

The Living Church

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August 29, 1965

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Bishop Goddard, Suffragan of Texas, confirming at St. James' Church,
Houston, Texas —

A Distinguished Congregation [page 8]



Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.

What is a "canon to the ordinary" -- is he not a chaplain? What makes him a canon? Is it not one of the confused titles of the Episcopal Church?

Ordinarily nowadays a "canon to the ordinary" is a priest-assistant of the bishop. He is indeed a chaplain, in the sense of being a general assistant to the bishop; but to many people the term chaplain implies primarily a liturgical attendant and assistant.

Actually, the title of canon to the ordinary as normally used in the Episcopal Church today is an ancient usage revived. Originally, all the clergy on the official staff of a diocese (excluding monks, private chaplains, etc.) were designated canons. There may be some "confused titles" in the Episcopal Church, but we don't think this is one of them.

???

What precisely is meant by an allegorical interpretation of the Bible?

Allegorical interpretation, whether of the Bible or of any other literature, is the kind of reading (exegesis) of the text which digs down beneath the literal plain meaning of the words to their hidden spiritual meaning.

A perfect example of it you can find in the Bible itself -- or in your Prayer Book: the Epistle for the Fourth Sunday in Lent [Galatians 4:21-31]. Here St. Paul gives an allegorical interpretation to the story of Abraham and his two sons, as told in Genesis 21.

???

In a recent issue of the Roman Catholic Register I find the following statement: "Anglican orders are not valid, as authoritatively determined by

Pope Leo XIII in 1897. The reason is that no proper form of true intention to consecrate priests was used when the Anglicans broke with Rome, and when an acceptable form or intention was adopted true bishops, who are necessary to ordain and consecrate other priests and bishops, no longer existed.

... Since these are wanting in the Anglican Church, the sacraments that are dependent on a valid episcopacy and priesthood do not exist in that Communion." How are Anglicans to answer this?

The *Register* has, of course, simply stated the official Roman position on the subject. For the time being, Pope Leo XIII's "determination" is authoritative for Roman Catholics, but probably not the last word that will be spoken about Anglican orders by the Roman Catholic authority. Meanwhile, Anglicans have the right and the duty to say that the Roman judgment is wrong, in fact and in principle.

In his bull, *Apostolicae Curae* (1896, not 1897), Pope Leo argued that the intention of the Prayer Book Ordinal of 1549 was defective because it contained no acts or words explicitly conferring upon the priest being ordained the power to offer sacrifice. But, as the Archbishops of Canterbury and York pointed out in their encyclical letter in 1897, the Anglican Communion has always taught the doctrine of the Eucharistic sacrifice in terms at least as explicit as those of the Roman Canon. This is not the only point at issue. More and more Roman Catholic theologians, however, are unofficially expressing views favorable to Anglican orders, and it is reasonable to expect that in time the official Roman position will be changed.

Until that happens, Anglicans should courteously but firmly insist that the position set forth 69 years ago by Pope Leo XIII is historically and theologically unsound.

The Living Church

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FEATURE

A Parish of Worship and Service James Considine 8

THINGS TO COME

August

29. Eleventh Sunday after Trinity

September

- 5. Twelfth Sunday after Trinity
- 7. House of Bishops meeting, Glacier National Park, Mont., to 10th
- 9. Annual meeting of the Episcopal Society for Cultural and Racial Unity, Jackson, Miss., to 12th
- 12. Thirteenth Sunday after Trinity
- 15. Ember Day
- 17. Ember Day
- 18. Ember Day
- 19. Fourteenth 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

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. Most letters are abridged by the editors.

Thanks

Let us thank our Heavenly Father for the charity, justice, and mercy He is showing us in these days through the persons of the Bishop of Georgia and the Bishop of South Florida.

In a world that has so blinded itself that it now calls the unnatural natural, we thank God that through these two heroes of the faith, He still bears His cross to pour love and mercy upon us all.

(Rt. Rev.) WILLIAM H. BRADY
Bishop of Fond du Lac

Fond du Lac, Wis.

Secret Postulate

May I comment on the amusingly written editorial entitled *Weak Point—Shout Loud!* in your August 1st issue?

I think possibly the parable is intended to cut considerably more deeply into the Christian position than its literal wording might seem to suggest. The point, as I get it, is not so much that a being which can't be seen, smelled or shocked doesn't exist, as that a being which doesn't manifest itself at all under any conceivable method of human experimentation or investigation may as well be taken not to exist and should be ignored by man in his attempt to build a picture of his universe. Some experimentalist philosophers have expressed this by saying that such a being simply has no "meaning."

If I am right in this interpretation, I suggest further that the parable, however clumsily devised, brings us into battle against one of the most subtle, contagious, and popularly devastating arguments in the devil's arsenal for our time. So powerful is it that it has apparently deceived even some of the elect. Beneath the well-meaning reasonableness of the current passion to restate the Gospel in terms relevant to the contemporary world, I often sense more than a hint of a secret postulate: not that God is non-existent, but that He is, after all, pointless and superfluous. By philosophical judo the force of our attempt to make God meaningful may be used to render Him meaningless and thereby twist God made Man in Christ into man made god.

WALTER S. PEAKE
Attorney

Corry, Pa.

Who Will Speak?

I note with increasing disdain the rash of letters concerned with the "New Morality," possibility of Marxist penetration of theology, of religionless Christianity, of watered-down doctrine and resulting watered-down ethics, of codes and lack of codes, of the pros and cons of Pike, Fletcher, and of the Bishop of Woolwich. But who will stand pat on the revelation of God in Jesus Christ, on the apostles and prophets, and on the

teachings of the apostolic fathers and great councils?

Earlier in the summer season, I was referred to by a brother priest as *narrow* in my approach to the Gospel regarding marriage, divorce, and adultery. If following the teaching of Christ is narrow, I am sorry, I am only following One who said, ". . . Broad is the way, that leadeth to destruction, and many there be which go in thereat; . . . Narrow is the way, which leadeth unto life, and few there be that find it" [Matt. 7:13-14 in part].

Our Lord has given us a code to follow, and we are to strive to follow it, aided by His grace. It is part of the divine revelation. Is it not better to follow a code already divinely revealed, then be sorry if we break it, and depend through faith on the divine mercy, than to forget, pass over it, or explain it away, since by doing that we also add more sin to the ones we have already committed, the sin of disbelief in the credibility of Jesus' words or of the entire revelation in scripture? Indeed, it is the authority and place of revelation that is under challenge. The place of scripture is being weakened by men who said publicly that they were persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ.

Or, do we believe in eternal salvation any more? What is the goal and purpose of a Christian? Where are we headed in the latter part of the 20th century? What is the relationship of personal conduct and ethics to eternal life? Should we accommodate Christian principles to the secular world about us? Or should we try to make the lives of Christians more conformable to the life and example of Jesus Christ? Who in authority in the Church will speak for the Narrow Way, which leadeth unto life?

(Rev.) FRANK W. MARSHALL, JR.
Rector, Trinity Church

Bayonne, N. J.

Sympathy

This is to congratulate you on your excellent editorial in the issue of August 8th, commenting on the correspondent's bewilderment at the many changes and unexpected innovations in services. It is also to sympathize with [her]. She might suggest to her rector that he should read the late C. S. Lewis's posthumously published book, *Letters to Malcolm*.

The first few pages are particularly appropriate to this situation: Dr. Lewis says, "It looks as if they (the clergy) believed people can be lured to go to church by incessant brightenings, lightenings, lengthenings, abridgements, simplifications and complications of the service. . . . The perfect church service would be one we were almost unaware of; our attention would have been on God. . . . The most important question about the Grail was 'for what does it serve?' 'Tis mad idolatry that makes the service greater than the god.' . . . There is really some excuse for the man who said, 'I wish they'd remember that the charge to Peter was Feed my sheep; not Try experiments on my rats, or even, Teach my performing dogs new tricks.'"

(Rev.) DEWEY GABLE
Rector, St. Thomas' Church
Columbus, Ga.

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Let thy merciful ears, O Lord, be open
to the prayers of thy humble servants; and, that they
may obtain their petitions, make them to ask such things as shall
please thee; through Jesus Christ our Lord.

— From the Book of Common Prayer

RNS

Members of Episcopal and Roman Catholic religious communities kneel together in prayer at St. Anne's Convent, Arlington, Mass. [see p. 6].



The Living Church

August 29, 1965
Eleventh Sunday after Trinity

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

LOS ANGELES

Violence

The diocese of Los Angeles, in an ecumenical move with other Churches, quickly acted to alleviate a possible famine in a wide area of southern Los Angeles which was the scene of rioting, fires, and looting.

Violence in and around the predominantly Negro Watts area tapered off as the crisis reached its fifth day on August 16th, and Gov. Edmund G. Brown declared the Negro rioting and looting had ended. Cause of the riots was to be investigated by a committee appointed by Gov. Brown.

The riot toll the morning of August 17th was set at 32 dead, 874 treated at hospitals, 3,053 arrested. About 15,000 troops and 874 lawmen had been on duty. Fire damage was estimated at up to \$200,000,000 with 201 structures destroyed and 536 damaged.

Diocesan officials said that early reports from the riot zone indicated no Episcopal churches had been damaged. The Watts area is ringed with four Episcopal churches.

A 50-square mile area including Watts was placed under an 8 p.m. curfew from August 14th through August 16th. Local newspapers reported that because of the rioting, looting, curfew, and limitations on transportation in the area, residents had been unable to buy food for three days. The first food relief truck rolled into the area on August 16th.

The diocese of Los Angeles' action to provide food for the devastated area was a cooperative effort with the Los Angeles Council of Churches, which represents the major non-Roman Catholic Churches. The Council established pick-up points for donations of food to be distributed in the riot zone. Among the nine collection points first announced were four suburban Episcopal churches—St. Barnabas', Eagle Rock; All Saints', Pasadena; St. Michael and All Angels', Studio City; and St. Stephen's, East Whittier.

The relief effort was being coordinated with the state disaster office. A quick telephone check of churches in the riot zone by a staff member of the diocese indicated there were no parishes in immediate need for funds, but it was feared that a need might arise later. It was not possible to learn whether all congrega-

tions in the area had held services as scheduled on August 15th.

The relief action by the Churches and human relations groups came out of an emergency meeting August 16th of the board of the Community Relations Council (CRC) in Los Angeles, coordinator for some 70 church, human relations, civil rights, and neighborhood organizations.

An estimated 250 persons attended the meeting including the Rev. Robert Stellar, D.D., director of Christian social relations of diocese of Los Angeles, three other priests, and several Episcopal laypeople representing various organizations.

Also under discussion at the meeting were ways to create a climate of peace and understanding in the area. Dominant mood of the session, Dr. Stellar said, "was the need for a complete change of heart by the entire community toward the Negro people who have been victims of a rigid pattern of segregation in Los Angeles and who have lacked equal opportunity to realize the American dream."

In an interview on August 17th, the Rev. S. J. Habiby, rector of St. Margaret's Church in South Gate near the riot area, told THE LIVING CHURCH that he feared a terrible backlash among the white citi-

zens, many of whom were keeping firearms at hand. He expressed the opinion that social and economic factors were the ultimate cause of the violence. Concerning police brutality he said that he had seen no evidence of it, and he had watched the police in action.

LONG ISLAND

"We're Not Quitting"

by JO-ANN PRICE

The Rev. W. Lesley Damian Pitcaithly and Rabbi Richard I. Schachet, thwarted twice in efforts to move a narcotics treatment center to new quarters, planned a third time, on August 18th, to find quarters for the clinic in Astoria, Queens. "We're not quitting," Fr. Pitcaithly, former rector of St. George's Church, Astoria, said, as he and his rabbinical associate director set out to search for a new facility.

The treatment center, Samaritan Halfway Society, Inc., which had been housed in the basement of St. George's Church, leased quarters in a former hardware store, but had to terminate the agreement because of the storm raised by picketing



Disputed site of narcotics treatment center (a former hardware store) in Astoria, Queens: A storm of protest by the neighbors.

RNS

housewives who objected to the center's proximity to two schools and expressed the fear that it might harm their children [L.C., August 22d].

Then, two Astoria campaign volunteers of Rep. John Lindsay, Republican candidate for mayor of New York City, who have contributed funds to the clinic, found a furniture store loft in an industrial area through a real estate agent and told the society about it. Publication of the address in newspapers was followed by telephone threats and some demonstrations which caused owners to end negotiations on August 17th.

The clinic has aided some 2,000 drug users, with reeducation and hypnotherapy, and is financed by contributions. Typical of the aid it gives to drug victims is described by a former "junkie" who recently wrote Fr. Pitcaithly from prison about getting a job upon his release:

"You may ask why I don't go to some public agency. Through past experience I've found out that there is very little they can do. They talk intelligently about what could have been done, what should be done, and what will be done.

"What I'm interested in is what can be done now, not tomorrow or the next day, but now, while I'm free from narcotics and can benefit by some sort of aid. A 'junkie' coming out of prison needs a job where he can get back some of his self-respect and make his own way in the world. . . ."

Fr. Pitcaithly, who has had full backing from the Rt. Rev. James de Wolfe, ~~Bishop of Long Island, said the tragedy~~ of the situation is that "we're losing kids every day that came to us for treatment."

Meanwhile, a dispute over whether Fr. Pitcaithly had been "shoved out on 48 hours' notice" from St. George's rectory has arisen. Fr. Pitcaithly, who resigned June 1st to become the center's full-time director, has been sheltered since August 13th in the Forest Hills, Queens, apartment of Rabbi Schachet.

According to an announcement to worshippers at St. George's on August 15th by Mr. John W. Oelschlager, junior warden, acting in place of Mr. John Schnabel, senior warden, Fr. Pitcaithly resigned of his own accord and was allowed to stay on in the rectory until he found new living quarters. He denied as "an absolute lie" to newspaper statements by Fr. Pitcaithly that he had been given a 48-hour ultimatum by the vestry to leave and that the priest had no place to go. He had, however, seen the priest twice during the week of picketers and asked when he would vacate the rectory.

In a statement issued the same day, protesting what he considered erroneous reports in the press, Mr. Oelschlager said: "It is the opinion of many of the parishioners that the work being done by the clinic is a job well done but that it is out of place in connection with any Church, no matter what denomination."

Mr. Oelschlager noted that for 14 months the priest has been commuting

for part of his weekends to his farm in Middletown, N. Y., where his wife and daughter live.

RELIGIOUS

To Foster an Ecumenical Spirit

Members of the religious communities of the Episcopal and Roman Catholic Churches knelt together in prayer in the chapel of St. Anne's Convent, Arlington, Mass., during a week-long Ecumenical Conference for Religious held at the convent [see p. 4]. About 80 priests, brothers, and nuns attended the meeting, which was given the personal blessing of Richard Cardinal Cushing, Archbishop of Boston.

The conference aim, to foster an ecumenical spirit among members of the religious, was described by one participant as "an experiment in ecumenical living" to stress the "profound unity of Christians" and the "richness of religious life which we have in common" despite some "juridical differences."

CALIFORNIA

Comments on Charges

Bishop Pike of California has replied to the charges of heresy brought against him by 14 Arizona clergy [L.C., August 15th] by saying that these charges "provide no basis whatsoever for a judgment of heresy." Their petition containing the charges is on the agenda of the House of Bishops, to be discussed at its forthcoming meeting at Glacier Park in September.

In his statement of August 17th, the California bishop made the following comments on the specific charges.

Concerning the charge that he has "repudiated our Lord's Virgin Birth" he replied that "literal belief in the nativity narratives, which form a late layer of material in two of the later Gospels, is not required to be affirmed in our Church," citing in support of this contention the "official" publications *Doctrine in the Church of England* (English) and *The Faith of the Church* (American).

The petitioners had stated: "In his own cathedral, we understand, the Feast of the Annunciation is not celebrated." In reply, the bishop said that this festival "focuses on a meaningful myth" and noted that last March 15th it was observed at Grace Cathedral with six services, among them a Choral Eucharist.

Answering charges that he has denied the doctrines of the Trinity and the Incarnation he said, concerning the former, that although he regards as unintelligible "the classical formulation of the doctrine" he "affirms of God all that has been affirmed of the 'three Persons';" and concerning the Incarnation he claimed that

in his writing he has affirmed the divinity of Christ.

He denied ever having stated that an Incarnation had ever occurred in great religious leaders other than Jesus. He said that he had never denied the empty tomb and added: "I have fully affirmed the Resurrection in *A Time for Christian Candor*, p. 119; as to the mode of Resurrection, I find most satisfactory the 'spiritual body' approach of St. Paul in I Cor. 15, written earlier than the Gospel accounts. Incidentally, the Ascension in any other terms would be an incongruity in a post-Copernican view of the universe."

In reply to the charge that he denies that "the Creeds contain articles of faith at all," Bishop Pike said: "Of course the Creed contains articles of faith — my faith, and of the faith of the Church. . . ."

"I have spoken and written openly," he concluded; "I stand on the record."

An Associated Press story on August 18th quoted Bishop Pike as saying at a news conference, "There is a close tie between Church conservatism and the radical right and segregation." In an interview with THE LIVING CHURCH the next day, he explained that this statement was based on a general analysis of the protest mail he was receiving, but he gladly recognized that many Churchmen who hold orthodox theological views do not uphold "the radical right and segregation."

AT PRESS TIME

Seminarian Killed

Jonathan Daniels, a candidate for Holy Orders from St. James' Church, Keene, N. H., and a middler at Episcopal Theological School, Cambridge, Mass., was killed by a shotgun blast in Hayneville, Ala., on August 20th. A Roman Catholic priest from Chicago, the Rev. Richard Morrisroe, who was with Mr. Daniels, was also shot and critically wounded. The two men were with a group of Negroes approaching a country store when the shooting took place.

Charged with first degree murder in the case was Tom Coleman, who had been made a "special deputy" by Sheriff Charles F. Ryals. Coleman was released on \$12,500 bond.

Mr. Daniels and Fr. Morrisroe had just been released from jail where they had spent a week on charges resulting from their civil rights activities. Sheriff Ryals said that Coleman "was acting in an official capacity as a peace officer when the shooting occurred. He had a call to go down there to quiet a disturbance."

Members of the party who had been with Mr. Daniels and Fr. Morrisroe said that they had not been demonstrating but were going to the store to buy food after their release from jail.

Mr. Daniels had spent the summer in Selma, Ala., teaching remedial reading and civics to Negro children.

Impostor

A man who said he was a vacationing priest from Elmira, N. Y., fooled an Evanston, Ill., parish for more than a month and then stole a car belonging to one of the parish priests.

The man claimed he was the Rev. Richard Tuttle Loring, Jr., curate at Grace Church, Elmira, when he introduced himself early in July to the Rev. William T. St. J. Brown, rector of St. Luke's Church in Evanston.

Saying he was the son of the late Rt. Rev. Richard Tuttle Loring, former Bishop of Springfield, the impostor shared Fr. Brown's apartment in the rectory.

During his stay in Evanston he preached at services in St. Luke's, celebrated Mass, and officiated at services in a Waukegan mission. He apparently conducted himself so well that the Rev. Robert E. Savage, rector of Christ Church, Waukegan, was about to recommend him for the vacant post of curate at Christ Church.

At St. Luke's his skill was so perfect that worshipers, who knew the real Fr. Loring, Jr., as a child, were convinced that this was the youngster grown to maturity.

"He exhibited a remarkable knowledge of the Church," said the Rev. Perry Smith, curate of St. Luke's, who was on vacation when the impostor arrived. Fr. Brown was substituting until August 1st when Fr. Smith returned.

"The only thing that kept us wondering," said Fr. Smith, "is why he said Mass so badly. Now, of course, we know."

Fr. Smith became suspicious after a visiting friend told him that this was not the Rev. Richard T. Loring, Jr., he knew. When Fr. Smith called Grace Church in Elmira and the real Fr. Loring answered the phone, he knew that the one in Illinois was an impostor.

On August 11th Fr. Smith called Fr. Savage in Waukegan in an effort to detain the phony priest, but the impostor sensed that he was in trouble. He excused himself to make a phone call and disappeared in Fr. Brown's late model auto. He is being sought for car theft.

Clergymen Fined

Five Episcopal clergymen were fined \$25 each in Chicago, Ill., on traffic obstruction charges filed in connection with the June 15th demonstration against Chicago School Superintendent Benjamin Willis.

Among the clergymen was the Rev. Malcolm Boyd, field representative of the Episcopal Society for Cultural and Racial Unity, and three Atlanta, Ga., clergymen — the Rev. Robert B. Hunter, the Rev. Henri Stines, and the Rev. Albert R. Dreisbach. The clergymen did not appear for trial and their fines were paid

after their attorney pleaded them guilty in absentia. The fifth clergyman, the Rev. Warner C. White, of Chicago, appeared and pleaded innocent. He was found guilty and fined in a bench trial.

The clergymen also were charged with disorderly conduct. On this charge, \$25 fines were suspended.

YOUNG PEOPLE

Work Trip to Mexico

Latin-American relations within the Anglican Communion were cemented by 12 teenagers and their chaperones from St. Paul's in the Desert, Palm Springs, Calif., during a July work trip to Cuernavaca, Mexico.

The high-school EYC members, together with the Rev. Donald Ledsam, associate rector of St. Paul's, Mrs. Ledsam, and Mr. Alfred Smith, an adult parishioner, boarded the train in Mexicali on July 6th. They were met in Mexico City on July 9th, by the Rt. Rev. Jose G. Saucedo, Bishop of Mexico, who escorted them to San Miguel Internado, Cuernavaca, an Anglican hostel for boys attending local preparatory schools. The Rev. Rodolfo Moreno and his wife supervise the hostel, as well as 12 surrounding missions.

Major funds for the trip and for work materials needed in Mexico had been raised by EYC members during the preceding year. Parents provided transportation money only. The difference came from parishioners, prompted and encouraged by the Rev. Fredrick A. Barnhill, rector of St. Paul's.

Work projects began immediately on arrival, for the hostel was both home and job for the American group. Girls were assigned to painting, and during their stay completely redecorated the entire upstairs residence hall and downstairs dining hall. Boys did masonry, hand-mixing cement and setting rocks for a wall around the Internado, with guidance from caretaker Señor Ordaz, who became a favorite of the young people.

Fr. Moreno and his wife treated the group with gracious hospitality. All meals, planned for the hostel by Mrs. Moreno, were eaten together with the 28 Mexican students currently in residence there. Two dances were sponsored by the Internado during their stay. The American boys were challenged to a Latin-American basketball game (which they lost ignominiously 70 to 28), and exchanged football instruction for lessons in soccer from the Mexican boys.

On July 19th, their last day before boarding the train for home, the group toured Mexico City, then were luncheon guests of Bishop Saucedo and his wife at the bishop's residence, where Mrs. Saucedo thoughtfully served American hamburgers.

The group has been invited to return. In the enthusiasm for this year's trip and



Approximately 12,000 persons attended the Blessing of the Fleet in Menominee, Mich., recently. The Very Rev. Cecil C. F. Wagstaff (right), dean of Grace Cathedral, Menominee, and the Most Rev. Thomas L. Noa, Bishop of the Roman Catholic diocese of Marquette, both participated in the annual event at which pleasure craft and fishing boats are blessed and a memorial service held for those who have died on the Great Lakes.

next year's plans, only one major complaint has been heard. Apparently speaking for all the Palm Springs boys, one of them said, "Next year, let's go to a girls' hostel."

Students participating were Melinda Macy, Diane Muhleck, Sharon Brechlin, Glenda Frisbie, Catherine Smith, Nicola Watt, Kathleen McCarthy, Karsten Fostvedt, Tim McCarthy, Stuart and Tom Ledsam.

EUROPE

Franciscan Hospitality

Special quarters have been set aside in the Franciscan monastery of St. Damian, Assisi, Italy, for the use of visiting clergymen of non-Roman-Catholic Churches who may wish to participate in the life of a Franciscan community. The announcement was made by the ecumenical secretariat set up last January by Bishop Giuseppe Placido Nicolini of Assisi.

[RNS]

NORTHERN CALIFORNIA

To Continue Education

The first in what is hoped will be a series of annual conferences designed to continue the education of the clergy of the diocese of Northern California was held in June in the new facilities of the Church Divinity School of the Pacific at Berkeley.

The guest lecturer for the three-day
Continued on page 11

St. James' Church, Houston, Texas, does not look like what it is. It *looks* like a middle-class suburban parish with rather stable traditions.

St. James' is located on a plot of about six acres, beautifully wooded with large pines and live oaks, heavily hung with Spanish moss. The church building, erected in 1940, is in very good repair. In addition to the church, there is a full gymnasium (which doubles as a parish hall), 17 classrooms, plus two fully equipped kitchens, a parish library, church offices, off-street parking, three separate frame houses, a large fenced-in play area, and a scout house. All of these facilities are totally free of debt.

The parish began in the late 1930s and grew rapidly as a typical upper-middle-class or upper-class neighborhood parish. Its growth, by every standard of measure, was consistently upwards, and it became one of the more influential congregations in the large diocese of Texas. By 1953, under the long-term rectorship of the Rev. Thomas Bagby, St. James' reached its historic peak. There were then 458 families, 804 communicants, and an annual income of \$48,963. St. James' still gives the appearance of being this kind of parish.

But in 1953 came a radical reversal! The neighborhood underwent a rapid change as Negroes moved in and whites moved out. From 1953 to 1963, the pattern of St. James' growth reversed its preceding decade. It was all downward — with only a few "flat spots" to break the precipitous fall. The Rev. Robert Johnson was rector during this period and remained until 1958. Then the Rev. Keith Bardin came and stayed until 1962. He was followed by the Rev. Hartsell

St. James' Church, Houston, Texas

A parish of worship

by the Rev. James Considine

Rector, St. Nicholas' Church, Midland Texas

Gray, who stayed only a few months; and by the Rev. Parke Smith, who stayed some 10 months in a locum tenens capacity and succeeded in stabilizing the parish at its lowest point. Although statistics are not too accurate in such a rapidly declining situation, it is clear that by January, 1963, the parish was down to 62 families (from 458) and down to 100 communicants (from 804), and its income had come down to \$22,000 (mostly from three contributors) from \$49,000.

During the period of decline some far-reaching decisions were made by the members of St. James' congregation. Most of these decisions were to move out of the area, and out of the parish, and out of the problem.

Dr. Lewis Nettleton, who is still at St. James' and who served on vestries throughout the period, tells how 18 men were elected to the vestry in 1960 in hopes that nine would still remain by the end of the year. They didn't! He recalls that not only did parishioners disappear with great rapidity, but even vestrymen

moved out so fast that they failed to tell anyone they were moving. As the present rector, the Rev. John Sanders, says: "The change from white to Negro in the neighborhood was reflected immediately (if not sooner) in the membership of the parish. Not that Negro communicants came in, but that whites left in droves."

But some communicants made the decision to stay at St. James' and to receive Negroes into membership. The first such communicant transfer is recorded in 1959. Since that time they have come in increasing numbers. The parish is only about a mile from the campuses of two major universities, the University of Houston and Texas Southern University. TSU is a predominately Negro school; the U. of H. predominately white. There are relatively few Latin Americans in the area.

Many of the homes in the area are currently valued above \$20,000 in spite of the usual panic-fall in values at the time of change in racial nature of a neighborhood. One parishioner, upon moving



Church school Rally Day, 1964, at St. James', Houston.

p and service

away, gave his home, valued at \$50,000, to St. James'. This was later sold for \$35,000 and the money used to clear all facilities of debt.

Lay reader and vestryman Bill Spears says, "I've never lost faith in St. James' Church. It was bound to come back. But I sat in on many a vestry meeting and failed to state that conviction — I know by my own experience what it must have been like to Peter when he denied his Lord. And I'm glad I'm staying to see this through. The struggles we have had have now turned into excellent training for me in my job, which is personnel manager of a manufacturing plant employing 350 Negroes and 60 whites."

What St. James' is now is shown by the uses to which these suburban-type parish facilities are put and the people who use them. A description of these will be the rest of the report of this "distinguished congregation."

Arriving at 9 a.m. on a Wednesday morning, I did not long dwell on the external image of the parish facilities because I was greeted by "Hello Father" from several boys who were headed for the shade of a tree, three of them carrying cold watermelons. This was a group from the Myra Stevens' Day Care Center, a Community Chest Red Feather agency housed in the three frame buildings owned by St. James'. This center opened in 1959 and now has a staff of 10 with full kitchen and playground and cares for some 100 children daily. All are Negro, although the center is open to all races.

Two well dressed women were conversing outside a door marked "W.I.C.S.:" They told me that the letters stand for Women Interested in Community Service, and that their purpose is to find young women who are school dropouts and to attempt to interest them in the federal job training corps program, processing applications and helping applicants to avail themselves of such training. The women are volunteers — Episcopal, Protestant, Roman Catholic, or Jewish. The group occupies three of the 17 classrooms of the parish and their offices are open six days a week.



Both children and adults attend classes at St. James': (above) a Sunday school class; (left) an adult Bible class.

The use of St. James' facilities for both the W.I.C.S. and the Day Care Center is given without charge by the parish. The parish also pays the utility bills and maintains the buildings out of its operating budget. There is never any charge to a community group for the use of any facility. As Fr. Sanders so well phrases it: "Our witness is with our property as well as with ourselves."

This witness is now borne by about 70 families (from a low of 62), by 183 communicants (from a low of 100), and by a budget of \$32,500 (from a low of \$22,000). All the current income is from sacrificial giving by members of the congregation, now about 70% Negro.

Under the leadership of Fr. Sanders, a native Houstonian who became rector in June, 1963, St. James' worship has become centered in the Eucharist. Each Sunday there is Morning Prayer (short form) and Holy Communion at both 8 a.m. and 11 a.m. The Daily Offices are read morning and evening in church by lay readers and the Eucharist is celebrated on saints' days. There are trained acolytes and a dedicated and efficient altar guild. Except during the summer months a breakfast or a parish social is held at least monthly.

A unique stabilizing factor in the corporate life of the congregation has been the choir. In the late 1940s St. James' adult choir became well known throughout the diocese. It has always remained stable and of high quality through all the period of change, while the make-up of the choir shifted from all white to predominately Negro.

Each Sunday evening a "Home Meeting for Witness" is held in the home of a parishioner. Its purpose is to enable Churchpeople to meet and establish contact with the unchurched. Attendance averages 15, with the persons making their witness coming from outside the parish, for the most part. The rector feels that the witnesses are themselves affected by the experience of an integrated group, at least as much as the group is affected by the witness. Each Sunday morning there is an adult class. There is a weekly evening study group at the rectory. These three groups involve about one-third of the adult communicants.

The Sunday Church school enrollment is about 90% Negro. A daily Vacation Church School was planned for this month, with an enrollment of over 100, including 50 children from the Day Care Center
(Continued on page 12)

When a Parish “Holds the Fort”

The distinguished congregation which we honor this week [page 8], St. James' Church, Houston, is living proof of something that evidently still needs much proving and demonstrating to many Churchmen, and that is if a parish will not panic and steal away to a more congenial neighborhood when its present neighborhood is undergoing a radical racial or ethnic change, if it will consider its present location as the place where the Lord has stationed it, God will do great things in and through this company of faithful people. St. James' started out a generation ago as a promising middle-class suburban parish. It was projected and built for upper-middle-class, all-white Episcopalians. Of course this wasn't written into its charter; it never is. It doesn't need to be written when it is understood by all.

But population currents in a city like Houston are unpredictable, and the unpredicted came to pass. Whites moved out, Negroes moved in. Reading the pertinent statistics on membership and parish income at the time of the great change one can understand why so many parishioners simply panicked and went elsewhere. The downward decade in the parish's life, from 1953 to 1963, during which the parish shrank from 458 families to 62 and from 804 communicants to 100, was the wilderness period for this local colony of God's pilgrim people. They persevered; God proved them at the waters of strife.

The present rector of St. James', commenting upon the extraordinary diversity of his parishioners, joyfully declares: "We are in a unique position to be a truly Catholic parish — for all people — in a day and time

Growing Old

Grow old! Grow! You need not end
by shrinking.

Use all the little you have still
With all the power you have still
For all the people you still know.
Keep Thinking!

And so, praise God and Grow!
Grow! Grow! Grow!

EVERETT P. SMITH

when it is a great surprise to find someone 'different' next to you in church."

Any rector who can say that about his parish may well rejoice. St. James' has been called the conscience of the whole Church in Houston. We hope that through our report of its victorious obedience of faith, in past and present, it may be a spur to the conscience of the Church throughout the land, and a reminder to all who need reminding that whenever the Church chooses to *be* the Church in facing one of these crises of neighborhood change the Lord gives it continuing work to do for Him — and all the necessary wherewithal for doing it.

Contributing Editors

This week we take great pleasure in introducing to our readers our three new Contributing Editors. Two of them are in no way new to readers of THE LIVING CHURCH:

Bill Andrews was executive editor of the magazine from 1957 to 1961, and his by-line appeared over the installments of "Diary of a Vestryman" for considerably longer than that, as well as over news stories of moment and the news of the House of Bishops during two General Conventions. "Diary of a Vestryman" began to appear again in the August 1st issue, and we are as glad as the readers who are already writing to tell us so. He will cover the meeting of the House of Bishops in Glacier, Mont., next month. He is, of course, the Rev. E. W. Andrews, rector of St. Mark's Church, Plainfield, Ind.

The Rev. James Considine, rector of St. Nicholas' Church, Midland, Texas, is the author of the report on St. James' Church, Houston, Texas, our third "Distinguished Congregation" [see page 8]. He also wrote the report of another Distinguished Congregation, St. Stephen's Church, Houston, which appeared in the issue of August 15th, has done various special reporting for us in the past, and we hope will do so in the future, and was the winner of an award for the best news story of 1960 while he was THE LIVING CHURCH correspondent for the diocese of Texas.

The third Contributing Editor is undoubtedly familiar to most LIVING CHURCH readers, though not heretofore in these pages. She is Jo-ann Price (in private life Mrs. Harry W. Baehr), until recently religion reporter for the New York *Herald-Tribune*, and winner of the James O. Supple Memorial Award for religious news reporting in 1964. We expect to have Jo-ann Price's by-line on important news stories in the future, including coverage of the meetings of the Executive Council.

We feel that THE LIVING CHURCH fills a number of important roles in the life of the Church but that its most important one is the presentation of the news of the Church, as fully, as accurately, and as readably, as possible. This is our goal, and we think that our new Contributing Editors will help us to achieve it.

CHRISTINE FLEMING HEFFNER

session was Dr. Nicholas Zernov, Spaulding professor of Eastern Orthodox culture at Oxford University. His addresses were based around the theme, "The Ethos of Orthodoxy." He was assisted by his wife, Militsa, who spoke on "The Theology of Icons."

Forty-three Episcopal priests, five laymen and two priests from the Russian Orthodox Church, and a priest representing the Roman Catholic diocese of Sacramento attended the conference.

The Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California, celebrated the Eucharist on the first day, and the Rev. Charles Eldon Davis, rector of St. Paul's parish, Benicia, on the second. The intention of the Eucharist on both days was unity of Christendom.

COLLEGES

President Named

Hawaii Loa College, Honolulu, an institution of higher education sponsored by four Churches — Episcopal, Methodist, United Church of Christ, and Presbyterian — has named its first president, Dr. Chandler W. Rowe, an Episcopalian and former dean of academic affairs at Lawrence University, Appleton, Wis.

Hawaii Loa, a coeducational four-year liberal arts college was chartered in 1963. It will open its first class in the fall of 1967.

The Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, has been active in the formation of Hawaii Loa and is a member of its board of trustees. Recently the board of directors of the Episcopal Church in Honolulu donated \$50,000 to the college. The total cost of the Hawaii Loa project when completed is estimated at \$15,000,000.



Dr. Rowe: First president.

August 29, 1965

... Set Forth Thy Word

(fiction)

by Bill Andrews

August 25, 1965. The curate took the early celebration last Sunday. I like Fr. Johnson. I am sure that in five years he will be an able and effective priest. But I confess that I do not find myself edified by his sermons. They seem to me to combine a shallow scholarship with a total lack of knowledge of the world as it is.

So I sat back and gritted my teeth during his brief talk, with its text from the parable of the publican and the Pharisee. I don't recall what he said, except that he was in favor of the publican.

My mood of resigned boredom lasted halfway through the Prayer for the Whole State of Christ's Church, when, as sometimes happens to me, I seemed suddenly to come alert and hear certain words clearly, though I had not been hearing what went before. This time the words were, "Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word. . . ."

I decided at once to replace a fairly routine special intention for the Eucharist, and replaced it with a petition for the gifts of wisdom and eloquence for Fr. Johnson. I found a special joy in receiving the bread and wine from the hands of the man for whom I prayed.

I talked about this with Sue over breakfast, complaining about Fr. Johnson's preaching, yet also questioning the mood of my complaints. "I know a man can't help being young and ill-informed. I know he can't grow in ministry and preaching without ministering and preaching. Yet I wish I didn't have to endure his apprenticeship."

I expected Sue to laugh at me, but she didn't. She was, instead, constructively sympathetic.

"Part of the trouble," she said, "is that we are twice Fr. Johnson's age. Your daughter thinks he is a great preacher. That is partly because she is half his age and thinks he's cute. But part of the trouble certainly is Fr. Johnson. He is immature, even for a man of 27. And, face it, he's no great intellect. But it was no part of our contract with the Church that we would always have mature, eloquent, learned clergy, pouring forth words of great inspiration every Sunday. We are Episcopalian, I think, because we know the richness of worship does not

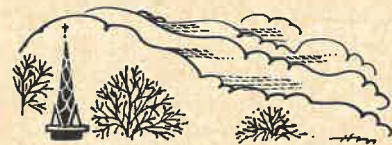
depend upon the chances of clerical learning and the silvery tongue.

"But there's more to the issue than that. Have any of us done anything to help Fr. Johnson be a better preacher? Lord knows, there are enough silly adolescents like our Sally to tell him he's wonderful. And there are enough curmudgeons like John Lacey to heckle him and try to hound him into preaching support of their pet causes. Is there something constructive for us to do?"

I snapped, "We can't help a man grow up!"

Sue looked at me quizzically, and said, "Can't we? Don't we always either help or hinder the growth of everyone we meet?"

I thought about that awhile, and suddenly I remembered two occasions when Fr. Johnson has sought me out: once to



ask advice about some tactical problem in the parish; once to ask about my work and express an interest in it. I had responded as helpfully as I could to the first request. But I dismissed the second as unimportant.

I have been complaining because he doesn't know the world I work in, yet I have rebuffed his efforts to learn about it.

I doubt if it will make an audible difference in the preaching quality at St. Martha's, but I have acted on this self-discovery to the extent that Fr. Johnson is coming to have lunch with me Tuesday and go over the plant in which I work.

It certainly can't hurt him; if I am wise, I may make the tour helpful.

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\$9,075.80
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Down Obstacles; Up Choir

The Athanasian Creed. By J. N. D. Kelly. Harper & Row. Pp. 140. \$3.

Rose Macaulay once referred to those Anglican priests who had been vanquished by "the difficulties of thus thinking of the Trinity." The allusion, of course, is to the verse of the Athanasian Creed that goes: "He therefore that will be saved: must thus think of the Trinity." This is a wry comment on the tendency of the last century or so to regard this creed chiefly as an intellectual obstacle course; credulity is regarded as a justifying work and anyone who can leap over all the high hurdles is given a prize.

It was partly to offset such a tendency that J.N.D. Kelly wrote *The Athanasian Creed*. No one could be better qualified to do so because Canon Kelly has not only written the basic textbook on the early history of doctrine and an excellent commentary on the Pastoral Epistles, but has made a specialty of the study of the Creeds. This essay on the *Quicumque*, added to his great work, *Early Christian Creeds*, which treats of the Apostles' and Nicene Creeds, will give us from his hand an introduction to all three "ecumenical" Creeds.

In the present work Canon Kelly deals not only with the standard academic questions of date and authorship but also gives a detailed analysis of literary form and theological content. His well-reasoned conclusions are that the Creed was originally written as a summary of orthodox doctrine for the purpose of catechesis, that it probably originated in Gaul, around 500 AD in the circle of Caesarius of Arles. As for the value of the Creed to the Church today, Kelly admits that the impression made by its damnatory clauses is unfortunate, but insists that they give a valuable reminder "of the awful responsibility of making the right decision in matters of fundamental belief."

Harper's is to be complimented for bringing out the book so inexpensively. One does not publish books that cite references in Greek, Latin, French, German, Spanish, and Italian without going to considerable expense. This reference to the formidable battery of languages used is an effective reminder that this is no mere popular introduction but rather a work of serious scholarship. Yet the argument is so clear that the reader without technical training can follow everything that is said, except possibly the sections on the title, text, and parallels.

When Canon Kelly completed the lectures at the General Seminary, on which this book is based, the students and faculty stood and sang the Athanasian Creed. He suspected collusion of organist and choir; in any case, the tribute was fitting.

(Rev.) O. C. EDWARDS, JR.

Center whose parents signed permission slips for their attendance.

Although there are chapters of the Daughters of the King, both senior and junior, there is no organized, separate women's group in St. James' Church. In December, 1964, at a called meeting held at the rectory, the organizational structure of special "women's work" in St. James' was done away with. The treasury of the organization was disbursed to special purposes inside and outside the parish. "The reason for these actions," said the rector, "was basically the need to support the life of the whole parish rather than simply a special part of it. Women should be directly involved in planning and executing parish programs, not just 'women's projects' within the parish." The rector later wrote the president of the women of the diocese as follows: "My hope, and the hope of many other clergy, is that the *whole parish* be the *whole parish!* . . . On our part of the urban frontier we are going to do this or die! We are going to come together for Christ or we're going to die divided."

Fr. Sanders is vice-president of the Houston chapter of the Episcopal Society for Cultural and Racial Unity. Two parishioners, Miss Keith Finlayson and Mrs. Ray Williams, are assistant secretary and treasurer of the group. Miss Finlayson went to Selma, Ala., and participated in the entire march to Montgomery.

Last February 14th, Race Relations Sunday, after an early Eucharist and breakfast, many members of St. James' attended other Episcopal churches in the area. According to the weekly mimeographed bulletin, *Life and Work*, ". . . our beloved choir went to St. Stephen's Church as a body and joined with the St. Stephen's choir for their 11 a.m. service. . . . Other groups of our communicants went to St. Matthew's Church, Pasadena; Christ Church Cathedral; and the Church of the Resurrection. (We also received an invitation from the Rev. Jack Bosman at St. Michael's Church; we were not able to send a delegation there, but their Race Relations [Sunday] plans were complete without us.) . . .

Witness Made

"To sum up: the meager witness we hoped to make was made. It is our prayer that the Lord God who uses weakness as a channel of His mighty power, will bless our pitiful endeavor and use it for His purposes. . . . For indeed until every man knows that the Gospel is for all men, no man will ever be able to appropriate and appreciate it in its saving fullness!"

Witness to the oneness of man has caused St. James' to take a leading role in inter-Church relations in its area. The parish hall of St. James' was the place

for the 1964 organizational meeting of the Riverside Churchmen, and many of its subsequent monthly meetings have been held there, with St. James' fully represented. The Riverside Churchmen is an organization of the clergy and lay leaders of St. Mary's Roman Catholic, Augustana Lutheran, University Christian, University Presbyterian, and St. James' Churches. The purpose of this group is to coordinate the Christian social relations activities of the member churches and to explore together possible new areas of involvement.

There is a consensus among the parishioners I interviewed that St. James' parish is more at the opening to great beginnings than at the end of a great upheaval. Mr. Gus Palmer, business manager at TSU says: "I see St. James' as being the conscience of the whole Church in Houston. St. James' will be for some time to come *the* example of integrated life in Houston Episcopal churches."

In September, 1964, Fr. Sanders, after returning from vacation, wrote his people: "I have returned to my work for Christ here at St. James' with a new awareness of the opportunities that we have in this parish. We have people, people, people to serve — all kinds of people — rich and poor, Negro, and Latin, and white, two great universities and their faculty and students, apartment dwellers, shopkeepers, business people, young and old, *we are in a unique position to be a truly Catholic parish* — for all people — in a day and time when it is a great surprise to find someone 'different' next to you in church."

Greatest Task

Asked to bring last year's statement up to date and to spell out what he feels are the greatest tasks facing the congregation today, Fr. Sanders said: "The major task of the people of God in this place is the same as it is everywhere else: to be *His* servant people. The Prayer Book says, '[His] service is perfect freedom,' and right now St. James' Parish is 'free' to prove it. This is the greatest thing about this parish. The Spirit that motivates it and unifies it is one of worship and service; and as long as it continues to be lead by this Spirit it will be free.

"But just like the Church from New Testament times on, we could throw away this freedom and be slaves again overnight. There is a great *natural* tendency for us to want to look out for ourselves first — to preserve ourselves — to serve ourselves. . . .

"My feeling is that by continuing faithful in meaningful worship and service, and by staying open to new and better ways of both, this parish will continue to be free."

With the continued quality of leadership of its present rector and vestry and parish council, St. James' shows no sign of being again enslaved.

PEOPLE and places

Appointments Accepted

The Rev. Will C. Bingham, former rector of St. Helen's Church, Home Hill, Queensland, Australia, has been rector of St. Andrew's, La Junta, Colo., for some time. Address: 902 Santa Fe St.

The Rev. William R. Brown III, former vicar of the Church of the Holy Mount, Ruidoso, and St. Anne's, Glencoe, N. M., is resident priest at Carson's Post Mission, Crown Point, N. M. He has assumed duties previously administered by the San Juan Mission, Farmington, N. M. Address: Crown Point, N. M.

The Rev. William H. Clark, former associate secretary of the department on cooperation of men and women in church, family and society, of the World Council of Churches, Geneva, Switzerland, is rector of St. Andrew's, Wellesley, Mass. Address: 616 Washington St.

The Rev. Lawrence N. Crumb, former curate at St. John's, Lafayette, Ind., is assistant librarian and instructor in New Testament Greek at Nashotah House, Nashotah, Wis.

The Rev. Frederick P. Davis, who has completed work for the S.T.M. degree from Union Seminary, under the James Mills Fellowship of the diocese of Oklahoma, is locum tenens at All Saints', Miami, Okla. Address: Box 736 (74354).

The Rev. Robert W. Dickey, Jr., former associate rector of St. Margaret's, Washington, D. C., is rector of St. Philip's, Laurel, Del.

The Rev. Richard C. Donnelly, former assistant at Trinity Church, Roslyn, L. I., N. Y., is rector of St. Andrew's, York, Pa. Address: 102 Elmwood Blvd. (17402).

The Rev. Edward S. Gray, a former assistant at St. Matthew's Cathedral, Dallas, Texas, is rector of St. Mark's, Denver, Colo. Address: 400 Williams.

The Rev. Daniel W. Hardy, who has been working for the D.Phil. degree from Oxford University, Oxford, England, has accepted the post as lecturer in modern theological thought, department of theology, University of Birmingham, England. Address October 1st: 240 Hole Lane, Northfield, Birmingham 31, England.

The Rev. John B. Hills, former vicar of St. Alban's, Fort Wayne, Ind., is rector of Holy Trinity, Manistee, Mich. Address: 406 Second St.

The Rev. M. Fred Himmerich, former curate at St. Paul's, Beloit, Wis., is rector of St. Paul's, Watertown, Wis. Address: 402 S. 2d St. (53094).

The Rev. Stewart H. Jones, Jr., recent graduate of Seabury-Western Seminary, is curate at the Church of St. Philip and St. James, Denver, Colo. Address: 2797 S. Lowell Blvd.

The Rev. Robert A. Jewett, former curate at Christ Church, Bloomfield-Glen Ridge, N. J., is rector of Trinity Church, Nichols (Trumbull), Conn. Address: 1734 Huntington Turnpike, Trumbull, Conn.

The Rev. Bruce H. Kennedy, former priest in charge of English work in northern Mexico, is in charge of the Episcopal ministry in Hunter's Point, San Francisco, Calif. Address: 181 Hilltop Rd. (94124).

The Rev. Harold E. Kline, former associate at St. Martin-in-the-Fields, Canoga Park, Calif., is rector of St. Stephen's, Hollywood, Calif. Address: 2300 Hollyridge Dr. (90028).

The Rev. R. DeWitt Mallary, Jr., former vicar of St. Thomas' Chapel, New York, N. Y., is rector of All Saints' Parish, the former St. Thomas' Chapel.

The Rev. Robert J. Miner, former assistant at Christ Church, Lincoln, R. I., is priest in charge of the parish.

Ordinations

Priests

Atlanta — The Rev. George Home, rector of the Church of the Good Shepherd, Covington, Ga.; the Rev. William James, curate at St. Bartholomew's, Atlanta, Ga.

Central New York — The Rev. Charles N. Arlin; the Rev. Paul E. Danielson, Jr.; the Rev. James

Forrest; the Rev. John C. Fredenburgh; the Rev. Robert Bennett Smith.

Idaho — The Rev. Frederic John Cochrane, staff member at St. Michael's Cathedral, Boise, Idaho, on a non-stipendiary basis, continuing his work with the Idaho Power Co.

North Carolina — The Rev. Christopher King Cole, in charge of All Saints', Hamlet, and St. David's, Laurinburg, N. C.; the Rev. Robert Nelson Davis, in charge of St. Matthew's, Salisbury, N. C., address, Rt. 6, Box 275; the Rev. Albert Thomas Jewell Heath, in charge of St. Mark's, Wilson, Epiphany, Rocky Mount, and St. Matthias, Louisburg, N. C., address, 106 S. Reid St., Louisburg; the Rev. Robert Carroll Johnson, Jr., assistant to the rector of St. Peter's, Charlotte, N. C.; the Rev. Carl Eldridge Jones, in charge of the Church of the Messiah, Mayodan, Christ Church, Walnut Grove, and St. Philip's, Germantown, N. C.

Southwestern Virginia — The Rev. Peter Clopper Fulghum, vicar of St. Stephen's, Nora, and All Saints', Norton, Va., address, c/o the church, Norton.

Spokane — The Rev. Mart Kenneth Craft continues as curate at the Cathedral of St. John the Evangelist, Spokane, Wash.; the Rev. William C. Miller, vicar of St. James', Cashmere, and St. Luke's, Waterville, Wash., address, 220 Cottage Ave., Cashmere (98815).

Virginia — The Rev. Henry Lee Atkins, assistant at St. James', Richmond, Va.; the Rev. Roy Franklin Gose, assistant at the Church of the Holy Comforter, Richmond, Va.

Deacons

Atlanta — James Borom, vicar of St. Christopher's-at-the-Crossroads, Perry, and St. Mary's, Montezuma, Ga.; Ralph Marsh, chaplain to Episcopal students and faculty, at the University of Georgia, Athens, Ga.; Thomas Stubbs, vicar of St. Mary Magdalene's Mission, and St. Christopher's Mission, both in Columbus, Ga.; James Henry, vicar of Grace Church, Clarksville, and Calvary, Cornelia, Ga.; John Talbird, assistant at St. Luke's, Atlanta, and chaplain to Episcopal students and faculty at Georgia State University, Atlanta, Ga.

Central New York — E. Richard Davenport; Elliott F. Metcalf.

Colorado — Gustav F. Brunston, vicar of the Chapel of St. Joseph, Green Mountain Village, Denver, Colo.; James B. Wilson, curate at St. Paul's, Lakewood, Colo.; Richard C. Zollner, curate at St. Timothy's, Littleton, Colo.

Georgia — Reginald R. Gunn, vicar of Trinity Church, Cochran, St. Luke's, Hawkinsville, and St. Peter's, Eastman, Ga.; William Payton, in charge of St. Philip's, Hawkinsville (a new congregation

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

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PRIEST, 36, married, three children, presently in Mid-United States, seeks curacy to work with young people. Reply Box C-270.

PRIEST, presently associate in large parish, desires change. Sound Churchmanship, married, three children. Reply Box J-262.*

PRIEST in midwest available for supply work, either week-end or long-term. Reply Box L-268

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THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

during summer months), and on September 1st, will be second curate at Church of the Good Shepherd, Augusta, Ga.

Idaho — Daniel Clinton McAughey; Wharton Sinkler III.

Louisiana — John Barrow Brown, curate at St. George's, Bossier City, La.; John Douglas Payne, curate at St. James', Alexandria, La.

Mississippi — S. Ross Jones, curate at St. Andrew's, Jackson, Miss., address, Box 1366 (39205). He is the nephew of the Rt. Rev. Girault M. Jones and the Rev. Cecil B. Jones.

Northwest Texas — Harland B. Birdwell, in charge of All Saints', Colorado City, and St. Stephen's, Sweetwater, Texas, address, Box 336, Colorado City (79512); James P. Haney, in charge of St. Mark's, Coleman, Texas, address, Box 603 (76834). Mr. Haney was ordained by the Suffragan Bishop of Los Angeles for the Bishop of Northwest Texas.

Oklahoma — Ronald Coleman Bauer, vicar of St. Stephen's, Guymon, Okla.; Louis William Coun-



tryman, curate at St. Philip's, Ardmore, Okla.; Warren Eugene Crews, curate at St. Matthew's, Enid, and serving at St. Stephen's, Alva; Robert William Seney, curate at St. Paul's, Clinton, Okla.; Robert Warren Young, curate at St. Andrew's, Lawton, Okla.

South Carolina — David Marshall Barney, curate at the Cathedral Church of St. Luke and St. Paul, Charleston, S. C.; Edmund Douglas Campbell, Jr., in charge of Holy Communion, Allendale, and All Saints', Hampton, S. C.; Patrick Emmett Mullen, in charge of St. Paul's, Conway, and Prince Frederick's, Plantersville, S. C.

Tennessee — Stephen Gray Alexander, deacon in training at St. Peter's, Columbia, Tenn., address, 311 W. 7th St.

Upper South Carolina — William Cherry Livingston, curate at St. Thaddeus', and vicar of St. Augustine's, both in Aiken, S. C., address, Box 623.

Vermont — Henry Jack Hemenway, curate at St. Paul's, Burlington, Vt. He is a former Congregational minister, and more recently a student at the General Theological Seminary, New York, N. Y.

West Texas — James Edward Folts, in charge of St. James', Hebronville, and Grace Church, Falfurrias, Texas, address, c/o the church, Hebronville.

Western Michigan — Robert Cotton Fite, transferred to the diocese of Pennsylvania, where he is curate at St. Paul's, Chestnut Hill, Philadelphia, Pa.; Theodore Francis Sirotko, vicar of St. Matthew's Mission, Sparta, Mich., address, 194 South St.

Perpetual Deacons

Atlanta — Carl Buice, assistant at Grace Church, Gainesville, Ga. Mr. Buice is a practicing attorney in Gainesville.

Arizona — On July 3d, Clyde D. Smallwood, Ph.D., on the staff of the Church of the Epiphany, Flagstaff, Ariz.; he is a professor of philosophy at Arizona State College, Flagstaff. Address: 3434 West King.

California — On June 20th, David G. Edwards, Ph.D., a research scientist.

Michigan — Stephen H. Droege, assisting at St. James', Detroit, Mich., address, 11491 W. Outer Dr. (48223).

Retirements

The Rev. Moultrie Guerry, former chaplain at St. Mary's Junior College, Raleigh, N. C., has retired, and may be addressed at 901 Greenway Court, Norfolk, Va. 23507.

The Rev. Charles L. Widney, former priest in charge of St. Philip's, Charleston, S. C., has retired, and may be addressed at 160 Broad St., Charleston, S. C. 29401.

Church Army

Cadet Harold M. Reece, C.A., is starting a mission in Immokalee, Fla. Address: Tara Trailer Park, Lot 31 (33934).

Living Church Correspondents

Eastern Oregon — Mrs. Sam McCoy, 8 Pinehurst, Box 951, Bend, Ore. 97701, is the correspondent for the missionary district.

Eau Claire — Mrs. Donna Howard, 510 S. Farwell St., Eau Claire, Wis., is the correspondent for the diocese.

Nevada — Mr. John M. Askine, 260 Island Ave., Reno, Nev., is the correspondent for the missionary district.

Seminaries

The Rev. W. Robert Insko, rector of the Church of the Advent, Nashville, Tenn., has been elected assistant professor of Pastoral Theology at Seabury-Western Seminary, Evanston, Ill., effective September 1st. Address: 629 Garrett Place.

Renunciations

On June 22d, the Rt. Rev. Gray Temple, Bishop of South Carolina, acting in accordance with the provisions of Canon 60, Section 1, of the Canons of General Convention, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by Harry W. Thompson.

On July 24th, the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the standing committee, accepted the renunciation of the ministry made in writing by Ernest Risley. This action is taken for causes which do not affect his moral character.

Restoration

The Rt. Rev. Albert A. Chambers, Bishop of Springfield, acting under Canon 65, Sections 2 and 4, remitted and terminated the sentence of deposition pronounced on Herbert L. Miller, June 11, 1953, and restored him to the order of the priesthood as of July 29, 1965.

Births

The Rev. Arthur T. Dear and Mrs. Dear, of St. Stephen's, Miami, Fla., announce the birth of their son, Breck Oliver, on March 17th.

The Rev. Nelson W. Pinder and Mrs. Pinder, of St. John the Baptist, Orlando, Fla., announce the birth of their son, Nelson P. II, on May 27th.

The Rev. Mason Wilson, Jr., and Mrs. Wilson, of St. Andrew's, Framingham, Mass., announce the birth of their son, Mason III, on June 22d. The Rt. Rev. Henry Knox Sherrill and Mrs. Sherrill are the grandparents.

Receptions

Long Island — The Rev. Pasquale M. Ranzulli was received into this branch of the Holy Catholic Church as a priest, in the diocese of Long Island. He is an assistant at St. Andrew's, Williston Park, L. I., N. Y. Address: Box 27, Williston Park (11596).

Oklahoma — The Rev. Daniel Leen was received from the Roman Catholic Church as a deacon in the Episcopal Church. He is a curate at St. Paul's Cathedral, Oklahoma City, Okla.

DEATHS

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

The Rev. Karl Gottlobe Heyne, retired priest of the diocese of Central New York, died in a Rome, N. Y., hospital, on July 16th after a brief illness. He was 95.

Fr. Heyne was born in Syracuse, N. Y. He was ordained deacon in 1898 and priest in 1901. He received his theological education at the old St. Andrew's Divinity School, Syracuse. Before entering the ministry he practiced pharmacy in Syracuse for 13 years.

He served most of his ministry in the diocese of Central New York. He was missionary at St.

Mark's Church, McDonough; St. Mark's Church, Millport; and the Church of the Good Shepherd, Oriskany Falls, N. Y. For a few years, Fr. Heyne served Grace Church, Anthony, Kan., and Christ Church, Kingman, Kan. He returned to the diocese of Central New York in 1917 as curate of Zion Church, Rome, where he served until 1923. He was industrial chaplain at General Cable Corporation, Rome, N. Y., from 1925 to 1936 when he retired as a clergyman. He was then employed by General Cable until 1951.

During World War I, he served with the department of information. He held the rank of first sergeant with the 108th Infantry and received an army rating as musician first class. He was later a member of the National Guard 108th Infantry Band and played with the Utica Symphony Orchestra for many years. He was a pioneer member and organizer of the Syracuse YMCA; and former chaplain of Rome Garrison, Army and Navy Union.

Surviving are his wife, Maude B. Powers Heyne; three daughters, Mrs. Francis Allison, of Kansas City, Mo., Mrs. James Walrath, of Utica, N. Y., and Mrs. William J. Kearns, of Tully, N. Y.; a sister, Miss Katherine Heyne, of Syracuse; eight grandchildren; and nine great-grandchildren.

Correction

It was incorrectly reported in THE LIVING CHURCH of August 1st that the Rev. Norman von Post Schwab had discontinued his work in the ministry. Mr. Schwab, who died June 25th, was active in the Church as well as in Moral Re-Armament until his death.

Rebekah Ellett Alleyne, widow of the Rev. Francis Edmund Alleyne, died July 7th in Anne Arundel County, Md.

Mrs. Alleyne was born in 1879. She was a lifelong member of Mt. Calvary Church, Baltimore, Md.

Surviving are a sister, Miss Mary G. Ellett, of Annapolis, Md.; a great-niece; and a nephew.

Emily Gnagey, died July 1st in Shady-side Hospital, Pittsburgh, Pa., where she had been a patient for a few days. Miss Gnagey retired about 15 years ago after serving for 30 years as secretary to the late Bishop Oldham of Albany.

She was born in Meyersdale, Pa., in 1882.

She is survived by one brother, Theodore P. Gnagey, of South Orange, N. J.

Gertrude May Henstridge, widow of the Rev. Frederick Thomas Henstridge, died May 10th in Elmira, N. Y.

Mrs. Henstridge was born in Hamilton, Ontario, Canada, in 1879. Fr. Henstridge died in 1958.

She is survived by a son, Frederick St. Paul Henstridge, M.D., of Arlington, Va., and two grandchildren.

Marjorie B. Knight, wife of the Rev. Harold S. Knight, rector of St. Mark's Church, Mesa, Ariz., died July 21st in St. Luke's Hospital, Phoenix. She was 51.

Mrs. Knight was born in Seneca Falls, N. Y. She was graduated from Lincoln High School, Ferndale, Mich., and attended Michigan State University. She and Fr. Knight were married in 1937.

Mrs. Knight was active in the Church and in the Mesa community, where the couple has resided for the last eight years. She was a member of the Order of Eastern Star.

In addition to her husband, Mrs. Knight is survived by a son, Douglas W. Knight, of Oklahoma City, Okla.; a daughter, Mrs. Cheryl Mohler, of Mesa; her mother, Mrs. Alyce Bryde, and a sister, Miss Virginia Bryde, of St. Petersburg, Fla.; a brother, Walter S. Bryde, of Wilmington, Del.; and three grandchildren.

Henry A. Latane, M.D., twice senior warden of Christ Church, Alexandria, Va., died July 3d. He was 80.

Dr. Latane was born in Wakefield, Va. Formerly chief of surgery at Alexander Hospital and past president of the Virginia State Medical Society, he was named General Practitioner of the Year in 1955 by the Virginia Medical Society. He served in the Army Medical Corps in World War I. Dr. Latane, who practiced medicine in Alexandria for 45 years, was a past president of Rotary International.

Surviving are two sisters, Mrs. Frank Stiff and Mrs. Richard Washington, both of Oak Grove, Va.; and two brothers, James and Lawrence Latane, both of Wakefield, Va.

Alexander H. Sands, 90, senior warden emeritus of All Saints' Church, Richmond, Va., died August 1st.

Mr. Sands was former president of the Richmond, Va., Bar Association and an honorary life member of the Virginia Bar Association. He practiced law for more than 60 years.

Surviving are his wife, Courtney N. Sands; a son, Judge Alexander H. Sands, Jr.; a daughter, Mrs. Oliver Jackson Sands, Jr.; and six grandchildren.



GO TO CHURCH THIS SUMMER!

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

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; C Sat 4:30-6

NORWALK, CONN.

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

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
Rev. C. E. Berger, Th.D., D.D., r
Sun HC 7:30, MP & Ser 9:30 & 11; Daily 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

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

ST. MARK'S

1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10, MP 11; Daily MP &
HC 7:30; Wed HU 9:30 & HC 10; Sat C 7

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

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; IS, 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

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

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

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

PLYMOUTH, IND.

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

BALTIMORE, MD.

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

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

BOSTON, MASS.

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

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 & 9:30 HC (Chapel), 11 MP & Ser (HC 1S);
11 Nursery; Wed 12:15 HC

FLINT, MICH.

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

HOLLAND, MICH.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

NEWARK, N. J.

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

SEA GIRT, N. J.

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

TRENTON, N. J.

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

The Living Church

BINGHAMTON, N. Y.

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

BROOKLYN, N. Y.

ST. PAUL'S 199 Carroll (MA54126)
Mass Sun 9:15 & 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

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)



CHURCH OF THE EPIPHANY
SEATTLE, WASH.

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

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 &
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. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon

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

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

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

SYRACUSE, N. Y.

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

CLEVELAND, OHIO

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

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
Rev. Frederick R. Isacksen, r
Sun HC 9, 10 (1st & 3d); MP 10 (2d & 4th)

St. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:30 (ex Sat), 5:30-
Wed 12:10, Sat 9:30; C Sat 12-1

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

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