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[page 5].

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LETTERS

Most letters are abridged by the editors.

Grateful

I am particularly grateful for the June 13th issue of THE LIVING CHURCH on account of the splendid sermon on "The Trinity" by Bishop Moody of Lexington and the equally splendid editorial Number I on the "New Theology." Also the article entitled, "Why Make It So Difficult?" is most timely and helpful. If Bishop Pike of California, and Bishop Robinson of Woolwich are to be allowed to continue to hold their high positions in the Church, then the least that our bishops who are still faithful to their trust can do is to arise and expose those "wolves in sheep's clothing" for what they really are.

Then, too, it is hoped that our priests will take to heart the admonition of Mr. Perry Laukhuff, and return their preaching to the simplicity of the Gospel of our Lord Jesus Christ.

By and large, our laity are fed up both with the "silence of our bishops," and the attempt of many of our clergy to substitute "another gospel" for the one they promised at their ordinations to set forth. May THE LIVING CHURCH contain many more similar expressions from other bishops and other courageous laymen!

(Rev.) F. NUGENT COX
Retired

Greensboro, N. C.

I can't begin to express my feeling of thankfulness upon reading the article [L.C., June 13th] by Bishop Moody.

For the benefit of those who may have missed it, he referred to the attack of Marxism on Christian doctrine. He said, "Many otherwise good and earnest men have felt this [Marxist dialectical materialism] is indeed the 'wave of the future' and that they must make an accommodation with it. . . . Many of these people are teachers . . . writers . . . politicians . . . clergymen. These theories of accommodation have gotten into our theological seminaries and are infecting hundreds of new clergymen. . . ."

Thank God for these much-needed remarks. Many of us have been praying for this, and will continue to pray for more—many more—Episcopal clergymen to stand and be counted along with the bishop and many lay Episcopalians who are trying to inform others of the menace of dialectical materialism.

Let's stop arguing about admitting or not admitting ladies to the vestry and be concerned about stopping the "infecting" of "hundreds of clergymen" with attitudes of appeasement toward Communism.

From a happy 'though discriminated-against female Episcopalian.

MARION ROCKAFELLOW

Portland, Ore.

Forever Versus?

A gratifying and warming glow of appreciation permeated my heart as I read the sincere and thoughtful article, "Why Make It So Difficult?" by Mr. Perry Laukhuff [L.C., June 13th]. The going was increasing-

ly pleasant through every one of the summarized items of belief until I reached the very last and butted into what was—for me—a humdinger of an anticlimax: "Man finds safety in faith, however, and not in good works."

Must Christians forever and ever consider faith and good works as faith *versus* good works? Is it always to be considered an either/or proposition? Can one conceive of faith separated from good works, and if so, what kind of faith would it be? Do not good works constitute a built-in, *sine qua non* component of faith? Separating Christ's teaching and His good works from the total pattern of His mission would be a task indeed!

Might not the item of belief better have been stated:

"Man finds safety in faith implemented by good works."

QUINCY EWING

Liberty, Texas

Concerns of Laymen

How right you are in your estimate of the New(?) Theology(?)! [L.C., June 13th ff]. When I was in seminary, my erudite professors were constantly warning us that when we got out into the ministry, there would be lurking behind every bush a fearsome thing called "an intellectual" who would rend us limb from limb unless we knew the latest aberrations concerning "Q," "Ur-Marcus," "Form Criticism," and the Gospel according to Herr Freud.

After 30 years in the ministry, most of it among people with pretty advanced levels of education (most of my parishioners are college graduates) I would like to say, for the benefit of this year's graduates from seminary, that I have reached the ripe age of 57, still unravished and fairly sound in wind and limb—more importantly, still holding the faith once delivered to the saints, and still finding that when it is presented to people, it meets amazingly good acceptance.

What *has* amazed me is not how theologically sophisticated the laity is, but how relatively naive! And as to "Q"—verily they know not even so much as that there be "Q"!

For the most part, my people, like their fathers before them, are concerned not with some intellectual revolt, but with how to get along with a cranky neighbor and still be a Christian; how to live with the spouse of their choice; how to get the kids to Sunday school; how to pray meaningfully; how to find relief from the torments of a troubled conscience.

Even in matters where one would expect to find them sophisticated (like sex in and out of marriage) one finds often pathetic ignorance, coupled with naivete.

The scientists (and I have talked with some of the ones involved in very advanced projects), whatever they may know about interstellar space, still have a concern for, and a need for, living meaningfully in this minuscule planet that imprisons us all.

Maybe this is a good place to tell the story of Pasteur, who was once chided for having the faith of a French peasant. Replied Pasteur, "Yes, and by God's grace, I hope one day to have the faith of a French peasant's wife."

Even in the Atomic Age, man still lives by faith, not by sight. The things we know

Continued on page 10

The Living Church

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

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FEATURE

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THINGS TO COME

July

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

August

- 1. Seventh Sunday after Trinity
- 6. The Transfiguration
- 8. Eighth Sunday after Trinity
- 15. Ninth Sunday after Trinity
- 22. Tenth Sunday after Trinity
- 24. St. Bartholomew
- 29. Eleventh Sunday after Trinity

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

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BOOKS

God's Children, by Schulz

two-by-fours. By Charles M. Schulz and Kenneth F. Hall. Warner Press. Pp. 40. \$1.

A small, unassuming book by Charles M. Schulz, the creator of "Peanuts," is about children in their second, third and fourth years. Its title is *two-by-fours*. The book includes cartoons and text designed in an open-ended way to enlighten parents, grandparents, and other helpless adults about what is going on in the two-by-four minds and how those minds view this tangled world and fumbling Church (with particular reference to the latter). For example: "I think I'm beginning to understand. Going to church is something like having a night light." Published at a dollar, and worth it. "I've just been told by my Sunday school teacher that I'm one of God's children. Who are you?" See what I mean?

The Gospel According to Peanuts. By Robert L. Short. John Knox. Pp. 127. Paper, \$1.50.

In my earlier days there was a popular song with words something like this: "Oh, no, you can't take that away from me," having to do with the memories of a once happy love. I thought of this line as I read *The Gospel According to Peanuts*.

Mr. Robert Short, author and seminary graduate, is presently financing his way to the Ph.D. by doing to Charlie Brown and his friends what other well-meaning authors have done to *Gulliver's Travels* and *Alice in Wonderland*. There are a lot of people who believe that everything should be made plain—for example, by explaining the Peanuts comic strip in contemporary theological terms. Mr. Short does say, though, that his concern is not so much with what Mr. Schulz has put into his cartoons, as with what comes out of the cartoons to Mr. Short.

As even Snoopy knows, the comic strip is full of theology, and does not need straining through Tillich, Bultmann, or

the Book of Common Prayer. Already I have a lot of theological kites that I can't fly, so I relate easily to Charlie Brown. I don't like to have the juice squeezed out of Peanuts, or Gulliver, or Alice, either, for that matter.

The cartoons are great. The book is therefore an excellent source for illustration. Mr. Short is given due credit for having the discerning eye in his choice of the cartoons reproduced in this paperback.

I have only one illusion left now, and that is Donald Duck. Please, budding authors who feel a compulsion to explain everything, leave my frustrated and feathered friend as he is. Should Donald turn out to be Walt Disney's step-grandfather there will be "nothing left for me of days that used to be, among my souvenirs."

✠CHANDLER W. STERLING, D.D.
Bishop of Montana

Booknotes

Fortress Press has added a **Social Ethics Series** to its Facet Books paperback library (the first series was biblical and now includes 13 titles). The social ethics series (edited by Franklin Sherman) includes:

- Our Calling*, by Einar Billing, pp. 46, 75¢;
- The World Situation*, by Paul Tillich, pp. 51, 85¢;
- Politics as a Vocation*, by Max Weber, pp. 57, 85¢;
- Christianity in a Divided Europe*, by Hanns Lilje, pp. 41, 75¢.

Books Received

- EUSEBIUS: THE HISTORY OF THE CHURCH.** Translated and introduced by G. A. Williamson. Penguin Classic. Pp. 429. Paper, \$1.95.
- PROBLEMS OF SPACE AND TIME:** From Augustine to Albert Einstein on the fundamentals for understanding our universe. Edited and introduced by J. J. C. Smart. Macmillan. Pp. 436. Paper, \$2.95.
- REVERENCE FOR LIFE.** By Albert Schweitzer. An Anthology of Selected Writings. Edited by Thomas Kiernan. Philosophical Library. Pp. 74. \$2.75.

from two-by-fours



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***"From sleep and from damnation
Deliver us, good Lord."***

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The Living Church

July 4, 1965
Independence Day (Trinity III)

For 86 Years:

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

ECUMENICAL

Common Concern

Committees of Roman Catholics and Episcopalians met in Washington, D. C., on June 22d to initiate dialogue between the two Churches on subjects of common concern. Episcopalians participating, members of a committee of the Joint Commission on Ecumenical Affairs, were the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee; the Rt. Rev. John S. Higgins, Bishop of Rhode Island; the Rt. Rev. Edward R. Welles, Bishop of West Missouri; the Rev. Arthur Vogel, professor, Nashotah House; the Rev. William J. Wolf, professor, the Episcopal Theological School; Dr. Clifford P. Morehouse, President of the House of Deputies; Dr. Peter Day, Ecumenical Officer; and Prof. George A. Shipman, of the University of Washington. Roman Catholic participants were the Most Rev. George H. Helmsing, Bishop of Kansas City-St. Joseph; the Most Rev. Walter Curtis, Bishop of Bridgeport; the Most Rev. James P. Shannon, Auxiliary Bishop of St. Paul; Fr. George H. Tavard, of Mount Mercy College; Fr. Lawrence B. Guillot, of Kansas City, Mo.; Prof. Thomas P. Neill, of St. Louis University; and Msgr. William Baum, executive secretary of the Bishops' Commission for Ecumenical Affairs.

An Episcopalian who took part reported that the conversation was "notably free and easy," and said that members of the two Churches readily understood each other's problems. Subjects discussed included spiritual ecumenism, Baptism, and Confirmation.

In the discussion about Baptism, the Roman Catholic practice of conditional Baptism of those who have been baptized in Anglican Churches was brought up, and the Roman Catholic participants acknowledged that there is no doubt about the validity of Anglican Baptism. They indicated that the practice of conditional Baptism of Anglicans must be brought into conformity with the Church's traditional doctrine.

Anglican participants agreed that when Roman Catholics are received into the Episcopal Church no conditional Confirmation should be demanded.

The Episcopalians gave each Roman Catholic participant a copy of the Book of Common Prayer, and also presented

the Roman Catholic committee with a compendium of Lambeth Conference references to the Roman Church from 1908.

The next meeting of the two committees, scheduled for next January or February, will be devoted to the subject, "The Eucharist, sign and cause of unity; the Church as a Eucharistic fellowship."

The meeting, which had opened with Bishop Hallock's reading from the fourth chapter of the Epistle to the Ephesians and prayers from the Prayer Book and ended with Bishop Helmsing's reading from the 17th chapter of St. John's Gospel and the prayer for Christian unity from the Roman Missal, was closed with the blessing of both bishops.

SOUTH FLORIDA

Bombs for Cuba

The Rev. Max I. Salvador, vicar of *Todos Los Santos Mission*, Miami, clutching a Prayer Book, supported Dr. Orlando Bosch, as the Cuban exile leader collapsed on the steps of the federal court in Orlando on June 16th, after a four-day hunger strike in jail. Dr. Bosch, a Churchman, and five other men, three Cubans and two Americans, were seized on June 10th, in Zellwood, Fla. Found in their possession were 18 home-made aerial bombs which were destined for Cuban oil refineries. Dr. Bosch, intending to use the bombs on his former homeland, reported that the Central Intelligence Agency knew of his activities. The Revolutionary Insurrectional Recovery Movement from Miami gave the doctor's attorney, Mr. Edward Kirkland, documentary proof which would support the doctor's claim.

Dr. Bosch, who was held in the Orange County Jail, Orlando, refused to spend any of the Movement's money for the \$5,000 bond under which he was held. He and the three Cuban members of the revolutionary group, Marcos Ramos, José Mareijon, and Gelvelio Gutierrez began their hunger strike on June 13th. After fasting for four days, the doctor, who has only one-fifth of his stomach, was in a seriously weakened condition.

On June 15th, U. S. Commissioner David Kerben reduced Dr. Bosch's bond to \$1,000 and said he would allow the anti-Castro leader to go free on his own recognizance if he desired, but the doctor refused to sign even a paper bond.

Dr. Bosch was finally freed on \$1,000 bond on June 16th, and after his collapse was rushed to Orange Memorial Hospital, where doctors administered glucose. The Cuban leader recovered sufficiently to leave the hospital the same afternoon.

Dr. Bosch, his wife, and the three other Cubans were to return to Miami with Fr. Salvador until their next court appearance, scheduled in Orlando on June 30th.

EXECUTIVE COUNCIL

Appointment

The Rt. Rev. John E. Hines, Presiding Bishop, has announced the appointment of Mr. D. Barry Menez as associate secretary in the Home Department of the Executive Council. Mr. Menez has had extensive experience with the Industrial Areas Foundation of Chicago, a privately sponsored institution which helps communities to organize projects through which to act for social change.

In his new post, Mr. Menez will be a part of the newly formed Urban Program team. In particular, he will work with the Pilot Diocese Program, an experimental effort toward diocesan planning to achieve renewal and restructuring of the Church within seven selected dioceses in the United States. He will also be a consultant at large on community organization.

WASHINGTON

New Policy

The trustees of the National Cathedral (the Cathedral of St. Peter and St. Paul) in Washington, D. C., have announced a decision to undertake a 20-year, \$20,000,000 project to complete construction of the Gothic national landmark. The decision was arrived at in a meeting on June 17th, and a contract has been entered into with the George A. Fuller Construction Co. to finish the aisles of the nave by 1967, at a cost of \$1,104,000.

The completion of the cathedral is to be undertaken in eight stages, and the trustees are determined to achieve completion even if it is necessary to borrow money for the purpose. The cathedral's construction has been financed entirely by gifts and legacies, and, in the past, construction was stopped when money was not available to continue. The new policy has been arrived at, however, because of

the manpower problem—the services of skilled stone masons and artisans being now difficult to obtain—and because of the expense of construction stoppages.

The cathedral was begun in 1907. The cathedral's Gloria in Excelsis Tower was finished just in time for Ascension Day last year.

WESTERN NORTH CAROLINA

Appalachia Leader Dies

The Rev. James Y. Perry, Jr., of Arden, N. C., died June 10th while kneeling in prayer at Vesper services at Sky Valley Pioneer Camp near Zirconia, N. C. Mr. Perry recently resigned as executive secretary of the diocese of Western North Carolina. He was to take over the leadership of the newly formed Appalachia South, Inc., on September 1st [L.C., May 30th].

Born in 1921 in Columbia, S. C., Mr. Perry was the son of James Y. Perry and the late Annie Guerry Perry, only daughter of the late Bishop Guerry of South Carolina. Mr. Perry was educated at the University of the South and its St. Luke's School of Theology, and at Berkeley Divinity School, New Haven, Conn. He began his ministry in 1954 as deacon-in-charge of Grace Church, Waynesville, N. C., and continued there as rector until 1959, when he became assistant to the Bishop of Western North Carolina.

Mr. Perry served as a deputy to the last three General Conventions and was a delegate to the 1963 Anglican Congress.

Survivors, in addition to his father, include his wife, the former Lewellyn La-Bruce; a daughter, Taffy; a son, James Y. III; and two sisters.



Lexington Herald-Leader

Bishop Moody of Lexington turned the first shovel of dirt at groundbreaking ceremonies for the new building of the Episcopal Theological Seminary in Kentucky. The ceremony preceded commencement services at the seminary. With Bishop Moody is Mr. Thomas Kuhn, a middler at the seminary from the diocese of West Virginia.

WESTERN MICHIGAN

A Million for a Center

The launching of a one-million-dollar capital fund drive was approved during the annual convention of the diocese of Western Michigan, which met May 18th and 19th in St. Thomas' Church, Battle Creek.

The funds will be used for the construction of a diocesan center at U. S. highway 131 and interstate highway 94.

The convention also approved the seating of women on the executive council and the election of women as deputies to the provincial synod. Other actions included a decision to affiliate with the Michigan Council of Churches and the adoption of a \$228,000 revised budget for 1965 and a \$259,706 budget for 1966.

Meeting concurrently with the diocesan convention was the annual meeting of the Episcopal Churchwomen. They adopted a budget of \$8,000 for 1966.

SCI

Landmark for Sale

The Seamen's Church Institute, a social service agency of the diocese of New York and a unique haven for sailors from all over the world, has offered for sale its 13-story building overlooking New York harbor. A conspicuous landmark because of a lighthouse beacon and time ball atop its roof, the building, erected in 1913 and enlarged in 1927, has now become obsolete. A price of \$2,500,000 is asked. The board of managers expects to build a new structure, either opposite the Battery in Manhattan or in Brooklyn or Staten Island where most of New York's shipping activities are now located.

In 1964, some 236,000 seamen used the Institute's facilities which include, in addition to its Chapel of Our Saviour, inexpensive lodgings (despite low rates, these contributed 60% of last year's \$2,000,000 operating budget), restaurant and cafeteria, gymnasium, adult education program, Marine School, and Marine Museum. The building also has its own post office, providing the only "home" address for thousands of seamen.

The Institute, founded in 1834, is privately supported by endowments and contributions. At first it only established waterfront churches, but in 1854 it began to operate lodging houses for sailors. The lighthouse on the roof is a bona fide

The Living Church Development Program

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

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operating beacon, under the jurisdiction of the United States Coast Guard, and can be seen 10 miles out at sea. It was erected in 1913 by public subscription as a memorial to the crew and passengers who went down on the *Titanic*. The time ball is also operative, controlled by a signal from the U. S. Coast and Geodetic Survey. When it falls daily at noon, both sailors and landlubbers pause to set their watches.

KOREA

Jesus Abbey

The Rev. Archer Torrey, formerly rector of St. Michael's Seminary, Seoul, upon his return to Korea from a speaking tour in the United States and England and a visit to the Protestant monastery of Taizé, France, has moved to a remote mountain valley to develop a self-supporting retreat, conference, and prayer center to be known as "Jesus Abbey." Fr. Torrey is to be joined by his son, Ben, aged 15, at the end of June, and his wife, Jane, and their adopted daughter, Yancey Clare, at the end of July.

Fr. Torrey has had a "work camp" of Korean volunteers, among whom are experts in farming and construction, clearing land, planting crops, and digging foundations for a larger house. The pioneer crew of 12 have been living in a large army tent.

The location of the new center is at 2,600 feet above sea level near a pass which overlooks the Pacific Ocean, and is surrounded by a dense forest. There are villages in the main valley and the local people are interested in the "temple" which they understand is going to be built.

There are neither temples nor churches in the district, which has a population of about 3,000 in an area of 25 square miles—very thinly populated by Korean standards.

COLORADO

Many Talents

by SALOME HANSEN

A man of many talents recently was appointed chairman of Colorado's diocesan department of Christian education by Bishop Minnis of Colorado. He is the Rev. Bart J. Cunningham, STD, theologian, teacher, and expert in the field of alcoholism.

Technical theological terms are becoming familiar tools to about 50 men and women who are members of a class in systematic theology conducted by Fr. Cunningham. Some are men interested in becoming priests; some are Church school teachers and lay readers; most are simply Church people who want to know their faith better.

The whole thing came into being rather



Fr. Cunningham teaches men who are reading privately for Holy Orders [left].

Participation in Colorado's theological classes for laymen [below] have grown ever since they started last September.



Denver Post

Fr. Cunningham at the Mile Hi Club in Denver's skid row.

getting a weekly radio program under way.

Some of his most dramatic work is carried on in Denver's skid row area, where civic-minded men, who have themselves struggled with the problems of alcoholism, organized the Mile Hi Club and dedicated it to helping alcoholics.

Here Fr. Cunningham advises, counsels, and simply listens to the woes of men and women who have gone all the road "down" before they were able to make a serious effort to find the way back.

Alcoholics Anonymous—an organization in which Fr. Cunningham has been very active—has an old axiom; "It takes one to know one." Perhaps it also "takes one" to offer an alcoholic love without sentimentality, to see the illness not as a "cause" but rather as an "effect" which may result from numerous causes or combinations of them.

This Fr. Cunningham is well prepared to do. The concern of the Church for the alcoholics of Colorado is concentrated in the hands and heart of a man who has a special understanding of their problem. It was once his own.

OHIO

Retirement Residence

The Rev. William B. Merrill is the new executive director of the Christian Residences Foundation, which on June 1st became the new titleholder of Wade Park Manor in Cleveland, Ohio. Present operations of the hotel and restaurant will continue for at least six to twelve months, after which the 400-room building will become a retirement residence.

The Rev. Mr. Merrill formerly was an

by accident. Over a year ago Bishop Minnis asked Fr. Cunningham to direct the study of men reading privately for orders and to develop some sort of systematic and supervised procedure. A former seminary and university professor, the priest came to the bishop's study to discuss these ideas, only to have a phone call from a local rector start in motion an idea which resulted in the Diocesan Institute of Theology.

A group of laymen wanted to explore the faith in depth, beyond the scope of the ordinary study group. It was decided to develop a school which would offer the laity courses in theology, Scripture, patristics, and liturgy on a seminary level.

Late last summer the formation of the institute was announced. As an experiment, it initially offered two classes, one in systematic theology and one in an aspect of the theology of the Church, called "The People of God." Registration for the two courses was startling—some 75 laymen and lay women signed up. Fr. Cunningham taught both courses for the first semester, and then, since the school is arranged to correspond to the general semester pattern, a new course in the Prayer Book was introduced by the Rev. Jerry McKenzie, curate of the Church of the Ascension, Denver. Fr. Cunningham retained the major theology course and

will do so for three years, since the course is in cycle form. The course is seminary oriented, unabridged, and complete. Interest remains high.

This fall the school will expand to the campus of the University of Colorado in Boulder. There, at St. Aidan's Church and at the Bishop Ingle Student Center, the theology course will begin at the beginning for university students.

It is hoped that other courses, such as Scripture and patristics, may be added this fall, to be taught by other clergymen who are specialists in those fields.

Fr. Cunningham's work with alcoholics began over a year ago. His approach may be roughly divided into three areas.

One area is counseling, which he is happy to do with Episcopalians and others; with alcoholics and those concerned with them.

Another area is advising clergy, Episcopal or otherwise, who counsel alcoholics in their parishes.

The third area is being constantly on call for federal, state, and city institutions and law enforcement agencies. Here he functions not only as a priest, but as one who has an immediate understanding of the problems of an alcoholic. Education on alcoholism is a constant interest; he is an adviser on the state level, helps plan programs for groups, and has assisted



ADVENTURE

IN A HOSPITAL

by Margaret C. Bell

This time it was different! I had gone into surgery being fairly sure the small lump in my breast was benign, like one I had had 18 years before, and that my stay in the hospital would be a matter of a day or two.

But this time it was different. I knew it was different in the moment of returning consciousness. A large ache extended from my chin to the fingertips of my left hand. The other arm was immobilized with intravenous feedings. The doctor had done a "radical," which meant cancer.

Curiously, under the sadness was joy—a sense of being carried and supported. I believe I was carried by all the prayers being said for me. I believe that, for this time, those prayers absorbed the emotional shock. My mind was free and I was undergirded with love.

"The doctor and my sister are going to hate having to tell me," I thought, and then, "Maybe I can help them, maybe I can tell *them*." And so it was.

Three factors helped me, and the first of these was the presence of the undergirding prayers.

The second was the insight gained from my own past experience—experience against which I had rebelled. I had developed a decompensating heart condition, probably the result of rheumatic fever as a child, and it meant giving up my job and spending most of my time in bed. I had asked, "Why should this happen to me?" This is the normal (and self-centered) reaction. But I came to be able to say, "Why *shouldn't* this happen to me?" The Lord didn't ordain that life in this world would have no pain or unpleasantness, that we would be carefully wrapped in cotton, protected from all distresses. When I saw and accepted this truth, I was unknowingly being prepared for this day in the recovery room. "Why, indeed, shouldn't *this* happen to me?"

The third force working for my recovery was a deepening awareness that the Holy Spirit was in charge. He was running this maneuver: I was in the right hospital and room and I had the right

doctor and nurses (the floor nurses on duty). I felt both gratitude and adventure. The Holy Spirit was running this, and the doctor and I were flapping along behind trying to keep up!

But by the following evening I had painfully begun to look at the future. I didn't like it. The doctor had said that medically the outlook was excellent; but there under my bandages was this long and ugly scar and mutilation! None of us want to be different—or crippled, or scarred. Most of us want to be special—to have special consideration and treatment. This surgery hit me where I lived as a person and as a woman. And I went down, down, down during those long night hours.

Out of the deep have I called unto thee,
O Lord; Lord, hear my voice.

O let thine ear consider well the voice of
my complaint.

If thou, Lord, wilt be extreme to mark
what is amiss, O Lord who may abide it?
For there is mercy with thee; therefore
shalt thou be feared.

I look for the Lord; my soul doth wait for
him; in his word is my trust.

My soul fleeth unto the Lord before the
morning watch; I say, before the morn-
ing watch.

O Israel, trust in the Lord; for with the
Lord there is mercy, and with him is
plenteous redemption.

*And he shall redeem Israel from all his
sins.*

—Psalm 30

I saw that not only would God hear and have an answer for me but (as for David's nation, Israel) for America. We are living today in a confused and sick society, based on false values and false pride. We are burdened by rebellion from God: by pride of place, pride of face, and pride of race. The whole nation is on a status-seeking binge, exemplified in pride of place. All achievers—doctors, lawyers, clergymen, teachers, writers—and their families are tainted by it. Anyone, in fact, is tainted with it who feels himself better than "the least of these." And we Episcopalians are tainted with it.

Each of us knows pride of face: for a woman, her face, hair, eyes, figure, womanliness. For a man, his physique, athletic ability, manliness, virility. Our society has made fetishes of sex and youth. By this surgery, the Holy Spirit had a chance to cut through my pride, and in pain and disfigurement I learned what it is to be a simple person and a useable one.

In the 53d chapter of Isaiah I saw the disfigurement of our Saviour.

"He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men . . . and we hid as it were our faces from him; he was despised, and we esteemed Him not."

Hmmm! They didn't like Him and they—we—did this to Him. Now all I had to do was follow after Him. For years I had been asking to be made a useable person but I hadn't expected to be taken up on it in quite this way!

There is a world of difference, of course, between being useful and being useable. The useful person is a doer and the useful Christian is a doer with the best Christian intentions and motivation. But the *useable* Christian is happy being and becoming a tool of the Holy Spirit. When we finally stop being special and become one with all the hurt, crippled, different, despised, then God can use us as unencumbered persons.

Pride of race is the meanest and most senseless of all because it is based on the accident of birth. We may be grateful for our parents or ancestors but we did not select them.

These three prides are the source of our moral illness, and when God cuts through one of them, He cuts through all, and healing and wholeness take their place.

Though difficult, the second day after surgery I combed my hair and used my arm for other necessary chores, taking a bath, cutting my meat. One of the nurses said, "We've never had anyone like you before." I asked her what she meant.

"Anyone who does so much for herself," she answered. "Most women won't cooperate. They just lie there."

"Too frightened or depressed to help themselves?"

"Yes. Then after a week we send them to therapy and get them well in spite of themselves. And it makes the job so much harder."

The real problem is not the ache in the arm (though that is horrendous!) but the ache in the heart. The married woman doesn't want to go home to her husband, the single one to a future that seems bleak. And no one wants to go home to her own mirror.

But I discovered that sadness and fear are overwhelmed by joy when you go adventuring with the Spirit.

The New Theology

[Fourth in a series]

The new theologians advocate a radical translation of the Gospel into the idiom of the modern intellectual, and they generally speak and write as if the intellectual were the only man who matters.

When Jesus came teaching, the common people heard Him gladly (Mark 12:37). To be sure, it is not fair to ask of any man that he teach as Jesus taught. The Master's words were full of grace and life to sage or peasant, wise or foolish, whose heart was open to receive them. The point is that He addressed His teaching to any who would listen, counting in the ignorant and the learned all together without any difference of inequality. How seldom do the theologians of any school do this! And the new theologians fail in this matter more than most.

St. Paul is reported (Acts 17) once to have tried to persuade an intellectual audience to accept the Gospel as he presented it in purely intellectual form. When he went to Athens he knew that he would meet there the sophisticated intellectuals of his age, and he evidently decided that he must deal with them on their own ground and terms. His address on Mars' Hill (Acts 17:22-31) was the result. It reads very well—like an essay of Emerson. It contains a plea for a religion freed from cultic particularism, the kind of thing that today's new theologians call "religionless Christianity." Then follow some intellectually respectable reflections upon the unity of the human race, the universal hunger for God, the universal Fatherhood of God, God's pure immateriality, and, in the peroration, a vague reference to a day of judgment and a raising of somebody (not named) from the dead.

It is all so unlike St. Paul in tone and content that there is much critical doubt as to its authenticity. But assuming that it is authentic in substance we must ask: What was in his mind? Why did he go about it in this way? No doubt, in his heart there was zeal to bring these men to God in Christ. But in his mind apparently was the idea that the only way he could do this was to translate and remythologize the Gospel into *their* terms. The results were disappointing. A few believed; others mocked; and some said that they'd like to hear more about it some other time. Shattering redemptive impact there was none, and so far as we know St. Paul never tried anything like it again.

Because today's new theologians approach the task of evangelizing the world with an attitude reminiscent of Paul's in Athens, some analytical reflection upon the Apostle's failing effort seems in order. Moreover, it is not only the "new theologians" in the Church today who are bent upon "meeting people where they actually are" and "making Christianity relevant." All Christians seriously concerned for Christ's mission to the world

ought to think in these terms. But if, in trying to meet people where they are, Christians so adapt the Gospel itself as to reduce it all to incontestable commonplace, they fail both God and man.

St. Paul begins his address by noting the inscription on an altar "To the Unknown God," and announcing that he is there to make known to them this unknown God. It is a good beginning. But he fails to follow through. He proceeds to make some negative statements about God—that He is not confined to man-made temples, He doesn't need anything man can give Him, etc. No good Stoic, Epicurean, or eclectic hearing this could possibly disagree, though he might doze off. Why didn't he make some positive statements about the living God and Father of Jesus Christ? Because he could not do so and stay within his strategy of translating the Gospel into their idiom; for their idiom could not accommodate the whole Gospel of God.

Then Paul quotes a line from the Greek didactic poet, Aratus, which had become a Stoic proverb: "For we are indeed His offspring." This sounds innocuous enough, even platitudinous, in English and at our distance from the religious situation of Paul's age. But it was not Christian doctrine. It expressed the Stoic idea that all men, the meanest slave no less than the emperor, are God's offspring by nature; a man is a son of God simply by virtue of being a man. Superficially this looks like Christianity; actually it is very far away from Christianity. The promise of the Gospel is that any man can *become* a child of God, by God's adoption and grace, by repenting and being baptized. But if a man is already a child of God, simply by being a man, there is no point in being baptized and there is no special gift offered through the Gospel. Stoicism was a religion of natural birth into divine sonship, Christianity a religion of supernatural rebirth into it. The tag from Aratus supported Stoicism, not Christianity. But Paul, in his desire to make the Gospel "relevant" to minds nurtured by Aratus, Zeno, and Epicurus rather than by Moses, Isaiah, and Jesus, innocently cited an "authority" who was in fact non-supportive of the Christian position.

This is not to say that the Christian apologist can never safely or properly use testimonies to Christian truths from non-Christian sources. God be thanked, there are many such witnesses.

One wonders what the reaction would be if, one Sunday morning, the minister used as the Offertory sentence this: "From each according to his ability, to each according to his need." He would probably be safe enough, unless he prefaced it by saying, "Remember the words of our revered Karl Marx, how he said. . . ." Marx did indeed say it, but it could just as well have originated with Paul or Barnabas.

The Church at its best has always been willing and bold to use truths, tools, and insights from non-Christian sources, on the principle that God is the giver of all good things. Thomas Aquinas took over the philosophy of the pagan Aristotle to construct his massive and sublime Christian *Summa*. As has been so often said, Aquinas baptized Aristotle into Christ. Here may be seen the right way of appropriating ideas and principles from the world for the service of Christ. Aristotle was baptized into Christ; Christ was not accommodated or

adjusted to Aristotle in order to make Christianity palatable to people who insisted that everything be cleared with Aristotle.

We have had to charge blessed St. Paul with one lapse into the error of trying to persuade non-Christian intellectuals of the truth of the Gospel by trying to transpose the Gospel into their terms. However, the very fact that this is so unlike Paul makes it possible to wonder if he ever delivered the address as it stands in Acts 17. We know that the real Paul—the first and greatest of all Christian apologists—speaks in the words: “I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth . . .” (Romans 1:14).

This bold confidence in the power of God which *is* the Gospel seems almost totally missing from the new theology. Consider the symposium volume, *Soundings*, edited by A. R. Vidler. In the introduction, the editor, speaking for all the contributors, says that today “is a time for ploughing, not reaping; or, to use the metaphor we have chosen for our title, it is a time for making soundings, not charts or maps.” The “soundings” which follow could better be described as gropings, by men who seem to feel that their holy calling is to find difficulties. They write theology as Henry James reportedly expressed himself—gracefully groping in an agony of

verbal precision. H. G. Wells compared it to an elephant trying to pick up a pea. G. K. Chesterton thought Wells’ remark unkind, but said: “I had to agree that it was like something with a very sensitive and flexible proboscis, feeling its way through a forest of facts; to us often invisible facts.”

Henry James’ sensitive and flexible proboscis was a great gift, which he used well; and insofar as the new theologians in *Soundings* are trying to do theologically what James did artistically and critically they are doing a good work. But their approach is uncomfortably reminiscent of St. Paul’s approach in Athens, when the non-intellectuals could not understand him and the intellectuals could not have cared less.

There has to be in a sermon, or a tract for the times, or any form of Gospel proclamation, something that was lacking from St. Paul’s address on Mars’ Hill and seems largely lacking from the new theology. Perhaps the best word for this thing is *passion*—a specific passion for obeying and serving God in the rescue of perishing men.

The new theologians, or any other Christians, looking for a motive and a mood ought to pick up from St. Paul, not at Acts 17:31 but at Romans 1:14.

[To be continued.]

LETTERS

Continued from page 2

are small compared with what we don’t know, and pride is our besetting sin even as it was in Eden.

Man’s greatness consists not so much in what he knows, but in what he dares believe, and it is his faith which is the wellspring of his actions and the necessary prelude to all his accomplishments.

Credo. . . !

(Rev.) WILLIAM J. ALBERTS
Rector, Christ Church

Media, Pa.

Eliminate the Pro

The article on the rural church by Mrs. Kimball and the editorial, “Seedbed and Ministry” [L.C., June 6th], were most thought-provoking. Such a “tent-making” ministry as you suggest would be truly apostolic in more senses than one.

Another facet of the idea needs exploring. Since the problem of his support seems to hold us back from sending missionaries into both urban and rural areas, as well as overseas, couldn’t we explore the obverse of your idea? How about a fully trained and experienced priest working full-time at the ministry and supporting himself by part-time secular work? Since we clergy are used to making half as much as our laymen, this wouldn’t involve any hardship. And it would open a number of wonderful possibilities:

(1) It will eliminate the prevalent feeling that the cleric is the “professional Christian” in the parish.

(2) “Mission” will perforce become the job of everyone because no one is “paid to do it,” and it obviously cannot be done by only one man who also is “moonlighting.” The kind of commitment that everyone is talking about is caught, not taught. Such

a clerical example can be infectious enough to start a veritable epidemic.

(3) Since their cleric’s support does not come from the department of missions, there is a corresponding decrease in paternalism. In old missions this would shake a few awake. The “dead” might even be raised.

(4) Once the church really got under way this ministry could be gradually phased into the standard stipendiary pattern. But it would get going with the kind of life-changing power that marked the Church of apostolic times.

This sort of ministry is neither new nor original, but it has been little tried in our national Church. If some courageous bishop will approve such a scheme, it shan’t be long before others will jump on the bandwagon. There are other clergy who are willing to leave the security of lucrative posts for such pioneering work. To date, episcopal approval has not been forthcoming, but it surely will. As the editorial says, the Holy Ghost’s “manifestations fail to fit the stereotype set by the culture in which (we) live.” In the words of C. S. Lewis, our Lord is “not a tame lion,” nor is it certain that He always reads the rubrics carefully. But this is His Church and His will shall be done.

(Rev.) CAMERON HARRIOT
Baldwin Park, Calif.

Cup, not Kind

As a Catholic layman (of the Episcopal Church), I would like to bring to Mr. John S. Herron’s attention [L.C., May 23d] that Fr. Waldron [L.C., April 18th] stated that the Orthodox Catholics use a spoon for Holy Communion. He did not contend that they give Communion in only one species.

Many Anglicans are aware of the fact that Roman Catholics distribute Communion with only the sacred Bread, whereas the Orthodox Catholics and the Uniate Eastern Catholics distribute in both kinds. Anglicans

as Fr. Waldron points out, are the only Catholics to retain the common *cup*. Roman Catholics are now prepared to give Communion by intinction under certain conditions.

It might interest Mr. Herron to know that I have encountered many Roman Catholics who think the Anglican is one Church while the Episcopal “denomination” is another Church. However, I think it is truly revolutionary that we are now at the stage where we Catholics—Roman, Orthodox, and Anglican—are making ourselves heard in one another’s publications.

MEL WALKER

San Francisco, Calif.

The Rev. Ted Heers [L.C., June 6th] writes about a letter by me on intinction [L.C., April 18th] but he says nothing on intinction that is intelligible to me. Instead, he reproves seminaries and confirmation classes for not spending more time explaining “all the heresies which are anathema.” He informs us that he spends “a great deal of time . . . explaining the Manichaeen heresy.” He ought to tell us what the connection is between heresy and a method of administering the wafer and wine. It seems to me that a criticism in which there is little chance of recognizing the writer’s intention does not promote dialogue.

Intinction is used frequently to distribute the bread and wine to the sick in institutions. Not all the sick are in institutions. In our crowded city slums often there are sick persons attending services. There is the possibility of damage to the health of the young. It is an offence to place a common drinking cup in a public place. Clergymen should not dismiss the possibility of risks to others through offering a cup to the lips of many persons.

(Rev.) WILLIAM F. CORKER
Rector, St. Michael’s Church

NEWS

Continued from page 7

assistant to the dean of Trinity Cathedral, Cleveland.

The purpose of the foundation, a non-profit organization sponsored by several churches, including Trinity Cathedral and St. Paul's Church, Cleveland, and the diocese of Ohio, is to "provide retirement residences for older persons who want to stay in the mainstream of life, live graciously and well, yet be relieved of the problems and uncertainties of later financial situations."

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AUSTRALIA

Fight to End War

The Rt. Rev. Ian Shevill, Bishop of North Queensland, has attacked Anglican clergy who seek "peace at any price" in Vietnam and declared that the Church of England has "no official connection whatever" with this clergy-backed movement.

In the diocesan magazine, the *Northern Churchman*, Bishop Shevill said that "there are times when the only way to bring war to an end is to take up arms and go out and fight." He believes that "this is what our government has been

The Blessing of the Fields at St. Paul's Church, Ashippun, Wis., this year included animals. Bishop Hallock of Milwaukee (center) officiated. With the bishop are the Rev. Jay W. Breish, priest-in-charge of St. Paul's, and an acolyte.

RNS



July 4, 1965



The new flag of the Dominion of Canada was presented to the Cathedral Church of St. Paul, Detroit, Mich., at the annual Commonwealth Day Service held there June 13th. Accepting the flag from the commanding officer of the Essex and Kent Scottish Regiment, of Windsor, Ont., is the Very Rev. Leslie G. Warren, newly elected dean of the cathedral.

forced to do," and that "this action by our government demands the support of Christians."

"I feel this must be said because recently all lovers of peace have been called upon to sign a petition to be sent to Parliament House," he wrote. "The petition is one which I should not think of signing, because the only solution it offers to the problem in Vietnam is a negotiated settlement."

Bishop Shevill claimed that "negotiated settlements are only possible with those who will negotiate, and it must be remembered that North Vietnam is under the control of China, which is not represented in the United Nations."

The bishop warned that if a short-term peace in Vietnam was purchased on Communist terms, it would encourage Communist subversion in other parts of Southeast Asia and SEATO would dissolve.

He also warned that "in America, strong pressures are being brought to bear on the Congress and the White House . . . to withdraw military commitments from Southeast Asia altogether. . . . Such a withdrawal would leave Australia wide open and isolated." [RNS]

INTERNATIONAL

Chain Reaction

Episcopal clergy from the Great Falls and Flathead deaneries of the diocese of Montana and Anglican clergy from the Lethbridge deanery of the diocese of Calgary met May 23d and 24th at St. Mary's Lake, Glacier National Park.

The meeting was an informal affair designed to further understanding through

the sharing and exchanging of ideas between Churchmen from both sides of the border. The clergy meeting prompted a meeting of laymen, and a youth rally covering the same area has been proposed. The clergy plan to hold meetings annually in May.

SOUTH CAROLINA

Goals Replace Quotas

The annual convention of the diocese of South Carolina adopted a policy of voluntary giving for its parishes and missions, established a department of evangelism, and created a commission on Mutual Responsibility and Interdependence in the Body of Christ.

At the convention, held May 4th and 5th in St. James' Church (James Island), Charleston, delegates voted that the old system of assessments and apportionment quotas would be discontinued. Instead, each mission and parish will be urged to accept—not as a quota, but as a suggested goal—the giving of 50% of its ordinary income for work outside the mission or parish. Also, each will be urged to give for capital needs elsewhere 10% of any amount spent for its own capital improvements.

The diocese, in turn, will accept the same goals for itself. The diocesan budget for 1967 will be drafted only after the diocese has received voluntary pledges from the missions and parishes. The convention adopted proposed 1966 budgets based on the old systems. The assessment budget is \$61,635, and the missionary budget \$224,957.

ERIE

Urging the Government

The annual convention of the diocese of Erie was held May 21st and 22d in St. John's Church, Sharon, Pa. The Rt. Rev. William Crittenden, Bishop of Erie, requested a capital funds campaign of \$250,000 for the construction of a new Diocesan House in Erie, to adjoin St. Paul's Cathedral; for the support of college work throughout the diocese; and to complete diocesan payment of its share of the cost of the Episcopal Church Center in New York City.

The convention approved the capital funds campaign. It also approved a resolution urging Gov. William Scranton and Arlin Adams, Secretary of Public Welfare, to provide "family planning and birth control information, instruction and medically-approved methods and means at once in and through the public health welfare agencies, clinics and hospitals . . . to married couples only, but in such a manner that the consciences and religious convictions of public health or welfare clients be respected."

Citing studies showing public assistance grants in Pennsylvania to be far below a minimum standard of health and decency,

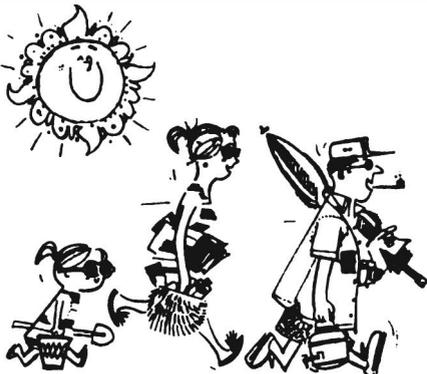
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the convention approved a resolution urging the governor, the secretary of public welfare, and members of the legislature representing the diocese to raise grants.

Governor Scranton and Public Welfare Secretary Adams were commended by the convention for their efforts to increase case-work services to families with special needs and problems.

The convention also urged the United States Senate to "accomplish the speedy ratification of the United Nations' resolution on genocide, slavery, forced labor, and the political rights of women."

In other action, the convention approved a 1966 assessment budget of \$44,714 and an apportionment budget of \$140,925, and awarded to Mr. William E. Rice, of Trinity Church, Warren, Pa., the Bishop's Citation for Outstanding and Extraordinary Service.

NEWS FEATURE

The Pastoral Duty

by FRANCIS C. LIGHTBOURN

What is the pastoral duty of a Roman Catholic priest when a Protestant comes to him with spiritual difficulties? Should he try to convert the Protestant to Roman Catholicism? And, *vice versa*, what is the pastoral duty of a Protestant minister when a Roman Catholic approaches him for spiritual counsel? Should he try to make a Protestant out of the Roman Catholic?

In an interesting article, "Collaboration: A Pastoral Problem," appearing in the *Ecumenist* for March-April, 1965, the Rev. Gregory Baum, editor of the Paulist-sponsored magazine, raises these two questions and attempts an answer.

Fr. Baum claims that the Roman Catholic Church's Decree on Ecumenism changes the nature of the problem to some extent. Before that decree was issued the Roman Catholic Church held that, while validly baptized Protestants were individually Christians, the religious bodies to which they belonged were merely human fellowships, without any of the marks of "Churches" in the proper sense of the word. Now, however, it appears that Rome is prepared to accord to these bodies some sort of "ecclesial reality"—though, of course, not on a par with the Roman Catholic Church.

That being the case, reasons Fr. Baum, when a Roman Catholic priest is approached by a Protestant desiring spiritual counsel, the priest should first endeavor to find out if the Protestant still has "a spiritual home" in a Church. If the priest is convinced that the Protestant still does have "a spiritual home" in a Protestant Church, he should not, according to Fr. Baum, attempt to convert him to Roman Catholicism but should rather refer him to "an understanding minister of his own confession."

Attempting to define "a spiritual

home," Fr. Baum says, "It seems to me that having a spiritual home in a Church means to be acquainted with its teaching, to be familiar with its worship, to have lay or clerical friends in that Church with whom one experiences fellowship. It means to remember, and be grateful for, the grace of God which has come through this Church in the past. . . ."

Only if the Roman Catholic priest is convinced that the Protestant no longer has "a spiritual home" in a Church, or if the Protestant comes to him with his mind already made up to embrace Roman Catholicism—only then should the priest offer to assist him to make the transition.

By the same token, the minister, according to Fr. Baum, has the same relative duty toward a Roman Catholic coming to him for spiritual counsel. If he is convinced that the Roman Catholic still has "a spiritual home" in the Roman Catholic Church, he should refer the person to a Roman priest. Only if the person appears no longer to have "a spiritual home" within the Roman Catholic Communion should the Protestant minister attempt to persuade him to Protestantism.

Fr. Baum also takes up the question of comity arrangements in the mission field as it affects Roman Catholic-Protestant relationships. Such agreements (by which one Christian body undertakes to confine its activities to one area, while another body assumes responsibility for another), he says, are "below the ecclesiological ideal." Yet he believes that they might conceivably be allowed in practice, since "both Catholics and Protestants rejoice in seeing faith in Christ spread among men, wherever the grace is given."

NORTHWEST TEXAS

Laymen Vote "No"

Lay delegates to the annual council of Northwest Texas defeated all proposed changes to the diocesan constitution and canons to allow Churchwomen to serve as vestrymen, delegates to council, or deputies to the General Convention. In each case the clergy voted for the proposed change. The council met May 7th to 9th in the Church of the Heavenly Rest, Abilene, Texas.

After a long debate, delegates almost unanimously adopted a resolution to accept their part in joint ownership of the Seminary of the Southwest, Austin, Texas. Other dioceses that at the time of the meeting had voted to join with the diocese of Texas in the control of the seminary were Arkansas, New Mexico and Southwest Texas, and West Texas.

In other action, the council:

- ✓ Defeated a motion to increase the number of clergy serving on the commission on program;

- ✓ Defeated a motion to change the diocesan canon to limit qualified voters at annual congregational meetings to communicant

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members rather than present baptized members;

- ✓ Passed a resolution to participate in the program of Mutual Responsibility and Interdependence, and designated \$5,000 to this in 1965; and
- ✓ Adopted a budget of \$203,163.

WESTERN MASSACHUSETTS

Domestic Companion

At the annual convention of the diocese of Western Massachusetts, held May 14th and 15th in St. Stephen's Church, Pittsfield, Mass., a budget of \$548,131.37 was adopted.

After the address by the Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts, in which he called for a strong Christian witness in race relations and in the relationship of Episcopalians toward members of other Christian Churches, the convention decided to enter a companion relationship with the missionary district of North Dakota. In other action, the convention:

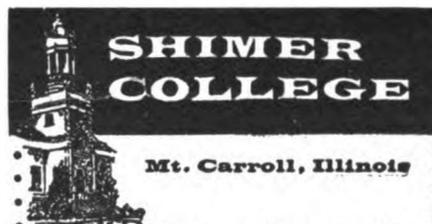
- ✓ Urged active participation in local Councils of Churches;
- ✓ Urged engagement in dialogue with members of other Communion, for sympathetic mutual understanding and appreciation of common belief and practice; and
- ✓ Called for a firm stand against unfair discrimination and, in particular, to work for unrestricted opportunity for Negroes in voting, hiring, housing, and education.

CONNECTICUT

At Least the Minimum

During the annual convention of the diocese of Connecticut, held May 18th in Christ Church Cathedral, Hartford, Conn., St. Andrew's Church, Madison,

COLLEGE



Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 350 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write

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Episcopal School for girls. On the Hudson. Under direction of the Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Riding, music, art.

Sister Superior, St. Mary's School
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THE CHURCH FARM SCHOOL Glen Loch, Pa.

A School for Boys Dependent on One Parent
Grades — 5th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track, Cross-Country
Learn to study, work, play on 1600 acre farm
in historic Chester Valley.

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Founded 1890

Thirty minutes from San Francisco
in beautiful Marin County.

COLLEGE PREPARATORY FULLY ACCREDITED

Episcopal boarding and day school. Grades 7-12.
Small classes. Exceptional science facilities.

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The Rev. Sumner Walters, Ph.D., Headmaster
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The oldest Church school west of the Alleghenies integrates all parts of its program — religious, academic, military, social — to help high school age boys grow "in wisdom and stature and in favor with God and man."

write

Director of Admissions

652 SHUMWAY HALL

SHATTUCK SCHOOL, FARIBAULT, MINNESOTA

Member: The Episcopal School Association.

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FOR SALE

1924 **E. M. SKINNER ORGAN**. Four manuals, thirty-seven ranks. Available fall 1963. Contact Dr. Hugh Bennett, Chairman, Music Committee, St. John's Church, 323 Wick Ave., Youngstown, Ohio 44503.

LINENS AND VESTMENTS

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

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

POSITIONS WANTED

RECTOR upstate will supply New York City area two or three Sundays August for use of rectory. Reply Box S-253.*

PRIEST desires position as chaplain/instructor in private school. Married, 32, two children; AB and BD. Secular experience. Reply Box R-251.*

PRIEST, married, moderate Churchman, rector of large parish, desires to relocate Eastern states; interested in smaller parish or associate rectorship. Reply Box F-252.*

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

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- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus 50 cts. service charge for first insertion and 25 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

and St. John's Church, Niantic, were admitted as new parishes.

Budgets approved included \$382,678 for the diocesan program and \$94,683 for the diocesan administration. The convention:

✓ Requested all parishes in the diocese to review the stipends now being paid to their staff members to insure that at least established minimum salaries are being met;

✓ Requested that all parishes consider including in their 1966 budgets the costs of group hospitalization, medical services, and major medical premiums for their clergy;

✓ Urged that all parishes submit their plans for new buildings and major alterations to existing buildings to the diocesan committee on church architecture for review and recommendation.

LONG ISLAND

Awards

At the annual convention of the diocese of Long Island, held May 18th in the Cathedral of the Incarnation, Garden City, N. Y., the Rt. Rev. James P. De Wolfe, diocesan, was presented a distinguished service award.

Ten Distinguished Service Crosses also were presented. Recipients were: the Ven. Richard B. Martin, archdeacon of Brooklyn, Sister Maria Josephine, of the Community of St. John the Evangelist, Mrs. Lillian (Robert T.) Houseman, the Rev. Douglald L. MacLean, the Rev. Canon William C. Godfrey, the Very Rev. Robert F. Capon, dean of the George Mercer Jr. Memorial School of Theology in Garden City, the Rev. George W. Hill, Mr. Dermod Ives, Mr. Edward J. Cambridge, and Mr. Rudolph Borsari.

The convention unanimously approved a budget of \$948,995, of which \$732,095 is to be used in the extension of missionary work within and outside the diocese.

SOUTHWESTERN VIRGINIA

Budget to Wait

The diocesan council of Southwestern Virginia held its annual meeting April 30th to May 2d in Christ Church, Roanoke, Va., and unanimously approved a voluntary plan of proportionate giving, abolishing the quota system in diocesan financing, and placing the responsibility on parishes and missions to pledge to the diocese a proportion of their anticipated income. A budget will be worked out at the diocesan council scheduled for January, 1966.

Also approved were a number of canonical changes, including the change of the date of the council meeting to January or February. A full statement of stewardship, written by the Rev. Bryan Hatchett, assistant rector of Christ Church, Roanoke, was accepted as a diocesan guide and theological basis for action.

In other action, St. James' Church, Roanoke, was admitted as a parish.

PEOPLE and places

Appointments Accepted

The Rev. **Leon B. G. Adams**, vicar of the Church of St. Dunstan of Canterbury, Westchester, Ill., will be rector of St. John's, Chicago, Ill. Address August 1st: 3857 N. Kostner Ave.

The Rev. **Robert George Bretscher**, former assistant at St. Paul's, Wallingford, Conn., is curate at Ascension, Clearwater, Fla.

The Rev. **William Maurice Branscomb**, former rector of St. John's, Columbia, Va., will be assistant at Christ Church, Charlottesville, Va. Address Box 305.

The Rev. **Edward R. Sims**, former rector of Christ Church, St. Joseph, Mo., is vicar of the Kansas City, Mo., metropolitan missions. Address: 9309 Carter Dr., Shawnee Mission, Kan.

The Rev. **H. DeWitt Smith**, who has been locum tenens at Christ Church, Ontario, Calif., is locum tenens at St. Paul's, San Diego, Calif. Address: 2728 6th Ave. (92103).

The Rev. **Richard B. Smith**, assistant at Christ Church, Warren, Ohio, has been appointed a missionary by the Executive Council. He will leave for study at the Spanish Language School, San José, Costa Rica, about August 15th. After a term there, he will be assigned to the missionary district of Central America.

The Rev. **Welch K. Tester**, former rector of St. Luke's, Lincolnton, N. C., is priest in charge of St. Paul's, Edneyville, N. C. Address: Rt. 1, Box 228A, Hendersonville, N. C.

The Rev. **Edgar A. Thompson**, curate of St. Paul's, Lakewood, and priest in charge of St. Joseph's Chapel, Jefferson County, Colo., is now rector of St. Stephen's, Longmont, Colo.

The Rev. **Warren N. Thompson**, former locum tenens of Christ Church and St. Simeon's, Chippewa Falls, Wis., is curate at St. Barnabas', DeLand, Fla. Address: 319 W. Wisconsin Ave.

The Rev. **John G. Upton**, former assistant at Christ Church, Needham, Mass., is an assistant at St. Stephen's, Richmond, Va. Address: 6004 Three Chopt Rd. (23226).

The Rev. **Hugh L. Weaver**, former rector of the Church of the Incarnation, San Francisco, Calif., is rector of Trinity Church, San Francisco. Address: 1668 Bush St. (94109).

Retirement

The Rev. **Percy G. Hall**, rector of the Church of the Incarnation, Santa Rosa, Calif., retired at the end of June. His temporary address is his summer home—517 Lake Dr., Cape May Point, N. J. He and Mrs. Hall will travel abroad for several months, then they will be at their permanent address, 913 Monterey Circle, Monterey, Calif.

The Rev. **Canon Donald H. Wattle**, Louisiana's senior active priest, retired on March 1st. Forty of his 42 years in the ministry have been spent within the diocese. He served as rector of Grace Church, New Orleans, for 20 years, served as canon pastor of Christ Church Cathedral, then became canon missionary and institutional chaplain for the diocese.

Canon Wattle has also served the Church through many committees and commissions, and has been deputy to eight General Conventions. Until his retirement he conducted Sunday services at the parish [county] prison.

Ordinations

Priests

Olympia On March 27th, the Rev. **Wallace Edward Bristol**, curate, St. Stephen's Church, Longview, Wash.

Lexington—On May 29th, the Rev. **David Gardner Wood**, vicar of St. Andrew's, Lexington, Ky., address, 256 E. High St.

Tennessee On May 22d, the Rev. **Charles Christopher Clements**, on the staff of St. Luke's, Jackson, where he has been deacon in training, address, 405 Martha St.; the Rev. **James Dabney Curtiss**.

in charge of Ascension's new parochial mission, Cedar Bluff, Knoxville, address, 7528 Winchester Dr., Knoxville.

Southern Virginia—On May 23d, the Rev. Hill Carter Riddle, assistant rector of St. John's, Hampton, Va., address, Box 313 (23369).

The Philippines—On June 5th, the Rev. Michael Wayland Pangwi, assistant at St. Paul's Mission, Balabasang, Kalinga, Mountain Province, the Philippines.

Deacons

Lexington—On May 29th, Peter George Castano, deacon in charge of St. John's, Corbin, Ky., address, 536 Sayre Ave., Lexington, Ky.; John Lewis Thompson, deacon in charge of St. Philip's Mission, Harrodsburg, St. Alban's Mission, Morehead, Ky., address, Harrodsburg, Ky.

South Dakota—On May 17th, Halley Goodrich Gates, deacon in charge of St. George's Church, Redfield, address, 326 E. Second St.

Georgia—On June 12th, William R. Payton, assigned to St. Philip's, Hinesville.

Kansas—On June 9th, Dwain Allen Jenista (for the district of Western Kansas), to be curate at Emmanuel Church, Norwich, N. Y.; Brinton Webb Woodward, Jr., to be curate at St. David's, Topeka, Kan.

New Mexico and Southwest Texas—On June 7th, John A. Kinsolving, address, c/o the Rt. Rev. J. W. Hunter, Box 1007, Laramie, Wyo. Mr. Kinsolving represents the 5th generation of Kinsolvings to be ordained.

Perpetual Deacons

Lexington—On May 29th, Allen David Cline, Jr., on the staff of Calvary Church, Ashland, Ky., address, Box 186.

Milwaukee—On May 27th, John Denny Fischer,

assistant at St. Andrew's, Madison, Wis., address, 612 Howard Place.

Living Church Correspondents

Nebraska—The Rev. James Brice Clark is the new correspondent for the diocese. Address: 129 N. 40th St., Omaha, Neb. 68181.

Church Army

Capt. Henry Horne, C.A., is working at St. Matthew's Mission, Mooresville, and St. James' Mission, Iredell County, N. C. Address: 317 Cedar St., Mooresville.

Corrections

The Rev. James F. Hopewell is director of the Theological Fund, which is a service of the Commission of World Mission and Evangelism of the World Council of Churches. He has not accepted an appointment at St. Paul's, Spring Valley, N. Y.

Marriages

Miss Julia Mary Withington, Delray Beach, Fla., and Ens. Alfred P. Chambliss III, son of the Rev. Alfred P. Chambliss, Jr., and Mrs. Chambliss, Darien, Ga., were married on June 5th, at St. Andrew's, Darien. Fr. Chambliss, who is rector of St. Andrew's, officiated at the marriage.

The Rt. Rev. Joseph M. Harte, Bishop of Arizona, and Mrs. Harte, announce the marriage of their daughter, Miss Victoria Ruth Harte to Mr. David Curtis Money, of Phoenix, Ariz., at Trinity Cathedral, on June 3d.

Births

The Rev. M. A. McClure and Mrs. McClure, of St. John's, Mt. Vernon, Ind., announce the birth of their fourth child, John Mark, on June 1st.

Religious Orders

Philadelphia Custodia of the Third Order of St. Francis—On May 28th, the life vows of Sr. Mary Agatha, T.S.F., were received by the Rev. W. Michael Cassell, Jr., T.S.F., Fr. Guardian of the Philadelphia Custodia. At the same meeting, Reed K. Merino, student at Philadelphia Divinity School, was clothed as a novice of the Third Order, taking the name of Br. Martin de Porres.

DEATHS

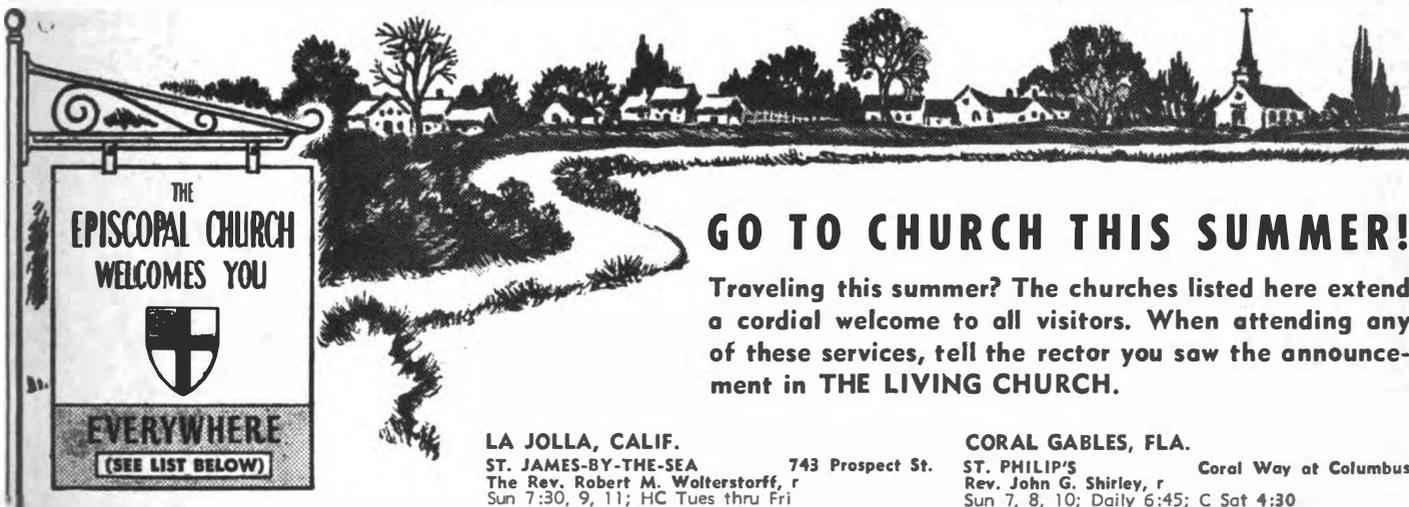
"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Charles Philip Staples, resident chaplain at the New York Military Academy, Cornwall-on-Hudson, N. Y., died of cancer on April 16th, in Cornwall.

Fr. Staples was born in 1910 in Wytopitlock, Me. He was graduated from the Ricker Classical Institute, the Northwestern Conservatory of Music in Bangor, the University of Maine, and the Berkeley Divinity School. He was ordained to the priesthood in 1941.

Fr. Staples served St. Alban's Church, South Portland, Me., and as a civilian chaplain to the Portland Harbor Defense Area during World War II. He was rector of Trinity Church, Hoboken, N. J., from 1944 to 1947. From 1948 to 1956 he served St. Mark's Church, Teaneck, N. J. He later became superintending priest for the Boonville Mission Field in the diocese of Central New York. He remained there until his assignment to the academy staff in 1960.

He is survived by his wife, Eleanor Jackson Staples, and two daughters, Rebecca Staples and Mrs. Charles W. Murphy.



GO TO CHURCH THIS SUMMER!

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

- CHICKASAW (MOBILE), ALA.**
ST. MICHAEL'S 300 Grant St.
(Just off U. S. 43 N. 4 mi from downtown Mobile)
Sun HC 7; Family Eu 9; Daily as anno
- GUNTERSVILLE, ALA.**
EPIPHANY DeBow St. at O'Brig Ave.
Rev. Hoyt Winslett, Jr., r
Sun HC 7:30; Parish Service 9
- LITTLE ROCK, ARK.**
TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles A. Higgins, dean
Sun 7:30, 9:25, 11

- LA JOLLA, CALIF.**
ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Robert M. Walterstorff, r
Sun 7:30, 9, 11; HC Tues thru Fri
- LOS ANGELES, CALIF.**
ST. MARY'S 3647 Watsoka Ave.
Rev. R. Worster; 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

- 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 Torpon 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

- 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

- 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.

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; 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. Willom C. R. Sheridan, r
Sun HC 7 & 9

BALTIMORE, MD.

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

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

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon 5:30; Wed 10, Sat 9

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

FLINT, MICH.

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

HOLLAND, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP, H Eu, & EP

NEWARK, N. J.

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

SEA GIRT, N. J.

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

TRENTON, N. J.

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

BINGHAMTON, N. Y.

CHRIST CHURCH 187 Washington St.
Rev. Frederick W. 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

The Living Church

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. Rimmel, D.D., r
Sun HC 8, 9:30, 11

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdays MP & HC 7:15 (G 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; Weekdays 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. Vallant, 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. 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 (1S HC); Thurs 12

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

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

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



ST. MATTHEW'S CATHEDRAL
DALLAS, TEXAS

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed & Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt. Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9, Tues 8, Wed 10, Thurs 7; Int noon

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat 9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low Mass

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15 Masses 7:30, 9, 11 (Spanish), EP 5:30; Daily: 7:45 Matins, 8 Mass, 5 EP

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

CLEVELAND, OHIO
ST. JAMES E. 55 at Payne Ave.
Rev. William R. Cook
Sun Masses 8, 10; Daily 9:30; C Sat 4-5:30

PHILADELPHIA, PA.
ST. LUKE & THE EPIPHANY 330 So. 13th St.
Rev. Frederick R. 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 Woodard & Fannin (downtown)
Rev. David A. Jones & Rev. Thos. L. Cartwright
Sun HC 7:30, 10; Tues & Fri HC 7

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

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev. Jack C. White, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND
The American Church, (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
Rev. Perry R. Williams; Rev. Kent H. Pinneo
Sun 8 HC, 10 MP & Ser (HC 1S) July & Aug. only