

The Living Church

August 8, 1965

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Walker-Dauner Studio

Dean Gillett presents the keys to the former Baker home to the Rev. Mother Ruth, center, as Sister Monica, sister-in-charge of the new convent, looks on: They came two years early [p. 5].

Church Union in Africa [page 8]

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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.

What's New?

Each week now we wonder what change we will find in our parish church—the altar on a different spot each Sunday (our priest tells us this is an “experiment”), choir stalls ripped out and the choir seated somewhere in the nave, back pews conspicuously roped off to compel us to sit forward, a pair of women marching up the aisle to present a loaf of home-baked bread to be consecrated for crumbly Communions. One is reminded of the word “NEW!” on soap-flake boxes and coffee jars, and of the sociological principle that in any society all institutions tend to conform to the dominant influence.

This morning at the eight-o'clock service I noticed that the congregation was indeed larger than usual, then that the pew in front of me was filled with Presbyterian neighbors. Then our priest entered accompanied by the local Presbyterian minister, the latter vested in an alb from our sacristy closet. He read the Epistle and preached an excellent sermon, our priest celebrated, and then everybody received Communion, including the white-robed Presbyterian and his flock. Could it be that they were “ready and desirous to be confirmed”? Or is that rubric too OLD and worn-out in a world of NEW? I would really like to have an authoritative answer to this question. I feel confused—and rather antiquated.

[Name withheld by request]

Musicians and Ministry

I am pleased at the recognition you are giving to certain outstanding parishes in the country, and was especially gratified that the first one to be so distinguished was Trinity Church, St. Louis, Mo. I know that parish well from former association, and indeed its fine rector, vestry, and congregation are to be honored for their splendid witness to mission in these days.

Fr. Rehkopf's interesting article mentioned many good people who have contributed so much to Trinity's exciting venture, but he overlooked naming the person responsible for the superb musical program which is so much a part of the parish's ministry. Mrs. L. E. Gallatin was the excellent organist and director of the choirs, instrumentalists, and the St. Cecelia Society. She and these able church musicians truly glorified God and helped others to do so!

(Rev.) BENJAMIN HARRISON
Assistant rector and organist
and choirmaster
St. James' Church

Wichita, Kan.

Christian Wave

It may be that Bishop Moody [L.C., June 13th] and your letter-writers have something specific in mind when he states, and they reiterate, the charge that Marxist theories “have gotten into our theological seminaries and are infecting hundreds of new clergy-men.”

Even going to theological school with a nodding college acquaintance with “Marxist theories” (which I did not find “peculiarly attractive”), I did not find, and have never met, a professor who represented Marxism as the wave of the future.

I found, rather, dedicated Christians who were capably doing their part to try to help Christianity become the “wave of the future,” which it is certainly destined to be.

I had traveled another road to a logical conclusion that “no thinking person can be a Christian any more,” and turned to orthodox Christianity to find that thinking persons, more fearless in their search and unswerving in their integrity than others, were Christians. I may be a lousy priest, but it certainly is not their fault.

(Rev.) JOHN C. PARKER, JR.
Rector, Trinity Church

Bessemer, Ala.

No Morality

I have just completed reading “Manners and Morals—Golden Age?” [L.C., July 18th]. I hope that you want comments on this tragedy. The impressions given by the report of permissive moral decay among some of our thinkers are that Dr. Fletcher and Mr. Mount met some objection from the young people they were addressing. This was the only encouraging thing about the article.

There seems to be a great rise of outspoken characters who have a lot to say about the “New Morality” which in point of fact is no morality at all. I would think it would be more accurate to label it the “Playboy Philosophy.”

It appears that Dr. Fletcher and Mr. Mount have dismissed God as an absolute authority and replaced Him with the feelings and emotions of the individual at any given moment. The only guide line they seem to want to establish is not hurting anyone. God has given us commandment to love one another as He has loved us. This is perfect love and God's love for His creatures is in no wise expressed sexually. It is expressed in respect and honor for the individual. Man has difficulty in measuring up to this standard under the best of circumstances in his love for his fellows. This does not mean that we creatures should stop trying in the face of our constant failure. We are called to continue to grow in grace and love for God and for each other. The “Playboy Philosophy” only deepens our concern for ourselves and it in no wise deepens our respect for one another. Pre-marital sexual intercourse never builds a sound relationship between the two persons. It can, however, destroy them, or the product of their self-indulgence.

One also gets the impression that these men feel that a man is indeed an island, that two people can indulge their sexual desires out of wedlock and hurt no one. What complete and utter nonsense! It cannot be done. Everyone is potentially another person's life-long partner until there is a final, public commitment to a specific person. If our standards have so fallen that a woman doesn't care if her husband has known other women—or if a man no longer cares if his wife has known other men—then we have degenerated to an incredibly low level or morality.

Christianity implies community—this is the meaning of the Holy Spirit. Every man is mutually responsible for his actions to his

fellows. A man's actions greatly affect him, and those who love him, and indeed, those who will love him. What he does at any given moment of his life has its own effect upon the total of his life. It is impossible to assume that any person can, at any given moment, decide that his actions at that moment will not hurt someone very near and dear to him.

It seems to me that a statement from the Church should be made in answer to the "Playboy Philosophy" and clear up this nonsense once and for all.

It seems to me that there is never, under any circumstances a time when pre-marital sexual intercourse can be justified. The fact is that this is a sin. Forgiveness can be obtained only through repentance, but never by justification.

The Church has not set up lists of "do's and don't's" regarding this subject. Christians have been given the commandment to love one another and this is certainly a "do." This does not mean that all Christian men should have sexual intercourse with all Christian women. It does mean that there should be respect, trust, charity between all Christians. The gift from God of expressing love to a special person through sexual intercourse can only be satisfying and rewarding if there is respect and concern for each other. It is a sacred trust that this creative power and gift be held in trust until one is able, or better, ready, to assume the full responsibilities involved. Anything less than this is sin to the Christian.

(Rev.) RODERIC D. WILTSE
Rector, Trinity Church

Gouverneur, N. Y.

The report on the youth forum at Elmhurst, Ill. [L.C., July 18th] is most disturbing. Dr. Fletcher is reported to have said: "It all depends on the situation. . . . Unmarried love could be infinitely more moral



than married love. Lying could be more Christian than telling the truth; stealing could be better than respecting private property." This could be true only in an extremely remote case.

The implication, however, is that the old taboos and guidelines are of no use whatever, and that the only law should be the law of love. It is true that the law of love, as given by Jesus Christ, is absolutely fundamental. But we do not know enough to apply this law without some additional standards.

The judgment of the individual alone is not reliable because of the strong pull of original sin. Dr. Fletcher's code encourages the indulgence of evil or unworthy desires,

which we then easily justify by rationalization, by excusing ourselves through finding false but plausible reasons for what we do.

Rules of conduct that have stood the test of time and have been greatly revered cannot be cast aside without great harm. Any inclination to violate such a rule creates the strong presumption that one is wrong, and the more undisciplined one is, the stronger is the presumption. The true Christian observes the rules, not because they are rules, but because he has learned that generally they are reliable guides to his goal of living his life as an expression of the law of love. But he does observe the rules.

This code, or lack of code, of Dr. Fletcher's is very dangerous these days when the tendency is to encourage self-indulgence and ignore discipline. It is especially dangerous in the realm of sex relations where so much literature and life tends to degrade the sacred character of conjugal love. Young people could easily become confused by counsel to throw away all taboos and guidelines, and live only by the law of love, when the meaning of the word *love* has been debased in literature and drama, movies and TV to be a synonym for mere physical lust. It is encouraging to see in the report that the young people appeared to have a better understanding of the sacredness of sex relations than some of their elders.

F. B. GERHARD

Summit, N. J.

In the account of the United Church of Christ Youth Forum [L.C., July 18th] Fr. Joseph Fletcher gives an admirable formulation

Continued on page 13



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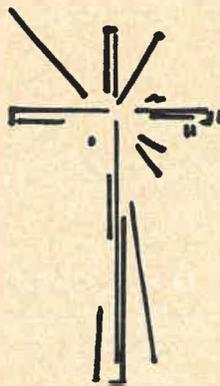
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The Living Church

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FEATURES

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THINGS TO COME

August

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

September

- 5. Twelfth Sunday after Trinity
- 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

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.

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BOOKS

A Tie with Strangers

Prayers of Women. Edited by Lisa Sergio. Harper & Row. Pp. xvii, 227. \$4.95.

Prayers of Women, edited by Lisa Sergio, provides a study of women's thought throughout the centuries, revealing the constancy of their faith and their concern for every aspect of life.

In her preface Miss Sergio defines prayer as "the most private and inward of endeavors . . . the tie that binds us most intimately with millions of men and women who are total strangers in our lives." She reminds us that the recorded prayers of Christian women are less numerous than those of Christian men.

Prayers in the first five of the six sections into which the book is divided appear in chronological order. They speak for the women of the first six centuries A.D., the Middle Ages, the Reformation, the 18th and 19th centuries, and the first four decades of the 20th century. The sixth section, "The Contemporaries,"* accounts for nearly half of the 239 prayers in the book, and here they are indexed alphabetically according to author, starting with Marian Anderson's poignant plea for understanding, written especially for this volume.

A brief footnote on each page identifies "each woman within the framework of her particular time and circumstance."

An explanatory table of contents is helpful, and five pages of acknowledgments indicate the scope of the editor's research.

The index of authors is not entirely accurate and the index of topics might well be expanded.

Miss Sergio, an Episcopalian, lives in Washington, D. C. She was the first woman to broadcast regularly on the radio in Europe and since 1937 has continued a radio career in this country.

ANNE W. DOUGLAS

Anglican Atmosphere

Anglicanism. By Stephen Neill. Revised edition. Penguin Books. Pp. 468. Paper, \$1.95.

Anglicanism is one Englishman's attempt to explain the history, faith, and practice of the Church of England to the whole Church universal in these times of ecumenicity. That Englishman is Stephen Neill, former Bishop of Tinnevely, India, and for ten years a member of the joint committee which brought the Church of South India into being.

Writing of Anglican doctrines, Bishop Neill says, "There is no particular theology. The Church of England is the Catholic Church in England. It teaches all the

doctrines of the Catholic faith . . . found in Holy Scripture . . . summarized in the . . . Creeds, and set forth in . . . the decisions of the first four Councils of the Church. But there is an Anglican attitude and . . . atmosphere. It must be felt and experienced in order to be understood."

Bishop Neill carefully traces the history of the English Church from the very beginning of Christianity in Britain right down through the troubled times of the Tudors and the Reformation to a vision of what the Church of England will be in the future. He brings many personages before the reader, some of whom are widely remembered today, some largely forgotten.

One feels certain that the good bishop would agree with the statement that "the Church of England is the Mother Church of English Catholicity in which the Morning Star of the Reformation rose."

(Rev.) NORMAN J. THURSTON

Books Received

TANGLED WORLD. By Roger L. Shinn. Scribner's. Pp. 158. \$3.

THE WEIGHT OF GLORY. By C. S. Lewis. Eerdmans. Pp. 66. Paper, \$1.

CHRISTIAN RESPONSIBILITY IN ECONOMIC LIFE. By Albert T. Rasmussen. Westminster: Christian Perspectives on Social Problems Series. Pp. 90. Paper, \$1.25.

THE LIFE AND THOUGHT OF ALBERT SCHWEITZER. By Werner Picht. Harper & Row. Pp. 288. \$6.50.

THE SOUND OF SILENCE: Thoughts for the Woman Alone. By Lois Fiedler. Revell. Pp. 126. \$2.50.

BETWEEN HEAVEN AND EARTH: Conversations with American Christians. By Helmut Thielicke. Translated and edited by John W. Doberstein. Harper & Row. Pp. 192. \$3.75.

SCRIPTURE AND ECUMENISM. Protestant, Catholic, Orthodox, Jewish. Edited by Leonard J. Swidler. Duquesne University Press. Pp. 195. \$4.95.

THE HOLY SPIRIT IN CHRISTIAN EDUCATION. By Rachel Henderlite. Westminster. Pp. 127. Paper, \$1.95.

ADMINISTERING CHRISTIAN EDUCATION. By Robert K. Bower. Eerdmans. Pp. 227. \$3.95.

SAM WARD: "King of the Lobby." By Lately Thomas. Houghton Mifflin. Pp. 533. \$6.95.

DEVOTIONS FOR YOUNG TEENS. By Helen F. Couch and Sam S. Barefield. Abingdon. Pp. 111. \$2.

THE JEALOUS GOD. A novel by John Braine. Houghton Mifflin. Pp. 287. \$4.95.

MEMOIRS: A Story of Renewal in the Denmark of Kierkegaard and Grundtvig. By Vilhelm Beck. Fortress: Seminar Editions. Pp. 192. Paper, \$2.25.

CHRIST AND OURSELVES. A Clue to Christian Life Today. By Roger Hazelton. Harper & Row. Pp. 145. \$3.

GUIDE TO SUMMER CAMPS AND SUMMER SCHOOLS, 1965. Porter Sargent. Pp. 332. Cloth, \$4.40. Paper, \$2.20.

LIVES OF THE SAINTS: *The Voyage of St. Brendan, Bede's Life of Cuthbert, and Eddius's Life of Wilfrid.* Translated and introduced by J. F. Webb. Penguin Classic. Pp. 206. Paper, 95¢.

CULTURES OF VIOLENCE. By Austin Larmore Porterfield. Leo Potishman Foundation, Box 30796, Texas Christian University, Fort Worth, Texas 76129. Pp. 337. \$7.

THE NEW EQUALITY. By Nat Hentoff. Viking. Pp. 241. \$4.95.

*Among them is one by Christine Fleming Hefner, managing editor of THE LIVING CHURCH.

The Living Church

August 8, 1965
Eighth Sunday after Trinity

For 86 Years:

A Weekly Record of the News, the Work,
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SOUTH FLORIDA

Pleas Entered

Dr. Orlando Bosch, Episcopal layman and member of *Todos Los Santos* Church, Miami, Fla., entered a plea of innocent to charges of conspiring illegally to export war munitions to Cuba [L.C., July 4th]. Dr. Bosch is head of the anti-Castro Revolutionary Insurrectional Recovery Movement in Miami.

Charged along with Dr. Bosch in U.S. District Court in Orlando on July 15th were three Cuban members of the revolutionary group. Two Americans also involved in the plan to use 18 aerial bombs on Cuba were not indicted.

The four Cubans stood quietly before Judge George C. Young as their attorney, Mr. Edward Kirkland, waived the reading of the charges and entered the pleas of innocent on their behalf. Assistant U.S. Attorney E. J. Salcines spoke to the men, who appeared not to speak English well, in Spanish. It is expected the men may stand trial in September.

Dr. Bosch, who in June staged a hunger strike while held in the Orange County jail, appeared in good health. His arraignment, originally scheduled for June 30th, was postponed because of the illness of his father, who has since died.

At present, the four Cubans are free in Miami on \$1,000 recognizance bonds.

Lightning Strikes

Lightning struck a group of Church-people in Dunedin, Fla., on July 25th and killed two persons. Dead are Mrs. Jean Street, 37, and Henry Shelton, Jr., 15, both of Dunedin.

Hospitalized were Henry Shelton, Sr., 48, father of the younger Shelton, and Nancy Street, 5, daughter of Mrs. Street. They have been released and are recuperating at their homes.

The bolt struck the group in the parking lot of the Church of the Good Shepherd in Dunedin. The group had attended a refreshment hour after the service.

RELIGIOUS ORDERS

Community to Quincy

A house of studies and convent of the Community of the Holy Spirit will be opened in Peoria, Ill., September 6th, according to the Rt. Rev. Francis William

next week –
another winner
of the

LIVING CHURCH Distinguished Congregation Award

Lickfield, Bishop of Quincy, and the Rev. Mother Ruth, CHS.

The convent will be located in the former home of the late Murray M. Baker, Peoria Churchman and philanthropist. The Baker home was given to St. Paul's Cathedral by Mr. Baker's family after his death in August, 1964.

Originally invited by the Very Rev. Gordon E. Gillett, dean of St. Paul's, to assume duties on the faculty of the cathedral day school, the sisters had planned to come to Peoria in 1967. However, plans were made with Bradley University to enroll two sisters this fall.

According to Mother Ruth, who was in Peoria to confer with Dean Gillett and Dr. T. W. Van Arsdale, Jr., Churchman president of Bradley, Sister M. Monica will be sister-in-charge in Peoria. The other two sisters to take up residence in September are Sister Mary Christine, who will be a junior studying elementary and pre-school education work, and Sister Virginia Mary, doing undergraduate work in English literature. Both sisters have been studying at Columbia University.

Initially the three sisters will teach Sunday Church school at the cathedral, take a limited number of speaking engagements in the diocese, and, finally, take their place on the faculty of the cathedral day school.

The house of studies in Peoria would be the first one in the history of the Anglican Communion for members of a religious community, Mother Ruth said.

New Order

With the permission of the Bishop of Kootenay, the Rt. Rev. W. R. Coleman, an attempt is being made to establish a Canadian religious order for men at Sorrento, B. C.

A small house has been purchased for use as a temporary monastery on grounds that overlook Shuswap Lake. Each day begins with Mass and the daily Offices are said from the Monastic Diurnal. The life is one of prayer and manual labor, lived mostly in silence with time allowed for reading and study. The order has no fixed income and depends on the proceeds of its own work in the vegetable gardens and the gifts of friends.

Any priest, or layman 18 years of age or older, who believes that God may be calling him to the celibate life in holy obedience, may apply for admission as a postulant. After three months of probation, he may be clothed as a novice. The novitiate lasts for one year, but life vows will not be taken for several years.

Men and women who wish to associate themselves with the work of the order by their daily prayers for the conversion of the world to Christ, may be admitted as associates. All associates must be regular Sunday communicants unless hindered by ill health. Associates are expected to make a retreat once each year, where possible, under the direction of a member of an Anglican religious order.

CHURCH AND STATE

Sell Out to Participate?

by CLYDE HALL

To what extent shall the Church pretend that it is not the Church in order to help the federal government get on with its anti-poverty program? Among the special provisions of regulations affecting grants made by the Office of Economic Opportunity, one requires that facilities used for anti-poverty purposes shall "to the maximum feasible extent, be devoid of sectarian or religious symbols, decoration, or other sectarian identification."

"We shall have to ask ourselves what this means to us," said the Rt. Rev. Paul W. Moore, Suffragan Bishop of Washington, in an interview recently. "Do we, as a Church, have to sell out in order to participate in a federal anti-poverty pro-



RNS
Bishop Baker (right) and Bishop Sepeku
Enthronement at Dar es Salaam.

gram? The Episcopal community, as well as other Christian and Jewish communities, is pretty deeply involved in efforts to help impoverished families, and particularly their children — like the inner-city program here in Washington. If the so-called community-action agency that obtains a federal grant tells us to strip our facilities of the symbols of our Church before we can share in the grant, we may have to pause a minute to consider how far we are willing to go down that road."

Bishop Moore suggested that the relationship of the Church with the anti-poverty program was three-faceted — theological, or the broad consideration of the Church's participation in things secular; ethical, or the kind of Church-state relationship involved in participating in programs funded by the federal government; and practical, or the questions that arise when the government sets up an anti-poverty program next door to a similar Church-supported program.

The Rev. William A. Wendt, rector of the Church of St. Stephen and the Incarnation, whose down-town parish has been for many years immersed in problems of the inner city, feels that the Church will have to find ways to participate in anti-poverty programs supported by the federal government. "But it must never default on its own obligation as a Church to carry on vigorously with programs it finances and operates," Fr. Wendt said. "The advent of federal help should not cause us to button up our own effort. I think the rub comes when some churches which have not been doing their Christian job well seek to climb aboard the federal gravy train. I think the objectives of the Office of Economic Opportunity are splendid, but a wide gulf separates the OEO from the churches because the latter have had little relation to OEO objectives. Churches should not expect to share in funds to support work in which they have little if any experience. Churches that have been doing their job need not worry about getting along with OEO."

All proposals for support submitted to the OEO by community action agencies which involve contractual delegation of responsibility to churches are reviewed by the OEO before they can be executed. Commenting on the special requirement that religious symbols be removed from facilities used in OEO programs, Mr. John Baker, Chief Counsel for OEO, said: "We do not, of course, require that a crucifix built into the wall, or a two-ton statue, be removed. However, we feel that removable symbols should be taken away, and that, for example, blackboards should not be decorated with symbols of the Church. In the case where a church may use a neighborhood storefront as a classroom, we feel that it should be 'religiously sterile,' as we call it."

Mr. Baker reported that the OEO seldom made a grant directly to a religious organization. "It happens occasionally, particularly in the south, where there are fewer community-action agencies in existence." He said, further, that with reference to possible duplication of on-going programs, OEO was prevented by statute from taking over a going program, but "we can lend support to improve and expand programs already operating."

OREGON

Administrators Meet

The National Association of Church Business Administrators adopted articles of incorporation at its annual conference July 19th through 23d. About 200 full-time Church business administrators representing major non-Roman-Catholic Churches from across the nation attended the meeting in Portland, Ore.

After a course of study and examination of finance, insurance, property, personnel, purchasing, and food service, 32 of the administrators were certified as fellows in Church Business Administration.

Professor Clyde W. Hemphrey, of American University, Washington, D. C., lectured and participated in seminars about "New Dimensions in Church Finance," and the Rev. Paul J. Beeman, pastor of St. Peter's Methodist Church, Bellevue, Wash., lectured on "Dynamics of Church Communication and Public Relations."

EAST AFRICA

Enthronement

On July 10th, observed in the Province of East Africa as the Feast of the African Martyrs, the Rt. Rev. John Sepeku was enthroned in St. Nicholas' Church, Dar-es-Salaam, as the first Bishop of the diocese of Dar-es-Salaam, formerly part of the diocese of Zanzibar and Dar-es-Salaam. He thus became the first African diocesan bishop of the Anglican Church in Tanzania.

He was enthroned by the Rt. Rev. William Scott Baker, who until then had been Lord Bishop of Zanzibar and Dar-es-Salaam. Bishop Baker renounced his jurisdiction over the area of the new diocese and continues as Bishop of Zanzibar and Tanga. St. Nicholas' Church becomes the Cathedral Church of the African Martyrs and St. Nicholas.

The service of inauguration and enthronement was attended by the Roman Catholic Archbishop of Dar-es-Salaam, and by representatives of other Churches and of Anglican dioceses of the Province, government ministers, and diplomats.

Bishop Sepeku has been Assistant Bishop in Dar-es-Salaam since 1963.

WCC

International Standard

The Executive Committee of the World Council of Churches during its semi-annual session July 11th through 15th in Geneva, Switzerland, adopted a resolution urging that every effort be made to cause national constitutions and laws to conform to an international standard of religious liberty.

The resolution had been approved earlier by the executive committee of the Commission of the Churches on International Affairs (CCIA), an agency of the WCC.

The development of an international standard was one of seven "essential requirements" for religious liberty listed in the resolution prepared by an 11-member committee of Church experts on foreign affairs.

The resolution noted that the committee at various times had expressed "concern about situations in which Roman Catholicism is the dominant religion." It welcomed "current efforts to ensure religious liberty," saying it had been encouraged by the new attitudes reflected in Pope John's Papal Encyclical *Pacem in Terris*.

These were the seven "essential requirements" for religious liberty listed by the committee resolution:

- (1) While holding a distinctive Christian basis for religious liberty, the civil freedom which Christians claim for themselves must be guaranteed to all men everywhere, whatever their religion or belief.
- (2) Religious liberty includes freedom to change one's religion or belief without consequent social, economic, and political disabilities. Implicit in this right is the right freely to maintain one's belief or disbelief without external coercion or disability.
- (3) Religious liberty further includes freedom to manifest religion or belief. Worship, teaching, practice, and observance are essential forms of religious manifestation, and any elaboration of the standard of religious liberty must expressly provide for them.
- (4) To every person there should be assured the right to manifest his religion or

belief, whether alone or in community, and in public or private.

- (5) Religious liberty also includes freedom to maintain individual or collective bonds with religious communities or associations, the character of which transcends national boundaries. It also includes freedom to express opinions or convictions and to impart information and ideas through any media and regardless of frontiers.
- (6) The standard of religious liberty should be international. The international standard should not be restrictively interpreted to make it conform to existing national constitutions and laws, but every effort should be made to cause national constitutions and laws to conform to the international standard.
- (7) The exercise of religious freedom as well as that of other civil rights may be subject to such limitations as are determined by law solely in the interest of public order. Religious rights shall be available for all without discrimination on grounds of religion or belief.

ECUMENICAL

Contribution to the Cause

An inter-religious conference held recently in Buenos Aires has been lauded by the Vatican Radio as a significant contribution to the cause of Christian unity.

Such conversations between Protestant, Anglican, Roman Catholic, and Orthodox representatives were "praiseworthy" and "did much for ecumenism," the broadcast said. It also noted that the meeting marked the first time that the Roman Catholic Church in Latin America had participated in an official ecumenical conference.

The Buenos Aires talks had as their objective the examination of ways in which all Christians in Argentina could increase their contacts and coöperation. The meeting was organized by World Council of Churches member bodies in the country.

[RNS]

COLORADO

Rights and Rights

The rights of a person as an individual could be obscured in the Church's concentration on racial rights, said the Rt. Rev. James A. Pike, Bishop of California, speaking at the first Human Relations Award dinner of the Colorado Civil Rights Commission, in Denver, Colo.

Recipient of the first Human Relations Award was Mr. Sheldon S. Steinhauser, regional director of the Anti-Defamation League of B'nai B'rith.

"Our interest should be in people, not as Negroes or as a nationality group or as women seeking women's rights, but as individuals," the bishop said. "The interest of the Church should be much broader than Negro rights. We must be honest about it and judge persons as persons."

Bishop Pike, an outspoken advocate of

civil rights and racial desegregation, said the racial struggle "separated the men from the boys" and brought the Church "into a creative relationship with the society around it." But it also brought ferment within the Church, he said, adding that all the major Protestant Churches in California worked to defeat Proposition 14—the state's restrictive housing law—"and all are on tighter budgets as the result."

"Within the Church there are many who do not wish to be involved, and they can take it out on the Church rather vividly in the way of pledge cuts," the bishop said. "This gives the Church a chance to show what it is. If it can accept with good grace something like pledge cuts, what can they take away from us? We have our tables, our bread and wine, and the center of our worship, the Eucharist, doesn't require a fancy building."

Bishop Pike gave answers to two common objections made to the Church's involvement in civil rights.

To the complaint that people's hearts can't be changed by laws, the bishop said: "You can change their behavior. The law has an educational value, also. When the rights of people are involved, we must protect those rights, regardless of how we feel about the people."

To the suggestion that equal rights take time to work out and will come eventually, Bishop Pike said that this does nothing to help the person now to gain the right to vote or to freedom. It doesn't help them to say their children or grandchildren will have the opportunities, he said.

Bishop Pike again commented on the recent conditional Baptism of Luci Baines Johnson when the President's daughter entered the Roman Catholic Church [L.C., July 18th]. "It was discovered that the practice of conditional Baptism was widespread, contrary to the intent of the Church," he said.

"Officials in Rome have expressed their disappointment about the misuse of conditional Baptism. The result of it all may be that what has been a sore point in relations with the Roman Catholic Church will be removed as a barrier to understanding," he said.

[RNS]

SOUTH AFRICA

Under False Colors?

The Very Rev. E. L. King, dean of Capetown, denounced as "unreasonable and unfair" charges of hypocrisy leveled against the Anglican Church by a pro-government Afrikaans newspaper because of the refusal of Anglican schools to admit non-white pupils.

Die Burger, published in Capetown, had accused the Church of "sailing under false colors" by not practising what it preached about race relations.



RNS

Mr. Steinhauser receiving the award from Mrs. Dora Piccoli, commission chairman. Looking on is Bishop Pike.

This was a direct reference to the recent case of Nora Thomas, 13-year-old daughter of a Colored schoolteacher and Anglican churchwarden, who was turned down by the all-white Anglican Herschel School for Girls after failing an entrance examination.

(It was learned from Nora's father, J. S. Thomas, that although the child had done very well in the examination, her application had been rejected for lack of a knowledge of French. Part of the entrance examination involved questions in French and the only foreign language taught in the non-white school she now attends is German.)

In a letter to *Die Burger*, Dean King pointed out that his Church had no direct control over its schools, a fact which he said had been repeatedly explained but which had been ignored in the allegation of Anglican hypocrisy.

"The governing bodies of our Church schools," the dean told the paper, "are autonomous and not responsible to the Church synods for their actions. This may be unfortunate, unwise, or incomprehensible, but it is a fact — and a fact making your charge of hypocrisy not only unreasonable but illogical."

Long an outspoken critic of the government's *apartheid* [racial segregation] policy, Dean King added:

"Personally, I don't believe a non-white child would benefit greatly by attending our private Church schools, because in the present unjust discriminatory arrangement of the community in this country, the child would suffer endlessly by having an education which would be nullified when its human rights were denied it after matriculating.

"Nevertheless, it is the clear, stated conviction of the Anglican Church that if non-white parents want to send a child

Continued on page 11

A BRAVE THING TO DO

by Dewi Morgan

On December 11, 1965, seven out of eight Anglican dioceses in Nigeria will leave the Anglican Communion and, by union with Methodists and Presbyterians, become the united Church in Nigeria.

The decision "was a brave thing for them to do and I am glad this plan was followed," said the Most Rev. Michael Ramsey, Archbishop of Canterbury, addressing the last meeting of the Nigerian Diocesan Association in London.

Thus will the present Anglican Province of West Africa become much smaller while its Archbishop, Dr. Cecil Patterson, will remain a bishop in the new Church. A new Archbishop, from some other part of the Province, will have to be elected.

Discussion about union in Nigeria has been going on for 30 years although it was not organized on the national level until 1950. Some time ago a target date of 1965 was set.

The new Church has as basic features the acceptance of the Scriptures, the Nicene and Apostolic Creeds, and the two sacraments of the Gospel. It will be fully episcopal and bishops have been elected for what will be its 19 dioceses, with some 700,000 members.

The inauguration ceremony will possibly be held on the racecourse at Lagos, since traffic in the city center is exceedingly noisy and both the cathedral and the new Methodist church are too small to hold all the people who ought to be there.

The ceremony will consist of a formal reading of the agreement, after which will come a declaration that the new Church is united. Then will follow the unification of the ministry by means of the laying on of hands with prayer. The same words will be used over representative ministers of the three uniting Churches and there will be thanksgiving for blessings on each ministry hitherto

and prayer that those blessings will continue.

The next day new bishops will be consecrated. They are to include six who are presently Methodists, three presently Presbyterians, and two presently Anglicans. The consecration of the new bishops will be by the present Anglican bishops.

One significant difference between this new Church and the Church of South India is that Anglicans are entering into union *before* formally approaching other Provinces to get their opinions on such things as future relationships. "The Church in Nigeria," said Dr. Ramsey, "has made these decisions firmly, knowing that it is taking risks. If you ask me what is going to be the relationships of the provinces of Canterbury and York with the new Church the strict answer is 'Wait and see.' And there would be a similar answer from other Churches throughout the world. On the other hand, the Church in Nigeria did get a good deal of advice and criticism from the other Provinces, so that every effort was made to get the scheme as sound as it could be from the point of view of Anglican beliefs and Anglican consciences." The Anglican Communion will thus be presented with a *fait accompli* and then the different Provinces will have to take their own decisions.

To people who wondered whether the theology of the new Church would be sound or whether it would be diluted, the Archbishop said his own belief was that the new united Church was likely to be a more vigorous body than any Church in separation. The rubbing of minds together would not lead to theological wooliness but to theological depth. Anglicans, Methodists, and Presbyterians would shed some of their old-fashionedness. Dr. Ramsey remarked that on his recent tour of Nigeria he had found much old-fashioned

Continued on page 15



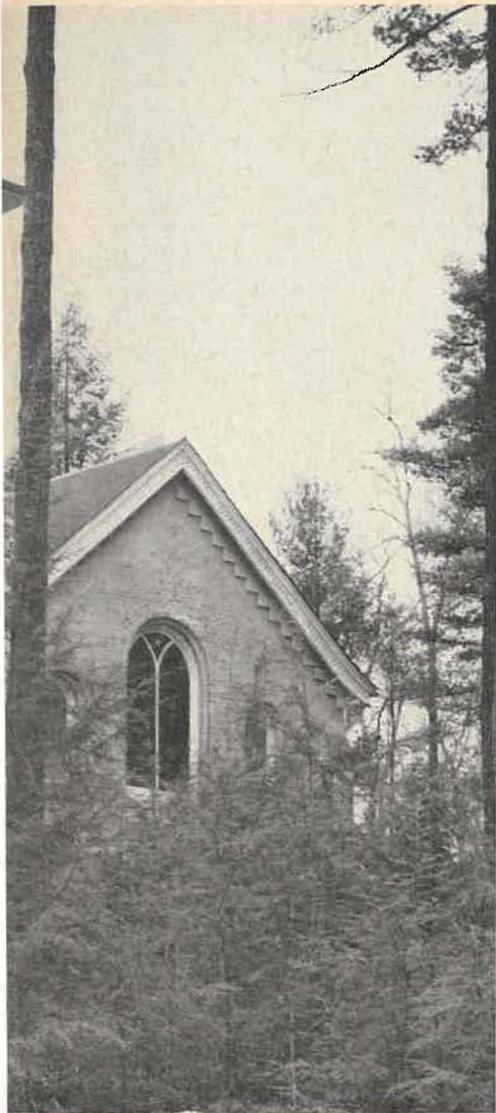
The past in North Chapel in t

A picture story

Located in Flat Rock, North Carolina, on a knoll among tall pine trees, stands a unique Episcopal church called "St. John in the Wilderness." It was so named because at the time of its origin all of western North Carolina was called "the Wilderness."

The church's beginning was as a private chapel on the estate of Charles Baring, a planter of Charleston, S. C. The first chapel, a small wooden structure, was destroyed by fire shortly after it was completed. It was replaced by a brick

The Living Church



North Carolina. In 1847 the congregation consisted of 20 white communicants and four Negroes. The congregation continued to grow and in 1852 it was necessary to enlarge the church to its present size by an addition to the east end of the building. The chancel is at the west.

For years services were held only in the summer months, but now services are held the year around.

Both Mr. Baring and his wife, Susan, are buried in a vault under the family pews in the church. Memorial tablets to

them are on the south wall of the nave. The ivy-covered graveyard around three sides of the church includes the remains of many whose names will go down in history, among them Christopher Gustavus Memminger, who was the first Secretary of the Treasury of the Confederacy. Many famous Confederate soldiers are buried here, as well as several slaves.

One cannot help but feel the atmosphere of peace and antiquity which prevails around this old building and its graveyard.



Above left and above, exterior of the Church of St. John in the Wilderness.

Carolina—

Wilderness

W. V. Schneider

building which was completed in 1833. This building, with a gallery at the back for slaves, had only ten pews on each side.

The congregation grew as the Flat Rock summer colony of wealthy Charles-tonians grew, and in 1836 Mr. Baring deeded the church and the surrounding grounds (now occupied by the graveyard) to L. S. Ives, then Bishop of North Carolina. A congregation was organized and the Rev. T. W. S. Motts appointed rector. He was the first Episcopal clergyman in what is now the diocese of Western

Below, interior of the church.



What's New?

A reader requests our counsel (see letter captioned "What's new?" on page 2) as to what to do in a world, or at least in a parish, gone berserk with passion for liturgical novelty — the altar on a different spot each Sunday, etc. We have little counsel to offer, but much sympathy. There is much too much of this liturgical tinkering, to say nothing of sheer stuntsmanship, in the Church today.

People have a right to find in the Church's worship that outward and visible order which befits the worship of the unchanging God amidst the changes and chances of this mortal life. Some change there must be in any truly living worship of the living God who unceasingly makes all things new. But no change should ever be made in the words or actions of Christian worship unless it can be shown to be necessary to the more perfect ordering of our sacrifice of praise and thanksgiving. We are quite sure that nobody would undertake any such defense of some of the liturgical gimcracks we run into on our rounds.

Even more disturbing is the lawless disregard of the Confirmation rubric which our reader reports. About this we have some counsel to offer. Whenever any priest takes it upon himself to dispense himself from this rubric and to admit unconfirmed persons to Holy Communion strictly on his own authority, he should be asked to explain publicly why he feels justified in doing this. He is in fact usurping to himself a power which belongs only to the Church as a whole acting through its General Convention. Such violation of order is not ecumenical charity but simply unecumenical individualism, the end of which is confusion.

Roman and Anglo-Catholic

Some of the harshest strictures and most contemptuous comments upon Anglo-Catholicism we have ever read have been in the pages of Roman Catholic journals, and within quite recent times. This always struck us as strange, that Churchmen who were accused by Protestants of being "Romanizers" should get such scornful treatment from Romanists. But more recently we have seen less and less of such polemic, and most recently we have read in a Roman Catholic magazine an article on Anglo-Catholicism which sets an admirable standard of Christian understanding, appreciation, and objectivity. The article, "The World of Anglo-Catholicism," written by William J. Whalen, appears in the July issue of *U. S. Catholic*, a monthly publication of the Claretian Fathers.

There are several things we like. For one thing, Mr.

Whalen has taken the trouble to learn and to understand the facts of his subject. We must express the regretful wish that more Anglican writers on the same subject would do at least as well as does this Roman Catholic. Having gone through the article most critically, we are unable to find either an error of fact or a confusing and misleading statement. We like the assumption Mr. Whalen makes, and which every Christian critic ought to make about any movement or group within the Body of Christ, that there is some important truth and value which is being asserted by this movement or group; otherwise it simply would not be there. Mr. Whalen doesn't say that he assumes this about Anglo-Catholicism, but it isn't necessary for him to say it. And he refrains from saying, or implying, or suggesting, or hinting in the slightest degree that Anglo-Catholicism is just Roman measles. The true Anglo-Catholic, after all, is an Anglican rather than a Roman Catholic by deliberate choice; he believes that he can be a better Catholic Christian as an Anglican. Mr. Whalen evidently sees this, and respects the integrity of the Anglo-Catholic who so chooses.

Mr. Whalen concludes his excellent article with this appeal to his co-religionists: "Roman Catholics who are coming to a new appreciation of the bonds of Baptism and the meaning of a common loyalty to Jesus Christ should never belittle the efforts of Anglo-Catholics. We should rather applaud their courage over the years to preserve their Church from aggressive anti-Catholicism and to restore what they believe to be essential Catholic doctrines and practices. We should rejoice when our separated brethren rediscover elements of a once common Catholic heritage."

And we rejoice when a Roman Catholic scribe so writes.

ANTIPHONS

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Prescience,
nascent with the seed
in the clod.
Through the bud, petaling
out to the pod,
under a sere, summer sun
answers God.

In the earth's fair light
a flower with lifted cup
receives, as dews of night,
the vintage grace that,
drop by drop,
claims saint and prodigal alike.

JANE CARTER

by the Rev. Lewis M. Kirby, Jr.

Notable Variety

O CLAP YOUR HANDS. Choir of St. Bartholomew's Church, New York; Clyde Holloway, organist; Jack H. Ossewaarde, choirmaster. Mirrosonic CM7124, \$3.98; stereo, Mirrosonic CS7124, \$4.98.

Contents:

O Clap Your Hands—Ralph Vaughan Williams

O Worship the King—William Croft
Victory *Te Deum*—Everett Titcomb
Immortal, Invisible—W. Charles Smith
Jubilate Deo—Herbert Howells

Holy God, We Praise Thy Name—*Te Deum*

Benedicite in C—Harold Friedell
Magnificat—Jack Ossewaarde

O Day of Rest and Gladness—German
Folksong

Benedictus es, Domine—Leo Sowerby
I Love Thy Kingdom, Lord—Aaron
Williams

How Lovely Is Thy Dwelling Place—
Johannes Brahms

Lord, Dismiss Us with Thy Blessing—
Sicilian Mariners

Let All the World in Every Corner Sing
—Ralph Vaughan Williams

This, the third recording produced by the Episcopal Radio-TV Foundation of Atlanta, is notable for the variety of its contents.

I particularly like the two Vaughan Williams pieces. A major work is the *Victory Te Deum*, written by Everett Titcomb during the second world war and dedicated "to the men and women—organists, choir directors and singers" in the armed services.

St. Bartholomew's has had a long and colorful musical history. Did you know, for instance, that Leopold Stokowski was once choirmaster there? I didn't. Mr. Ossewaarde stands in a succession of notable Church musicians.

This is a good collection of music, well sung by the Park Avenue choir. Good sound.

BYRD: Masses in 3 and 4 Parts. King's College Chapel Choir, Cambridge, England; David Willcocks, director. London 5795, \$4.98; stereo, London OS25795, \$5.98.

William Byrd (1543-1623) is considered by many to be one of the truly greats of English Church music. He was co-organist at the Chapel Royal in London with that other great, Thomas Tallis. He

remained a loyal Roman Catholic, but wrote for both the Roman and new Anglican Liturgies.

We have here two of the three Mass settings he composed. The *Mass in 3 Parts* is scored for alto, tenor, and bass and is the simpler of the two. The *Mass in 4 Parts* is set for soprano, alto, tenor, and bass.

The by-now-famous Cambridge choir sings this music exquisitely. The British engineers have outdone themselves by providing superlative sound.

This record should find a place in the library of anyone interested in serious Anglican Church music.

TAVERNER: Kyrie "le roy"; Mass "The Western Wind"; Dum transisset sabbatum; Christe Jesu pastor bone; Mater Christ—King's College Choir; David Willcocks, conductor. London Argo RG 316, \$5.95; stereo, London Argo ZRG 5316, \$5.95.

John Taverner (1495-1545) is an interesting character in the history of English Church music. He held the post of Master of Choristers at the New Cardinal



College in Oxford and while there fell in with Lutherans in the college. In 1528, he was arrested and tried for heresy, but later was excused because "he was but a Musitian."

Nevertheless, the impression made on him by that incident was sufficient to make him leave Oxford and return to his native Lincolnshire. There he became a ruthless suppressor of the monasteries. According to some scholars, he is supposed to have "repented him very much that he had made Songes to Popish Ditties in the time of his blindness."

I suppose we could say that this disc contains some of what he calls "Popish Ditties," for almost all of the music written by him which is still known comes from the Oxford period. The major work on this disc is the Mass, *The Western Wind*, which is based on a then-popular love song. It has four movements and according to the custom of the day, no Kyrie was written as a part of the Mass.

The Kyrie *le roy* is one of many settings used for daily celebrations of the Mass of the Virgin Mary. The remaining pieces are short antiphons used at the daily Offices.

The inventive polyphony of this important, though little known, writer is sung with uncanny beauty by the King's College Choir. Again, the British engineers have provided very excellent sound.

Continued from page 7

to a private white school, he or she should be allowed to do so. And the Anglican Church will go ahead in every possible way to bring this about." [RNS]

PRAYER BOOK

Four Hundred

The Book of Common Prayer now has a history of four full centuries in America, and on July 25th the Cathedral of St. John in Jacksonville, Fla., celebrated the quadricentennial anniversary of the first use of the Prayer Book within the continental limits of the United States with a solemn Eucharist.

In July, 1565, on the eve of the Feast of St. James the Apostle, John Hawkins (later Sir John) and his squadron came into the St. John's River and remained for four days off the French Port Caroline, the site of which is about halfway between Jacksonville and the U.S. Naval Air Station at Mayport. Prayer Book services were held twice daily upon all four ships of the squadron, under standing orders to the ships' captains upon departure from England in October, 1564. Hawkins' entry to the St. John's River was primarily to gather intelligence on French activities for Queen Elizabeth, and also to obtain fresh water for the return trip to England.

These Anglican services on shipboard antedated by 14 years the services held by Francis Drake in June, 1579, on the coast of California.

NEW ZEALAND

Hypocrisy of the Adult World

The Rev. E. G. Buckle, vicar of St. Matthew's Anglican Church, Auckland, New Zealand, in a newsletter to St. Matthew's parishioners, has urged a stronger sex line for the Church. The Auckland vicar said that he has sympathy for young people today in what he believes must be to them "the absolute hypocrisy of the adult world."

Mr. Buckle, who has devoted himself to the young people of Auckland, declared, "Although it is hard to find any clear-cut teaching by the Church on the matter of sex in this day and age, it is, I think, true to say that on the whole our attitudes towards sex are those of the Puritan epoch and of mid-Victorian hush-hush mystique.

"We have changed our ankle-length dresses for shifts, we have abandoned our forbidden bathing for bikinis and blanket parties. We expect adherence to the self-same code of total pre-marital abstinence that was instilled into our mid-Victorian

forebears, but we allow our young people to be perpetually bombarded with an unfortunate array of sex-saturated advertising that make our ethical taboos irrelevant. . . .

"The sexual fears and fantasies of our youth (that area of society with the greatest spending power) are studied by motivational researchers and then ruthlessly exploited by mass media hucksters. . . .

"To continue to interpret the increase in pre-marital sexual experience as solely a breakdown in personal morals, without wrestling with what causes the breakdown in personal morals, is to me a betrayal of trust of the function of the Church.

"To put it bluntly, the commercial exploitation of sex drives is to my mind the most serious form of prostitution today.

"In all good conscience before God, the Church cannot continue to hold its attitude to marriage and remain silent about the 'principalities' and 'powers' that not only work against her teaching, but indeed prevent her teaching even being heard in the first place."

NEW YORK

Fertile Ground

At the invitation of the department of Christian social relations of the diocese of Newark, about 40 key personnel of the metropolitan area met in New York on June 20th to hear the Rt. Rev. Joost de Blank, former Archbishop of Capetown and former Metropolitan of the Province of South Africa.

Bishop de Blank, who retired 18 months ago and now is a canon of Westminster Abbey, is preaching this summer at Trinity Church, Wall Street. Speaking against the *apartheid* policies of the government of South Africa, he said the area was a very fertile breeding ground for Communism. Bishop de Blank urged American Christians to keep in touch with their African counterparts so that the latter might realize that their government represents only a tiny minority of white world opinion.

He also expressed his appreciation of the resolutions passed recently by the annual conventions of the dioceses of Newark and New York, both of which urged the American Church to take all possible action to express its unity with the Church of South Africa in opposing racial discrimination. He said such action was of vital importance for the future of the Gospel in all of Africa.

DALLAS

Expansion

Trustees of the Episcopal School of Oak Cliff, Inc., have announced the formation of the new organization, with fall classes scheduled to open September 7th for kindergarten and grades 1 through 6.

The expanded organization grew from

St. George's school, Dallas, Texas. Four Episcopal churches in Oak Cliff, Texas, a suburb of Dallas, have assumed the operation of the school in order to provide a community-wide educational opportunity in Christian surroundings for students of all Churches.

A spokesman for the board said that the expanded organization was the next step in a program of growth outlined nearly ten years ago. The school now has room for 170 pupils.

The non-profit corporation will be governed by representatives from Episcopal parishes as well as lay leaders of other Churches and community leaders from the business and professional world.

LOUISIANA

Received in Rome

The Very Rev. Richard W. Rowland, dean of Christ Church Cathedral, New Orleans, La., and Mrs. Rowland were received this summer in an audience by Pope Paul in Rome. They had been escorted to the Vatican by the Very Rev. Msgr. William W. Baum of Washington, D. C., executive director of the Bishops' Commission for Ecumenical Affairs of the Roman Catholic Church in America.

The Pontiff presented Dean Rowland with an engraved silver medallion commemorating the Vatican Council. The Pope asked the dean and members of the Episcopal Church to pray for him and for the final session of the Council.

Dean and Mrs. Rowland made an extended tour of Europe following the conference of cathedral deans during April in Coventry, England.

While in Canterbury, the Rowlands visited the Archbishop of Canterbury.

Dean Rowland and Mrs. Rowland are received in an audience by Pope Paul. At right is Miss Dorothy F. Martin, of Salt Lake City, who visited Rome with the Rowlands.

Felici



Two bishops, a father and a son, received congratulations from all over the Church this year because of their **double anniversaries**.

The Rt. Rev. **Robert Burton Gooden** observed the 35th anniversary of his consecration to the episcopate in late May. He served as Suffragan Bishop of Los Angeles until his retirement in 1947, and was acting Bishop of Los Angeles in 1947 and 1948. Now 90 years old, he continues to assist in confirming and ordaining, preaching and celebrating.

The retired bishop's son, the Rt. Rev. **Reginald Heber Gooden**, has served as Bishop of the Panama Canal Zone for 20 years. His 30 years in the priesthood have been spent in Latin America. Before his consecration, May 8, 1945, Bishop Gooden served at St. Paul's Church, Camaguey, Cuba, and for four years was dean of Holy Trinity Cathedral, Havana. Bishop Gooden preferred to have no official celebration of this 20th anniversary, but the clergy presented the bishop and his wife a Jaeger-Le Coultre atmospheric clock to mark the occasion.

The Rt. Rev. **William L. Hargrave**, Suffragan Bishop of South Florida, underwent surgery for removal of a cataract on July 12th, and is recuperating satisfactorily at his home.

Mr. Eric Hubert, business manager of Trinity Church, Tulsa, Okla., has been appointed **editor** of the Episcopal section in *Church Management* magazine.

LETTERS

Continued from page 3

to the idea that Christian morality is primarily the operation of a love that is well served by intelligence. However, as quoted, he did not pinpoint an area that advocates of "the new morality" usually ignore: the effect of extra-marital sex on children, whether those born "by accident," those affected by parental tension, or all those in the community.

Probably Fr. Fletcher's phrase, "whether it helps or hurts human beings," was meant to cover this series of secondary effects, but young people need to be led to a concrete consideration of any general proposition, as 40 years of college teaching have given me ample reason to know.

A recent example: our capacity for love even though time and space separate us from the loved person. When I asked, "Of what use today is the idea in the troubadour poem, 'The Distant Princess'?" most of the students answered, "It is of no use at all! That isn't love!" But when I said, "So when two persons in love are separated, that means the end of the line?" there was a general and vigorous protest.

The "new morality" people are not very completely realistic — nor very new either.

ROBERT SEWARD

Lewiston, Me.

No Definition

In "Letters" [L.C., July 18th], Miss Margaret Kephart defines "Real Presence" and limits it to an apostolic priesthood. May I quote from the Rev. Massey H. Shepherd, Jr., in his book, *The Reform of Liturgical Worship*: ". . . The divergences of doctrine are not so much implicit in the formularies themselves as they are in the interpretations imposed upon them by theological confessions that are external to the rite. Doctrinal definitions of the Real Presence, for example, are not precisely stated in the liturgies. It is we who impose our niceties of distinction upon them. . . . The Methodist liturgy as such is no more lacking in a proper doctrine of the Real Presence than is the liturgy of the English Prayer Book, which is its immediate parent. If the experience of Anglicans counts for anything, it is fair to say that a liturgy faithful to the language of Scripture and tradition can comprehend a certain variety of doctrinal emphasis without danger to a real unity in the fundamentals of the Christian faith."

Anglicans interested in the doctrine of the Real Presence know that, according to Anglican theologians, the formularies of the Church of England as reformed in the 16th and 17th centuries do not define the manner in which Christ's Body and Blood come to be present in the Holy Eucharist, except that it is in an ineffable and spiritual way. The Twenty-eighth and Twenty-ninth Articles of Religion are in conformity with the faith and practice of the early Church.

May I respectfully recommend that Miss Kephart read "Chapter One: The Theology of the Liturgical Renewal" by the Rev. Theodore O. Wedel, in the book edited by M. H. Shepherd, Jr., entitled *The Liturgical Renewal of the Church*. Also, a pertinent and interesting article appeared recently under "Religion" in *Time*, July 2, 1965.

EDWIN D. JOHNSON

Washington, D. C.

August 8, 1965

Applause

I have been reading with keen interest the series entitled "The New Theology" in THE LIVING CHURCH [June 13th, ff]. I applaud the author for his clear understanding and firm presentation of the Catholic faith, as well as for his refutation of the errors of the new theologians.

The typographical error in part 4 [July 4th] is a small defacement. Romans 1:14 should read Romans 1:16. This is really unfortunate, since the passage provides the climax of the argument.

(Miss) ELIMA A. FOSTER

Cleveland, Ohio

Editor's comment: Correction noted, with thanks.

I wish to congratulate you on your fine editorials on the "New Theology." In these days when people seem to think that things have to be black or white, good or bad, new or old, it is very heartening to have you writing with such a sense of balance. There is good in the new and in the old—and bad in both.

In fact the editorial thinking of the whole magazine shows true Christian commitment. Again, this is very strengthening, when many are "running around" acting as if they are "committed," when really it is only to themselves.

(Miss) EVELYN MEADE

Topeka, Kan.

We have become so enamored with the intellectual life that today's greatest heresy appears to be the challenge of the contemporary Doctrine of Relevance. Seminaries place emphasis more upon the academic pursuits of "the new theology" than upon commitment of faith. The greater virtue is seen in knowing Bonhoeffer rather than in imitating his example.

Your editorial [L.C., July 4th] gives a proper perspective to the Gospel in the 20th century. The cross has never been popularly received in any generation, nor can a Pauline commitment to it ever be completely rational.

(Rev.) ROBERT M. DURKEE

Medford, Mass.

Rector, Grace Church

New Angle?

I have been taking THE LIVING CHURCH for a great many years. I usually read it just to find out, you might say, how obtuse was the angle from which the approach was made to some of the matters of importance to the Church and the laity. Truthfully, most of them seemed off-base from what I was taught and knew of the Church through all my years.

I have noticed what appears to me a decided change in the past few months. It seems to me that possibly you are coming down to the conclusion that the Old Testament is still important to us and as important as the New Testament and that we in the laity have very little in common with what appears to be a majority of the young men coming out of the seminaries today.

I sincerely hope that what I am reading between the lines may be a sign in the heavens. I feel sure that you will be adding to the welfare of this great Church of ours.

T. C. HEYWARD

Charlotte, N. C.

SCHOOLS

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Sister Superior, St. Mary's School
Peekskill 9, New York

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The Rev. Sumner Walters, Ph.D., Headmaster
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POSITIONS OFFERED

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

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

POSITIONS WANTED

ORGANIST-CHOIRMASTER, 30, seeks large parish with fine choral tradition, in general Bay or Peninsula area of San Francisco, Calif. B.M. and M.M. in Church Music. Relocate by September 1. Reply Box N-263.*

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

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

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- (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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THE LIVING CHURCH

BRAVE THING

Continued from page 8

Victorian church life—Eton collars and very English hymn tunes. It was not surprising that Africans could become as old-fashioned as English Christians, and there was nothing heathen about these things, but it seemed to him impossible for Christianity in Africa to wear an old-fashioned English dress.

The Life and Mission Committee of the cooperating Churches has produced a booklet, *The Way Forward*, to be published in English and three vernaculars. It is to be used as a study booklet in the months leading up to union and "its purpose is to challenge the Church to adopt spiritual priorities and to act as a reminder of the true purpose of union." This is important because hitherto preparation for union has been weaker on the local level, where the established patterns of Church life are not easily changed.

There is already much well-established cooperative work among the Churches in Nigeria, one of the most interesting being the Port Harcourt Industrial Mission in one of Africa's most rapidly expanding urban situations. Boom conditions have resulted from the discovery of oil and large quantities of natural gas. There has also been joint training of clergy.

One Anglican diocese in Nigeria will for the present remain outside the scheme. This is Northern Nigeria whose people are radically different from those of the south. Whereas the south is predominantly Christian, the north is Muslim and the tiny Christian population do not want to appear to the government as an appendage to the Church of the south.

"These feelings," said Dr. Ramsey, "are very understandable. But I came away convinced that Christian unity will come there, as anywhere else, in due time."

Anglicans, Methodists, and Presbyterians have all been working in Nigeria since the 1840s. Among the early pioneers was Samuel Adjai Crowther, once a slave boy, who in 1864 became the first African bishop. The great era of expansion was in the first decades of the 20th century, when there was a movement of "spontaneous expansion." The Church Missionary Society has always concentrated much of its forces in this area. In consequence, Anglicans will number more than half the membership of the united Church.

The Living Church Development Program

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

Previously acknowledged\$8,615.85
Receipts Nos. 6371-6379, July 21-27 236.00

\$8,851.85

PEOPLE and places

Ordinations

Priests

Southern Ohio—On June 12th, the Rev. John Roland Johnston; on June 27th, the Rev. Richard H. Martin.

Deacons

Harrisburg—On June 26th, Richard Charles Peel, curate at St. John's, York, Pa.; address, 715 Manor St.; Larry Gene Richter, curate at St. John's, Lancaster, Pa., address, 18 S. West End St.

Iowa—On June 24th, Michael J. Jackman, in charge of St. Paul's, Grinnell, and chaplain to the Episcopal students at Grinnell College; Michael Roger Link, in charge of St. Paul's, Creston, Holy Trinity, Atlantic, and Trinity, Winterset, address, Creston; Ronald Osborne, chaplain to Episcopal students at the University of Iowa, address, 320 E. College, Iowa City; Ronald Whitmer, in charge of St. James', Independence, and St. Mary's, Oelwein, address, Oelwein.

Maryland—On June 22d, Sherrod Ray Albritton, assistant at Christ Church, Corning, N. Y.; Ervin Adams Brown III, assistant at the Church of the Good Shepherd, Ruxton; Roger Paul Butts, former Methodist minister, assistant at the Church of the Ascension and Prince of Peace, Rockdale, Baltimore; John Summerfield Cassell, assistant at All Saints', Baltimore; William Harris Fallowfield, assistant at St. John's, Hagerstown; Lawrence Reed Harris, Jr., assistant at Holy Trinity, Essex; Paul Sherwood Harris, Jr., to do graduate study in the area of religious radio and TV; Roland Louis Koontz, Jr., in charge of the Chapel of the Prince of Peace, Fallston; David Hahn Poist, assistant at the Church of the Ascension, Westminster.

Southern Ohio—On June 26th, John Edward Bowers, assistant at St. James, Cincinnati; Harold Raymond Deeth, assistant at Christ Church, Dayton; Edward Archer Dougherty, Jr., assistant at the Church of the Good Shepherd, Athens; David Beebe Rogers, assistant at Grace Church, Cincinnati; Thomas Kent Turnbull, assistant at St. Andrew's, Dayton; Stephen Edward Weissman, assistant at St. Edward's, Columbus.

Southern Virginia—On June 29th, Harold N. White, curate at the Church of the Epiphany, Danville, and in charge of Christ Church, Glenwood.

Retirement

The Rev. James E. Leach, who has been locum tenens at Grace Church, Hutchinson, Kan., and previously was priest in charge of Trinity Church, Norton, Kan., has retired.

Degrees

Mr. George N. Maybee, Fellow of the Royal School of Church Music, and master of choristers of St. George's Cathedral Choir, Kingston, Ont., Canada, received the honorary D.H.L. degree from Hobart and William Smith Colleges.

DEATHS

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

The Rev. Philip Benedict Hawley, rector of St. Mark's Church, Durango, Colo., died June 20th of cancer, in Durango.

He was born in Bridgeport, Conn., in 1911. Fr. Hawley was graduated from Boston University, and the Berkeley Divinity School. He was ordained to the priesthood in 1943. He served the Church in Wyoming from 1941 until 1945, when he became rector of St. Mark's Church, Durango.

He is survived by his wife, Shirley, and two daughters, Mary Elizabeth, and Marthus Fergus.

The Living Church

The Rev. David Crosby Huntington, retired priest of the diocese of Albany, son of the late Rev. Henry S. Huntington and brother of the late Rev. George Huntington, died June 21st in Amsterdam, N. Y. He was 92.

Fr. Huntington was born in Auburn, N. Y. He received the B.A., the B.L., and the M.A. degrees from Hobart College. In 1899 he was graduated from General Theological Seminary. He was ordained to the priesthood in 1900.

From 1899 to 1906 Fr. Huntington served churches in the state of New York. He was rector of St. Paul's Church, Richmond, Ind., from 1906 to 1910, and rector of St. Paul's Church, Water-



town, N. Y., from 1910 to 1913. Fr. Huntington was archdeacon of the diocese of Western Michigan from 1913 to 1917. For two years he served as rector of St. Paul's Church, Grand Rapids, Mich. He was rector of the Church of the Good Shepherd, Barre, Vt., from 1919 to 1921, and rector of St. Luke's Church, Mechanicville, and St. George's Church, Clifton Park, N. Y., from 1921 to 1944. He retired in 1944. Fr. Huntington did supply work in the diocese of Albany and since his retirement

he had resided in Waterford, N. Y., and was active in Grace Church there.

He was instrumental in repairs on the Waterford Lansburg bridge and in the formation of the Waterford Historical Society.

Fr. Huntington is survived by two daughters; Mrs. Jason Owen and Mrs. Priscilla Wade, both of Waterford, and four grandchildren.

The Rev. Arthur Corson Kelsey, chaplain and director of field work of the General Theological Seminary, New York City, died of a heart attack at his summer home at Grand Isle, Vt., on July 1st.

Fr. Kelsey was born in Erie, Pa., in 1912. He attended the *Lycée d'Evreux* in France, and was graduated from Yale University in 1936 and from GTS in 1939. In 1964 he received the S.T.M. degree from the Union Theological Seminary. He was ordained priest in 1944. Fr. Kelsey served as rector of St. John's Church, Franklin, Pa., until 1948, and as assistant at the Church of the Advent and vicar of St. Stephen's Church, Boston, Mass., from 1948 to 1951. In 1950 and 1951, he was also Episcopal chaplain at Massachusetts General Hospital. In 1951 and 1952 Fr. Kelsey was a fellow at the GTS and assistant at St. Paul's Church, Norwalk, Conn. For the next four years, he was rector of Memorial Church, Baltimore, Md. He became chaplain of GTS in 1956 and since 1963 had been director of field work as well.

Surviving are his wife, the former Louise Martien; a daughter, Margaret; two sons, James and Stephen; and a stepdaughter, Mrs. Antone G. Singen III.

The Rev. John Millard Nelson, priest of the diocese of Easton, died July 10th in Chestertown, Md. He was 78.

The Rev. Mr. Nelson was born in Abercrombie, N. D. He was graduated from the University of the South in 1917. He was ordained to the priesthood in 1918. He did missionary work in Montana from 1917 to 1920. From 1920 to 1924 he served as rector of St. John's Church, St. Cloud, Minn. He was canon missionary at Christ Cathedral, Louisville, Ky., from 1924 to 1937. He served as diocesan missionary and executive secretary for the diocese of Indiana from 1937 to 1943. From 1943 to 1948 he served the Church in Connecticut. He was rector of St. Paul's Church, Chestertown, Md., from 1948 until 1959, when he retired.

Mr. Nelson was executive secretary of the board of social service of Kentucky from 1924 to 1937. He was a trustee of the University of the South from 1926 to 1936 and from 1953 to 1955. In 1940 he was a deputy to General Convention.

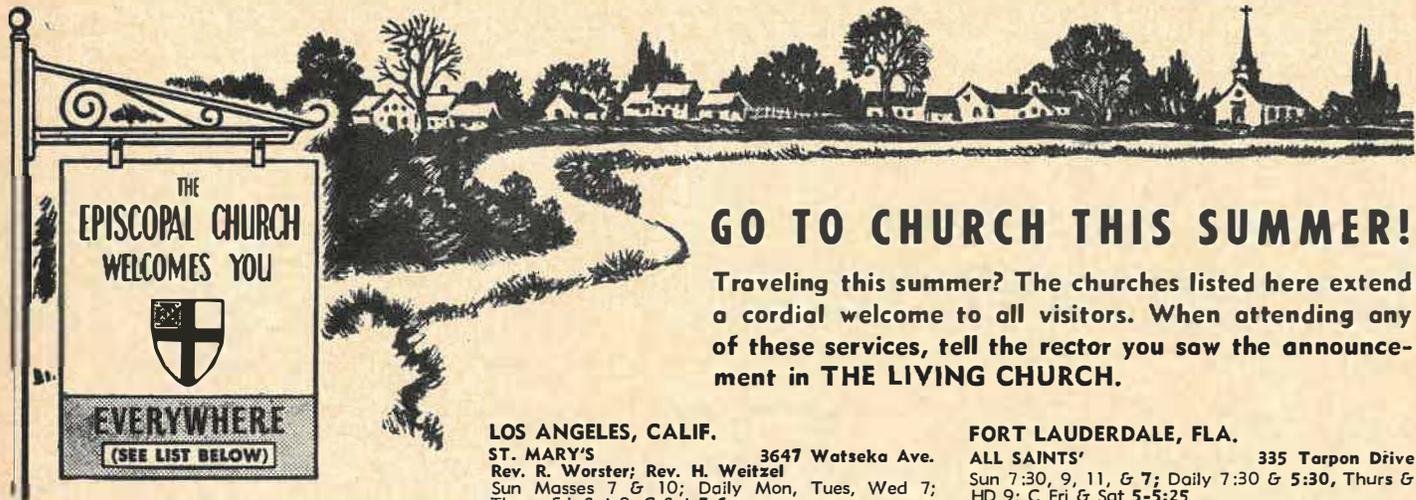
Surviving are his wife and a son.

The Rev. Samuel F. Williams, vicar of St. Clement's Church, Inkster, Mich., died suddenly on June 28th at his home, in Detroit, after a heart attack. He was 61 years of age.

Mr. Williams was born in Johns, Ala. He was graduated from Alabama State Normal in 1922 and from Wayne University, Detroit, in 1945. Studying under the examining chaplains of the diocese of Michigan, he passed his canonical examinations and was ordained deacon in 1947 and priest in 1949.

He served as deacon-in-charge of St. Clement's Church from 1947 until 1949, before becoming vicar, and as priest-in-charge of the Church of the Resurrection, Ecorse, Mich., from 1951 until 1957. He also served as chaplain at the Detroit Juvenile Court from 1944 until 1951.

Surviving are a son, Gilbert Williams, of Detroit, and a granddaughter, Kimberly.



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.

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

INTERCESSION

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

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,
Fri & HD 10; C Sat 5

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.; Rev. Geo. P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

ATLANTA, GA.

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

Continued on next page

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

GO TO CHURCH THIS SUMMER!

Continued from previous page

CHICAGO, ILL.

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

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

ST. CHRYSOSTOM'S 1424 N. Dearborn Parkway
Rev. Robert B. Hall, r; Rev. David A. Owen, asst.
Sun 8 HC, 11 MP; 15 HC; Wed 7:30 HC

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

PLYMOUTH, IND.

ST. THOMAS' N. 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 15);
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 & 15 11; MP 11 ex 15

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

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

NEWARK, N. J.

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3rd & Phila. Blvd.
Sun HC 8, 9:30 & 15 11; MP 11 ex 15; Daily HC
7:30 ex Fri 9:30

TRENTON, N. J.

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

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 (MAS4126)
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 (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; 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 & 15, 11 MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Rev. Donald L. Garfield, r; Rev. Louis G. Wappler
Sisters of the Holy Nativity
Sun Mass 7:30, 9, 11 (High); EP B 6; Daily Mass
7:30, Wed 9:30, Fri 12:10, HD 9:30, 12:10; EP 6.
C Fri 12:40-1, 5-6, Sat 2-3, 5-6, 7:30-8:30

ST. MICHAEL'S 225 West 99th St.
Rev. William F. Corker, r
Sun 8 HC, 9:30 Ch S, 11 MP (15 HC)

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



Christus Rex Crucifix on High Altar
GRACE CHURCH, HOLLAND, MICH.

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

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

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

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 Woodard & Fannin (downtown)
Rev. David A. Jones & Rev. Thos. L. Cartwright
Sun HC 7:30, 10; Tues & Fri HC 7

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45; HC 9, 11, 5, EP 5; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 6

ROCKPORT, TEXAS

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

RICHMOND, VA.

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

SEATTLE, WASH.

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

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