Sat 9:30; C Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.

Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed &
HD; 10 Tues, 7 Thurs, C Sat 5-6

DALLAS, TEXAS

ST. MATTHEW'S CATHEDRAL 5100 Ross Ave.

The Very Rev. C. Preston Wiles, Ph.D., dean
Sun 7:30 H Eu, 9 Family Eu, 11 MP & H Eu;
Daily H Eu 6:30, Wed & HD 10; C Sat 5

DENISON, TEXAS

ST. LUKE'S Woodward & Fannin (downtown)

Rev. David A. Jones & Rev. Thos. L. Cartwright
Sun HC 7:30, 10; Tues & Fri HC 7

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

ROCKPORT, TEXAS

ST. PETER (The Big Fisherman) N. Live Oak

The Rev. Harold W. Edmonson, r
Sun HC 10:45; Wed HC 7:30; Daily MP & Int 7

RICHMOND, VA.

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

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

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way

Rev. E. B. Christie, D.D., r
Sun HC 8; MP 10; Wed HC 7:30 & 10

ST. PAUL'S 15 Roy St. at Queen Anne Ave.

Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu