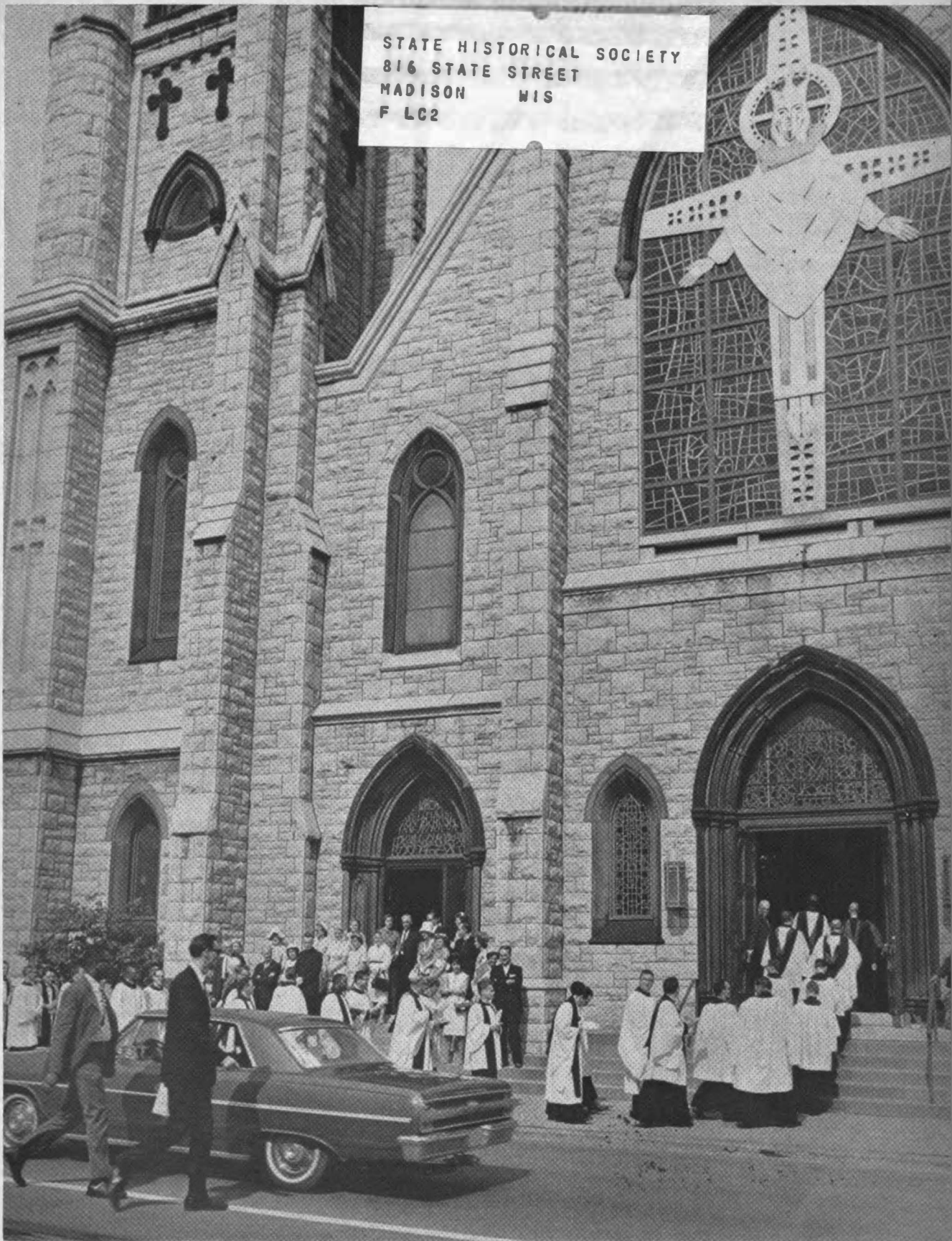


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— Bill Rogers

Outdoor procession at Bishop Montgomery's installation [p. 5].

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LETTERS

Most letters are abridged by the editors.

Why Not Doctor?

Fred Croft's letter in the issue of June 20th entitled, "A Matter of Degree" contains an excellent idea. I agree the seminaries should award *at least* the degree S.T.M. after three years' work after obtaining the A.B. Why not the S.T.D.? Any person who studies three years in a first-rate theological seminary after he has received his A.B. degree ought to have a doctor's degree.

(Rev.) FRANCIS CASWELL
Headmaster emeritus
Dexter School

Chestnut Hill, Mass.

What Is Disobedience?

Just what is "civil disobedience" anyway? The Rev. Edward B. Guerry [L.C., May 30th] apparently thinks it is *not* civil disobedience for a state, a sheriff, a college, or a merchant to defy constitutional guarantees or Supreme Court decisions. But does it then become civil disobedience when an individual or a group "tests" a law or right which the individual is said to possess, if the test takes place in a location in which "the powers that be" are not in favor of it?

Granted, our Lord told us to "render unto Caesar the things that are Caesar's," but we are not bound to give any *more* than that. Just what is "Caesar's" anyway? I can hardly believe Mr. Guerry would condemn all the Christian martyrs who witnessed to their Lord by refusing to give Caesar that which was *not* his (i.e. veneration) even though Caesar was quite certain he had a right to demand it.

It is imperative to realize that it is not the civil rights marcher who takes the law into his own hands, but those unfortunates who cannot believe that every man is as entitled to human dignity as every other man, and as worthy of life's opportunities.

What is "civil disobedience" anyway?—refusal to submit to a "master race"? Why have there been no convictions of the murderers of civil rights workers? Who is kidding whom? And why does the Saviour of the World have to be portrayed as being "against" the struggle for human rights?

(Rev.) KENNETH E. MACKENZIE
Rector, St. John's Church
Larchmont, N. Y.

Authentic Source

Thank you for your three excellent editorials on "Women in Orders."

In reply to Mrs. Beck's letter [L.C., May 23d], it is obvious that, since I am not only a man but also a bachelor, I am not entitled to an opinion on the subject. I shall, therefore, content myself with a quotation from one of the great spiritual leaders of her time, who gave retreats for priests, the late Evelyn Underhill:

"I am opposed to the giving of the priesthood to women; for many reasons, and chiefly because I feel that so complete a break with Catholic tradition cannot be made save by the consent of a united Christendom. Any local or national Church which

makes it will drop at once to the level of an eccentric sect." (Essay on "The Ideals of the Ministry of Women" in *Mixed Pasture*, p. 113.)

The entire essay is worth reading.
(Rev.) NELSON W. MACKIE
Rector, St. Alban's Church
Centerdale, R. I.

Purpose of the Office

A Question Box correspondent, in your May 23d issue, queries whether a certain passage in the Burial Office "can be of any comfort to those in sorrow."

The unexpressed premise is that this is the primary purpose of the Office. Traditionally, it appears to me, the Church has



had at least equally in mind the purpose of making us "deeply sensible of the shortness and uncertainty of human life," and so teaching us "to number our days, that we may apply our hearts unto wisdom."

The dominant concern to say only what is comforting (in the modern sense of soothing) results in an invertebrate type of service.

(Miss) C. I. CLAFLIN
Buffalo, N. Y.

On Rural Church

I read with great interest the article in *THE LIVING CHURCH* [June 6th], "An Experiment May Be the Answer to the Problems of the Rural Church," by Martha C. Kimball.

While Mrs. Kimball's husband—whose views I am sure are reflected in the article—has a little seniority on me in the rural and small town ministry (eleven years to my eight), I wonder if there is not another approach to this problem of utilizing the rural and small town priest's time more effectively that might be explored. This avenue will not necessarily make available the Holy Communion as the primary service of worship, which is the norm of our Prayer Book and worship—a norm which we should strive to attain—but it will release the priest for the pastoral ministry and study which must be an integral part of the sacramental ministry for which we are ordained.

I suggest: (1) a portable dictating machine be provided so that he can carry it with him and dictate letters, notes, and memoranda while he is away from his study. Highway safety engineers will shudder at the thought of a priest driving at a highway speed, one hand on the steering wheel, dictating into a machine, as I shudder; but there are many opportunities to do this dictating while he is away from his study.

And (2) I suggest that a reasonably competent part-time secretary be provided to transcribe the material placed on the machine, and do other office routine which would release him for his pastoral duties and study. She would have to have some place

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and the Thought of the Episcopal Church.*

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DEPARTMENTS

Around the Church	14	Editorial	10
Books	4	Letters	2
Deaths	15	News	5
People and Places	14		

FEATURE

God's Acre in the North
Franklyn K. Morris 8

THINGS TO COME

July

- 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
- 15. Ninth Sunday after Trinity
- 22. Tenth Sunday after Trinity
- 24. St. Bartholomew
- 29. Eleventh Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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

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July 11, 1965

other than his study to work, but that could be worked out.

Most mission (or bishop's) committees and vestries have difficulty seeing this need for reasons of their own, and the financial responsibility of such service also rears its ugly head.

I don't claim that secretarial assistance will place the rural and small town priest in Utopia, but it will do until something better comes along. I feel sure that when mission committees and vestries see the need, secretarial assistance will be far easier to secure than non-stipendiary priests, and a far greater immediate aid to the "professional" priest. And the Sunday service schedule will work itself out.

And now, back to the study I neglected in order to type this letter by the "Columbus system"—find a key and land on it! Some day I hope to take a course in speed typing.

(Rev.) JOHN M. FLANIGEN, JR.
Rector, Trinity Church

Pinopolis, S. C.

Let the Crumbs Fall

A recent letter in your columns [L.C., May 23d] concerning intinction as a "symbolic eating and drinking," though not without value, manifests both the modern Church's difficulties with symbolism and also its propensity for neglecting a problem of great magnitude while attempting to deal with problems of lesser importance.

The conclusion of the Communion rite has often been the focal point of disagreements in the Church—the place of the ablutions, crumbs, genuflections, intinction, reservation—while we blithely call something bread which probably isn't. We have no right to speak of a sacramental system when what we use for bread could not possibly sustain life. We have no right to be concerned about intinction when what we use for it can scarcely be called bread. We have no right to concern ourselves with the place of the ablutions or the problem of the remaining crumbs when what we call the Body of Christ can scarcely be called bread crumbs. We have no right to speak of certain Christians' defective matter (grape juice) when our own matter (wafer bread) is incapable of fulfilling the function of bread. How can we speak of the Kingdom and everlasting life, and then, for a sign that we are heirs of it through hope, eat the lifeless pure white host? If Jesus was a real man, then must we not use real bread?

There is a resemblance between this defective communion practice and token integration. Both claim to be what they are not. When we condemn the latter, we must also condemn the former, starting, hopefully, in parishes which do in fact condemn token integration.

Our first liturgical reform must be the abandoning of all bread but real bread, letting the crumbs fall where they will.

Our second liturgical reform ought to be the acquiring of a new eucharistic lectionary. Until we get an official one, here is an area where there ought to be universal disobedience in the parishes of the Church, for the collection of relics we now must use are hardly edifying, and furthermore are a thoroughly senseless basis for having to choose between Morning Prayer and the Eucharist.

(Rev.) CHARLES D. BRAND
New York City

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BOOKS

Sense and Sanity

The Mystics of the Church. By Evelyn Underhill. Schocken Books. Pp. 260. Paper, \$1.95.

Evelyn Underhill was one of the sensible and sane spiritual leaders of the Anglican Communion and her books continue to be helpful. Schocken's paperbound edition of *The Mystics of the Church* is a republication of one of her books which first appeared in 1925.

The book is a brief survey of Christian mysticism from St. Paul to the 20th century, ending with Charles de Foucauld and Sadhu Sundar Singh. Good but somewhat outdated lists of further reading conclude each chapter. Miss Underhill has an effective way of presenting her material and a balanced view of a subject about which much of an unbalanced nature has been written.

This would be a useful book for any person interested in, or curious about, the subject of mysticism.

(Rev.) JAMES L. JONES, Th.D.

Booknote

Advocating a positive approach to civil rights, Friendship Press has put out a publication, in the form of a map, concerning 20th-century American Negroes who have made noteworthy contributions to the mainstream of American life.

Twentieth Century Americans of Negro Lineage is a 40 x 30-inch map of the U. S. in color (\$2 in tube; \$1.50 flat). It includes: photographs of 18 contemporary Negro leaders, a list of 49 persons awarded the Spingarn Medal for outstanding achievement, drawings of figures in poses characteristic of various professions (medicine, journalism, nursing, music, etc.), and the names of Negroes who have distinguished these callings. A decorative triple border names over 300 prominent Negroes of this century.

"Those named on the map are intended to be representative rather than inclusive," says Louise E. Jefferson, the artist and designer. James H. Robinson, director of Operation Crossroads Africa, has written an accompanying pamphlet (\$1.75) giving biographical information on some of the people named. (Flat map and pamphlet ordered together, \$3.00. Set of 12 small [13" x 9³/₄"], 75¢.)

Books Received

IMMORTALITY AND RESURRECTION. *Death in the Western World: Two Conflicting Currents of Thought.* By Oscar Cullmann, Harry A. Wolfson, Werner Jaeger, Henry J. Cadbury. Edited and introduced by Krister Stendahl. Macmillan. Pp. 149. \$1.45.

THESE REBELLIOUS POWERS. By Albert H. van den Heuvel. Friendship. Pp. 143. Paper, \$1.75.

The Living Church

July 11, 1965
Fourth Sunday after Trinity

For 86 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

WESTERN KANSAS

Damage Averted

Church buildings in the Arkansas River valley apparently were not damaged by recent floods in the Kansas area.

While parts of Dodge City suffered heavy damage, St. Cornelius' Church was well out of the flooded area. In Garden City, St. Thomas' Church was outside the danger zone as well, but parishioners still sandbagged the building four bags high. The basement parish hall and Church school rooms had been emptied to accommodate evacuees, but only one family made use of the rooms; most evacuees stayed with relatives or friends.

In Kinsley, the basement of Holy Nativity Church was flooded. However, Sheriff Eugene Britton, a parishioner, said the basement was not used for storage. At Larned and Great Bend the dikes held and no damage was reported to churches.

CHICAGO

Bishop Montgomery Installed

To a fanfare of trumpets and while a congregation of more than 1,000 awaited him, the Rt. Rev. James W. Montgomery entered the Cathedral of St. James, Chicago, on Whitsunday to be installed as the fourth bishop coadjutor to serve in the 135-year-old diocese.

In the outdoor procession of more than 200 were the clergy and lay leaders of the diocese, the postulants and candidates for Holy Orders, visiting clergy and bishops of other dioceses, and dignitaries representing the Roman Catholic, and Orthodox Communion, various Protestant Churches, and the Jewish faith. Present were: the Rt. Rev. Msgr. Francis W. Byrne, chancellor, and the Very Rev. Msgr. Robert J. Hagarty, vice-chancellor, of the Roman Catholic archdiocese; the Rev. Earl Dahlstrom, president of the Church Federation of Greater Chicago; Rabbi Robert J. Marx, director of the Chicago Federated Union of American Hebrew Congregations; the Rt. Rev. Firmilian Ocofolich, Bishop of the Serbian Orthodox Church; the Rt. Rev. Francis C. Rowinski, Bishop of the western diocese of the Polish National Catholic Church; the Very Rev. Nicholas Semkoff,

July 11, 1965

To be announced NEXT WEEK — A winner of THE LIVING CHURCH DISTINGUISHED CONGREGATION AWARD

[Category IV, residential-area churches
of under 600 communicants]

of the Orthodox Church of SS. Peter and Paul; the Rev. James R. Smucker, of the northwest association of the Illinois Conference of the Church of Christ, and the Rev. Eldred Trede, of the Illinois synod of the Lutheran Church in America.

The Rt. Rev. John P. Craine, Bishop of Indianapolis and president of the fifth province, had expected to be the preacher but was prevented from attending when storms in Indiana caused his flight to be cancelled.

The Church of the Holy Trinity, Midland, Texas, has given practical application to the Church's program of M.R.I. Medical supplies, contributed by Dr. Marjorie Orr, were blessed by the rector, the Rev. Francis W. Fowler, and sent to Bishop

PARISH LIFE

Women's Organization Ends

At the request of the Churchwomen of St. Luke's Church, Cedar Falls, Iowa, the vestry has voted a new program which will end the separate organization of women in the life of the parish. The plan calls for committees which parallel diocesan and national departments, plus some which are strictly local in nature. Each committee will have a member of the vestry as chairman and will be made up of both male and female members of the parish.

The action is a direct result of the convention vote in May which allowed women to serve on vestries and be delegates to the diocesan convention. As part of their integration the women of St. Luke's voted to turn over to the parish the funds they were holding towards a new church building. Originally the funds had been earmarked for the kitchen.

Under the new plan, said the rector, the Rev. William B. Gray, the parish budget will contain funds to pay the fair share of the women to the diocesan Churchwomen as long as that group continues. The parish will also send delegates

Saucedo of Mexico. The supplies are to be used in the missionary hospitals and clinics of Mexico. The project was part of an over-all parish and day-school program of emphasis on responsibility outside of parish boundaries.





Commander Cyril Best, Chaplain Corps, U.S.N., has been named to the post of executive assistant to the Suffragan Bishop for the Armed Forces. After 23 years Navy service, he will assume his new position September 1st.

to the Churchwomen's annual meeting. The women will be urged to continue their pledges, which now amount to about \$600 annually, as part of the over-all family pledge to the parish. The United Thank Offering will be continued as a family Thanksgiving, rather than as a women's concern. A parish breakfast will herald the UTO ingatherings.

MICHIGAN

Church Backs IAF

Detroit Episcopalians have voted to raise \$20,000 to help bring a controversial community action organization from Chicago to Detroit.

The diocesan executive council has pledged \$10,000 a year to aid the West Side Organizing Committee in the Tiger Stadium area. The committee plans to bring in the Industrial Areas Foundation (IAF), headed by Saul D. Alinsky, for a two-year period at \$60,000. The department of program also was authorized to seek a grant of \$3,500 from the national Executive Council.

The IAF aims to help a community to organize itself to seek the power necessary to improve itself. It has relied

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strongly on picketing and demonstrations in achieving community goals.

Episcopal endorsement came at the recommendation of the Rt. Rev. C. Kilmer Myers, Suffragan Bishop of Michigan. The project has the endorsement and support of the bishop's cabinet.

The Episcopal Society for Cultural and Racial Unity has been enlisted in the campaign. The Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, has designated Bishop Myers to head the project for the diocese.

Previously, the diocese had turned down the project, when members were asked to raise \$30,000.

Dr. Switz to Institute

Dr. Theodore M. Switz, who has been director of physical sciences development at the University of Chicago for the past 17 years, this fall will join the teaching staff of the Institute for Advanced Pastoral Studies in Bloomfield Hills, Mich. The institute is directed by the Rev. Dr. Reuel L. Howe.

Dr. Switz received his doctorate in chemistry from the University of London. He was consultant on adult education to the Department of Christian Education for 12 years. For the past six years he has been concentrating his attention on the ministry of the laity and has led many conferences for laymen and clergy on this subject.

NEW YORK

Ecumenical Pulpit

Clergymen from a number of different Churches are to be guest preachers at St. Thomas Church, New York City, this summer. Scheduled are:

July 11th — the Rev. Harold C. De-Windt, Presbyterian, of Bloomfield Hills, Mich.; July 18th — the Rev. Franklin C. Fry, President of the Lutheran Church of America; July 25th — the Rev. Dr. John A. Redhead, Jr., First Presbyterian Church, Greensboro, N. C.; August 1st — the Rev. M. Robert Dell, vice-principal of Ridley College, Cambridge University, England; August 8th — the Rev. Samuel D. Proctor, Baptist, associate director of the Peace Corps and Director of Public Interpretation for the National Council of Churches; August 15th — the Rev. Vernon B. Richardson, River Road Baptist Church, Richmond, Va.; August 22d — the Rev. Howard Conn, Plymouth Congregational Church, Minneapolis; August 29th — the Rev. Edward W. Bauman, Foundry Methodist Church, Washington, D. C.; September 5th — the Very Rev. Henry N. Hancock, dean of St. Mark's Cathedral, Minneapolis; and September 12th — the Rev. Joseph Sittler, Lutheran, professor at the Divinity School of the University of Chicago.

Scheduled to preach on July 4th was Methodist Bishop Fred Pierce Corson.



Miles Raymond Photo

Mrs. Lyndon B. Johnson greeted the Rt. Rev. Cedric E. Mills, Bishop of the Virgin Islands, at the first commencement exercises of the College of the Virgin Islands on June 3d at St. Thomas. Behind them is Dr. Melvin H. Evans, chairman of the Board of Trustees of the college. It was Mrs. Johnson's first visit to the islands.

ARMED FORCES

Advisory Council

The newly formed Advisory Council of the Ministry to the Armed Forces held its first meeting June 15th and 16th in Washington, D. C. The council formed a committee to develop program and policy for the recruiting, screening, and endorsing of candidates for the chaplaincy.

The council also voted to continue the policy of requiring two years of parish experience before endorsing a chaplain for active duty. This, however, does not prevent priests from seeking a reserve commission upon ordination.

Council members are: the Rt. Rev. Arnold M. Lewis, first Suffragan Bishop for the Armed Forces, chairman; the Rt. Rev. Henry I. Louttit, Bishop of South Florida, vice-chairman; and the Rev. A. Donald Davies, the Rev. Harold C. Gosnell, Maj. Gen. Malcolm Hay, Mr. Francis C. Jameson, Maj. Gen. George O. N. Lodoen, the Rev. William W. Lumpkin, the Rev. Kenneth Sowers, the Rev. Edward Swanson, and Mr. Paul Wilbor.

COLORADO

Audience at the Vatican

Bishop Minnis of Colorado described the audience granted to him and to Mrs. Minnis by Pope Paul IV as "a very thrilling experience." He called the pontiff a "most warm and friendly man." The bishop and his wife are currently on a three-month vacation which will take them into Switzerland, the British Isles,

possibly Scandinavia, and Germany, where they will visit their younger daughter Pam, who is the wife of Air Force Lt. Alex Zimmerman. Lt. Zimmerman is attending the University of Munich under an educational grant.

Bishop Minnis believes that many of their "happy experiences" enjoyed in Rome, an early stop on his trip, have been the result of contact made in their behalf by the bishop's good friend, the Most Rev. Charles A. Buswell, Bishop of the Roman Catholic diocese of Pueblo.

The bishop and his wife are expected back in Colorado about August 1st.

TEXAS

Together for Health

Episcopal young people make up approximately one-fourth of an inter-Church, interracial group which will spend 10 weeks this summer helping to curb disease in Honduras.

Sponsored by the River Oaks Baptist Church, Houston, Texas, the project will take teams of physicians, adults, and students (16 years and older), to Honduras where they will inoculate as much of the population as possible against small pox, tuberculosis, typhoid, typhus, and tetanus. They will also administer oral polio vaccine and medicine for internal parasites. The teams will help in recreational programs, English language classes, projects requiring manual labor, and formal and informal entertaining.

The volunteers enrolled in indoctrination courses including sessions of three hours each week in Spanish, Honduran history and customs, medical techniques, and the philosophy of the project.

Most of the volunteers, including Episcopal young people from St. Stephen's Church, the Church of the Holy Spirit, and the Church of St. John the Divine, are from the greater Houston area. Mrs. David Smith, a member of St. Stephen's

and dean of women for the project, has been to Honduras to help lay groundwork.

The teams will spend three to four weeks in Honduras, and will work in the small rural villages in the western portion of the country, where many people have never seen a doctor. A follow-up program is planned for early 1966.

Cost of the program is approximately \$900 per person, of which each volunteer is paying \$150. The balance is being donated by individuals, and by churches and other organizations. Participants are expected to share in the follow-up aspects of the project, report their experiences to local churches and civic groups, and continue the personal friendships formed in Honduras, through regular correspondence.

On a recent visit to Houston, Dr. Rivolette Alvarade, an officer of the ministry of health in Honduras, visited the project and declared that it would have a lasting effect on the health standards of his people.

DALLAS

Burglars

Burglars ransacked and vandalized the Church of St. Michael and All Angels, Dallas, Texas, on June 1st, causing an estimated \$3,000 damage. Police officers said the thieves made off with an undetermined amount of money from several offices. An attempt to break into the church safe failed, officers said.

INTERNATIONAL

Volunteers to East Africa

The "peace corps" of the Episcopal Church, the Executive Council's Voluntary Service Program, is sending 21 young volunteers to Tanzania, East Africa, this summer for two months to join young Tanzanians in three construction proj-

ects. Volunteers will build a pipe line, a tuberculosis ward in a hospital, a rectory, and a youth center.

The program, open to members of all Churches and races, is co-sponsored each year by a Church in the country being served, this year by the Anglican Province of East Africa. Started in 1956, the program has participated in projects in Mexico, Japan, Alaska, Ghana, and Brazil. This is the second year that a group will go to Tanzania.

Among the volunteers are students from the United States, Canada, British Honduras, England, the Virgin Islands, and Jamaica. Although some will bear the cost of the trip themselves, most will receive aid from their local parish or diocese, or from the Executive Council.

PANAMA

100 Years, 3 Flags

by the Rev. DAVID W. PLUMER

Celebrating its 100th anniversary this year, Christ Church-by-the-Sea in Colon, Panama, has been officially declared a *Monumento Historico Municipal* by the Municipal Counsel of Colon. The rector of the church, the Rev. Samuel S. Walden, was presented a parchment on June 15th.

While some early Church contacts in the Isthmus of Panama were made in the 1850s, it was not until 1865 that Christ Church was built and the work of the Episcopal Church really began. During its 100 years at the same location Christ Church has been under the jurisdiction of two Churches of the Anglican Communion (the Church of England and the Episcopal Church, U.S.A.) and under three political regimes (Colombia, U.S.A., and Panama).

Construction of Christ Church was started in 1858 by the Panama Railroad Company, which had brought into the area a number of workers from the West Indies, many of them Anglican. On June 15, 1865, Christ Church was consecrated by the Rt. Rev. Alonzo Potter, Bishop of Pennsylvania, who was on a cruise because of his health.

In 1885, when the city of Colon—consisting almost entirely of wooden shacks—was destroyed by fire, Christ Church survived the blaze. The fire had been set by a rebel leader, and Colombian troops quickly quelled the uprising, using Christ Church as barracks, stables, guardhouse, and prison. Services in the church ceased temporarily.

In 1878 a group of Frenchmen had seen the tremendous potentialities of digging a canal through the Isthmus. They had gotten a concession from the Colombian government and had made arrangements to secure control of the Panama Railroad.

In 1888 and 1889 the French Canal Company repaired Christ Church for



Pope Paul, Bishop Minnis, and Mrs. Minnis: Audience with "a warm and friendly man."

**Finland has historic ties with the
Church of England because**

GOD'S ACRE IN THE NORTH

was planted by an English missionary

by the Rev. Franklyn K. Morris

Finland, that stalwart little northern nation, is probably known to most Americans chiefly as the homeland of composer Jean Sibelius, novelist Mika Waltari, and architects Eliel and Eero Saarinen. This sturdy country shares a long and vulnerable border with Russia, and in the political realm walks a course of studied neutrality. Finland is a staunchly Christian country, and has close ties with the Church of England, from which she received the first missionary centuries ago.

A dauntless crusader in 1155 A.D. staked his life on a dubious venture. He headed into a northern land where heathen tribes known as "Finns" were living a primitive life. His object was to reach the soul of this stoic people for God. That brave man of eight centuries ago was Bishop Henry, of England. When King Eric of Sweden undertook a crusade to Finland the Bishop of Uppsala, English-born Bishop Henry, accompanied him as the spiritual leader. After Eric's victories, Bishop Henry was left to carry on the work of baptizing and teaching. He pursued this task until his martyr death in 1156, which, ironically, was not by the hand of a pagan opponent but by a certain Lalli, who, according to the story, was so angered by Church discipline imposed by Henry that he killed him with an axe on frozen Lake Koylio.

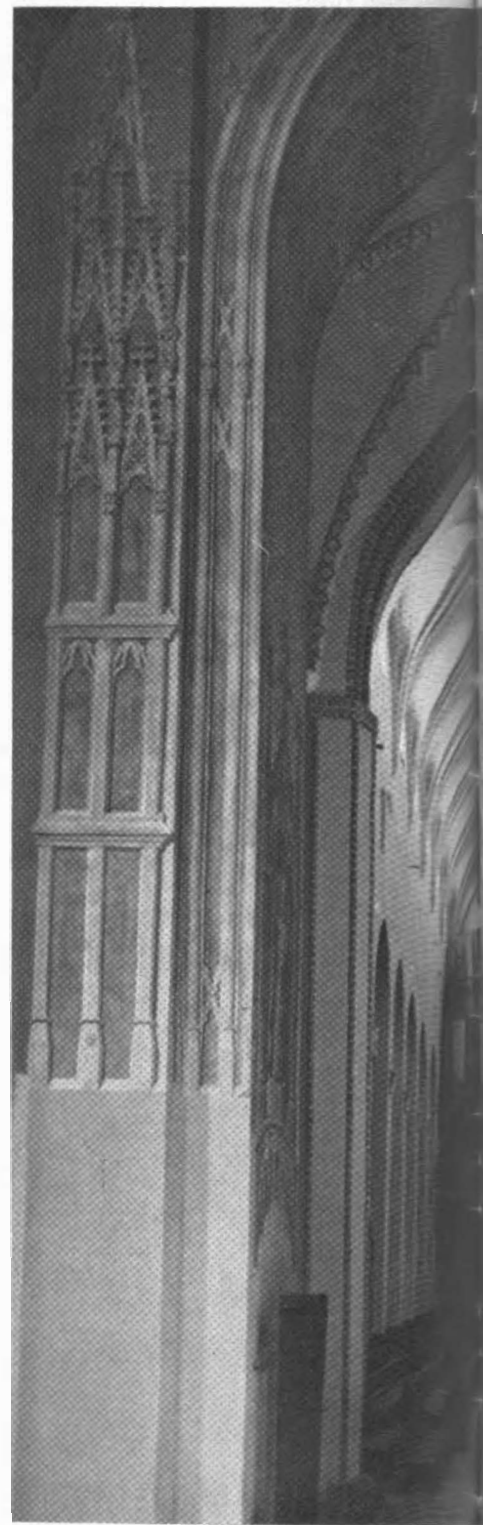
By this time the Church had already gained a foothold, however, and Henry became the patron saint of Finland.

Bishop Henry's invasion of what is now modern Finland struck deep. In the wake of its penetrating impulse, Finland has evolved as a firmly Christian land. Today there is not an acre of Finnish soil which is not included in some organized parish. Picturesque and magnificent parish churches and cathedrals dominate its landscape. Some 95% of its 4,000,000 inhabitants adhere to the Lutheran Church, even though the citizenry passed a law of religious liberty soon after their country achieved national independence from Sweden in 1809.

Next to the founding father, St. Henry, the most famous religious leader of Finnish history is Michael Agricola. Called "the Luther of Finland," it was he who headed the Reformation in his country.

Although he was actually bishop only from 1554 to 1557, his impact on the cultural and religious life of the nation was amazingly great. The son of a peasant, he translated the Bible into the vernacular and at the same time originated the first Finnish alphabet. Until his time the Finns generally had spoken a rough, unwritten dialect; the language of cultured people had been Swedish. Now the Finns could read and write in their own tongue without having to borrow the speech of their Swedish rulers.

Michael had studied under Luther at Wittenberg. When he returned to his homeland he inaugurated a conservative reformation. As in many other Lutheran lands, this break with Roman Catholicism was more a gradual evolution than a bloody revolt. Agricola accomplished



the establishment of an evangelical emphasis in Finnish Church life by placing the interpretations of the reformers within the existing framework.

Though it is not geographically the center of Finland, the city of Turku (Abo is its Swedish name) has been the religious center of the country since the establishment of the Church in Finland. At the southwestern corner of the country, this city of 100,000 inhabitants is a seaport on the Gulf of Finland. Within its bounds is an ancient and historic cathedral whose walls have witnessed the

The author is pastor of Emmanuel Lutheran Church, Pittsburgh, Pa.



Legation of Finland

growth of Christianity in Finland from the time it was first introduced. Bishop Henry founded the original cathedral on the site where the present one now stands. It was from this seat that he, as the first bishop of Finland, began the great tradition of Finnish Christianity. It is from here that the Primate of Finland, Archbishop Ilmari Salomies, presides over the six dioceses and 550 congregations of the Church today. Sixteen churches and 25 rectories were destroyed in World War II. All have now been reconstructed.

Eucharistic unity is enjoyed by the Finnish and the Anglican Churches by an agreement of 1936, based on the apostolic succession which both Churches claim.

In September, 1955, the 800th anniversary of the Church of Finland was observed at Washington Cathedral. A great throng of Finno-Americans, government and Church leaders and Lutheran laymen, filled the Gothic vastness of the cathedral for this historic observance on American soil of eight centuries of Christianity in Finland. The service in an Episcopal cathedral was appropriate for the Finns, in a sense, owe their religion to the Church of England and they have always felt the warmest bond with the Anglicans.

Religious freedom is a reality in Finland despite its having a state church. Though made by religious leaders, any Church law which would involve the nation can be postponed by a national Diet of the country. Congregations pay the salaries of the pastors, so that the clergy are not government employees, as they are in some state Churches. By government direction, four days are set aside annually for general prayers, during which time all public entertainments are forbidden. Religion, according to the Lutheran Confession, is on the curriculum in all the elementary and secondary schools, and is paid for by the state. Pupils belonging to other Churches, however, are provided with their own instruction whenever the number of pupils warrants.

At the state university in Helsinki, there is a Lutheran faculty of theology where pastors receive their training. The private Swedish university of Turku, Abo

Academy, has the only other theological faculty in the country.

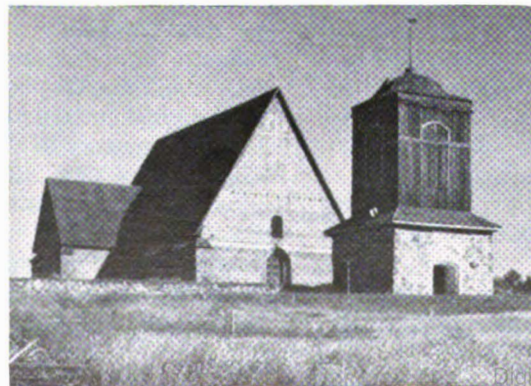
Governing the Finnish Church is its Assembly, which meets every fifth year, and more frequently if necessary. About two-thirds of its approximately 100 representatives are laymen. This Assembly decides on such matters as translations of the Bible, the hymnal, and the catechism. It proposes alterations of Church law, which are subsequently confirmed or rejected by the national government. Only the Church itself has the power to initiate Church laws; the national Diet can only approve or reject the decisions of the Assembly, but it cannot alter them.

Today 250,000 pupils are enrolled in the Sunday schools of Finland. Many of the larger parishes employ as catechists women who have received academic theological training. Children usually start confirmation classes at the age of 15.

Five deaconess institutes in Finland claim a sisterhood of about 1,600 deaconesses, of which a thousand have completed their studies. One of Finland's unique institutions is its "Laymen's Training Institute" located at Jarvenpaa, 20 miles north of Helsinki. Erected with funds contributed by Americans, it prepares staff people for parish and social work, including the training of Sunday school teachers and church organists.

The quaint ancient churches of Finland tell the story of the nation's ancient faith. But everywhere modern churches are springing up in stark outline against the northern horizon and across the Finnish landscape. The contrast between the ancient and modern churches of this stalwart country tell her Christian story. Truly Bishop Henry planted good seed in "God's Acre in the North."

Finnish National Travel Office



Above, Cathedral of Turku. The first part was finished in the 13th century. Right, a 14th-century Medieval church. Far right, a modern rural parish church.

Photo by N. E. Wickberg

The New Theology

[Fifth in a series]

Any new way of thinking about God, a new theology, inevitably issues in a new way of thinking about human behavior, a new morality. To the extent that the new theology is new, its resultant morality is new.

There is always the risk of oversimplification when one tries to sum up a whole theological or moral system, especially if it is not one's own; but the effort must be made. The key principles of the new morality seem to be the following:

(1) True Christian behavior is not a slavish obedience of any law, even divine law, but rather a living out of self-giving love in all situations and human relationships.

(2) The Christian ethic is a "situational ethic" in that one can judge what is right or wrong only from within a particular situation. From this, it follows that rules of conduct made up in anticipation of the actual life-situations in which decisions must be made can hardly be worth the ink with which they are written.

(3) The new man of today and tomorrow is not in the market for any "supranaturalistic ethic" based upon obedience to the divine Taskmaster in whom he does not believe, but this does not mean that he may not be won to the real Christian ethic which is for all men because it is based upon the very nature of man (Robinson, *Honest to God*, p. 110). Conceivably the new man who will not bow before the supranatural God "up there" may nonetheless be happy to embrace the situational love-ethic.

(4) There is no such thing as an "unchanging moral law." Hence there is no reason why Christians should not be flexible to changes in the moral code.

(5) The only unvarying rule of Christian conduct is utter openness to the demands of love toward the *thou*, the other person. Nothing that one does in obedience of love's demand can be wrong; nothing else can be right.

Such is the platform of the new morality. Before criticizing, it seems just to say something in praise of the responsible spirit in which the new theologians, by and large, advance their views of morality. For this they have not been given due credit by their critics. It is a delicate and dangerous exercise on the part of respected theologians to work out, and to express publicly, moral propositions which can be misunderstood by the simple, or twisted by the subtle, and turned into what they are not intended to be — authoritative theological excuses for libertarian behavior. Bishops Robinson and Pike seem especially aware of this danger, perhaps because as bishops they think pastorally. In any case, they want no part in, or responsibility for, any new *immorality*, and they take pains to make this clear.

It is easy to exaggerate the newness of the new morality. Bishop Robinson, a New Testament scholar,

grounds his moral premises quite thoroughly and consistently in the New Testament. But his presuppositions about the New Testament, as for example that the moral pronouncements of Jesus were not intended to be moral commandments, naturally affect his choice and use of New Testament bases.

No Christian reading the New Testament with an open mind can question the primacy of the commandment to love over all other laws of God or man. When St. Paul says that "love is the fulfilling of the law" [Rom. 13:10] he sums up the whole New Testament



teaching on this matter. The object of law between man and man is to prevent a man from wronging his neighbor, but if a man loves his neighbor he has no desire to wrong him. Love fulfills the law by banishing any motive or desire to do wrong to the beloved. This is sound New Testament doctrine. But so is the doctrine attributed to Jesus in the fourth Gospel: "If you love me, keep my commandments" [John 14:13].

The new theologians are right in their protest against any interpretation of Christian obedience as slave-morality. The Christian is to obey his Lord lovingly and freely, not slavishly. But he is to obey; and his obedience is to be that self-surrendering fealty of the loving and faithful servant to his perfectly loving and perfectly faithful Lord. This obedience of love, expressed in personal discipleship and followership of Christ, is the mainspring of the Christian life as the New Testament presents it and as faithful Christians through the ages have tried to walk in it. The new theologians would formulate the mainspring in very different terms, since the traditional Master-servant relationship expresses the "supranaturalistic ethic" to which they object.

It is argued that the Christian ethic cannot properly be based on the Ten Commandments. We agree that the Decalogue is not a proper *foundation* for a Christian ethic. It can and does constitute an important part, however, of the framework of a Christian ethic. Bishop Pike, in his chapter on "Code" in *A Time for Christian Candor*, makes some interesting observations on the changing contents of these allegedly unchanging Commandments of God. Thus, the Second Commandment enjoins, "Thou shalt not make to thyself any graven image." The Bishop comments: "The beauties — and horrors — of Christian art and iconography witness to a lack of real conviction as to this Commandment."

But is it so? It is true that when this Commandment

was first given to and received by God's people it was a prohibition, sorely needed at that time, of the idolatrous procedure of making a god with one's own hands and then worshipping it. As God's people grew in their knowledge of God, the need for this particular application of the Commandment passed. But Bishop Pike bypasses the fact that down through the ages Jewish and Christian moralists have found in this Commandment an ever timely and truly unchanging divine veto upon substituting anything for the true God as an object of ultimate allegiance. There is an unchanging law of God here, with an ever-changing application. And this can be shown to be true of each one of the Ten Commandments. There is still truth in the verse composed by James Russell Lowell a century ago in support of an international copyright law:

In vain we call old notions fudge,
 And bend our conscience to our dealing.
 The Ten Commandments will not budge,
 And stealing will continue — stealing.

It is surprising that so careful a student of the New Testament as Bishop Robinson should be able to argue that the Christian ethic is not for Christian believers only (he muddies counsel by calling them "the religious") but for all men, since it is "based upon the nature of man" (*Honest to God*, p. 110). If this is true, how explain the characteristic appeal of Jesus to His disciples to go beyond other men in loving? "If ye love them which love you, what reward have ye? do not even the publicans the same? [Matt. 5:46]" Not only the publicans, but all men quite naturally love their friends — and *only* their friends. An ethic "based upon the nature of man" would provide for a kind of love for friends, but certainly not a Christlike love for enemies. The New Testament doesn't pretend that Christians are really very much like other people; they are a new and different race. As such, having been transformed by the renewing of their mind in Christ, they think and behave differently from other men. The Christian ethic is surely the moral outworking of the Christian commitment of faith, in the loving obedience of God. It is hard to see how any such an ethic can be "sold" to the world of men in a separate package from the Christian faith and commitment. It may be that this is not really what Bishop Robinson is saying, but it is what he seems to say. The new theologians generally minimize the distinction between life "in Christ" and life outside Christ.

The concept of a "situational" determination of one's moral choices need not frighten or appall the Christian. The new morality emphasizes, perhaps overly so, a truth here which is indeed a truth that has been known to men for a long time. A man who wants to live a good life must have some basic moral standards and convictions which he carries into every specific situation in which he must choose what he will do. But until the situation is upon him he cannot know exactly what will be required of him. A Christian should, at all times, in all places, and in dealing with all people, be utterly open to the demands of love. But he cannot foresee specifically what love will require of him. Any parent who loves his child and can recall the innumerable procedural quandaries in which he has found himself thus far will have no trouble grasping the real

truth which there is in the "situational" aspect of moral choosing. ("To spank or not to spank — that is the question!" — and not the only one. Seldom can even the question be anticipated, to say nothing of love's answer.) All truly moral living involves a constant improvisation, a playing-it-by-ear.

Let this be admitted. But to this must be added one proviso, namely, that the moral player-by-ear must have sufficient moral strength and savvy to see him through. Perhaps the jazz pianist, as distinct from the classical pianist, provides some kind of model by analogy. He can play a number a hundred times without doing it exactly the same way twice. At any given moment (or "situation") something tells him to give it this-or-that particular treatment. Every rendition is a fresh new interpretation. But it's still *Tiger Rag* or *St. Louis Blues*; he hasn't handled the song by interpreting or improvising it away. Also, when he sits down to the piano he knows generally what he wants to do; and he has literally at his finger tips a most intimate knowledge of the keyboard — and a most intense resolution to make this particular rendition of the old song the best ever. There can be a dedicated perfectionism in the jazz pianist's seemingly casual improvisation, no less than in the classical performer's. But the former proceeds with a certain open-end freedom toward the future.

This is the way, certainly, that a Christian has to "play it" in his obedience of the demands of love. If this is what the new morality is saying, we respond with a hearty, "Amen." But we think it most important that the Christian, like the jazz pianist, have a very positive and complete knowledge of the song he wants to play before he sits down to play it.

[To be continued]

Thistle in the Convent Garden

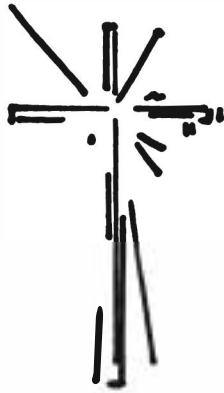
© Jane Carter 1965

Systole and diastole of living bell
 press the grape, encircling hills
 into the valley's chalice.

A silken seed, borne on listing wind
 from bare and bitter peaks,
 fell like a snowflake within the deep clod
 loosed by Sister's hoe.
 Then roots whose heritage was arid death
 drink, instead, artesian font of prayer
 and swell their spiny stalks to wine-red flower.

Until each thirsting bee
 communicates, vicariously.

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about \$10,000. The French enterprise failed, and the new Republic of Panama negotiated a treaty with the US government. Christ Church was put under jurisdiction of the Isthmian Canal Commission, which paid its chaplain.

In 1906 the Isthmian Mission area of the Church of England was turned over to the American Church, and in 1911 the property and the building of Christ Church was given to the Episcopal Church by the Panama Railroad Company. During the period of the canal construction (1903 to 1914) the church became an important worship center for Negro Anglicans, usually workers recruited from Jamaica and the islands in the Caribbean.

During World War II, Christ Church was under the political jurisdiction of New Cristobal and therefore under the jurisdiction of the US government, even though it was located in the city of Colon. Consequently, until 1956, clergy were not under the Panamanian flag, but under US jurisdiction. In 1956, in accordance with the new treaty arrangements between the US and Panama, all of New Cristobal was returned to Panamanian jurisdiction.

While Christ Church was included under this agreement, the same people still attended church, and the same missionary jurisdiction continued to administer it.

In 1962, Christ Church was depicted on a postage stamp issued by the Panamanian government in its Religious Liberty series. Labeled "Iglesia Protestante de Colón," it cost one balboa (\$1) [L.C., January 6, 1963].

During the riots of 1964 most American citizens in the Republic of Panama sought asylum in the Canal Zone, which was temporarily sealed off by US Army troops. Despite the fact that Panamanian and American diplomatic relations had been severed, the clergy on both sides of the border were able to cross the barriers both ways, and gradually the situation returned to normal.

Christ Church, a landmark to ships entering the bay, is full of Panamanians on Sundays. Though the Solemn Eucharist continues the English Liturgy of the Prayer Book, the young people are being instructed in Spanish, and the *Oracion Común* (Book of Common Prayer) and the *Himnario* (Hymnal) are available.

CANADA

Retirement and Comment

The Rt. Rev. Frederick H. Wilkinson, Bishop of Toronto, announced at the recent synod in Toronto, Ont., that he will retire in June, 1966. Bishop Wilkinson, who will reach retirement age in November, will be succeeded by the Rt. Rev. George Boyd Snell, Bishop Coadjutor of Toronto.

Bishop Wilkinson, a member of the

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Anglican Committee of Ten, which with its United Church of Canada counterpart recently released a blueprint for union [L.C., June 20th], commented to reporters during a break in the synod that it will take members of the United Church of Canada a long time to understand the office of bishop. "But they will find it a much more democratic office than many of them now believe," he added.

SOUTH AFRICA

Some Loss of Support

The Rt. Rev. Edward Knapp-Fischer, Anglican Bishop of Pretoria, reported that some white members of his Church are withdrawing their support of the Church because of its stand against racial discrimination.

Writing in the May issue of "Cape to Zambesia," the monthly report on the work of the Church of the Province of South Africa, issued in London, he said this is one of the results of increased English-speaking support for the nationalist government—as shown in recent elections.

The bishop added:

"Perhaps the most tragic consequence of the defection and hostility of many of our white members is the loneliness and isolation to which [the situation] subjects many of our priests.

"To be hated and often misrepresented and maligned by many of those who speak the same language and share so many of their traditions, is perhaps the greatest of the burdens they have to bear."

Discussing the increased nationalist support in the provincial elections, Bishop Knapp-Fischer wrote:

"A consequence for the Church of the Province of South Africa is the reluctance of a growing number of its white members to be associated with the work and witness of the Church in the matter of race relations.

"Some of our members, while remaining in sympathy with the principles for which we are pledged to contend, fear for the security of their jobs if that sympathy is openly shown.

"But there are many others who are openly and actively opposed to the stand which the Church has taken against discrimination on grounds of race or color alone, and who are withdrawing their support."
[EPS]

MAINE

All but Legal

The convention of the diocese of Maine has voted to admit women to administrative offices previously held only by men. The convention was held May 19th in the Cathedral of St. Luke, Portland, Maine.

Clergy delegates voted 31 to 10 and lay delegates 103 to 64 to admit women as wardens, vestrymen, and delegates to diocesan and General Conventions. Opponents had argued that if the measure were approved, women would in time dominate the representation at conventions. Supporters pointed to the many lesser positions in the parishes held by women and declared that women are vital to the work of the Church.

The change will require revision of Maine law by the state legislature because it involves the incorporation of the diocese. Individual parishes will still have the right to vote on whether they wish women to occupy the posts of wardens and vestrymen.

In other action, the convention:

- ✓ Passed a resolution memorializing the 62d General Convention to set the retirement age for all clergy in the Church at 65 (reduced from age 68 without loss of pension) with optional retirement at age 62 on a prorated basis, and instructed the Church Pension Fund to put such a plan into effect;

- ✓ Expressed its opposition to a state lottery and communicated its opposition to the Maine legislature;

- ✓ Passed a resolution declaring "our love and sympathy for all our brethren who are torn by decisions in the current revolution for civil rights" and declared its support of "all lawful and non-violent means toward securing these rights for all";

- ✓ Adopted a budget of \$162,909, which includes budgets for the diocese and the Maine Episcopal Missionary Society.

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THE LIVING CHURCH

AROUND THE CHURCH

The Rev. **Lewis H. Long**, rector, St. Mary's, Phoenix, Ariz., and secretary of the Arizona convention, left May 23d for Korea to represent the diocese at the formation of the diocese of Northern Korea.

Fr. Long is to be gone five weeks and plans visits at Anglican centers in Tokyo, Hong Kong, Bangkok, Singapore, Manila, and Honolulu as well as Seoul. Two years ago Fr. Long visited churches in Europe.

The town and country committees of the dioceses of **Southern Virginia** and **Southwestern Virginia** sponsored a "Textile Conference" May 6th and 7th at Dabney House, near Chatham, Va. The clergy invited were drawn from the parishes and missions in communities where some aspect of the textile industry is the dominant economic factor. The emphasis of the conference was on the problems in endeavoring to bring the Gospel relevantly to the workers in the mills.

On May 27th, ground was broken for the **Convent of St. Helena**, in Augusta, Ga. The sisters have been living in a borrowed log house in Augusta since the fall of 1961. The convent will consist of three buildings—the convent proper, a guest house, and the chapel—connected by cloisters. The single-story buildings, on a site given the sisters by Mr. Gwinn Nixon, of Augusta, will cover approximately 12,000 feet.

The Rt. Rev. **William Hampton Brady**, Bishop of Fond du Lac, was elected superior-general of the **Confraternity of the Blessed Sacrament in the U.S.A.**, at the annual council and conference of the society, held in St. Paul's Church, Washington, D. C., June 18th and 19th. Bishop Brady succeeds the late Bishop Reginald Mallett, who held the office from 1946 until his death last February.

The **Conference on Spiritual Healing** will be held September 12th to 15th at St. Stephen's Church, Philadelphia, Pa. Under the auspices of the Order of St. Luke the Physician, the international, inter-Church meetings will be open to the public.

His 50th anniversary of the ordination to the priesthood was celebrated recently by the Rev. **Don Frank Fenn** at the Church of St. Michael and All Angels, Baltimore, Md. Dr. Fenn was born in Wichita, Kan., December 31, 1890. In Denver, Colo., he sang in the choir of St. Mark's Church, was baptized and confirmed. A graduate of Nashotah House, he was ordained priest on May 1915.

PEOPLE and places

Appointments Accepted

The Rev. **John Shelly Akers III**, former vicar of St. Philip's, Harrodsburg, Ky., is assistant to the rector, Church of the Good Shepherd, Lexington, Ky. Address: 2021 Dogwood Dr.

The Rev. **Dorman A. Ball**, rector of St. Mark's, Millsboro, Del., will be rector of St. John's, St. Louis, Mo. Address September 1st: 3664 Arsenal St. (63116).

The Rev. **Irving F. Ballert**, former rector of St. Luke's, Troy, N. Y., is rector of St. Paul's, Sidney, N. Y. Address: 27 River St. (13838).

The Rev. **Joseph W. Buchanan**, former rector of Epiphany, Norfolk, Va., is assistant rector at Christ and St. Luke's, Norfolk. Address: 560 W. Olney Rd. (23507).

The Rev. **Reynolds S. Cheney II**, in charge of St. John's, Aberdeen, Miss., is also chairman of the department of youth for the diocese of Mississippi.

The Rev. **Robert T. Cobb**, former curate at Trinity Church, Watertown, N. Y., has been appointed acting Episcopal chaplain at Syracuse University while the chaplain is on sabbatical leave.

The Rev. **Bruce H. Cooke**, associate rector of St. Peter's, Ladue, Mo., will be rector of Calvary Church, Columbia, Mo. Address September 1st: 113 S. Ninth Ave. (65201).

The Rev. **Claude Phillip Craig**, former rector of St. Christopher's, Garner, N. C., is rector of All Saints' (Sedgefield), Greensboro, N. C. 4211 Wayne Rd. (27407).

The Rev. **J. Alan di Pretoro**, former rector of St. Paul's, Sidney, N. Y., is rector of St. John's, Cohoes, N. Y. Address: 169 Mohawk St.

The Rev. **William J. Fischler**, formerly priest in charge of the Church of the Atonement, Morton, Pa., is now rector of the church.

The Rev. **Robert T. Gibson**, rector of St. Clement's, El Paso, Texas, will be dean and rector of Christ Church Cathedral, Houston, Texas on August 1st.

The Rev. **J. W. Haggard**, Capt. USN, ret., is curate at the Eastern Shore Chapel, Virginia Beach, Va. Address: 2312 N. Wolf Snare Dr. (23454).

The Rev. **Henry W. Havens, Jr.**, former rector of St. John's, Halifax, and priest in charge of Emmanuel, Mt. Road, St. Thomas, Clarkston, and Christ Church, Halifax, Va., will be assistant at St. Paul's, Norfolk, Va., on August 1st.

The Rev. **Worrell H. Holby, Jr.**, former vicar of St. Stephen's and All Saints', area missions of Sweetwater and Colorado City, Texas, will be curate at St. Nicholas', Midland, and vicar of St. John's, Lamesa, Texas. Address July 15th: Box 5121, Midland (79702).

The Rev. **Israel Harding Hughes**, retired, is locum tenens at St. Christopher's, Garner, N. C. Address: Box 44 (27526).

The Rev. **John Romig Johnson, Jr.**, member of the staff of St. James', N.Y.C., and doctoral candidate at Union Theological Seminary, has been appointed director of field work and instructor in pastoral theology for the coming academic year, at Berkeley Divinity School, New Haven, Conn.

The Rev. **Joshua T. MacKenzie**, former rector of St. Christopher's, Havelock, N. C., is priest in charge of St. Andrew's, Rocky Mount, N. C. Address: Box 3 (27802).

The Rev. **James S. Masters**, former seminarian, is curate at St. George's, Kansas City, Mo. Address: 5412 Michigan (64130).

The Rev. **Charles R. McGinley**, former rector of Emmanuel Church, Virginia Beach, Va., is assistant rector at St. Edward's, San José, Calif. Address August 1st: 15040 Union St.

The Rev. **John W. Mulder**, who was non-parochial, diocese of Lexington, is rector of St. Agnes', Sebring, and priest in charge of St. Francis of Assisi, Lake Placid, Fla. Address: 4000 W. Lakeview Dr., Sebring.

The Rev. **Frank L. Shaffer**, former assistant minister at Christ Church, Springfield, Ill., is now rector of St. Andrew's, 11 E. Jackson St. (62703).

The Rev. Gardner W. Van Scoyoc has resigned as executive secretary of Christian social relations of the diocese of Virginia, and will be administrator of Goodwin House for the aged, which is being established in Alexandria, Va. Address July 15th: 5900 Westchester St.

New Addresses

The Rev. Lawson Anderson, Box 303, Springdale, Ark.
 The Rev. Urban J. Baer, 1206 Sixth St. S., Prairie du Chien, Wis. 53821.
 The Rev. Albert C. Baker, Box 9617 Center Pt. Branch, Birmingham, Ala. 35215.
 The Rev. Eugene Botelho, c/o Forwarding Service, National Travel Club, Travel Bldg., Floral Park, N. Y.
 The Rev. Palmer Campbell, 1535 West Ave., Richmond, Va. 23220.
 The Rev. Courtney L. Carpenter, 1112 Jones St., San Francisco, Calif. 94109.
 The Rev. Frederick Crane, 8831 Chantry Ave., Fontana, Calif.
 The Rt. Rev. John C. S. Daly, Bishop of Taejon, Box 22, Taejon, Korea.
 The Rev. William R. Dennis, Jr., Box 202, Huntersville, N. C.
 The Rev. Charles B. Doan, 5917 Wyandotte, Kansas City, Mo. 64118.
 The Rev. C. Jack Fass, 428½ N. 7th, Livingston, Mont.
 The Rev. Robert A. Fisher, 737 Woodland Ave. S.E., Atlanta, Ga. 30316.
 The Rev. James F. Freneyhough, 1 Sharon Rd., Triangle, Va.
 The Rev. C. Ronald Garmey, R.F.D., West Stockbridge, Mass.

The Rev. Benjamin Harrison, 144 N. Yale, Wichita, Kan. 67208.
 The Rev. Raymond F. Heron, Jr., 104 Paulskirk, Ellicott City, Md. 21048.
 The Rev. Raymond L. Holly, Spooner, Wis. 54801.
 The Rev. Louis B. Keiter, 4033 S.E. Woodstock Blvd., Portland, Ore. 97202.
 The Rev. John W. Kline, 4 Prospect Ave., Randolph, Vt. 05060.
 The Rev. Warren W. Lane, Box 447, Niagara-on-the-Lake, Ontario, Canada.
 The Rev. Karl G. Leyer, 2618 N. Hackett Ave., Milwaukee, Wis. 53211.
 The Rev. Lucien Lindsey, 2245 N. Dayton, Chicago, Ill.
 Mrs. W. Gerald Lonergan, Jr., LIVING CHURCH correspondent, diocese of Missouri, 9265 Reeder Dr., Shawnee Mission, Kan. 66214.
 The Rev. James E. McLain, 1511 Gary Way, Carmichael, Calif. 95821.
 The Rev. John M. Mills, c/o A.C. Mills, 29 Maple St., Broadalbin, Fulton County, N. Y.
 The Rev. John T. Morrow, Gladstone, N. J. 07934.
 The Rev. Leonard F. Nichols, Tabor Lake, Mt. Tabor, N. J. 07878.
 The Rev. Raymond L. Phillips, Jr., Box 671, Easley, S. C.
 The Rev. Leslie F. Prutton, 6 Chestnut St., Rhinebeck, N. Y.
 The Rev. Max H. Rohn, Box 1876, Nassau, Bahamas.
 The Rev. Roger F. Rose, 4315 Marpin Ave., Baldwin Park, Calif. 91706.
 The Rev. Embry Rucker, 2506 Childs Lane, Alexandria, Va. 22308.
 The Rev. Gardiner H. Shattuck, 12 Wildwood Circle, Wellesley, Mass. 02181.

The Rev. Canon T. L. Small, 7919 Jansen Dr., Springfield, Va. 22150.

Resignations

The Rev. John Crocker has resigned as headmaster of Groton School, Groton, Mass., after 25 years in that position. He was a Groton schoolboy himself, later succeeding the Rev. Endicott Peabody as headmaster. His successor is the Rev. Bertrand Hones, Jr.
 The Rev. Canon Lee Irving Greene has resigned from St. Luke's Church, Gladstone, N. J. He entered the ministry of the Church in the United States in 1945, from Canada. He has held numerous committee positions in his diocese, including that of a member of the standing committee. He has been honorary canon of Trinity Cathedral since 1953.

DEATHS

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

Isaac Q. Rayburn, father of the Rev. Sterling M. Rayburn, curate of St. James' Church, Ormond Beach, Fla., and a communicant of St. Philip's Church, Coral Gables, Fla., died May 26th in Coral Gables. He was 53.
 A World War II veteran, Mr. Rayburn was assistant comptroller of International Petroleum Corp., and had lived in South America and Houston, Texas, before his transfer to Coral Gables.
 In addition to his son, he is survived by his wife and one daughter.



GO TO CHURCH THIS SUMMER!

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

CHICKASAW (MOBILE), ALA.

ST. MICHAEL'S 300 Grant St.
 (Just off U. S. 43 N, 4 mi from downtown Mobile)
 Sun HC 7, Family Eu 9; Daily as anno

GUNTERSVILLE, ALA.

EPIPHANY DeBow St. at O'Brig Ave.
 Rev. Hoyt Winslett, Jr., r
 Sun HC 7:30, Parish Service 9

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
 Very Rev. Charles A. Higgins, dean
 Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

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

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watska 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

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

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

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. s., 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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GO TO CHURCH THIS SUMMER!

Continued from previous page

ATLANTA, GA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

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

ST. 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 & 9:30 HC (Chapel), 11 MP & Ser (HC 1S);
11 Nursery; 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. 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

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

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
Rev. Frederick W. Derst, 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 9:15 & 10:15 (Spanish); Daily 7 ex Wed
& 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

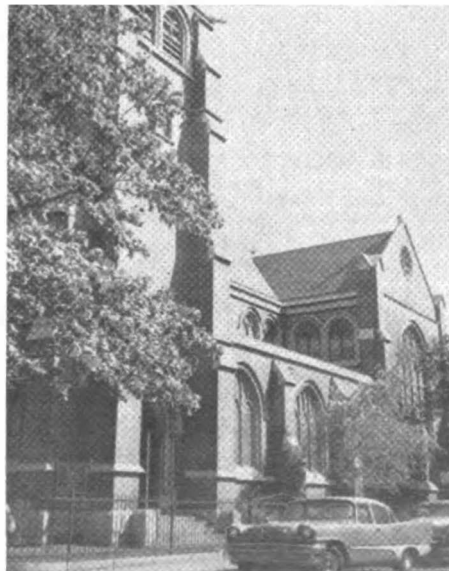
HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

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, 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, 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 Domrosch, 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. PAUL'S CHURCH (FLATBUSH)
BROOKLYN, NEW YORK

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

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

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. Isachsen, 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

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
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. Lackerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu