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Westrich

After service on
Sunday morning
at Trinity Church,
St. Louis [p. 8].



Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis. 53202. We do not promise to answer every question submitted.

What is the original meaning of "banns" in "banns of marriage?"

"Banns" are, literally, proclamations. In Old English the word means a public edict. It seems that Charlemagne in the ninth century gave order that when people intended to be married a public announcement of their intention must be made so that investigation of possible consanguinity could be conducted. The original purpose remains the formal purpose of the practice: to make the intention to marry a matter of public record.

???

What is the real difference between the terms, "love" and "charity," in the Christian vocabulary?

"Charity" is the older, more traditional English word for that peculiar kind of love which in Greek is called *agape* and which is often designated as Christian love. It differs from biological or natural love (Greek *eros*) in that it is self-giving, and seeks the good of the beloved rather than the pleasure of the lover. So, if we stick to traditional usage, we use "charity" to designate this particular kind of self-giving, other-regarding, Christ-like love which is given its classic description in the 13th chapter of First Corinthians.

???

Is it true that there are several other world religions which claim more adherents than Christianity?

No. All statistics must be approximate at best, but the following estimates are based on scientific and recent surveys:

- Christians—975,000,000
- Muslims—425,000,000
- Hindus—385,000,000
- Confucianists—300,000,000
- Buddhists—160,000,000.

BOOKS

Made in Texas

A Happy Worldly Abode: Christ Church Cathedral 1839/1964. By Marguerite Johnston. Cathedral Press, Houston. Pp. 244. Plus illustrations. \$12.

Organized when Houston was scarcely two years old and when Texas was still a republic, Christ Church Cathedral, Houston, Texas, has completed 125 years of remarkable Christian contribution to the city and state as well as to the Episcopal Church. This is the vivid story told by Marguerite Johnston (Mrs. Charles Wynn Barnes) in a large, magnificently illustrated volume, titled *A Happy Worldly Abode*, to commemorate this anniversary, 1839-1964.

The author's wide newspaper experience—currently she is a columnist for the *Houston Post*—accounts for the easily readable style and the successful carrying of the reader's interest through the entire lengthy text. Frequently her story involves the leading Texas citizens who were building their new republic at the same time that they assisted in building Christ Church. Based on the old records of the church, and on diaries and letters, this fascinating parish history tells of success and defeat, epidemics and wars, and through it all the author's sense of genuine humor occasionally adds the necessary lighter touch.

While the author successfully depicts a little known story of local and Episcopal Church history, she is less successful in her attempts to relate these Texas occurrences to the non-ecclesiastical contemporary scene by the generous use of short paragraphs in the wide margins of the book. It is difficult to see the relevance of "Camelot opens in New York starring Julie Andrews and Richard Burton" with the launching of the Cathedral Advance Fund in 1960. It is equally difficult to relate "Johannes Brahms makes his concert debut in Hamburg at age 14" with the adjacent paragraph narrating the amusing tale of the Rev. Mr. Gillett's attempt to collect his salary arrearages. These references show the author's wide historical and cultural interests but must prove rather distracting to most readers.

In addition to this lengthy story covering 228 pages of near folio dimensions there are the detailed lists of rectors, vestrymen, and others officers, and scores of plates made from photographs.

RAYMOND W. ALBRIGHT, Th.D.

Books Received

MY FACE IS BLACK. By C. Eric Lincoln. Beacon Press. Pp. 137. \$3.50.

SNCC: THE NEW ABOLITIONISTS. By Howard Zinn. Beacon. Pp. 246. \$4.95.

NATURAL MEDITATION. By Philipp Dessauer. Kenedy. Pp. 127. \$3.50.

The Living Church

Volume 151

Established 1878

Number 3

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

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

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FEATURE

A Congregation That Loves

Charles F. Rehkopf 8

THINGS TO COME

July

- 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

September

- 5. Twelfth 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.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$18.90 for two years; \$24.00 for three years. Foreign postage \$2.00 a year additional.



LETTERS

Most letters are abridged by the editors.

Vocation?

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(Rev.) HARRY LEE HOFFMAN III
Assistant, St. Matthew's Church

Richmond, Va.

Potluck and Lord's Supper

The article on church kitchens [L.C., June 20th], was a marvelous one! I wonder if anyone but me notices the large attendance at church potlucks in comparison to the almost zero attendance at some of the Lord's Suppers held in the evening.

I was at one parish where the people were standing around waiting for the potluck supper, while the Lord's Supper was going on in the sanctuary right next to the kitchen! "Nothing to do until the ladies serve"!! Something is wrong, it seems to me.

I sometimes think what wonders might be accomplished if all the time, money, and energy that goes into potlucks were to go into spreading the Catholic Church's teaching? I wonder how many who attend the potluck are aware of all the delicious "goodies" the faith has to offer, if they would but taste and see.

AUDREY M. TIERNAN
(Mrs. Ted C. Tiernan)

San José, Calif.

Presence or Grace?

Concerning the letter of the Rev. J. Phillip Pulliam, Jr. [L.C., May 23d], I am interested in knowing what he means by the "Real Presence," and by God vouchsafing the "Real Presence" to Protestants in their Communion services. I suspect that he may mean the Holy Ghost—one substance, surely, but distinction of Persons. He seems to equate the "Real Presence" with grace, and that only.

I have supposed that the term, "Real Presence," referred to the real, objective presence of our Lord, as truly present in His sacramental Body (the consecrated Bread and Wine) as He was in His Incarnate Body

and in His Resurrection Body in Palestine, and as He will be present in His Glorified Body when He comes again. If this is "localizing God" (as some have said), one can only reply that our Lord Jesus Christ actually is God localized "for us men and for our salvation" because we need Him so.

The true "Real Presence" requires, of course, an apostolic priesthood because that is the method which our Lord provided. An indiscriminate use of the term, "Real Presence," is confusing.

(Miss) MARGARET KEPHART
Member, St. John's Church

Ithaca, N. Y.

Behind the Smoke Screen

May I add my congratulations on the article by Perry Laukhuff entitled "Why Make It So Difficult?" in the June 13th issue. He voices a concern that more and more laity (and, I suspect, a few clergy) have had recently.

One might speculate why the Christian faith is not often stated as plainly and simply as Mr. Laukhuff has done. Perhaps we can get a clue from your editorial series on the "New Theology," whose first article coincides very nicely with that of Mr. Laukhuff. An attempt is being made throughout the Christian Church to re-state (and re-think) our traditional beliefs. Many different attempts at re-statement are going on at present. Our clergy, being just as human as the laity and a lot more involved in the theological ferment, would, in many instances, find it difficult to sit down and write a brief, lucid statement of the faith like Mr. Laukhuff's. They (particularly the newer or younger clergy) must still work out a lot in their own minds. In the meantime they are expected to say something, and the more theological and unspecific the statement, the less it can be challenged. A pastor can best avoid disturbing the faith of his flock by voicing his own misgivings, if he speaks in terms which beg the disturbing questions that could be raised.

Another possible factor behind the theological smoke screen is the growing professionalism of the clergy. As the Church emphasizes the ministry of the laity, the old distinctions between clergy and laity based on personal holiness or commitment have tended to diminish. The clergy must have some distinguishing status, so they become "professionals." This happens even more due to the new emphasis on high academic standards for our clergy. In order for theology to become "a respectable academic discipline, it must adopt the language of the academic community" (and as one "in but not of" the academic community, I can testify that this is not the language of everyday speech). A priest who wishes to keep his professional status must demonstrate his ability to talk in approved theological phraseology. This keeps him in good standing with his colleagues and impresses his parishioners (also cutting off effective communication in the process).

"Lay theologians" are in an even more precarious position, since they must compete with the "real professionals" in the field. At the same time they must demonstrate some special insights gained as laymen to justify their venturing into the field of theology at all.

As a layman I must ask "What can we do about this?" We must first make it clear

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to our clergy that they may sometimes tell us, "I don't know" or even, "I haven't made up my mind about this." We must also meet them halfway in getting theological concepts translated into language that means something to us. Perhaps the clergy need to know that they are "accepted" by us. Who knows, we might wind up talking to each other.

PETER KIDDER
Head Cataloger
Kenyon College Library

Gambier, Ohio

Another Principle

Relative to the stand of Bishop Carpenter of Alabama, in which he objects to officers of the Executive Council taking part in the Selma and Montgomery demonstrations at Church expense [L.C., June 6th], let me say that I heartily agree with Bishop Carpenter. It is the right of any citizen to take part in these demonstrations if he sees fit. However, another principle is involved when officers of the national Church demonstrate and come to Alabama with their expenses paid by the Church. To have these individuals repay to the Church the costs of their trip seems only fair. In the future it is hoped the Executive Council will be specific in this particular field.

(Rev. Canon) DAVID C. TRIMBLE
Rector, St. Luke's Church

Priscott, Ariz.

The Living Church

July 18, 1965
Fifth Sunday after Trinity

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

WASHINGTON

Repeat and Reaction

Luci Baines Johnson, the President's younger daughter, who was brought up as an Episcopalian, marked her 18th birthday by becoming a Roman Catholic. On July 2d, in the presence of the President, Mrs. Johnson, and her sister, Lynda, she was baptized in St. Matthew's Cathedral, Washington, D. C.

Miss Johnson was baptized Lucy at St. David's Church, Austin, Texas, on December 27, 1947, by the Rev. Charles A. Sumners. She was confirmed in the same parish on April 17, 1960, by the Rt. Rev. John E. Hines, then Bishop of Texas, now Presiding Bishop.

On July 3d, Luci, in a white suit, white shoes, and white mantilla, and carrying a Bible and rosary, attended Mass in the chapel of St. Ann's Infant Home in Washington and received her first Communion as a Roman Catholic. In September she plans to enter the Georgetown School of Nursing—a Roman Catholic school.

Fr. Thomas Stransky, official of the Vatican's Secretariat for Promoting Christian Unity, issued a statement in which he said, "The principle of indiscriminate Baptism is very unecumenical to say

nothing of canon law prohibitions. If that was the case with Miss Johnson, Episcopalians are perfectly justified in feeling as they do. Readministering the sacrament of Baptism is to be done only when there is prudent doubt about prior Baptism or its validity."

It has been reported that the rebaptism of Miss Johnson was done at her own request. Fr. Stransky's statement said, however, that it is "not enough that a person being received into the Catholic Church personally desires to be baptized."

Immediate public criticism of the Roman Catholic action was made by Bishop Pike of California and supported by Bishop Hallock of Milwaukee, the Rev. William J. Wolf, of the Episcopal Theological School, and the Rev. Arthur Vogel, of Nashotah House, all three members of the June 23d meeting with Roman Catholic officials at which Baptism was discussed [L.C., July 4th].

MANNERS AND MORALS

Golden Age?

Some 80 teenagers attending a recent United Church of Christ Youth Forum in Elmhurst, Ill., heard theologians, clergymen, and laymen—some of them

Episcopalians—present varying views on morality.

A "new morality," which throws away all the taboos and guidelines and leaves only the law of love, was recommended by the Rev. Dr. Joseph Fletcher, professor of ethics at the Episcopal Theological Seminary, Cambridge, Mass. "It always depends on the situation," explained Dr. Fletcher.

In certain situations, he said, "unmarried love could be infinitely more moral than married love. Lying could be more Christian than telling the truth; stealing could be better than respecting private property."

Dr. Fletcher said the new morality rejects the old—which he described as an effort to "pre-fabricate our moral decisions by applying a lot of rules." Instead, the new-morality Christian "faces every situation determined to do the most loving thing possible under the circumstances."

As far as sex is concerned, he told the young people, "it will be regarded as either good or evil in the new morality simply by whether it helps or hurts human beings."

Not every pre-marital sex relationship is wrong, Dr. Fletcher told the teenagers. "According to the new morality nothing is good or bad of itself, but its goodness or its evil depends entirely upon what it does or does not do—to or for—persons."

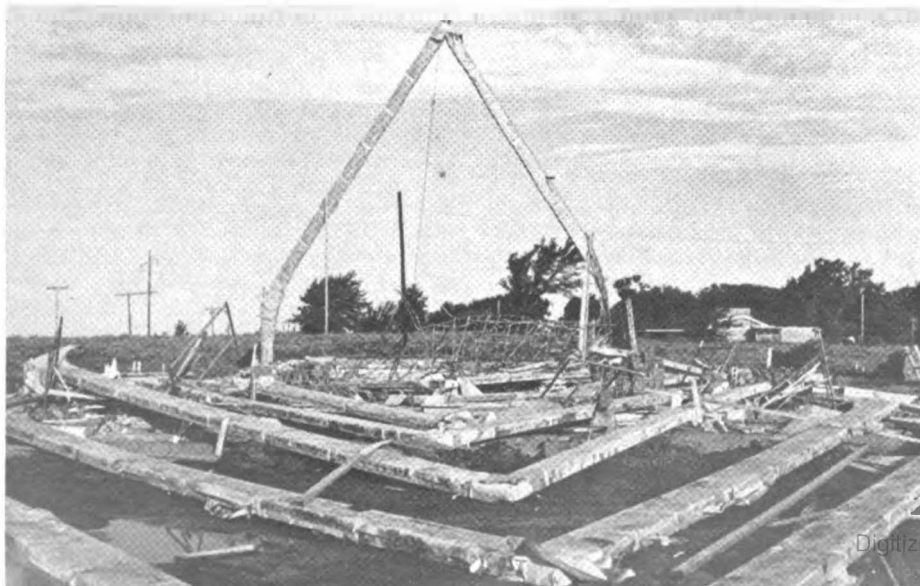
Dr. James Daane, assistant editor of *Christianity Today*, disagreed. Pre-marital and extra-marital sex "are always wrong," he told the Forum. He described principles and laws as having "continuing force" and rejected the new morality because "it denies that there are any binding principles and leaves the individual to make the decision entirely on his own."

While believing that certain acts are always right or always wrong, Dr. Daane held that "the codes or principles don't spell out every detail and leave plenty of room for ethical struggles and decisions."

Mr. Anson Mount, a representative of *Playboy* magazine, told the group that the present era, with its relaxation of stringent moral codes and encouragement of individual decisions on morality, pre-saged a "golden age of Christianity." Mr. Mount, an Episcopalian, declared that "the whole point of Christianity is missed by drawing up a whole list of dos and don'ts."

A violent windstorm in the Des Moines, Iowa, area June 27th felled nine of ten laminated arches that were to form the nave of St. Timothy's Church, West Des Moines. The arches also pulled down the west wall of the nave and tore up the concrete

floor to which they were anchored. The project, scheduled to be completed in November, is expected to be delayed two months, and the loss, covered by insurance, was estimated at more than \$50,000. The Rev. Robert B. Hedges is rector.





The Rt. Rev. William Crittenden, Bishop of Erie, is shown as he left Kennedy Airport on June 29th as one of nine clergymen who have undertaken a good-will mission to Vietnam. Sponsored by the Clergyman's Emergency Committee for Vietnam of the Fellowship of Reconciliation, a pacifist religious organization, the group's aim was to seek talks with religious and cultural leaders in Saigon and Hanoi in the hope of reducing tensions and establishing communications looking toward a cease-fire.

the young delegates described sex as "the most intimate of all human relationships" and expressed the fear that to make a "plaything" out of it would destroy the relationship. They also took exception to Mr. Mount's advocacy of "recreational" sex and his approval of pre-marital sex. Mr. Mount had told the young people that sex was not sacred, that any kind of relationship was all right as long as it hurt no one, and that personal morality in his view is the "exercise of personal responsibility and judgment."

"We are in the midst of a new reformation and renaissance," Mr. Mount said, and assured the young people they are "lucky to live in this generation." He defined the "moral revolution" of today as the "replacement of phony values with real ones." [RNS]

PENNSYLVANIA

"The Problems of the Poor"

The diocese of Pennsylvania has charged a Philadelphia priest with 25 counts of "conduct unbecoming a clergyman" and gave him until July 15th to resign or face trial under Church law.

The priest, the Rev. William Vaughn Ischie, Jr., declared his intention to fight the charges. He said he not only would fight them within the Church but also in the civil courts if necessary.

Fr. Ischie, rector of Christ Church, Philadelphia, countered the charges with an attack on the Rt. Rev. Robert L. Dewitt, Bishop of Pennsylvania. He said the charges were brought as a result of "the personal animosity and vindictiveness of the bishop toward me."

Bishop Dewitt declined to comment on the affair, saying he considers it a private, Church matter, and expressed his displeasure that the matter has been made public.

The charges allege that Fr. Ischie used "uncivil, abusive, discordant, and obscene" language to certain persons, that he has failed to pay bills and has been rude to creditors, that he has violated the city housing and fire codes on a property he owns and has violated the city traffic laws.

Fr. Ischie said the charges are little more than "gossip" and, since they have to do with his private and business life rather than his activities as a priest, are not the proper concern of the Church.

The 39-year-old priest was well known and respected in Philadelphia for his civic activities as well as his Church work until late in 1962 when his behavior as a member of the city's zoning board of adjustment was criticized by individuals and the press.

In January, 1963, he resigned under fire from the zoning board. It had been disclosed that he allegedly bought properties while a member and once voted for a zoning variance that increased the value of a property he owned. The city solicitor gave a formal opinion that Fr. Ischie had acted improperly. Several months later, Fr. Ischie was charged in traffic court with ignoring 21 traffic violation summonses, most of them for illegal parking. Both of these incidents are included in the 25 charges brought against him.

Fr. Ischie denied intending anything wrong as a member of the zoning board and said most of the traffic tickets were given to parishioners driving his car.

The diocese has taken an active role in a number of civil rights issues, including the current controversy over the all-white enrollment policy of Girard College. The school's 45-acre, walled-in campus, located in the heart of a lower-class Negro area, is restricted to "poor, white male orphans" under the will of its 18th-century founder. The Philadelphia chapter of the National Association for the Advancement of Colored People has been picketing the campus since May 1st to protest the will restriction.

Fr. Ischie contends that if there is a repetition of the riots that raked the Negro neighborhood last summer, the Church will be considered an accessory. He has branded as a "paid agitator" a priest recently assigned by the bishop to advise him on civil rights matters.

Fr. Ischie said he also feels that the bishop's stand on the Girard College controversy is costing the Church "hundreds of thousands of dollars" in pledges to local parishes. This also means, he says, that the diocese will be hard-pressed to meet its financial obligations under the bishop's increased budget for this year.

Fr. Ischie says he is in favor of the integration of Girard College, but believes it should be done through the courts rather than by picketing and demon-

strations that have already led to some violence and arrests.

Fr. Ischie is rector of a parish of 350 communicants in a lower middle-class Philadelphia neighborhood. He claims his parish is so poor that he has not drawn a salary for four years and that when he did take one, it was never higher than \$4,000 a year.

He describes his bishop as having come from a wealthy parish in Detroit "where he had five assistants, 2,900 communicants, and no money problems." Because of this affluent background, Fr. Ischie contends that Bishop Dewitt does not understand the problems of the rector of a small, poor urban parish.

Fr. Ischie said it was to help support the parish that he got into the real estate business.

"Unfortunately," he said, "I am a better priest than a businessman and I got into financial difficulties."

He claims that he and his parish are "bankrupt." This, he said, is why he has not been able to pay the bills mentioned in the charges. He also acknowledges that he has been brusque with creditors and has used strong language on occasion.

"I'm not a main-line priest," he declared. "If you don't talk the language of these people, they think you're a pantywaist."

EAST AFRICA

No Longer Bishop

The Rt. Rev. Festo Lutaya no longer is Bishop of West Buganda, the Rev. Yona Okoth, Provincial Secretary of the Church of Uganda, announced May 31st.

Bishop Lutaya, who had been asked to retire by the Uganda House of Bishops after he had reached the retirement age of 65 last year, had appealed to the Archbishop of Canterbury. The Archbishop's reply was that the matter was beyond his jurisdiction, since the Church of Uganda is an independent Province with its own constitution.

The announcement by the Provincial Assembly said this meant that Bishop Lutaya had ceased to be Bishop of West Buganda. The bishop earlier had accepted his pension payment.

The Provincial Assembly also announced that the synod of West Buganda was called to meet at Mpigi on June 24th so that a new bishop could be chosen. The West Buganda synod met in January, but it did not have the necessary quorum and therefore was unconstitutional, Fr. Okoth said.

There has been a dispute in the Church of Uganda since an earlier decision by Bishop Lutaya to move his seat from Masaka to his home area of Mityana. As a result, the Masaka section of the diocese has been administered from Namirembe, because Church members had objected to the move.

... is still part of

West Buganda diocese, and diocesan boundaries cannot be changed by the Provincial Assembly without the consent of the diocesan synod," Fr. Okoth said.

"It is essential that the vacant diocese should elect a new bishop soon, as it will not be possible to elect a new Archbishop of Uganda when Dr. Brown goes in November if any diocese is without a bishop," he said.

MARYLAND

Persuasion on a Ladder

The Rev. G. Stanley Schwind, fire department chaplain and rector of St. Luke's Church in Baltimore, Md., has been given credit for talking a 23-year-old man out of jumping off the Howard Street bridge across the Jones Falls expressway in that city.

The incident occurred at 2 a.m. on May 28th, after a passer-by had spotted the man lying on a girder atop the bridge and had notified authorities. Police and firemen were called, and three patrolmen climbed a ladder to within arm's length of Cecil Miller, of Sullivan, W. Va., who threatened to jump if they should come closer.

The patrolmen failed to talk Mr. Miller into coming down, and Fr. Schwind went up the ladder. He said that Mr. Miller was distressed and crying and that he kept repeating, "All I want is to be forgiven."

For longer than an hour Fr. Schwind pleaded with the man while below, police and firemen had stretched life nets, hoping to catch him in case he jumped or slipped from his precarious position.

Fr. Schwind said that he finally scolded Mr. Miller for creating such a spectacle and urged him to come down and straighten things out. He then agreed and was helped down the ladder by the three patrolmen.

Mr. Miller was charged with disorderly conduct.

UTAH

Cultural Parallels

An attempt to indicate parallels, rather than to combine Navajo and Christian forms of cultural and religious expression has been the aim of architect Robert K. Vance in his design for the new church being built at St. Christopher's Mission, Bluff, Utah.

Basically triangular in shape, the church tapers to a central glassed-in roof opening, reminiscent of the "smoke hole" in the center of a Navajo hogau. Directly below this skylight, which will be about 40' above the ground, will stand the hexagonal monolithic stone altar.

It is hoped that eventually the church will be furnished with the best of Navajo art created by Navajo silversmiths and weavers. In line with mission policy, local Navajo carpenters, stonemasons, and laborers will be employed on the church. The new church is to replace the log church which was destroyed by fire last year [L.C., August 8, 1964].

CHURCHWOMEN

Departments Separated

Nearly 350 Churchmembers from 59 parishes and missions met April 27th through 29th at St. Stephen's Church, Oak Ridge, Tenn., for the annual meeting of the Churchwomen of the diocese of Tennessee.

The meeting heard plans for a pilot project aimed toward community development in Tracy City and surrounding Grundy County and was told about the recent formation of Appalachia South, Inc. [L.C., May 30th].

A budget of \$11,944 was adopted. The amount includes special allocations of \$200 each for scholarship aid to seminarian Antonio Mendoza of Mexico and an airplane the diocese will buy for Bishop Brown of Liberia, and \$350 for the

discretionary fund of each Tennessee bishop.

The Churchwomen also amended their bylaws to separate the department of devotions and United Thank Offering, which have been combined. In other action, the Churchwomen:

✓ Approved support for the pilot diocese program;

✓ Adopted a resolution recognizing the Women of St. Paul's, Athens, for 100% participation in the United Thank Offering at the year's ingatherings; and

✓ Passed a resolution supporting the principle of women serving on vestries. (The matter, under consideration by a study committee of the diocesan convention, was introduced at the request of the men of the St. Paul's Church, Chattanooga.)

At a dinner on April 28th five clergymen performed a musical parody of *My Fair Lady*. Sample lines of "My Fair Churchwoman," with lyrics by Mrs. Jeff Brown and the Rev. Paul Shields Walker, both of Memphis:

From "The Christian Social Relations Chairman":

People moving out; they don't bother me,
For there's nowhere else on earth I can afford to be;

Let expressways come, tear down every slum,
I'll stay here on the street where I live.

From "The Missions Chairman":

The plane for Brown stays mainly on the ground,
Bogged down.

NEW YORK

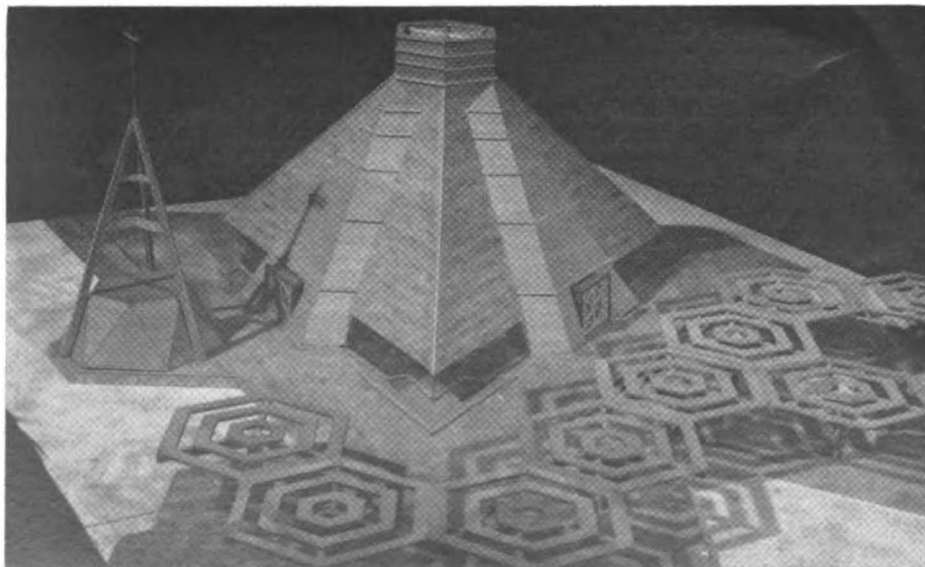
"Get Outside"

by LOIS BALCOM

"Get outside your church buildings, study neighborhood problems, and get to work on them," the Hon. Thurgood Marshall told an all-day conference sponsored by the Episcopal Laymen of New York at St. Peter's School, Peekskill, on June 12th.

On the theme of "Christian Obedience," the day's program included a morning session at which Judge Marshall was keynote speaker, service of Holy Communion, luncheon, and afternoon group discussions culminating in a question-and-answer period led by a panel of four. On the panel, Judge Marshall was joined by Mr. John Lassoe, diocesan director of Christian social relations, Dr. Charles Lawrence, professor of sociology, Brooklyn College, and the Rev. Arthur Walmsley, executive secretary for Christian Stewardship of the Executive Council.

Judge Marshall, well known as legal counsel for the NAACP from 1936 to 1961 and as justice of the U. S. Second Circuit Court of Appeals, was warmly received by the more than 150 priests and laymen attending the conference. In fact, the response to his vigorous opinions, and the gracious and often humor-



Projected building for St. Christopher's: Under the smoke hole, an altar.



Walter Samuel Washington, fifth former at St. Alban's School for Boys, Washington, D. C., stands beside his drawing of racial indignities in Selma, Ala. The drawing, satirically titled "Study in Black and White," won a blue ribbon for Walter in stiff competition from 200 entries by 70 Upper School students. Walter is the son of Dr. and Mrs. John A. Washington, of Washington, D. C. Other first place winners were: William M. Martin, in water color; Peter M. Blachly, in tempera; and Thomas H. Carroll III, in oil. It was the school's annual art exhibit, notable particularly for disclosing depths and sensitivities ordinarily felt to be beyond the experience of high-school age youngsters.

ous manner in which he delivered them, was so generally favorable that one discussion leader was heard to remark, "How can I have a discussion when no one disagrees!" However, the conferees showed no disposition to rest the case upon the consensus that serious injustice now exists in society. On the contrary, a number of candid questions were raised, and candidly answered, on various practical aspects of Negro-white working relationships, as an effort was made to explore possible solutions to present injustice.

Judge Marshall is a communicant of St. Philip's Church, Manhattan. He has been a delegate to diocesan conventions for a number of years, and served as a deputy to the General Convention in 1964.

ARIZONA

Hospital Expanded

Emergency facilities at St. Luke's Hospital, Phoenix, Ariz., were opened for service on May 17th. They are part of an addition planned to include two new operating rooms for the 126-bed general hospital. Funds were made available through donations.

The hospital was opened in 1907 by the Episcopal Church to take care of 20 tubercular patients who were housed in tent-type cottages. The next expansion, to be completed in three years, will double the capacity of the hospital.

Within 15 years, if needs should in-

crease as expected, the hospital will expand to take care of 500 to 600 patients. A preliminary request for partial financing through government funds has been presented to the Arizona department of health.

ALCOHOL

Survey of Clergy

A national survey of 7,000 clergymen has shown that the hundreds who responded almost unanimously favor that the Church take a stand in the prevention of alcohol-related automobile accidents.

The poll, sponsored jointly by the Institute for Safer Living of the American Mutual Liability Insurance Co. and the North Conway Institute, an organization for the study of alcoholism [L.C., June 6th], showed that 98% of the responding clergy favored taking a more active part in helping educate their people to the dangers of driving after drinking, while 85% said that their Churches could effectively join forces with their communities in this project.

According to the Rev. David A. Works, Episcopal clergyman and executive vice-president of the North Conway Institute, the purpose of the survey was to "find out what can be done to organize the Churches in the field of morality regarding highway driving."

Only 17% of the responding ministers had so far participated in any church-oriented activity in the field of accident prevention. Less than 23% have had special training in alcohol education and 24% have had some special training in the counseling of alcoholics and their families.

Of the 65% who had engaged in some form of inter-Church alcohol activity, more than half devoted an average of four hours or less per month to this type of work, mainly in the form of counseling, sermons, and group discussions. Many indicated that more time would be given if a comprehensive aid program were made available to them.

NEVADA

Fifty-fifty Basis

The annual convocation of the missionary district of Nevada met April 23d to 25th in St. Paul's Church, Elko, Nev., and approved a resolution adopting as a standard of giving the "partnership plan," whereby all parishes and missions would share their total receipts on a 50-50 basis with the district or diocese and all districts and dioceses would share similarly with the national Church.

The convocation also voted that each congregation adopt the "parish plan" subscription to the *Episcopalian* magazine for each pledging family by October.

The convocation adopted a budget of \$60,861 and decided to furnish and re-designate the chapel of Trinity Church, Reno, as the William Fisher Lewis Memorial Chapel, in memory of the late Bishop Lewis of Olympia who had earlier been Bishop of Nevada.

VERMONT

Not Trends but God

"The effort to achieve unity (among Churches) offers a golden practical opportunity to question everything we think and do, and to come up with new forms of life and thought," the Rt. Rev. Harvey D. Butterfield, Bishop of Vermont, told a conference of 75 Roman Catholic priests meeting on June 21st at St. Michael's College, Winooski Park, Vt.

The priests were attending the second division of a retreat held annually at the College for Clergy of the Roman Catholic diocese of Burlington. Bishop Butterfield had previously spoken to 86 priests during the retreat's first section.

In commenting on the conversations in which the Episcopal Church is now engaged with the United Presbyterian, Methodist, and Evangelical United Brethren Churches, the United Church of Christ, and Disciples of Christ, represent-

TRINITY

A Congregation

that

by the Very



Westrich

"It was one of the most inspiring experiences I have had. This is a completely integrated congregation that truly lives in its church. The expression of their hearts is visible to all in their preparation for the Holy Eucharist, from the youngest to the oldest — also in their concern for each other."

These words from one person nominated Trinity Church, St. Louis, for an award as a distinguished congregation with less than 600 communicants in a residential area. The nominator had attended service as an out-of-town visitor. Although he did not have an opportunity to return, the experience was one that he could not forget.

What the visitor saw in Trinity Church on that unnamed Sunday was a congregation that loves — loves its building, loves the Church, loves its mission, loves one another. It is a congregation that takes seriously St. Paul's words: "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Trinity Parish is an old parish so far as the Church in Missouri is concerned. It was organized in 1855, the fifth parish of the Episcopal Church in the fast-growing city of St. Louis. Very early in its history it became associated with the liturgical revival of the Oxford Movement and it has always been a part of this. Its altar cross is believed to be the

first one in an Episcopal church west of the Mississippi River, and dates back to 1863. During a fire it was badly charred, and it has since been encased in pierced brass. St. Louis newspapers in 1883 described fully the procession and service when a cornerstone was laid. This was described as "ritualistic." A bystander was quoted as saying, "Look, look, I declare. I feel ashamed of our Protestant men. They won't turn out. Did you see how those Catholics marched to their cornerstone laying? It's too bad our men won't do as well, isn't it?"

Never a large parish, then or now, in its earlier days Trinity Church encouraged the formation of new parishes as it saw the need. First to be encouraged was the present Church of the Holy Communion, which Trinity began as "Trinity Mission Sunday School" in the west part of the city in the 1860s. Next was the formation of a mission for colored people in 1874, from which has grown the present All Saints' Parish. Trinity has never hoarded its people.

Suffering the ailment peculiar to most urban parishes, Trinity Church has moved a number of times, each time a few blocks west, as its people moved away from commercial and industrial areas. The last move occurred in 1935 when the Rev. Stephen Bayne was the rector. This was a move of nine blocks to the present location, where it acquired the property of another parish which in that year

had ceased to exist.

By 1953 the parish had reached the bottom of its own depression. That year it reported only 91 communicants. Without sufficient funds to call its own rector, it contracted with the neighboring parish, the Church of the Ascension, to provide it with ministrations for the \$3,000 per year it could afford. Unable to maintain a separate building as a parish house, it sold the building and paid all debts and made plans for the new parish hall.

In July, 1953, most of the active parishioners assembled at the diocesan retreat center, Thompson House, on a Sunday afternoon to deliberate upon their unhappy state of affairs, and to devise a program for the future. Led by the clergy of the Church of the Ascension, the Rev. A. Malcolm MacMillan and the Rev. Arthur E. Walmsley, they used the afternoon and evening profitably. In group discussion they debated the question, "What is the role of Trinity Parish today?" Under Fr. MacMillan's skillful guidance a new program was developed whereby Trinity Church would once again become a neighborhood parish. There was no intention of abandoning its tradition position theologically or liturgically. It believed it had a message for all people.

When it came to examine its neighborhood, the parish was not sure it liked what it saw. For it saw some wealthy persons living in "private streets," a St.

RCH, ST. LOUIS

gregation

Loves

Charles F. Rehkopf

Louis peculiarity. It saw a commercial area of small shops. It saw a great medical center, the Barnes Hospital Group, a few blocks away. And it saw lots of poor Negroes, most of them moving from residences further within the city. It saw also, just a few blocks away, the beginnings of the now famous Gaslight Square.

Having discovered its neighborhood for the first time, its members set out to make the little parish known in the com-

munity. A little survey in 1961 discovered more than 100 children within one block, many of them without a father in the home. When the canvassers pushed out a bit further they found more than 500 children within two blocks. A Saturday recreational program was set up. The parish house was opened for use as a study hall on weeknights, in order that many children who lived in overcrowded homes might prepare their lessons.

Meanwhile the usual Sunday services were continued by the Ascension clergy. Fr. MacMillan and Fr. Walmsley alternated in this and in providing the many pastoral services that seem always to be required.

Within two years Trinity Parish once again became self-supporting. Fr. Walmsley became the rector and gave his full time to the parish. Members of the parish interested in music organized a St. Cecilia Guild to undergird the Sunday music. A George Herbert Society was organized to engage in dialogue and discussion of current literature.

In 1958 Fr. Walmsley resigned to join the staff of the (then) National Council. He was succeeded by the Rev. Anthony J. Morley. The program begun so energetically five years before now developed with increased fervor. The parish assisted in the formation of the West St. Louis Ecumenical Parish and became active in a new organization, the "Central West End Association," both groups of community leaders endeavoring to upgrade the level of community life. *St. Louis Magazine*, in its first issue, June, 1963, said, "While the West End Association provides the property owners and commercial enterprises in the area with alley clean-ups and solicitation for new businesses, Trinity Episcopal Church serves the souls of its communicants, who are a microcosm of the diverse community. With 24% of its congregation

Negro, this small Romanesque church at the corner of Euclid and Washington, attempts to 'broaden the horizons of the underprivileged.' More good will than money (\$175 per year for materials) goes into the daily schedule of study halls, recreation programs, and Boys' and Girls' Clubs. 'Daily the church must service the people here, but our role is not to determine who they shall be,' reminds Fr. Anthony Morley, the concerned young rector who personally ministers to the needs of his parish."

Two years ago the diocese of Missouri became one of the first four "pilot" dioceses. Picked to head the program was Fr. Morley, Trinity's rector. Bishop Caidigan asked him to assume this position as well as to retain the leadership of the parish because he was sure of Trinity's leadership in urban mission. The parish's program of tutoring for those in school, as well as its work among those who had dropped out of school, pointed the way to a diocesan pilot program in education. In December, 1963, came Donald Burnes, a recent Princeton graduate who was assigned to the parish by the Overseas Department of the Executive Council as a Volunteer for Mission, the first volunteer to be assigned to a "domestic" parish. Under Mr. Burnes' leadership, the tutoring program assumed new proportions with two dozen lay persons, ranging from suburban high-school students to persons with Ph.D. degrees, who agreed to spend hours each week with 35 or 40 youngsters from the fourth grade up, helping with subjects ranging from mathematics, to spelling, to English. A joint Ascension-Trinity Service Project picks this up this summer. Mr. Burnes has found himself occupied with many other chores in the neighborhood — calling, leading discussion groups, sponsoring athletic events, lay reading. He recently married a St. Louis girl, and when his "tour of duty" is completed this fall, he plans to stay in St. Louis and engage in graduate study.

The Rev. Frank Potter, rector of St. Mary's Church, Rockport, Mass., is quoted as saying: "You can't travel very far in Church circles nowadays without hearing about the ministry of the laity. It is one thing to proclaim the biblical truth that every Christian is called to be a minister, and quite another thing to get away from the long-ingrained misunderstanding that only an ordained clergyman can be considered a full-time worker for Christ. One difficulty is that we tend to equate God's work with work done by the institutional Church, whereas the facts are that everything we do — in business, homes, schools, hospitals, etc. — can be rightly seen as opportunities for carrying out the will of God."

These words are not new; they have been said many times in many ways. But they do tell something of what Trinity

The Rev. Francis Ehrensperger, perpetual deacon, and Fr. Kunz administer the Holy Communion. Unconfirmed children receive a blessing. Westrich



Words and Actions

Comments in the secular press and in letters to THE LIVING CHURCH increase daily, of course, regarding the rebaptism of the President's daughter, Luci, when she left the Episcopal Church to become a Roman Catholic recently [page 4]. We can have no criticism of Miss Johnson, of course, because the privilege of belonging to the Church of one's choice is one of the foundations of the nation her father leads. We do, however, feel that we must join in the expression of indignation and disappointment at the administering of Baptism to one already baptized, in direct opposition to all that Roman Catholic theologians had said so short a time before in the same city [L.C., July 4th].

Our indignation stems from the treatment of this Church, by a Church which we respect, as if it were not a Church at all. Our disappointment is in hearing the Roman Church talk in such Catholic terms and seeing her act like a sect.

CHRISTINE FLEMING HEFFNER

The New Theology

[Sixth of a series]

The new theologians are very critical of "religion," in the name of Christianity; "religionless Christianity" is with them a slogan and a standard. They want it — whatever it is.

Although Dietrich Bonhoeffer is primarily responsible for making present-day Christians aware of the threat which much "religion" poses to true Christianity, the prophetic English theologian Frederick Denison Maurice boldly pleaded for religionless Christianity a whole century before Bonhoeffer. In 1849 he wrote, "Religion against God. This is the heresy of our age." Ten years later he wrote, "I find Evangelists and Apostles [in the New Testament] speaking not of religion, but of God." Later he made this more specific and clarifying statement: "The worst cant of our days comes from those who wish by all means to uphold a religion, and have no faith in a God who upholds justice and truth." Maurice had in mind Christians who manifested no concern whatever about such works of the Devil in England as child labor in the mills and mines, while they agonized with the zeal of martyrs over such "religious" issues as the use of colored stoles.

Maurice in his day, the author of *Piers Plowman* (14th century) in his day, Bonhoeffer and others in our day, and, we hope, all good Christians of any day, are sensitively and alertly aware of the menace of religion to Christianity. The danger lies in the ever-present possibility of a substitution of a religious object or activity for the true love of God. The Christian finds it easier to light a candle to Christ than to be a candle

of Christ. If his ceremonial burning of candles to the glory of Christ becomes a substitute for *being himself* a candle aflame with the fire of the Spirit of God and of Christ, the burning charity, it must be said that religion has quenched Christianity.

When Christians so dichotomize life that they see, and try to live in, two distinct worlds — the "religious" or "sacred" on one side and the "secular" or "worldly" on the other — they are well on the way to the great disaster against which the prophets have warned in every generation. One example may sufficiently illustrate the danger:

Christians are assured that Christ makes Himself known and sacramentally present to them whenever they assemble to do the Eucharist. Some concept of the Real Presence of Christ in the Eucharist seems indispensable to any serious, faithful Christianity. Now, this meeting with the living Lord in the Eucharist surely ought to make the Christian more aware of Christ present in the persons of the hungry, the stranger, the naked, the sick, and the prisoner [Matt. 25:31-46]. But what if the Christian, victimized by the false dichotomy of "sacred" and "secular," concludes that Christ may be met *only* in the formal sacramental tryst — in the Church? Then the disastrous short-circuiting of the Christian life has taken place. Christ comes to His chosen ones at the altar, and through their offering themselves to Him in Communion He enters their lives with power and goes forth with them and in them, from the sanctuary into the world. He does so, if His chosen ones make it possible by being Christ-bearers to all the world around them. But they can do this, they will do this, only as they see Christ as Lord of *all* — the world of the so-called secular no less than the world of the so-called sacred.

The new theologians would not be troubled about "religion" as over against Christianity if there were no cause for concern. There is indeed grave cause for such concern, and their concern is entirely creditable. Lack of it in any Christian is discreditable. The deep-sounding "Woes" pronounced by Jesus against the "scribes and Pharisees, hypocrites" are essentially a condemnation of "religion" as a substitute for, rather than an expression of, love for God and man: "Woe unto you . . . for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" [Matt. 23:23].

In voicing this prophetic protest, however, it is easy for the new theologian or the reformer to condemn things "religious" which can, after all, be instruments of love for God rather than obstacles to it. Christians need not and should not forget that their Lord Himself was a devout worshiper in the synagogue, walking in the holy ways of His fathers. He did not indiscriminately condemn "religion." Rather, He practiced it rightly. He appears to have been selective in dealing with the data of religion in His day, taking and using what was good and helpful in expressing love, leaving what was useless or harmful. His followers must always discriminate in their choice and use of religious objects and practices. They should understand that any religious object or practice that helps them to love God

and man more dearly is good; and that anything that gets in the way of such loving is bad.

So long as Christians are thinking about religious things that encourage egocentricity and sanctimonious selfishness, there must be unanimous agreement among them that these things must go. But other religious things which the more iconoclastic new theologians would condemn may have something to be said for them. The new theologians tend to be very impatient with old and venerable things. With their dominant conviction that the world we live in today is utterly new in every respect, they demand a whole religious new deal — new hymns, architecture, art, liturgy, everything for the new man. Now, if the new man is really new, completely new, they are right. We do not think the new man is nearly so new as that. If he is a child of his fathers, he has a taste for things both new and old; and he may want to sing hymns, offer prayers, observe holy days, which express and enhance his sense of belonging to a community of souls in which the saints of old are his eternal contemporaries. If ever man ceases to feel piety toward the past he will be a new man indeed; and, speaking for ourselves, we should regard such an “improvement” as an unmitigated disaster.

To the extent that the new theologians are consistent with their anti-supranaturalist theology they are hostile to any religious belief or practice which implies belief in a supranatural God. Here lies the most serious cleft between contemporary Christians as such and the new theologians as such. The former want to remove all religious “clutter” which gets in the way of a fuller, freer expression of love for God and man. The latter want to get rid of whatever religious things may lift the human heart to the God who is not only in all but above all and over all. Some of their proposals for a religionless Christianity come very close to being in effect proposals for an atheistic Christianity or at least a humanistic (i.e. non-theistic) Christianity. We must defer consideration of this to our concluding installment, to appear next week.

The Christian Mark

The early Church was remarkable to outsiders because “these Christians love one another.” It was from the love within the Body that the works of love flowed to those outside the Body. And it was from the love of Christ expressed in worship that the love within the Body came.

Civilizations and cultures and classes, man’s knowledge and the Church itself have changed since then, and changed again, but the ancient physiology of charity has not changed any more than the physiology of man’s body. The love of Christ, received and given in sincere and devout worship, issues in the love of those of the household, and that, in turn, issues in the expressions and the works of charity to the world outside.

A stranger worshiping one day in Trinity Church, St. Louis, was impressed with the reality of this process in that parish, sufficiently that he nominated it for THE LIVING CHURCH Distinguished Congregation Award.

Careful research bore out his impression, and went beyond it, and we are happy indeed to announce that the people of Trinity Church are the winners of that award in the fourth category, churches in residential areas, of less than 600 communicants.

Our Missouri correspondent, the Ven. Charles F. Rehkopf, has written an exciting description of the parish, and of its ministry to the community around it [page 8]. The award, in every category, is intended, not for a parish with a dynamic and hard-working rector, although most of the winners will undoubtedly be led by such men, but for the parish whose congregation, whose lay membership, minister the love of God and preach the Gospel of Christ to one another and to their neighbors.

In a day in which discouragement seems to be the theme of everything one reads or hears, the account of the life of Trinity Church, St. Louis, is rather like the olive branch Noah’s dove brought back. But it is, fortunately, not a unique phenomenon. All over the world, Church people are going quietly and unnoticed about the job of being a Christian, which is, essentially, the job of loving. This is the leaven hidden in the dark and heavy dough of society, and it is a cause for rejoicing and for thanksgiving, for renewed faith and hope and love. Trinity Church, we salute you.

CHRISTINE FLEMING HEFFNER

The New Man

I am nowise the thing my fathers were.
The sky toward which I reach is not unknown.
The satellites have gone beyond *his* sight.
(The wonder and the mystery, too, are gone!)

I grow much taller than my forebears did,
I am more grand, more splendid than that race.
I have more knowledge than they did, and more contempt,
As well as much less room, less awe, less grace.

I am nowise the thing my fathers were
But as I reach, I must have ancient root,
The compost of *their* bones from which to draw
The vital juice that sends each straining shoot,

And if the earth is too much purified
Or if the ugly root is cut, or cleaned, no matter why,
I seek no more the clouds,
I fall — and die.

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CONGREGATION

Continued from page 9

Church is about. The parish today is about 70% white and 30% colored, with the children about equally divided racially. There are rich and poor, professionals and middle class of both races. In the parish are the principal of a high school in the wealthiest suburban school district, a couple of physicians engaged in research at Barnes Hospital, a Negro psychiatrist, the director of central research for a great chemical company, a Negro psychiatric social worker who was recently honored by a St. Louis newspaper as a "Woman of Achievement," another Negro who operates a one-man print shop, and many disadvantaged of all ages. In short, a description of the "face" of the parish would read like a description of the "face" of its community. Once, Trinity's parishioners came to the parish church from all over the metropolitan area. They still do, but in increasing numbers they live and work in the neighborhood.

The director of central research for Monsanto Chemical Company, Dr. Richard J. Gordon, a member of Trinity's vestry, has written: "What is Trinity's part in the pilot diocese experiment? The answer that seems to be emerging revolves around children, for Trinity is a family parish and neighborhood children find themselves accepted with love for what they are, whether or not the parents come to church. Study after study of children in the urban slum reveals that they are not intellectually, emotionally, or socially ready to face the challenge of education. Their obvious handicap, as the studies reveal, even in kindergarten, is one of language use and comprehension."

Dr. Gordon's comment grows out of involvement in the parish as it delved into its commitment to its neighborhood. At first this took on what may be described as "band aid" treatment — playing with the children in the neighborhood in order to get to know them. As parishioners become more comfortable in this role, they were able to channel their efforts into something concrete, an after-school program of fun, games, craftwork, and occasional study. Then came some rela-

tionship with the parents of the children. This meant calling in the homes and formation of study groups, kitchen clubs, and occasional social gatherings of adults. A mothers' group was not satisfied with merely meeting to exchange stories about their children. They yearned to dig more deeply into their neighborhood, to know more about it and to do something about its shortcomings. The result was contact with the Urban League of St. Louis, which is always ready to help with the formation of action groups called Block Units. So has come into formation Block Unit #586, including residents of the 4700 and 4800 blocks of Washington and Olive Streets, meeting in Trinity's parish house and led by members of Trinity Church. Organization has come after much discussion and leg-work by parents of children in the after-school program. Forty persons attended the organization meeting in May, and among the problems the unit intends to come to grips with are prostitution, housing, and gangs.

As the "band aid" treatment developed into concern for something more than play with children, there came into being concern for their intellectual development. This led to the after-school tutoring program. At hand to lead this was Yolanda Williams, R.N., member of the parish and nearby neighbor of the parish church. She quickly was drawn into the picture to lead the tutoring program. Through her leadership has come the block unit of which she is the first chairwoman.

The George Herbert Society was named for the eminent English poet, and was formed by lay people and is led by them. A recent symposium was devoted to the works of T. S. Eliot, the only such program in St. Louis, the birthplace of Mr. Eliot. Its most recent program was composed of readings of the poems of its members and criticism by them. Membership in this society cuts across class and cultural as well as racial lines.

The St. Cecilia Guild is likewise lay-sponsored and lay-led. Its members lead the music every Sunday and with some professional help present an annual concert on November 22d, St. Cecilia's Day.

Of an experience in Trinity Church on Good Friday two years ago, a visitor, Kenneth Rexroth, columnist of the San Francisco *Examiner*, wrote: "It doesn't

Members of Trinity's children's choirs play "Red Rover" at a picnic at the home of Dr. and Mrs. William Cone. Mrs. Cone is a former member of the vestry.



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Peekskill 9, New York

necessarily require a big choir to sing some of the finest liturgical music. I will never forget the Good Friday I chanced on in the Anglo-Catholic parish in St. Louis that was singing Byrd's *St. John's Passion* and *Mass of the PreSanctified*. Three clergymen, four cantors, a choir of 12, and the congregation. A simple, rather poor church, as most churches of that persuasion are, on the edge of the slums and the Negro ghetto, with the neighbors for singers, but — or perhaps I should say, therefore — it was one of the five or six great musical experiences of my life."

The worship in the parish is interesting. It was so to the visitor who nominated it and it is so to many others. Sunday begins with Morning Prayer read by a lay reader at 7:45. At 8 a.m. is the first celebration of the Holy Communion. A light breakfast follows in the parish hall. Then at 10 a.m. comes the Sung Eucharist, often with a procession and a sermon. Often the Epistle is read or sung by a layman, the Gospel always by one of the clergy. Ever seeking to make the service meaningful to the worshippers, the clergy make changes in the ceremony from time to time. The most recent change occurred on May 16th, the addition of the Kiss of Peace. Once done with a kiss, this is done at Trinity with a handshake, and implies a Christian greeting which is begun in the chancel and passed throughout the congregation.

Of the services, Fr. Morley says: "The liturgical mission in Trinity is no longer to set a static pattern of "Anglo-Catholic" practice, but to provide for orderly adaptation of traditional Catholic practice to the living liturgical renewal of our time. The new changes should help us to celebrate Christ with greater strength, joy, and understanding than even now. Our liturgical mission is not for ourselves but for others."

A year ago the National Council sent the Rev. Andrew Kunz to Trinity Parish to assist Fr. Morley in order that he might have sufficient time to oversee the program of the pilot diocese. The two priests work together as a team, together with a perpetual deacon, the Rev. Francis Ehrensperger, who sells conveying machinery as his secular vocation.

Fr. Kunz says: "I am impressed with the tremendous amalgamation of people here who are attracted by what they see and then stay on. The more we strive to relate to our neighborhood and exercise our commitment to it the more we seem to attract people from elsewhere, especially the Washington University community. . . ."

"This business of people being held together to do mission has its pains," continued Fr. Kunz. "Not all agree and there are many tensions. But in love we deal with the tensions. I am convinced that the cement that holds this parish together is the parish Eucharist and its concern for mission."

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ASSISTANT CLERGYMAN, New York City Parish. Prayer Book Churchman. Reply **Box M-256.***

MATURE WOMAN as housekeeper-companion for invalid lady, upstate New York. Live in. Practical nursing experience helpful but not required. Reply **Box G-257.***

ORGANIST-CHOIRMASTER for medium-size parish on Florida's Gulf Coast, September 1st. Position ideal for person who wishes to retire to this area. Reply **Box G-254.***

ORGANIST-CHOIRMASTER wanted (part time). St. Andrew's Church, Mount Holly, N. J. (near Philadelphia, Pa.) Write. **The Rector.**

PRIEST, married, Eastern seaboard parish. Must be sound Prayerbook Churchman. Man from New York, New Jersey, Pennsylvania, Delaware or Maryland preferred. Apply **Box A-259.***

WANTED: D.C.E. for a parish of 800 communicants, Church school 450, in progressive community, mountain states. Correspondence invited. Please state salary expected. Reply **Box M-255.***

WANTED: Single women teachers for girls' boarding school in midwest. Also housemother. Reply **Box M-241.***

POSITIONS WANTED

ORGANIST-CHOIRMASTER, experienced, D.Mus.A., Churchman, children, seeks position with teaching opportunities. Reply **Box Z-258.***

RETREATS

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

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

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407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

NEWS

Continued from page 7

ing 22,000,000 Christians in the United States, Bishop Butterfield said:

"It is terribly important for us to realize that what is happening within the Church is not to be confused with mere modernization. We are not simply trying to keep up with every avant-garde trend; we are trying to keep up with God."

MICHIGAN

Aid from Alaska

An example of Mutual Responsibility and Interdependence was evident recently when, after tornados swept the Ohio, Indiana, and Michigan areas on Palm Sunday, St. Mary's Church of Anchorage, Alaska, sent \$1,000 to Bishop Emrich of Michigan to be used to aid tornado victims.

Bishop Emrich sent \$500 to the Rev. Wesley A. Perschbacher, rector of St. Peter's Church, Hillsdale, where 16 families suffered in the storm. The balance was sent to other afflicted areas.

The diocese of Michigan and the district of Alaska are in their second three-year term as companion dioceses.

MASSACHUSETTS

Across the Common

About 200 clergymen joined in an interreligious march on the Massachusetts State House on June 22d to focus attention on the need for passage of laws to end racial imbalance in the schools of Boston and the state.

Priests, ministers, and rabbis, many of them carrying banners and placards, gathered at St. Paul's Cathedral and marched across historic Boston Common to the State House. Near the head of the procession were the Rt. Rev. Malcolm Peabody, retired Bishop of Central New York, and Mrs. Peabody, parents of former Massachusetts Gov. Endicott Peabody.

Fourteen of the marching clergymen were chosen as a committee to confer with Gov. John A. Volpe, who pledged his support for a bill designed to erase racial segregation in the state's schools.

[RNS]

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.

Previously acknowledged \$8,329.30
Receipts Nos. 5338-5357, June 30-July 5.... 402.30

\$8,731.60

PEOPLE and places

Appointments Accepted

The Rev. Clifton J. McInnis, in charge of St. John's, Aberdeen, Miss., is also chairman of the department of college work for the diocese of Mississippi.

The Rev. Ronald H. Miller, former curate at Epiphany, Danville, Va., is curate at St. George's, Georgetown, Washington, D. C. Address: 3240 — O St., Washington, D. C. 20007.

The Rev. Charles H. Morris, assistant at St. Martin's, Houston, Texas, will be assistant at the Church of St. Michael and St. George, Clayton, Mo., and chaplain to students at Washington University, St. Louis, Mo., on August 1st.

The Rev. Fred L. Pickett, formerly in charge of St. Thomas', Sturgis, S. D., is vicar of Trinity Church, Rupert, Idaho. Address: 6th and I Sts.

The Rev. George H. Quarterman, Jr., vicar of Trinity Church, Rupert, and St. James', Burley, Idaho, continues as vicar of St. James', but not of Trinity Church.

The Rev. John L. Roberts, former rector of St. John's, Cohoes, N. Y., is canon precentor at the Cathedral of All Saints', Albany, N. Y. Address: 62 S. Swan St. (12210).

The Rev. John C. Ruback, former chaplain (Major) USA, is rector of All Saints', Duncan, Okla.

The Rev. Webster L. Simons, former rector of St. Michael's, Bon Air, Va., is rector of St. John's, Wilmington, N. C.

The Rev. Downs Calvin Splitler, former priest in charge of the Church of the Good Shepherd, Cooleemee, Ascension, Ark., and Holy Cross, Statesville, N. C., is priest in charge of St. Anne's, Winston-Salem, N. C. Address: 2828 Wesleyan Lane.

The Rev. Canon David A. Stowe, former canon precentor at the Cathedral of All Saints', Albany, N. Y., will be rector of St. John's, Somerville, N. J. Address: August 1st: 154 W. High St.

The Rev. J. Gordon Swope, Jr., former rector of St. Stephen's, Beaumont, Texas, is archdeacon of the diocese of Arkansas. Address: Box 5120, Little Rock, Ark. 72206.

The Rev. Harry C. Vedder, former curate at Holy Apostles' Church, Oneida, Wis., is vicar of the church.

The Rev. Harry Arthur Woggon, former assistant to the rector, Church of the Holy Comforter, Burlington, N. C., is priest in charge of St. James', Kannapolis, N. C. Address: Box 326.

New Addresses

The Rev. Charles H. Urban, 111 Thunderbird Lane, Lancaster, Pa.

The Rev. John White Walker, Big Lynn Lodge, Little Switzerland, N. C.

The Rev. Lawrence R. Walker, 608 N. Ninth St., East St. Louis, Ill. 62201.

The Rev. Robert M. Wolterstorff, 7510 Pepita Way, La Jolla, Calif. 92037.

Ordinations

Deacons

Albany — On June 12th, Frederick Bradford Burnham, in graduate school; David Stetson Langdon, curate at St. Stephen's, Schenectady, N. Y.; Allan Jacob Stiffear, curate at St. Michael's, Colonie, N. Y.

Chicago — On June 12th, Richard Bennett, deacon in charge of Christ Church, Harvard, Ill.; Arthur William Benoiken, curate at the Church of the Mediator, Chicago, Ill.; Clarence Ferdinand Decker, curate at Trinity Church, Highland Park, Ill.; Drury Hamilton Green, curate at Holy Comforter, Kenilworth, Ill.; John William Harvey, curate at All Saints', Western Springs, Ill.; John Earle McAdams, curate at Grace Church, Oak Park, Ill.; Don Pardee Moon, deacon in charge of St. Ann's, Morrison, Ill.; William Bernard Olmhausen, curate at St. Paul's, Riverside, Ill.; Mills Roger Omaha, curate at St. John's, Locust Valley, Long Island, N. Y.; Glen Edward Riley, Jr., curate at St. John the Evangelist, Flossmoor, Ill.; Spencer

Edwin Thiel, curate at St. Gregory's, Deerfield, Ill.; David England Weaver III, curate at Grace Church, Hinsdale, Ill.; Richard Carroll Winn, curate at St. Timothy's, Chicago; Robert Crew Weaver, for the Bishop of West Texas, curate at St. Thomas', and in charge of the ministry in a public housing project, Chicago.

Connecticut — On June 14th, John William Martiner, curate at St. Paul's, Wallingford; Malcolm Hume McDowell, Jr., curate at Christ Church Cathedral, Hartford, to be assigned additional part-time responsibility on September 1st; David Bradford Reak, curate at St. John's, Stamford; Halsey Stevens III, curate at the Church of the Epiphany, Southbury, will also serve as curate at St. Paul's, Woodbury, on September 1st.

Indianapolis — On June 14th, C. Michael Annis, curate at Trinity, Indianapolis, Ind.; John S. Bradbury, curate at St. Mary's, Park Ridge, Ill.; Jack Eugene Sanders, assistant at St. James', Greenfield, Mass.; Kenneth Lyle Sherick, Jr., curate at Christ Church Cathedral, Indianapolis.

Lexington — On May 29th, Harland Bryan Birdwell, in charge of St. Stephen's, Sweetwater, and All Saints', Colorado City, Texas, a combined mission, address, Colorado City, Texas, after August 1st.

Rhode Island — On June 19th, Robert Williams Anthony, curate at St. Barnabas', Warwick; William Gerald Johnson, curate at St. Paul's, Wickford; Donald Alphonse LaVallee; James William Leech, curate at Grace Church, Bath, Maine; Peter LaValley Spencer, curate at St. Paul's, Pawtucket; and Stephen G. Williamson III, curate at St. Michael's, Bristol.

Southwestern Virginia — On June 21st, William de Jarnette Rutherford, vicar of Stras Memorial Church, Tazewell, and Trinity, Richlands, Va.

Virginia — On June 12th, John Dulaney Chappell, in charge of St. Martin's Parish, Hanover County, address, Doswell; Uly Harrison Gooch,

assistant in Whittle and Piedmont Parishes, Fauquier County, address, The Plains, Va.; Charles Lenwood Johnson, assistant at St. Thomas', Richmond, address, 3602 Hawthorne Ave. (23222); Hunter Holmes Wood, assistant at Immanuel Church-on-the-Hill, Alexandria, address, 3600 Seminary Rd.; and John Armstrong Wright, Jr., in charge of St. Anne's Parish, Albemarle County, address, Scottsville, Va.

Religious Orders

Sister Christopher Anne was clothed as a novice in the Sisterhood of the Holy Nativity, Fond du Lac, Wis., on May 22d.

Brotherhood of St. Andrew

James Drysdale has been appointed foreign correspondent for the Brotherhood of St. Andrew.

Citation

During the commencement ceremony of Hobart and William Smith Colleges, on June 13th, a citation was given posthumously to Nat King Cole, singer and Churchman, who died in February [L.C., February 28th].

DEATHS

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

Ray F. Holmes, a former senior warden at All Saints' Church, Fort Worth, Texas, died May 18th. He was 50 years old.

The immediate past president of the board of

All Saints' Hospital, Mr. Holmes was a former potentate of Mosiah Shrine Temple. He was the owner of Ray F. Holmes Co., factory representatives for commercial building products. He had attended the University of Texas and served in the Army in Japan during World War II.

Mr. Holmes was a member of the first confirmation class presented at All Saints' Church in 1949, in its then new building. Two months later he was elected to the vestry and served five years. He later was elected junior warden and, in 1954, was appointed senior warden.

He was the building committee chairman in the church from 1952 through 1956, when the church's construction program was completed.

Mr. Holmes was a licensed lay reader and had been a delegate to diocesan conventions. He was a deputy to the 1955 General Convention.

Surviving are his wife; two daughters, Miss Anne Elizabeth and Mrs. David C. Honneus; four sisters, Mrs. Arthur Drew, Mrs. Ted C. Ramage, Mrs. Jim Morrison, and Mrs. William J. Sutton; and a brother, Max Warren.

Thelma Leshar Sherwood, wife of the Rev. William T. Sherwood, retired priest of the diocese of Central New York, died June 10th in St. Petersburg Beach, Fla. She was 66.

Mrs. Sherwood came from West Lafayette, Ind., and had been living in St. Petersburg Beach for 9 years. She and Mr. Sherwood were married in 1958. She was a member of St. Alban's Church, St. Petersburg Beach, the Order of St. Luke the Physician, and the DAR and OES in West Lafayette.

In addition to her husband she is survived by two sons, John L. Shaw, of Jeffersonville, Ind., and Thomas E. Shaw, of Lake Wales, Fla.; a sister, Mrs. Ethel B. Warner, of Trenton, Ont., Canada; and five grandchildren.



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.

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 Watsoka Ave.
Rev. R. Warster; Rev. H. Weltzel
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. G. 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

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

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

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

Continued on next page

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

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Antecomunion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOM, 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.

GO TO CHURCH THIS SUMMER!

Continued from previous page

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

ST. CHRYSOSTOM'S 1424 N. Dearborn Parkway
Rev. Robert B. Hall, r; Rev. David A. Owen, asst.
Sun 8 HC, 11 MP; 15 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. Conter & 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' of 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. Kelleff, v; Rev. G. Earl Daniels,
Assoc
Sun 11 MP; 1st Sun HC; open daily

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Verner Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 & 9:30 HC (Chapel), 11 MP & Ser (HC 15);
11 Nursery; Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH East Hamilton at Bombright
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 & 15 11; MP 11 ex 15

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Longlitts, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 15 MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tolly 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 & 15 11; MP 11 ex 15; 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. 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 9:15 & 10:15 (Spanish); Daily 7 ex Wed
& Sat 9:30; HH 1st Fri 8; C Sat 5

BROOKLYN, N. Y. (Cont'd.)

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. Rammel, 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;
Wkays MP & HC 7:15 (6 HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finley, 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 & 15, 11 MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r.
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

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 (15 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 (15), 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

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Long, 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. Isaacson, 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 Woodard & Fannin (downtown)
Rev. David A. Jones & Rev. Thos. L. Cortwright
Sun HC 7:30, 10; Tues & Fri HC 7

ROCKPORT, TEXAS

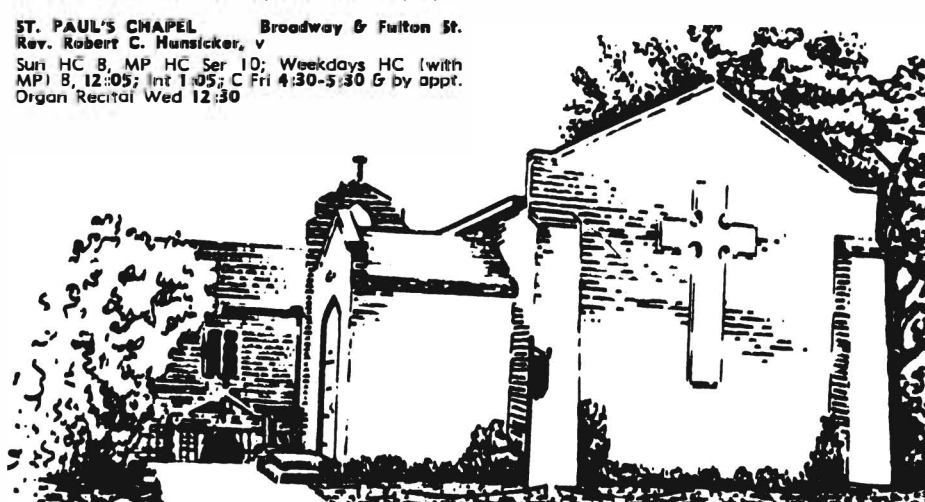
ST. PIETER (The Big Fisherman) N. Live Oak
The Rev. Harold W. Edmonson, r
Sun HC 10:45; Wed HC 7:30; Daily MP & Int

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
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



THE CHURCH OF OUR SAVIOUR
ATLANTA, GEORGIA