

The Living Church

July 25, 1965

30 cents

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**On Cosmos
and Cross—
a poetic
tribute
to Teilhard
de Chardin**



IRNS

The Presiding Bishop boards the *Blue Box No. 2*, piloted by Bishop Gordon of Alaska [page 5].

The Living Church

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THINGS TO COME

July

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.

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LETTERS

Most letters are abridged by the editors.

Comment

I would like to comment on the review of *Korean Works and Days* by Richard Rutt [L.C., June 13th].

Unhappily, the review gives a deeper insight into the character of the reviewer than it does into the nature of the book under review so that we have to see and read the book itself to get any idea of its value as a book on Korea.

I would like to correct the impression given by the reference to the "divided and divisively sharp and continuing reaction" to the book's publication among Koreans. During 1957 and 1958 when the articles upon which the book is based were published as a weekly column in the English-language daily, the *Korea Times*, a lively interest was aroused among the foreign population and the reaction of English-reading Koreans was one of pleasure that a foreigner found so much worthwhile to write about in such ordinary happenings.

When in December of last year an all-Korean selection committee, composed of leading scholars and literary men, awarded Fr. Rutt the Ta San Cultural Prize for 1964 on the basis of this book their citation ran as follows:—"He [Fr. Rutt] presents a penetrating observation of the real day-to-day life of our people that transcends prejudicial systems or a particular set of value judgments. In this work, he introduces the Korean to the world with warm understanding and deep compassion."

The book is in the process of being prepared for publication in the Korean language so that many more will be able to find in it enjoyment.

(Rev.) C. E. J. SMART
 Birmingham, England

Placing the Blame

After the nationwide fuss over Luci Baines Johnson's being "baptized a Catholic," wouldn't it be fairer not to throw the whole blame on the Rev. James Montgomery? After all, she didn't seem to be able to find the Catholic faith in the National Cathedral School for Girls. Put the blame on those responsible for Luci's religious instruction during the past four years.

(Mrs.) ANNE MARIE MONJARAZ
 San Francisco, Calif.

Miss Johnson's personal and interesting ceremony in St. Matthew's Cathedral, Washington [L.C., July 18th], is far, far more than an occasion for the ridiculous in the Roman Church and a slap at her Catholic Baptism in the Episcopal Church. Inescapably, it is blasphemy against the *Holy Ghost* who baptizes *once* for all eternity.

BILLY NALLE
 New York City

No Sin

In the June 6th issue of THE LIVING CHURCH Dewi Morgan's "Letter From London" carries a rather serious error. Fr. Morgan writes about an address given by the Archbishop of Canterbury during a debate in the House of Lords on the Wolfen-

den Report, and says the following:

"In his speech, widely regarded as a model of reason and compassion, Dr. Ramsey said that homosexuality was definitely a sin, but not all sins had the status of crimes. . . ."

I sincerely hope that as reliable a theologian as the Most Rev. and Rt. Hon. Arthur Michael Ramsey did *not* say that, and I sincerely hope that Fr. Morgan does not believe that.

I am certain that either Fr. Morgan or Dr. Ramsey would agree that homosexuality is definitely *not* a sin—no more than heterosexuality is a sin. And I hope that there is no law—either English or American—which calls homosexuality a crime, for that would be like saying that it is illegal to have any less than two legs.

Moral theologians have always agreed that the state of homosexuality involves no morality at all. It is homosexual *activity* which involves moral and legal condemnation. The majority of homosexuals are neither monstrous or depraved, they do not contaminate on contact, and most of them live both moral and legal lives.

[Name withheld by request]

Selma, Anywhere

I had intended to comment before this on "Selma Episcopalians Speak" [L.C., June 27th].

Frankly, the thing which impresses me most emphatically is that, with certain alterations of reference points, I have heard almost all of this said before, not in the south, but here in Central New York! In this I include even the remark of segregated society being a "sublime" way of life! I don't mean to imply that as agreement with what is said, but I do mean that any priest who is honest with himself and who has listened carefully could not deny the familiarity of these statements *in his own locale!*

It seems to me that efforts to localize sin as the exclusive fault of one group, one society, or one geographical area inevitably brings about serious imbalances in leadership which, if not carefully checked and considered, can destroy elements for righteousness which exist within these "localizations."

I am very happy with this action on your part, for I see it as a very real and honest contribution to understanding. At least, my own reaction is to discover that I have a lot more in common with my fellow Churchmen in the south than I realized before. To those who read it wisely and carefully, I think the report can mark such a growth of awareness and perhaps do much to cool overly-fevered brows and tempers.

(Rev.) ROBERT A. SHACKLES
 Rector, Trinity Church
 Seneca Falls, N. Y.

Please permit me to congratulate you on your excellent report on the attitudes of Episcopalians in Selma. There is, however, one correction that I would like to suggest. In the article "close Communion" is corrected to "closed Communion." Both forms are correct; they are used interchangeably in the Faith and Order report on *Intercommunion* (SCM Press, 1952). "Close" may be the older form since it is the only one given in the Oxford English Dictionary. I seem to recall reading an interpretation of it

Continued on page 11

BOOKS

Sex Sanctified

Christian Sex Ethics. By V. A. Demant. Harper & Row. 1965. Pp. 127. \$2.50.

Canon V. A. Demant's book, *Christian Sex Ethics*, is a very careful examination of the history of the Christian approach to the problem of human sexuality. While he recognizes that, under the influence of the notion that the world was about to end and under the pressure of Gnostic ideas about the intrinsic evilness of the body, Christianity has been at times guilty of an unnatural approach to sex, he thinks that on the whole the Christian sexual attitudes and regulations conform very well to reasonable standards of conduct.

In other words, what he is saying is that Christian sexual teaching is in conformity with natural law, if natural law be defined as what man's reason teaches him about human conduct. Demant examines the Christian moral teaching under the headings: Chastity, Romantic Love, Marriage, the Family, and the Relationship of Sex to Civilization and Society. He concludes that the Christian sex ethic, rather than being a rigid, legalistic Puritanism, has been the sanctification by religion of the sort of regulation of sex that any viable civilization must demand.

This effort to show that the Christian attitude towards sex is not a mere legalism but is based on a desire to make fruitful some of man's most obsessive drives and energies comes at a moment when sexual anarchy in the world is being reflected in sexual anarchy in the Church. Demant's wisdom, learning, and acute perception of human nature make this an incisive study of a critical problem that has unfortunately become a debate between license and legalism.

(Rev.) WILFORD O. CROSS

In the Beginning, Secrecy

A History of the Confraternity of the Blessed Sacrament in the United States of America. By William Pitt McCune. Printed for the Confraternity by Holy Cross Publications. Pp. 63. \$1 each; \$10 a dozen.

A History of the Confraternity of the Blessed Sacrament in the United States of America by one of its priest-associates, William Pitt McCune, traces the Confraternity's development for the past hundred years.

The Confraternity was established in England in 1862 by the Rev. T. T. Carter, who had earlier founded a sisterhood, the Community of St. John Baptist. When the Rev. Charles Grafton went to England in 1865 to try his vocation to the religious life, he became an associate of the Con-

fraternity. On his return, he organized the American branch, and received the first associates in 1867.

One of the earliest devotional organizations in the American Church, the Confraternity stands for three principles, all related to the Blessed Sacrament: the honor due Christ's Person; intercessions in union with the sacrament; and the promotion of fasting before Communion. This does not sound very radical today, but in the religious dissensions of 1867 a certain amount of secrecy was required to save the Confraternity from both friend and foe.

ELLEN SUE POLITELLA

Booknotes

Newspapers, books, and magazines these days are salted with information indicating that pre-school children are capable of learning much more than we know. If toddlers can learn to put toys away, to carry trays full of glasses, to



From *It's Time to Talk to God*

Any time is talk-to-God time.

read, to learn fundamentals of mathematics—as it has been proved they can—how sensible to let them learn prayer as a way of life as soon as they are ready.

John and Joan Golisch, a Lutheran pastor (working now on the Ph.D. in clinical psychology) and his wife, have written a book to meet the need. Entitled *It's Time to Talk to God*, it aims to help parents "teach their children the how, when, and attitudes of prayer," e.g., simple guidelines are included for prayer, in the morning, at time to eat, "When I Have Made Someone Sad," and some times less obvious to children—and some parents—such as "When I'm Happy, When I Need Help, When Others Need Help, When Someone Doesn't Know God." Perhaps the most important page is "Any Time Is Really Talk-to-God Time."

Big cartoon-style illustrations are by Judith Jagusch. Ample space is left on the 10"x8¼" pages for families to write in their own special prayers and comments. This could be an important book to a child for many years if parents who must start out doing some of the writing will leave plenty of space for the child to write in his own prayers and thoughts. Publisher is Augsburg; price, \$2.50; unpaginated.



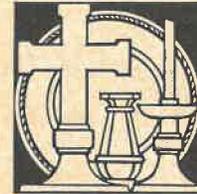
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The Living Church

July 25, 1965
St. James (Trinity VI)

For 86 Years:

A Weekly Record of the News, the Work,
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ECUMENICAL

Observers Named

Dr. Peter F. Day, former editor of THE LIVING CHURCH, will serve as the U. S. representative of the Archbishop of Canterbury at the first half of the fourth session of the Second Vatican Council in Rome beginning September 14th. Dr. Day is ecumenical officer of the Episcopal Church. For the second half of the Council session, beginning about November 22d, the U. S. Anglican observer will be the Rev. Dr. Clement W. Welsh, canon theologian of the Washington Cathedral and director of studies at the College of Preachers. The appointments were announced early this month in England by the Archbishop of Canterbury.

Other official Anglican representatives will be the Rt. Rev. J. R. H. Moorman, Bishop of Ripon, in England; the Rt. Rev. Najib A. Cuba'in, Bishop of Jordan, Lebanon, and Syria; John W. Lawrence, OBE, editor of *Frontier*, an Anglican Church publication; and the Rev. Eugene R. Fairweather, professor of Trinity College, Toronto, Canada, who attended the Council last year.

All of the six Anglicans will not be present at Council meetings at the same time, but some will act as alternates.

COLORADO

Flood Damage

The disastrous floods which swept Colorado in June severely damaged St. Paul's Church and vicarage in Lamar. Water filled both basements, leaving muck later, and rose to two feet in the church, ruining carpet, woodwork, and pews, and staining the foot of the new stone altar. Furnace, range, refrigerator, and other equipment were ruined and vestments, books, and records were damaged. The Rev. Warren C. Caffrey is vicar.

The area was hit by a cloudburst at about 2 a.m. on June 18th. Up to four feet of water rushed through the town from two normally dry creek beds, and a river crest soon added eight inches.

On June 16th, the son of Bishop Turner of Kansas, David Turner, was a passenger in a bus en route from Pueblo to Denver. A flash flood, which later was to cause some \$100,000,000 in damage in

Denver, hit a bridge as the bus neared Castle Rock, some 30 miles south of Colorado's capital. The bridge behind the bus was also destroyed and the bus and some 200 other cars were marooned on the highway "island," surrounded by raging water.

Army helicopters rescued the group after several hours, and they were taken to the Air Force Academy and later to Fort Carson. The next day, David arrived in Denver by way of a 150-mile detour. At last report, his luggage was still on the bus and his topcoat somewhere in Colorado Springs. He had loaned it to a Roman Catholic nun.

CALIFORNIA

Dialogue with Fellow-Spirits

Plans for a sabbatical leave were disclosed by Bishop Pike of California on July 12th. The leave, beginning after the House of Bishops' meeting in Glacier National Park, Mont., September 7th to 10th, will be spent primarily at Cambridge University in England, where the bishop will be engaged in research and study, and in dialogue with theologians at Cambridge who have been leaders, along with bishops and clergy of the Anglican diocese of Southwark, in the

theological reform movement.

The sabbatical for Bishop Pike, who on May 15th completed seven years as diocesan, was proposed by the strategy committee of the diocese, headed by its chairman, the Rev. Dr. Darby Wood Betts, rector of St. Paul's Church, Oakland, with the concurrence of the members of the standing committee and the committee on program and budget, whose chairman, the Rev. Ward McCabe, rector of St. Mark's Church, Santa Clara, had independently advanced the same proposal. The sabbatical is subject to the final formal approval of the standing committee at its August meeting in San Francisco.

Bishop Pike has just recently returned from a brief visit to Cambridge, where he was the Whitsunday preacher at the University Church, and to the diocese of Southwark, where he lectured at the annual conference of the 500 priests of the diocese and gave the retreat for 28 men ordained in Southwark Cathedral on June 13th.

The bishop, discussing his recent trip and the planned sabbatical, said, "Since, during the years I have been bishop, I have had to produce my books and lectures 'on the edges of my time,' I am looking forward to this period of study, reflection, and dialogue with fellow-spirits



Children of St. Thomas' Church, Denver, rallied quickly to the call of their director of religious education, Mrs. Fern Brill, and brought in 2,000 toys to be distributed by the Red Cross to children who were flood victims.

in order that I may more effectively contribute to the important task of rethinking and restating the Catholic faith for men of our day. I am gratified that leaders of our diocese, by their proposal of this sabbatical, have expressed their concurrence as to the vital significance of this exciting movement in the Anglican Communion and in the Christian world—and their confidence in my attempts to contribute to it in recent years.”

Bishop Pike also expressed the hope that his acceptance of the proposal of a sabbatical would “serve as a useful precedent not only in the case of other bishops but in the case of parish clergy in the interests of ‘refueling’ or specialized studies or experience.”

While abroad, the bishop will make pre-Christmas visits to European bases under a long-standing invitation of the U.S. Air Force, and, during the Cambridge Christmas vacation, will visit with scholars at the Hebrew University of Jerusalem. He plans to spend Christmas Eve in services at Bethlehem, Jordan, and proceed to the diocese of Matabeleland in Southern Rhodesia, the companion diocese of California, at the invitation of its bishop, the Rt. Rev. Kenneth J. F. Skelton.

The bishop, who plans to return to the U. S. in March, 1966, and his wife are hopeful that they may arrange their family schedule to permit Mrs. Pike to spend a substantial portion of his sabbatical with him in England. The Pikes are the parents of four children.

ARMED FORCES

LC to Pfc

Bishop Louttit of South Florida, who won a Bronze Star as a chaplain in the Pacific during World War II, rose to the rank of lieutenant colonel and retired after what he thought were 20 years of active and reserve duty as an Army chaplain, reenlisted last November as a private first class. Private Louttit, a chaplain's assistant, served under a priest of the diocese of South Florida, Capt. Walter B. Peterson, of St. Edward's Church, Mount Dora.

Bishop Louttit, explaining the extraordinary circumstances, said, “I used to be with the old 48th Division of the Florida Guard. I thought I had 20 good years of service some time ago. But in 1960 I was told something that surprised me.

“The army discovered that the first four months of my service in 1920 with the New York Guard was not federalized. I was lacking four months, but had retired. I began to check.

“Last November I enlisted as a private. They waived the age rule for me. I was 62. I had four months to go,” he said.

After the bishop's reenlistment, the Guard changed its policy and had only week-end drills.

The bishop, of necessity, missed some

Sunday drills, but made up the time at the Florida Guard's summer field training session held at Fort Stewart, Ga.

Pfc. Louttit took some good natured ribbing from the other chaplains at Fort Stewart but none from his commander. “Not me,” said Chaplain Peterson, “he's got years to get back at me.” “I notice,” said Private Louttit, “that Capt. Peterson treats his enlisted man noticeably better each day.”

PITTSBURGH

Fireworks in the Afternoon

“In this, the 100th convention of the diocese of Pittsburgh . . . we find the Church in general and the diocese in particular, facing vast challenges and pressures,” were the words of Bishop Pardue of Pittsburgh in his annual charge to delegates at Trinity Cathedral, Pittsburgh, in May. Excerpts from the early years of the diocese were followed with a quick survey of present accomplishments, and for the future Bishop Pardue said the diocese hoped to undertake a capital funds drive. “The money we ask,” he said, “is for you and the world-wide body of Christ and for no one else.”

After his address the bishop referred to the business of the day and announced, “For the benefit of the press present there will be no fireworks until 2 p.m., or after.”

The first four of seven resolutions in the pre-convention journal were passed with dispatch: the first, presented by the department of strategy and finance, divided the diocese into six regions; the second, a companion to the first, established the organization of the regions and assigned their task; the third approved a 1966 drive for more than \$1,000,000 in capital funds; and the fourth accepted St. Peter's School for Exceptional Children, Inc., as “owned and operated under the authority of the diocese of Pittsburgh.”

The last three resolutions were presented by the rector, a vestryman, and the senior warden of St. Mary's Church, Charleroi, and drew the undivided attention of convention.

Resolution number five, which would have required the consent in writing of a majority of the diocese's clergy before any outside clergyman could take a post in the diocese, was declared contrary to the Canons of the Church, which reserve to the bishop the right of accepting such clergy. The resolution therefore was not considered.

The sixth resolution asked that “no funds collected in and on behalf of the diocese be diverted to one side or the other in the current racial conflict.” This resolution was defeated by a large majority.

Resolution number seven sought to declare Bishop Pike of California *persona non grata* in the diocese of Pittsburgh. Bishop Pike had visited the diocese twice in the past year, making public appear-

ances on both occasions. Many delegates voiced their opposition to some of the California bishop's views, but the majority voted against the resolution to bar him from the diocese.

RELIGIOUS ORDERS

Red Carpet in Iowa

In a setting of practical ecumenism, two Episcopal nuns recently lived and worshiped with Roman Catholic nuns in St. Patrick's Convent in Dubuque, Iowa.

Sister Jean Benedict and Sister Joan Michael of the Community of the Transfiguration, Glendale, Ohio, lived in the Dubuque convent across the street from St. John's Church, where they were teaching one of two vacation Bible schools being conducted by the order. The other school was held at the same time in Rockford, Ill.

The sisters said they were treated “very well” by the Roman Catholic nuns in a situation that “could not have happened even two years ago.” “We have received the red-carpet treatment since we landed on Iowa soil,” said Sister Jean, adding that she found life in the Dubuque convent very similar to her own in Ohio.

Sister Joan Michael will leave the United States August 16th to work in Japan in one of the order's missions there. Both nuns are kindergarten teachers.

ALASKA

Four Thousand Miles for a Jubilee

Honored guest at the diamond jubilee of St. Thomas' Church, Point Hope, Alaska, was the Rt. Rev. John E. Hines, Presiding Bishop, who traveled almost 4,000 miles to reach the Arctic coast community, which is only 165 miles from Soviet Russia and cannot be reached by telephone.

During his two-week visit, Bishop Hines spoke in Anchorage, Juneau, Kodiak, Fairbanks, and Fort Yukon. Bishop Gordon of Alaska flew the Presiding Bishop to Point Hope for the 75th anniversary in the *Blue Box No. 2*, the airplane given by the United Thank Offering of the Women of the Church.

OMS

Study Tour

Seventeen American Episcopalians have completed the first segment of a study tour of Church work in the Middle East. The seminar was organized by the Overseas Mission Society of Washington, D. C., and is under the leadership of the Rev. Pitt S. Willand, rector of Emmanuel Church, Webster Groves, Mo., and the Rev. A. Theodore Eastman, executive secretary of the Overseas Mission Society.

The first part of the seminar included

two weeks in Jerusalem and a series of lectures and field trips at St. George's College in Jerusalem, Jordan. Courses touched on the history and politics of the area, Islam, biblical archeology, and Churches of the East. Special emphasis was placed on the missionary dimension of Christianity. The course was intended to prepare the group for succeeding visits to Syria, Lebanon, Iran, and Israel.

PACIFIC

After Thirty Years

A recent visit of the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, to Chi Chi Jima was the first episcopal visit there in more than 30 years.

Chi Chi Jima, ("Father Island") the largest island in the Bonin group, is about 800 miles north of Guam. Before World War II the church was under the jurisdiction of the Nippon Seikokai, and for the past few years it has been under the Bishop of Honolulu. The Rev. Isaac Gonzales, a native of Chi Chi Jima and a graduate of St. Paul's University and the Central Theological Seminary in Tokyo, is in charge of the mission. His salary is paid by the American Church's Overseas Department.

During the bishop's visit Fr. Gonzales presented 18 for Confirmation. Services were held in a dilapidated World War II Quonset hut. The islanders hope to have a chapel built eventually and seek funds to buy a Jeep for Fr. Gonzales.

Chi Chi Jima was settled years ago by four shipwrecked whalers. Most of the natives—all descendants of the four whalers—are fishermen or work for the U. S. Navy, which has an installation on the island. Most of the men speak English, but Japanese is also spoken since most of the women are from Japan.

The only way of transportation to Chi Chi Jima is by amphibious plane, a flight which usually takes six and a half hours or longer. Take-offs and landings must be made in the island's harbor, which is flanked by mountains. In order to help the pilot determine the wind direction, the natives place smokepots in the middle of the harbor when they know a plane is coming. Before landing the pilot must also learn the direction of the ocean currents.

On take-offs, JATO (Jet Assist Take-Off) tanks are used to give the necessary thrust to get over the mountains.

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	\$8,431.90
Receipts Nos. 6352-6363, July 9-13	111.95
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At St. Andrew's Church, Basin-Greybull, Wyo., late in April, Bishop Hunter of Wyoming was given a large mosaic shield of the district of Wyoming by the parish. The whole parish family had placed individual pieces of Venetian glass under the direction of the rector, the Rev. Lon M. Prunty.

The white cross-crosslets on the red bend signify the occupation of the field by the Church. The miner's lamp represents the mining industry of Wyoming; the pierced mullet (star) represents the rowel of a horseman's spur, symbolizing the ranching industry. The shield was designed by the Rev. Henry Martyn Medary, rector of St. Thomas' Church, Taunton, Mass.

ECUMENICAL

"Suicidal Isolationism"

In his address to the Roman Catholic National Liturgical Week in Baltimore, Md., the Rev. John Harmon, associate director of the Packard House Ecumenical Center, Roxbury, Mass., said that too many Christian parishes are existing in "suicidal isolationism," and that the time for unity is now and not some "ecumenically sublime future."

The Episcopal priest said: "It is remarkable that in so many ways our parishes exist as though we can avoid a common life with all our brothers with impunity, as though we can exist apart and quite separated and still be loyal to God and fulfill our free humanity." [RNS]

ENGLAND

Methodists Vote "Yes"

British Methodists, in a historic decision reached at the recent annual Conference at Plymouth, England, voted to go ahead with Anglicans in further negotiations aimed at eventual organic union.

Methodist representatives committed their Church to this policy after hours of heated debate. They thus followed the Anglican Convocations of Canterbury and York, who in May voted to go ahead.

The Anglicans also endorsed the appointment of a 24-member joint Anglican-Methodist commission to study and re-

Continued on page 12

BRIEFS

COMMITTEE OF 100: Bishop Moore, Suffragan of Washington, has been named chairman of the NAACP's "Committee of 100." The bishop will head the committee's appeal for financial support of the NAACP legal defense fund.



RESIGNATION: Bishop Horacio Santa Maria of the Philippine Independent Church has submitted his resignation to the Supreme Council of Bishops of that Church and to the Joint Council of the Philippine Independent Church and the Episcopal Church.



ART IN PARIS: A painting of the Nativity by the 16th-century master, Venetian Jacopo Bassano, has been given to the American Pro-Cathedral Church of the Holy Trinity in Paris, France. The painting is a gift of Mrs. John Mackenzie, of Fontainebleau and New York, and was dedicated on June 20th by the Very Rev. Sturgis Lee Riddle, dean. Dean Riddle also dedicated for the cathedral 50 new pieces of tapestry needlework, made or contributed by ladies of the cathedral congregation.



UNSUITABLE CROSS: The Very Rev. Cyril Hankey, dean of Ely Cathedral, England, has rejected a gold and silver altar cross, valued at \$15,000, because "the way the surface of the cross is broken up, it almost becomes invisible." The 3 ft. 8 in. high cross, made by artist Graham Sutherland and architect Louis Osman, was Mr. Sutherland's first commissioned sculpture. His 70' by 40' tapestry hangs in the Coventry Cathedral.

[RNS]



ON THE MEND: Paul Rusch, 68, founder of the Kiyosato Experimental Educational Project (KEEP) in Japan, was released on May 24th from Tokyo Hospital after suffering what was described a "near general breakdown." Mr. Rusch apparently became ill after the recent General Synod of the Nippon Seikokai, held for the first time at KEEP. KEEP, an agricultural center with a church and modern medical, educational, and social facilities, has opened a new 30-bed ward and is rebuilding its old 26-bed patient ward, recently burned [L.C., April 4th].



TO KEEP INFORMED: The Northern California-Nevada Council of Churches has established a legislative news service to keep religious leaders informed of developments in the state capitol. It will issue bulletins on the status of bills before the legislature. The project is the first step in a program aimed at setting up an "Office for State Affairs."



Lambert

Natura Naturans

In memory of

Pierre Teilhard de Chardin, S.J.

by Frederick C. Grant

De minimis non curant Di, "The gods are not interested in little things" — or better, as Plato says, "God looks after the whole." But the prophets tell us that the High and Lofty One who inhabiteth eternity dwells also with the humble and lowly; and One greater than the prophets said, "God makes His sun to rise, and His rain to fall, on the evil and on the good"; He also notes the sparrow's fall. As one of our own poets said:

*There is no great and no small
To the Soul that maketh all.*

i

There is no near or far
To the distant fleeting star.
There is no low or high
To dwellers in the sky.
There is no West or East
Where boundaries have ceased,
Nor poles of South and North
Where the Pleiades march forth.

The countless galaxies on high,
The shining argosies that plow the sky,
Are finite, though their courses lie
Beyond the utmost bounds of light,
Where, passed from sight,
They ride the shoreless main
Of space through ages infinite.

ii

Yet laws of right and wrong
To Nature's code belong.
The flight of stars,
The streams of light,
Are guided by eternal Right.
Who flouts her laws
Invites his end,
Which no gods send
But Destiny and ruthless Might.

iii

There is no empty void,
No vacuum abhorred,
But everywhere and evermore
The Spirit who is Lord.

There is no endless night,
But everlasting Light
Where dwells eternal Good.

iv

There is no final form,
But ever-changing norm
Advances, then retreats.
Where dark defeats
Make way, forgotten,
There fresh trials are begotten,
And never one repeats.

The Maker fiddles with His toys —
With starfish, whales, sidewinders,
Bats and owls — as boys
Design fantastic figures on the beach,
Till, out of reach,
The swelling tide destroys.

v

There is no final form,
But ever-changing norm;
The Maker maketh still,
Unwearied, without rest;
Not from a world of possibles the best,
But evermore the possible itself
Rises to realms unknown before.
The One who sitteth on the throne
Saith, "I make all things new" —
Nor know we
What we shall be,
But only that the One is true.

vi

What seemed bare chance
Is now design:
No blueprint plan,
Which clever man
Might draw with rule and line;
But slow advance, each edging step
Seized and held fast,
Stamped with its Maker's sign.

For cosmos is *achieved*,
Not made but won;
Achieved — some parts undone,
Or long delayed, or lost
Deep in the fathomless past.

A fragment torn from a seething sun:
Why did it cool?
How in some acid pool
Or lake of mud and slime
Where countless atoms form,
Re-form in molecules,
and grow to cells —
How came it, in the dawn of time
That life was born?
Only the One this mystery tells.

vii

There is no love in Nature:
"Rise, kill and eat!" — Yea, eat alive!
Yet beast and bird
Care for their young:
So gentleness was born
And tenderness unsung.
The wounded cougar in his den
Is fed and healed;
In open field
The mother quail
Dies to defend her brood;
When seasons fail
The pelican bares her bleeding flesh
To feed her hungry nest —
So, ancient stories tell,
The famished martyr in his cell
Was nourished from his daughter's breast.

viii

Through endless aeons lies a path:
Cosmos is *won*,
Life begun.
Though oft they fail,
Goodness and Truth must still prevail,
Whatever passing gain or loss.

The pathway leads where One has trod
Bearing a cross,
His sign, the Sign of God.
And it is also Nature's sign,
the ancients saw,
The secret of the mystic *Tau*;
And Plato's *Chi*
Writ broadly o'er the sky.

The frustrate groans
and travail of the earth
Are bringing sons of God to birth —
The Sign is life in death,
a victory won,
The Cross endured by God's own Son.

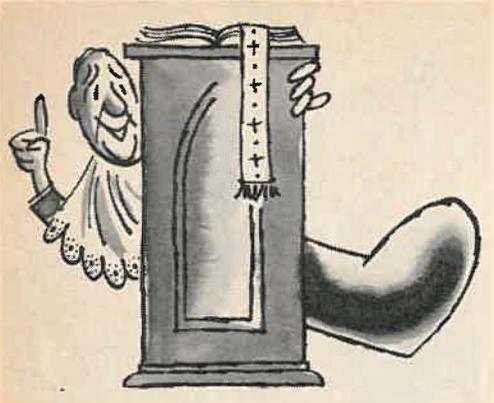
Orville Andrews



Meditations

on a Broken Leg

by the Rev. John T. Raymond
Vicar, St. John's Church, Tulare, Calif.



He hath no pleasure in the strength of an horse; neither delighteth he in any man's legs" [Psalm 147:10].

That verse has been comforting to me. Early in the spring I broke my right leg. I don't mean I deliberately broke my leg. I don't think I'm strong enough. But a horse, in whom God takes no pleasure in the strength of, is. And a horse did it.

That is, I was thrown from the back of a horse, hit a board fence and my leg was broken. It was a compound fracture. If you have a choice, I recommend some other kind of a break. Steer clear of compound fractures. In fact, steer clear of horses.

I used to like horses. But I can see now that they didn't like me. I was always riding them. Evidently it irked them. And so they passed the word along until it got to the right horse at the right time, and he threw me into a fence.

Horses are like that. Vengeful and clannish. They keep things to themselves and bide their time. "He's been on our backs long enough," they say. And wham! off you go.

In my case it didn't take long. I was on this horse for only about five minutes. I've been on crutches trying to forget it for fourteen weeks. And I suppose every time the weather changes my leg will flash back the memory of that ride. With sharp twitches, yet.

You get a lot of time to think when you have a broken leg. You think: How am I ever going to pick up that book that fell on the floor? Picking up things with your leg in a cast is like trying to kiss the back of your neck. You can't get into the right position. And even if you could, I doubt if you could get back again.

People have to wait on you a lot. And you have to wait a lot for people to wait on you. Sometimes they don't want to, and then you have to wait longer.

There are all sorts of problems involved in maneuvering around a house on crutches. For instance, you become accustomed to scanning the floor for throw rugs, papers, handkerchiefs, socks—in fact, anything that will slide if your crutch lands on it.

It's amazing how much stuff can litter the floors of an ordinary house during the

course of a day. It's a wonder a person with two good legs can walk around without falling down. Insurance statistics show that they don't.

In fact, it's a wonder mothers can find their children. There must be hundreds of babies, thought to be kidnaped, who are just temporarily hidden by the litter on floors.

Dressing and bathing are like training to be an escape artist, such as the late Harry Houdini. First you get help. Then the help may get tired and turn the whole job over to you. And you go through contortions that could easily break the other leg. In these days of tight trousers your leg with its cast shows up looking as if it belonged to a heavy-weight wrestler.

Taking a bath could be the subject of an essay in itself. You have to find some convenient place to sit on, and then have the water brought to you. We balanced a plastic dishpan on a wastebasket. Sometimes it spills. Then it looks as though you were going to be batching it for a while. And always, since you can't reach your foot on the leg with the cast, you are at the mercy of friend wife—that is, your wife who used to be friendly. For weeks my right foot was as pink and clean as a baby's and sort of transparent because the skin was worn down to tissue-paper thinness.

Being a clergyman with a broken leg has its drawbacks. I suppose I should be thankful I'm not a professional football player. But I can't think of any other occupation where a broken leg would be much more of a handicap.

For one thing you can't kneel. For another, you can't distribute the elements at Holy Communion from a standing position. I managed from a wheel chair, with a trusty acolyte pushing me back and forth along the altar rail.

That's bad enough, but preaching a sermon from a sitting position is worse. It's hard enough to keep people awake when you're standing up to preach. And sitting down is an open invitation to drowse. The "Peace of God" is hardly necessary at the conclusion of the service. Most of the congregation have been experiencing it for the past twenty minutes.

However, there are some compensations. You do make the discovery that people are kind. The thought may cross

your mind that they are so relieved that they aren't the victims that they'll do anything in thanksgiving. But banish it. Be big. Be generous. Give them your horse.

After the cast has been removed there comes the period of physiotherapy treatments. These are the times that try men's souls. That creaking sound isn't the door hinge that wasn't oiled; it's your leg. Close your eyes and imagine you are playing horsey with a twenty-pound baby, and you won't so much mind the iron shoe and the weights on your foot. Then dream of a beautiful countryside as you ride on your one-wheel exerciser bicycle, and close your eyes to the half-open door revealing the whirlpool bath that you have just had your leg cooked in.

I have saved my comments on hospitals for the last, because, while I am grateful for the excellent care I had during the two weeks I spent in one and am fully aware that I must have been an exasperating patient (as who isn't?), still I must say that hospitals are poor places to be sick in.

You feel low enough as it is. And the unrelieved white walls, white nurses' uniforms, and white corpuscles running amuck add up to a monotony that is hard to bear.

Even though the idea is to make people want to go home as soon as possible, there ought to be a better way of accomplishing it. Like letting the nurses and patients run amuck for a change. Or maybe serving beer instead of pop in the afternoon. It's all right to be antiseptic. But anti-almost-everything-else is carrying the idea too far. It's like birth-control—there are other ways than sterilization.



The New Theology

[Conclusion]

In his most recent book, *The New Reformation?*, Bishop Robinson devotes a chapter to what he calls "starting from the other end" in the Christian approach to the world. He quotes some testimony of Horst Symanowski, an industrial chaplain who works with "the religionless working classes of Western Germany" (Robinson's phrase). Pastor Symanowski notes that at the time of the 16th-century Reformation man's primary question was: "How can I find a gracious God?" Today, man's primary question is rather: "How can I find a gracious neighbor? How can we still somehow live at peace with one another?"

The German pastor apparently, and the English bishop certainly, assume that this shift in man's primary questions is universal. The bishop thinks that we should simply accept this changed situation of the human heart, and present the Gospel to man accordingly—that the new man longs for the gracious human neighbor, and that talk about a gracious God can only be meaningless to him, since God no longer has any place in his world-view or experience.

Pastor Symanowski must know the people about whom he speaks, the allegedly religionless workers of West Germany. We accept what he says about their longing for the gracious neighbor. It is easy to see why these people should have that longing with special poignancy, feeling that they are condemned by millions for what their nation became under Hitler. But it is not only in West Germany that men long for the gracious neighbor. They do so everywhere, and have always done so. They did so in Luther's day no less than today. What would be a new situation, in West Germany or anywhere, would be a general human indifference to God and disinterest in the question of whether God is gracious. On this analysis of the new man, the new

Worth publishing:

From St. Michael's Cathedral *Chimes*, Boise, Idaho:

"A friend of mine who has a cabin in the hills is concerned because he is not in his accustomed place of worship on all Sundays of the summer season. He has decided to say Morning Prayer in his mountain retreat for his family and invite neighbors to join him. He may even put up a notice in the local grocery store and announce the fact that a service is being held. This is in a place . . . where our clergy are not regularly visiting.

". . . We go forth on our vacations and we can 'be the Church' in spite of the absence of choirs, acolytes, candles and beautiful buildings."

theologians, we think, leap to a hasty and erroneous conclusion.

In developing his thesis Bishop Robinson says some things that are sound counsel for Christian missionary strategy. Christ's ambassador to the world must go as a gracious neighbor. Christians are the only Bible the world reads. Christians cannot be reminded of this too often, and Robinson reminds them with penetrating power. But one is bound to wonder how many Christians would argue with him. He describes a kind of preaching in which God's grace is proclaimed in a take-it-or-leave-it manner, and he says: "If we say in effect 'Take it or leave it,' they leave it." Of course they do. But then, they always have. Who questions this?

"Fundamentally," says Robinson, "I believe that we can and must accept the new starting point. In other words, we must recognize the fact that man's question is *in the first instance* a question about man and not about 'God'—a word which is becoming increasingly problematic to our generation and which has to be 'brought in' more and more unnaturally into any discussion" [*The New Reformation?* p. 34]. Again and again, as we read this in the works of Robinson and the other new theologians, we find ourselves asking: "Where do they meet these 'new' people whose questions are always about man and never about God?"

The bishop says that the world needs to be persuaded of what Karl Barth calls "the humanity of God." We are happy to be able to agree, although we suspect that when Barth speaks about the humanity of God he really is talking about the humanity of divinity, not about the divinity of humanity. If Christians would persuade the world of the "humanity" of God, their theology for evangelism must be emphatically Christ-centered. This is unquestionably true and needs to be said, and Bishop Robinson says it with loving earnestness. After all, there has been a lot of militant, aggressive preaching of God's power and righteousness with too little of Christ in it. People have been known to go mad with fear, hearing the "Christian" God proclaimed by "Christian" preachers.

It could be argued that Bishop Robinson's plea for a Christ-centered theology would have done more good in the days of Jonathan Edwards than today. Still, his plea is to be welcomed and heeded. The late Rev. Canon B. H. Streeter remarked a generation ago that slowly through the ages men have been learning to think of God less and less in terms of Caesar and more and more in terms of Christ. We take it that Bishop Robinson wants Christians to keep this good movement rolling, and we say, "Amen."

We can go an important step farther with him. He makes a moving plea for a renewal of Christian devotion to Christ *incognito* in the persons of His lowly brethren, remembering His words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" [Matthew 25:40]. It is hard to see how the Gospel of Christ can be commended to the world in any other spirit.

But the plank in the new theology's platform that gives us our main difficulty is the assumption that the new man is not interested in God and wants only the gracious human neighbor. A friend recently remarked that she is constantly meeting people who don't belong to the Church and make no religious profession, but

who are constantly bringing up the subject of God. To be sure she is only one observer. But then, so is Pastor Symanowski, and so is Bishop Robinson.

An important distinction always needs to be made between a man's immediately felt needs and his deepest needs. A man in the position of the sensitive German of today, who may feel that every other man's hand is against him, naturally supposes that his primary need is for a gracious human neighbor. This is his strongest felt need at the moment. Likewise, a thirsty man out in the desert is far more immediately conscious of his need for water than his need for God. He who would minister to the lonely man in the name of Christ will begin by offering him his own heart and hand; he who would minister to the victim of the desert will begin by giving him water.

But the hand of friendship and the cup of cold water will not satisfy the recipient's deeper hunger. The new man, no less than his fathers, experiences that cosmic loneliness which Pascal felt when he said: "The eternal stillness of these infinite spaces frightens me." What evidence is there, in fact, that the new man is, or will be, cozily at home in his universe, with no awe before the *mysterium tremendum*? The new man, no less than his fathers, experiences guilt. He knows that he cannot forgive himself, and that no welfare state can forgive him. He knows that he is mortal, yet he is no more content than his fathers were to perish as the beasts.

So, still being man, he longs for God. The longing for God is born in man as the desire for help and love, and the best help and love which a most gracious human neighbor can provide is never nearly enough for a man's

needs. Only a gracious God can give that to him. The new man may find it hard to believe that such a God exists, but not far under the surface of his immediate and superficial desires is his thirst for the living God.

Looking back over the points at which we have taken issue with the new theologians we note that most of our disagreement is in one area: the nature and the needs of the new man. The new theologians think that he is a new man in every respect, and they are concerned to relate the Gospel to his new needs. This calls for changes in the form, and indeed the nature and substance, of the Gospel. We see the new man as being the child of his fathers in his nature, his wants, and his needs. He knows more and more about his world and also about himself, although his knowledge of himself advances at a much slower pace than his knowledge of his world.

The essential fact is that he remains a creature, a sinner, a child, and a mortal. Whatever his theologians may think about him, this he knows himself to be. He may momentarily imagine that he can dismiss God as did Laplace in his remark to Napoleon: "I have no need of that hypothesis." But these illusions of self-sufficiency have always beset man in his giddier moments of hallucinatory autonomy.

Man has always shown a persistent bias toward sanity, that is, a persistent capacity to come to himself, like the Prodigal Son; and when he comes to himself he returns to his Father.

We pray that the "new man" has not outgrown this capacity in his "coming of age," and we do not believe that he has.

Letter from London

There is no doubt that the Archbishop of Canterbury's seven-day visit to Bucharest was worthwhile. "I think it achieved," said Dr. Ramsey on his return to London, "a big showing by Rumanian people of their religious spirit, a big showing of their desire for unity between the Orthodox Church and the Church of England, and a desire for friendship between their nation and the West."

The Rumanian people certainly showed their approval and welcome. According to eyewitnesses, some 3,000 worshipers mobbed Dr. Ramsey after he had preached at the Liturgy in St. Spiridon's Cathedral. They knelt in the dusty roadway. They kissed the handles of his car doors. They threw flowers. They surged forward to grab his hand.

All of which gave substance to Dr. Ramsey's remark that the strengthening of bonds between the Church of England and the Orthodox Church might serve the total cause of Christian unity in a special way. It is an Anglican claim, he said, to be like the Orthodox Church—Catholic without being Papalist. "It is this consideration which warms the hearts of Anglicans towards the Holy Orthodox Church

and gives us the ardent hope that Orthodox and Anglicans may together help in a special way the reconciliation of Western and Eastern Christendom. . . . Just now the Anglican Churches are reaching out in the quest of unity not only with the Orthodox but with other Churches, too. Between us and the Roman Church there are no formal negotiations but many informal occasions of theological discussion and practical friendship. Anglican Churches in some parts of the world are seeking unity with non-episcopal Protestant Churches. A notable instance of this is in England, where our Church is attempting to find union with the Methodists."

Nearly 30 years ago the then Patriarch of the Rumanian Orthodox Church visited Lambeth. This followed a conference of Orthodox and Anglican theologians in Bucharest at which the Rumanians recognized the validity of Anglican Orders.

Back in England, Dr. Ramsey told his own diocesan conference, "We believe that in this union with the Methodists we shall be enriched in spirituality, in missionary passion, and in ways unfore-

seeable inasmuch as the Spirit of God, who can unite us, is a Spirit creative in gifts and fruits." Nevertheless, he said, he could not participate in any plans for Anglican-Methodist union which could "compromise our Catholic heritage," noting that in the past "we have been faced with attacks upon the Catholicity and Holy Orders of our own Church."

"We shall do nothing to justify these attacks which we believe to be erroneous," the Anglican primate stated. "Today we find within the Roman Catholic Church a spirit blowing of brotherhood with us Anglicans and an outlook in liturgy and other matters which is far nearer to us, and we must not damage that spirit."

On the national level we've been remembering the 750th anniversary of Magna Carta. Dr. Ramsey's sermon on the occasion is worth more space than we can give it, but here's a taste:

"Who hath despised the day of small things?" [Zach. 4:10].

"Just seven and a half centuries ago on the tenth of June a group of barons made their way to the lovely meadow of Runnymede. They set up a tent with a

throne in it ready for the King. Across from Windsor the King came, and with him, amongst others, Stephen Langton, the Archbishop of Canterbury. The barons made their demands. The Archbishop—bravely, for the Pope was not behind him—supported the demands and urged their acceptance. King John agreed. And five days later with many more people on the meadow the parties swore to keep the agreement, and when the Charter was written it ended with these words, simple and final: 'Given under our hand in the meadow that is called Runnymede between Windsor and Stines in the fifteenth day of June in the seventeenth year of our reign.'

"Small things. Yes, it was not a declaration in the name of all the people in the land. It was the act of one group, one order in the realm, asserting its own rights; and, in the words of G. M. Trevelyan, 'The barons were acting selfishly and class-consciously to just the same degree—no more and no less—as other English classes and parties who in successive centuries have taken part in developing our constitution by self-assertion ending in a practical compromise.'

"Again, it was not a declaration of universal principles or a proclamation of great ideals. It was a cold, businesslike document, agreeing that certain practical abuses must cease. Small things: yes, limited aims, technical formulations, very businesslike, very practical, very detailed. But these were based on law, and the sovereign will be bound by it like his subjects, and they in turn will be protected by it. And little could the barons and the King have known that they were laying a foundation for great far-reaching ideals and principles upon which not only a constitution but a civilization have come to stand.

"A few weeks ago there was another scene in the meadow of Runnymede. The Sovereign was there, and barons were there, but in and amongst a throng of citizens of every kind. And an agreement was made, to set apart a portion of the meadow as a memorial to a great statesman and leader of an English-speaking nation beyond the Atlantic. Yes, the day of small things at Runnymede 7½ centuries ago led on to days when the Charter of Runnymede became a symbol of human rights, the rights of nations to live their own life, the rights of the man, the woman, the child to be free. 'The Charter,' wrote Winston Churchill, 'was in future to be used as the foundation of principles of which neither King John nor his nobles dreamed.'

"Who hath despised the day of small things? The lesson for all of us is plain. When men do what is right in the particular circumstance, in the task at hand, in the details of what lies immediately before them, they may be building greater than they can ever know."

DEWI MORGAN

LETTERS

Continued from page 2

as meaning intimate rather than exclusive Communion. It may mean limitation of the privilege of receiving Holy Communion either to members of one's own Christian body or to members of one's own local congregation.

(Rev.) O. C. EDWARDS, JR.
Asst. Prof. of New Testament
Nashotah, Wis. Nashotah House

The Selma Symposium, represented by the letters which appeared in THE LIVING CHURCH of June 27th, shows that St. Paul's parish of that town is truly representative of the Episcopal Church in regard to segregation. The letters indicate the many fallacies of the Church's attitudes toward slavery and segregation and salvation.

In both the north and the south we Episcopalians have ignored or been deprived of Catholic teaching—that our responsibility is to take the Gospel and the sacraments to all men. Thus the Negro has been barred from the sacraments necessary to salvation.

ROBERT CONOVER
Manhattan, Kan.

Even though I was in Selma, I did not have the opportunity to be one of the group that attempted to integrate St. Paul's Church, so I do not know whether or not any of the women in the group did appear in slacks. I have only one question to raise to one of the Selma, Ala., Episcopalians who brought the point up in the editorial report by you [June 27th]. Would our Lord turn away anyone from Him just because he was "motley looking, unshaven, unkempt, or dressed in T-shirts," or even a woman without a hat on?

PATRICIA KUHLES
Church of the Redeemer
Chicago, Ill.

It could hardly be expected that God gave His only Son to die to provide equality and the right to vote, as desirable as it may be. He would do it, and did, to save the souls of men. The Church was established to implement that Plan, even the Episcopal Church, though it seems to have been forgotten. Had the Church properly "witnessed" to that end there would be a different world today.

E. EAGER WOOD, SR.
Assoc. Editor,
St. Andrew's Church Bulletin
Newport News, Va.

There are many of us in the south who are grateful to you for giving the people of St. Paul's, Selma, an opportunity to be heard. Thank you for thus getting up and opening a window in the midst of what has grown to be a stuffy situation in our beloved Church. Indeed, your indulgence very likely has dispelled, to some degree, mounting feelings amongst several hundred thousand Episcopalians in the south that the windows had been permanently sealed.

While the window is open, a word should be said on behalf of the rector of St. Paul's, T. Frank Mathews, Jr., who certainly deserves special mention. He was dismissed

by one religious writer as being just a "football-player-type priest." He was accused of saying things and doing things he never said nor did, in a boxload of letters and telegrams sent by credulous, unthinking clergymen and laymen the country over. He was discourteously ignored by all but a precious few of the many visiting bishops and priests. And he was otherwise presumptuously pushed aside to eat the bitter fruit of that irresponsible "advise and consult" aberration. His response to all of this was truly exemplary—understanding, patient, reconcilable, and restrained.

Again, thank you for the breath of fresh air.

(Rev.) WILLIAM S. MANN
Mobile, Ala. Rector, St. Paul's Church

Acceptable at NYU

In reference to the Rev. Dr. Croft's letter, "A Matter of Degree" [L.C., June 20th], I am surprised that he found his S.T.B. degree from Seabury-Western unacceptable for advanced standing toward his doctorate. It would have been accepted as the equivalent of an M.A. in religion at New York University and would have entitled him to 34 points advanced standing toward the Ph.D. or Ed.D. degrees. This is the policy at Columbia University and many other eastern universities, I understand.

(Rev.) LEE A. BELFORD, Ph.D.
Chairman, department of religious
education, New York University
New York City

Order of Prayers

In the "Letters" column of the June 20th LIVING CHURCH the Rev. Victor Hoag noted the reversal of prayers on the standard printed prayer cards for vesting. He is right of course on the exchange of the prayers for the stole and chasuble, but the order of the prayers for the maniple and stole is a more interesting question.

This particular set of prayers is taken from the Roman Rite (Sarum, for example, directed the recitation of the "Veni, Creator Spiritus" rather than specific prayers for each vestment) and are given in the Roman order where the priest is expected to assume the maniple before the stole except when some other service intervenes for which he will wear the stole but not the maniple (e.g., a procession or a wedding). Most of our priests (who use these vestments at all), however, do put on the stole before the maniple according to the usual English order, influenced no doubt by the widely used chart for laying out the vestments, published by the Parish Press, and designed by my predecessor here, the late Canon Holt, which gives this English order.

WILLIAM D. LORING
Missioner-in-charge
Highlands, N. J. St. Andrew's Church

One More

I noted the photograph of the Rev. Dr. Bowie, the Rev. Joseph T. Heistand, Jr., and myself in THE LIVING CHURCH of June 27th. I wish to make one correction. There is one other living member of the class of 1905 of the Virginia Theological Seminary, namely the Rev. Hugh W. S. Powers, retired, living in Dallas, Texas.

(Rt. Rev.) BEVERLEY D. TUCKER
Retired Bishop of Ohio
Cleveland, Ohio

NEWS

Continued from page 6

solve, over a three-year period, questions involving doctrine, discipline, and procedure, and to draft legislation associated with the merger plan.

CHURCHWOMEN

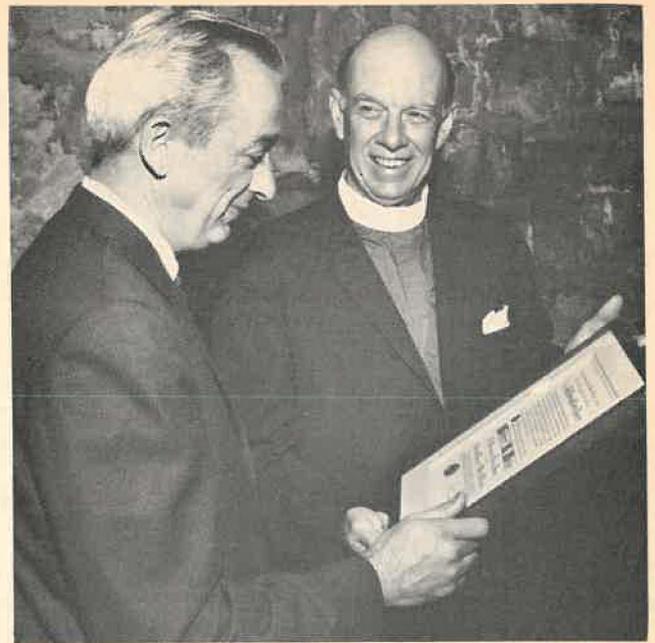
No Longer Excuse

Parishes in Iowa are responding to the May convention action enabling women to serve in all elective or appointed offices.

The Churchwomen of St. Mark's Church, Waterloo, Iowa, have designated their September meeting as a session to reevaluate the role of women's work in their parish and at the diocesan level. Mrs. Virginia Phelps, a communicant of St. Mark's Church, wrote an open letter to Iowa Episcopalians calling for abolishment of the diocesan Churchwomen's organization and asking support of the parish organization in its move. Mrs. Phelps criticized the diocesan organization because she said less than half the women in the diocese were involved and that more than half the budget was spent for "self-perpetuation."

[The July 11th LIVING CHURCH reported a request of the Churchwomen of St. Luke's Church, Cedar Falls, and approval by the vestry of a program which will end

The Rt. Rev. Edward R. Welles, Bishop of West Missouri (right), recently presented the "Distinguished Service Award" of the diocese to Robert G. Hoyt, Roman Catholic newsman. Mr. Hoyt is editor of the *National Catholic Reporter* and the *Catholic Reporter*. He was given the citation for his "truthfulness, humility, and humor" at an inter-religious testimonial luncheon at Grace and Holy Trinity Cathedral in Kansas City, Mo.



Charles Brenneke Photo

the separate organization in the parish.]

The Rev. A. P. Becker, rector of St. Michael's Church, Mt. Pleasant, has issued a call for parish unity in response to the convention vote. Pointing out that this can mean parishes no longer have a "woman's auxiliary" or Churchwomen's group as a separate "outside" group to aid the parish, Fr. Becker said "there is no

longer any excuse for shying away from one's responsibilities or opportunity because there is nothing to say about what is spent or arranged within the total life of the parish."

He added: "There is now before us all . . . an opportunity, a hope, a prayer, that we can realize a new life in Christ and bring Christ's new life into every community."

ORTHODOX

Second Visit

Greek Orthodox Metropolitan Meliton of Heliopolis, a member of the Holy Synod of the Ecumenical Patriarchate in Istanbul, was received recently in private audience by Pope Paul VI. The occasion marked the second time this year that the pontiff received a high dignitary of the Orthodox Church. Last February he was visited by Metropolitan Meliton and Metropolitan Chrysostom of Myra in connection with the Pan-Orthodox Conference at Rhodes, Greece.

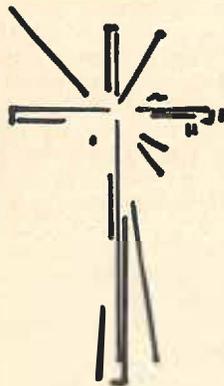
[RNS]

BLESSED SACRAMENT CONFRATERNITY

Corpus Christi Festival

by LOIS BALCOM

An exceptionally beautiful and elaborate service marked the regional Corpus Christi Festival for the New York-Long Island-Connecticut area, sponsored by the Confraternity of the Blessed Sacrament, which was held on June 17th, the Feast of Corpus Christi, in St. Paul's Church, Brooklyn. The three-part liturgy included Solemn Vespers before the Blessed Sacrament Exposed, Procession of the Sacred Host, and Solemn Benediction of the Blessed Sacrament. The Rev. Andrew E. Laabs, curate of the host parish, was the



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officiant, and the sermon was preached by the Rev. Donald L. Garfield, rector of the Church of St. Mary the Virgin, New York City.

Fr. Laabs and his six clerical assistants at Vespers were vested in golden copes. The procession, which had been planned as a seven-block-long outdoor event, was held inside because of bad weather. It included a banner of the Blessed Sacrament; a crucifer; acolytes carrying tall candles; lantern-bearers; the choir and entire congregation carrying candles and singing hymns, led by a trumpeter; two thurifers swinging smoking censers; and the officiant, carrying the Blessed Sacrament in a gold monstrance and walking between two clerical assistants under a canopy. Special music, including the first American performance of a 17th-century motet, was sung by the St. Gregory Singers, conducted by Mason Martens.

The Confraternity of the Blessed Sacrament was founded in England in 1862. The 98-year-old American branch, with 122 active wards, is headed by Bishop Brady of Fond du Lac, who was elected superior general at its annual meeting early last month.

COMMUNICATIONS

A Friend Is Dead

by STANLEY RAYFIELD

The Churches of the Syracuse area lost one of their best friends when Gordon Alderman, 49, program director of station WHEN-TV, Syracuse, N. Y., died on June 7th after suffering a heart attack in Washington, D. C., where he was attending a Columbia Broadcasting System promotion convention.

Since 1951, when he came into tele-

vision, Gordon Alderman has conducted many television workshops for Churches. The last one, in Syracuse, held three weeks before his death, was for the clergy and laymen of the diocese of Central New York.

vision, Gordon Alderman has conducted many television workshops for Churches. The last one, in Syracuse, held three weeks before his death, was for the clergy and laymen of the diocese of Central New York.

Gordon Alderman originated several television programs from Syracuse, among them *These Things We Share*, a daily 15-minute interview show which has been running for several years. Interviews with Episcopal bishops were taped from time to time while they were briefly visiting Syracuse. Bishop Cole, Coadjutor of Central New York, was the guest on the program for five consecutive Tuesdays in January and February. He discussed aspects of the Church's work and the world-wide mission of the Anglican Communion.

Gordon Alderman and his staff worked for two years with Syracuse University child experts and local PTA groups on the format of a children's television program. The star of the show, Mrs. Edmund (Marilyn) Herr, is chairman of the radio-TV committee of the diocese of Central New York.

On the national scene, Gordon Alderman served as consultant to the Broadcast and Film Commission of the National Council of Churches. Among national awards he received was one from the NCC for 10 years of distinguished leadership in national religious television training.

OREGON

Nine Parishes and a House

"William Temple House," a daytime counseling center in Portland, Ore., named after the late 95th Archbishop of Canterbury, was opened June 1st. A formal dedication of the center is planned for October, near the date of William Temple's birth.

William Temple House is the first in a series of social service establishments under the recently formed Episcopal Laymen's Mission Society, a non-profit corporation made up of laymen from nine

SCHOOLS

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Bishop Dagwell Hall
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POSITIONS OFFERED

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

RETREATS FOR MEN, individual or groups. Write: Guestmaster, Order of St. Francis, Mount Sinai, N. Y. 11766.

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THE LIVING CHURCH

Portland parishes, including the cathedral. The Rev. C. T. Abbott, Jr., vicar of St. Andrew's Church, Cottage Grove, Ore., has been elected executive director.

The society is an outgrowth of M.R.I. committees established in parishes and missions at the request of the Rt. Rev. James W. F. Carman, Bishop of Oregon. The house is the property of Good Samaritan Hospital.

EVANGELICALS

New Link

Evangelical Churchmen of the Episcopal Church met June 21st through June 25th in Pawling, N. Y., and voted to form an executive committee which will be directly linked with the Evangelical Fellowship of the Anglican Communion.

Elected to the committee by the 45 attending clerical and lay members of EFAC were: The Rev. Philip Hughes, Decatur, Ga., president; the Rev. Peter Moore, New York City, secretary, and the Rev. Edward Mohr, New York City, the Rev. Peter Doyle, Leesburg, Va., and the Rev. Harry Harper, Atlanta, Ga., members.

ALBANY

Assistance Voted

A minimum stipend of \$5,000 for married clergy employed by the diocese was set by the diocesan council of Albany, meeting June 1st and 2d at Barry House, Brant Lake, N. Y. The Rt. Rev. Charles B. Persell, Jr., Suffragan Bishop, presided.

The sum of \$10,000 was proposed to assist St. Agnes School, Loudenville. Hamilton H. Bookhout, headmaster, said that the Episcopal girls' day and boarding school now employs two Episcopal chaplains, one on a full-time and the other on a part-time basis. The school was founded in 1870 by Bishop Doane.

The council also adopted a budget of \$503,281 for 1966, which will be presented to the diocesan convention in October.

WESTERN NEW YORK

Neighbors

As in the past two years, the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, and Roman Catholic Bishop James A. McNulty of Buffalo, will be honorary chairmen of the third annual "Your Neighbor's Faith" series in Buffalo, N. Y.

Continuing as co-chairmen of the inter-religious program which has attracted national attention because of its enthusiastic support by Protestant, Catholic, Jewish, and Orthodox leaders will be the Very Rev. Harold B. Robinson, dean of St. Paul's Cathedral, Buffalo, N. Y., and Fr. Robert S. Sweeny, pastor of St. Brigid's Church. [RNS]

PEOPLE and places

New Addresses

The Rev. Charles W. Adams, 2321 S. Montera Dr., Hacienda Heights, Calif. 91745.

The Rev. Herbert H. Smith, Jr., 9632 Sherwood Pl., Norfolk, Va. 23503.

The Rev. Hollis S. Smith, 149 West Cliff St., Somerville, N. J. 08876.

The Rev. Richard K. Smith, 10609 Hopkins Rd., Bloomington, Minn. 55431.

The Rev. Ames K. Swartsfager, Apartado 16, Puerto Cortés, Honduras, Central America.

The Rev. Edgar A. Thompson, 1441 Linden St., Longmont, Calif. 80501.

Armed Forces

Chap. (Capt.) James H. Hynek, 4823 Redwood Dr., Fayetteville, N. C.

Leave of Absence

The Rev. Robert C. Ayers, Episcopal chaplain at Syracuse University, has been granted a year's sabbatical leave for study, at the University of Munich, Germany.

Retirement

The Very Rev. Sydney J. Browne, vicar of St. Hilary's, Fort Myers, Fla., has retired because of ill health.

The Rev. Robert A. Magill has retired after 34 years as rector of St. John's, Lynchburg, Va. In the early years of his ministry, he was a missionary in China. He has been a member of numerous committees and conventions, serving as a deputy to General Convention from 1940-1958. He may be addressed at 2110 Rivermont Ave., Lynchburg.

The Rev. Robert R. Read, vicar of St. Paul's, Crescent City, Calif., since 1956, has retired. His address is Box 406, Wecoma Beach, Ore. 97382.

Degrees

The Rt. Rev. Scott Field Bailey, Suffragan Bishop of Texas, received the D.D. degree *honoris causa*, from the School of Theology, University of the South, on June 6th.

Dr. Lee Hastings Bristol, president of Westminster Choir College, Princeton, N. J., received the honorary D.H.L. degree from Hobart and William Smith Colleges.

The Very Rev. Howard Lane Buchner, dean of divinity, Trinity College, University of Toronto, Canada, received the honorary D.D. degree from Berkeley Divinity School on May 25th.

The Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts, received the honorary D.D. degree from Berkeley Divinity School on May 25th.

The Rev. Kenneth Raymond Clark, Jr., of Grace Church, Vernon, Texas, received the S.T.M. degree from the Episcopal Theological Seminary of the Southwest on May 25th.

The Rev. James E. Clarke, rector of Christ Church, Glendale, Ohio, received the honorary D.D. degree from Bard College.

The Rev. Howard Lane Foland, of "Hillspeak," Eureka Springs, Ark., received the D.D. degree, *honoris causa*, from Seabury-Western Seminary.

The Rt. Rev. Thomas A. Fraser, Jr., Bishop Co-adjutor of North Carolina, received the honorary S.T.D. degree from Hobart and William Smith Colleges.

The Rev. Charles M. Furlow III, assistant at Grace Church, Charleston, S. C., received the S.T.M. degree from Berkeley Divinity School on May 25th.

The Rev. Perry McMasters Gilfillan, chaplain at St. Barnabas' Hospital, Minneapolis, Minn., received the D.D. degree, *honoris causa*, from Seabury-Western Seminary on May 26th.

The Rt. Rev. John E. Hines received the S.T.D. degree, *honoris causa*, from Seabury-Western Seminary on May 26th and from Trinity College on June 13th.

The Very Rev. Albert H. Lucas, former dean of the Philadelphia Divinity School, received the honorary D.D. degree from Berkeley Divinity School on May 25th.

The Rev. William Wallace Lumpkin, rector of the Church of Our Saviour, Rock Hill, S. C., received the D.D. *honoris causa*, from the School of Theology, University of the South, on June 6th.

The Rt. Rev. George Theodore Masuda, Bishop of North Dakota, received the D.D. degree, *honoris causa*, from Seabury-Western Seminary.

The Rev. Dennis E. Nineham, Regius Professor of Divinity at the University of Cambridge, England, received the honorary D.D. degree from Berkeley Divinity School on May 25th.

The Rev. Nathan A. Scott, Ph.D., professor of theology and literature, Divinity School of the University of Chicago, received the Litt.D. degree from Ripon College on June 5th, and the L.H.D. degree from Wittenberg College on June 7th.

The Rev. William David Stickney received the S.T.M. degree from Seabury-Western Seminary.

The Rev. William Stephen Turner, rector of Trinity Church, New Orleans, La., received the D.D. degree, *honoris causa*, from the School of Theology, University of the South, on June 6th.

The Rev. Edwin Gould Wappler received the

S.T.M. degree from Seabury-Western Seminary on May 26th.

The Rt. Rev. Thomas H. Wright, Bishop of East Carolina, received the D.D. degree from the University of North Carolina on June 7th.

Marriages

Miss Sally-Jean Wakeman of Darien, Conn., and West Harwich, Cape Cod, Mass., and the Rev. John G. Macort, Jr., curate at St. Thomas', Whitmarsh, Pa., were married at the Church of the Advent, Boston, Mass., on May 1st. The Macorts live at 336 Plymouth Ave., Oreland, Pa.

DEATHS

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

The Rev. William Edward Kidd, assistant minister at St. Martin's Church, New York City, died in St. Luke's Hospital in New York City on June 10th after a long illness.

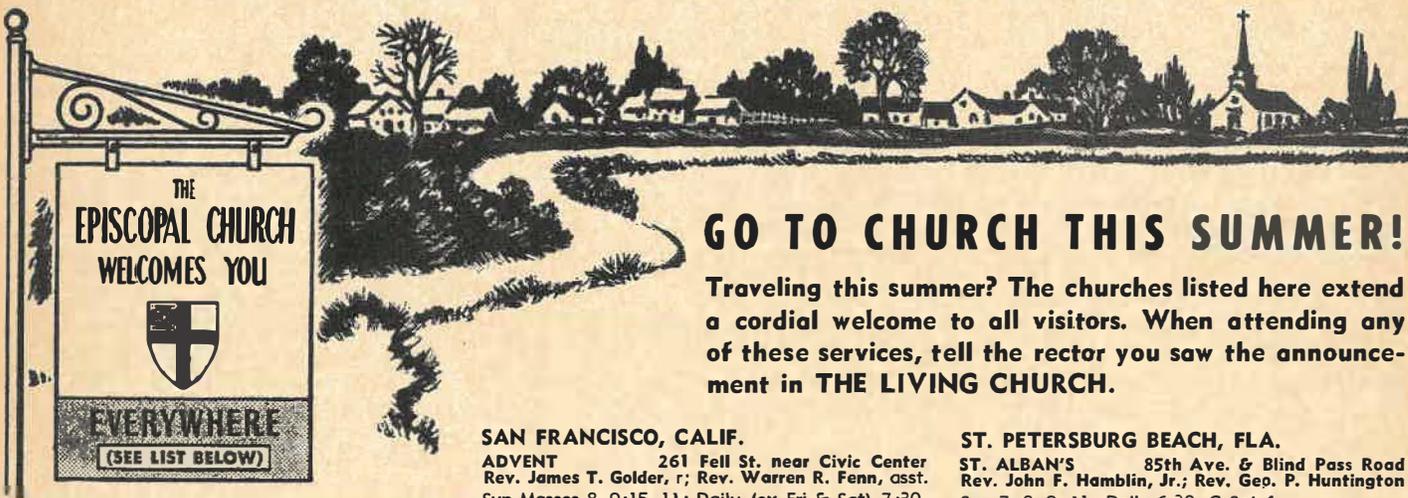
Mr. Kidd was born in Portsmouth, Va., in 1909. He received the B.A. degree in 1932 and the B.D. in 1935, both from Lincoln University in Pennsylvania. After being ordained priest in 1937, he served at Grace Church, Norfolk, Va., and was rector of St. Stephen's, Petersburg, Va., before becoming assistant at St. Martin's in 1943.

He is survived by two brothers, Thomas and Robert; and a sister, Mrs. Rachel Young.

Mary Catherine Frey Hamilton, mother of the Rev. Charles Granville Hamilton, died June 7th in Aberdeen, Miss. She was 86.

Mrs. Hamilton attended Vanderbilt University, Columbia Bible College, Toccoa Bible College, Philadelphia Bible College, New York Bible College, Nyack Missionary College, and Northeast Mississippi College. She was active in the Church and Sunday school. Mrs. Hamilton was associate editor of *Crossroads*, and contributed to many papers. She spoke often over the radio and her poems are in several anthologies.

Surviving are another son, George Gordon Hamilton, of Charlotte, N. C.; a sister, Miss Amelia Frey, and a brother, Robert Frey, both of Philadelphia, Pa.



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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.

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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.
The Rev. Robert M. Wolterstorff, r
Sun 7:30, 9, 11; HC Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7 & 10; Daily Mon, Tues, Wed 7;
Thurs, Fri, Sat 9; C Sat 5-6

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; Sat 4:30-6

NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake, Rev. A. E. Moorhouse, Rev. R. I. Wolkden
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

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; Wkdsy
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

Continued on next page

Key—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins, MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

GO TO CHURCH THIS SUMMER!

Continued from previous page

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. Brawn
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. 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

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;
Wkdys 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

The Living Church

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

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)

RESURRECTION

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

ST. THOMAS

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

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. 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

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

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

RICHMOND, VA.

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

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, D.D., r
Sun HC 8; MP 10; Wed HC 7:30 & 10

ST. PAUL'S

15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu



CHURCH OF ST. LUKE AND THE EPIPHANY
PHILADELPHIA, PA.